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meyn mamvro

ancient stones and sacred sites in cornwall

'QUAINT STONE ● GODDESS SILLINA
RAME PENINSULA ● HOLY WELLS ●
SACRED SITES ● EARTH MYSTERIES

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ARTHUR'S STONE DISCOVERED AT TINTAGEL

ARTOSNOV

As we go to press, a sensational discovery has been announced by the archaeological team currently excavating at Tintagel. An inscribed stone, dating from a 6th-7th century context, has been found with an inscription on it that reads **ARTOGNOU**, which is Latin for ARTHUR. The association of King Arthur with Tintagel has always been dismissed as nothing more than a myth, invented by Geoffrey of Monmouth in 1135, and archaeologists have always been careful to distance themselves from any association with the mythical King Arthur. Now, however, in what has been described as "the find of a lifetime" there is a positive identification of the site with an individual from the right period whose name was indeed Arthur. Geoffrey Wainwright, chief archaeologist with English Heritage, said that the inscription probably referred to a high-status individual who was undoubtedly "living in the right place at the right time", an historical Arthur rather than the mythical Arthur whose activities were embellished in the later medieval romances. This find will have enormous repercussions in the field of Arthurian studies, and in the next MM we hope to produce a special feature on Arthur and Tintagel.

Meanwhile, Cornwall and its wealth of ancient sites, continues to be the focus of attention from the many visitors each year, as well as spiritual tours from many countries abroad, in particular America and Germany. This is likely to itensify next year with the Total Eclipse of the Sun on August 11th, now less than 12 months away. The *Mail on Sunday* did a special feature in its August 9th edition on the preparations for the event,, featuring the official and alternative approaches to the build-up to the 1999 "once in a lifetime" event. A number of people involved with preparing for the event were interviewed and photographed, including MM editor Cheryl Straffon, and this is undoubtedly only the beginning of what will become major media attention on West Penwith over the next 12 months. Even *Meyn Mamvro* will be doing a special eclipse edition next year, so keep watching this space - and the skies. Let's all do some sky magic to hope we get a clear view, otherwise there will be several million people wandering disconsolately around looking for the non-existent sun!

cornish earth mysteries group

news page

1998 marked the 10th year of both the **May Day Eve Maypole Dance** on Carn Bosavern, and the **Three Wells Walk** on the first Sunday in May. Both were blessed with good weather. It had been raining for 3 days before May Day eve, but cleared in time for the Maypole Dance, which attracted about 60 people to dance to the local musicians and jump over the Beltane fire. Radio Cornwall came to do an interview which was broadcast the next morning in an item linked to Padstow's Obby Oss. The Three Wells Walk was blessed as (nearly) usual with fine weather, and also attracted a good turn-out of walkers. The countryside was particularly beautiful this year with carpets of bluebells at Sancreed and Trengwainton, and the whole day felt idyllic.

The first Sunday in June saw 19 members and friends meeting up at **Bodellan Gardens** in Porthcurno for a visit to Richard Webb's garden. Richard talked to the group about the energy lines he had dowsed in the garden, and how he had found what he felt was the site of the grave of St.Levan. People had an opportunity to dowse there, but many found the atmosphere quite oppressive. The Life of St.Levan talks about how he used to walk from Bodellan through Rospletha down to his chapel at Porthchapel, and the group followed this mythic path (after first getting lost!) to the Church with the pagan split stone in the graveyard, and down to the Chapel and Hermitage on the cliffs.

On Sunday July 5th 35 people met up at the Lafrowda Men-an-Tol outside St.Just Library for the **Well Sprung Walk**, led by Rory Te'Tigo, visiting 7 wells and 2 springs in the area, all researched by Rory, whose commentary on them was both informative and original. Many of the wells were unknown, even to those who lived in St.Just, and it was an enjoyable afternoon, with an especially welcome cream tea near the end!

Sunday August 2nd produced a fine Lammas day, one of the summer's best. 19 people met up for a walk around some **Lesser Known Sites of West Penwith**, led by CEMG Committee Member Cheryl Straffon. The first side visited was Carfury standing stone, and a possible midsummer solstice sunrise alignment was plotted over Mulfra Quoit, visible on the horizon, and a possible midwinter solstice sunrise alignment over the tip of the Lizard. From there the group walked past the newly-identified Bolisiack menhir (see MM34 p.7) and then up to Nine Maidens stone circle to have lunch. In the afternoon they walked on to the now-forgotten and overgrown Fenton Bebibell well where young girls used to baptise their dolls on Good Friday, perhaps a memory of the spirits or elementals at the well. Some well clearance was done and a few ribbons hung on the overhanging hawthorn tree. Finally, the group went to see the hidden Bosiliack Barrow, with its midwinter solstice sunrise alignment, ending a lovely friendly day.

SACRED SITES NETWORK GROUP

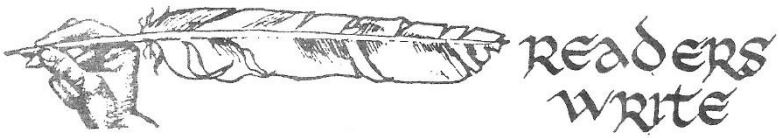
The Sacred Sites Network Group continues to meet regularly, with representatives from the National Trust, the Pagan Federation, the Cornish Earth Mysteries Group, Penwith Countryside Service, Penwith Conservation Office, the Cornwall Wildlife Trust, Cornwall Archaeological Unit, the Order of Bards, Ovates and Druids, the Bolitho Estate, and *Meyn Mamvro*.

Discussion has so far focused on 3 main sites: Boscawen-ûn stone circle, Sancreed Well and Madron Well. At Boscawen-ûn, the Countryside Stewardship Management Scheme is proceeding satisfactorily, and eventually there will be much wider access to the site through surrounding fields. A Voluntary Guardian of the site may shortly be appointed. At Sancreed Well, however, the proposed Stewardship Scheme with the land-owners Mr & Mrs Hoskin has unfortunately fallen through, but it is hoped that an agreement can be drawn up with a neighbouring landowner. Restoration work on the approach to the well is also now being undertaken under the auspices of the Archaeological Unit. At Madron Well a site visit was undertaken with the Estate landowner, the Bolitho Estate, and it was decided that some hand digging of drainage ditches and installation of short stretches of underground pipes would greatly help to alleviate the flooding problem of the area leading up to the well.

The Group has also been looking at some other sites that may need attention. At the Merry Maidens stone circle, it has been observed that one of the stones is getting very loose and eroded, and some restoration work is needed. The state of the Nine Maidens Circle at Boskednan was also discussed, and it was suggested that some restoration work could be done here under a Derelict Land Scheme. Other sites identified as needing restoration work were the barrow on Chapel Carn Brea, Chysauster fogou, and Dry Carne circle, and these are all to be investigated. In the case of Chapel Carn Brea the National Trust have cleared the vegetation and done an archaeological survey, and a Management Report is in the process of being prepared.

At Chûn Castle and Downs, the Wildlife Trust have now completed purchase of the site. Donations from many local people to the Trust's Habitat Appeal have secured the necessary partnership funding to claim a grant of £30,450 from the Heritage Lottery Fund, securing the site for all time. And at Caer Bran farm near Sancreed, a gift of several thousand pounds from Hugh Miners enabled the Trust to purchase 60 acres of land that will form a Nature Reserve, and help to link together a number of neighbouring sites, including Caer Bran ancient monument, Bartine Castle & Downs.

Finally, the Group has been most concerned about the forthcoming 1999 Eclipse of the Sun. Current estimates are for an extra 6 million visitors in Cornwall, and much drain on resources and possible mayhem is predicted. The Group is working on a Code of Conduct for sites at the Eclipse, and also on the provision of 'officially' organised public ceremonies at some of the key sites, like the Merry Maidens & Boscawen-ûn, co-ordinated by groups such as the Pagan Federation & Druids. More details to follow.



Lanlivery's Holy Well

Part 4 of "In Search of Cornwall's Holy Wells" in MM31 featured the discovery of St.Bryvyth's Holy Well at Lanlivery near Lostwithiel. MM reader Alex Stone has written with some more background information about this lovely well.

"For the last 3 years I have been living and working at Churchtown Outdoor Centre for people with disabilities in Lanlivery. The well of St.Bryvyth is in the grounds of the centre, although part of this part of the land and the camping field is owned by the Church and has been rented by the Centre for the last 21 years. Every year in May on the first Sunday of the Lanlivery Feast Week, the well is dressed with flowers and candles by a local family or families and given a blessing. The people I've spoken to thought this was a continuation of an old custom. The hedge maze was planted 11 years ago by two instructors at the Centre and modified 2 years ago by myself and another instructor. We opened up the entrance and transplanted two native trees, an oak and a rowan, which were in danger of being shaded out in the nature reserve. They now stand one either side of the entrance, and below them two dragons donated by someone from the north coast. At this time we also created some outdoor musical instruments to stand beside the maze, and I planted the willow arch which leads out of the maze area onto the path to the well and is known as the 'moon gate'.

My initial feelings about the well were a mixture of strong attraction, respect and fear. Since then I've visited the well many times and twice celebrated Imbolc there. Once at dawn another woman and I heard hoof-beats coming up the stream towards us. Later that week we found two old plain horseshoes, one in the camping field and one whilst widening the path next to the well. I don't know if there's any connection between horses/horse goddesses and wells? Last winter we built a yurt in the camping field. This, the hammock in the trees behind the well, and the well itself are used by volunteer staff and visitors as places to find a little peace and connect with the spirit of the land."

Into Alignment

"I have noticed a few alignments concerning the newly-found Bosiliack menhir, featured in MM34 p.7. Obviously these are only relevant if it is an authentic monument. Firstly, Carfury menhir (SW4400 3399) to Bosiliack menhir (4369 3423) to Watch Croft menhir (4209 3568). This alignment seems to just brush Lescudjack Castle in the other direction. Secondly, Pennance entrance grave (4476 3753) to Treen Common enclosure (4446 3666) to a cairn at 4397 3511 to Bosiliack menhir (4369 3423). And finally, the Gear Farm stones, where the strange anomalous bright blue light was seen [see MM34 p.24 & MM36 p.5] seem to lie on an alignment from the hedge stone of the Zennor Stone Row and Watch Croft menhir, but the NGR is debatable." *Kris Bond, Plymouth*

STRAIGHT LINES & CROOKED IDEAS!

It has been a long-held adage in Earth Mysteries that straight lines on the landscape were in some way a quintessential part of the paradigm. From the early days of Watkins-type straight tracks and paths, through the pioneering early work of John Michell in West Penwith on the alignments of standing stones[1], via the notion (still current) of "ley lines" or straight energy lines running invisibly across the land[2], to recent research on 'dead-straight' coffin paths or death roads[3], straightness has been a feature of all these ideas. True, sometimes questions were raised about each of these approaches. The thick pencil lines on maps linking ancient sites from a wide range of historical periods so beloved of the 1960s were, with the computer age, shown to be fallacious; some of the wiser heads in the dowsing field pointed out that many of the "energy lines" and blind springs were of a serpentine rather than straight nature; and now the whole notion of spirit paths and death roads has been called into question.

The challenge to this aspect of the straight-line hypothesis has come from Alby Stone in a new book *Straight Track Crooked Path: Leys, spirit paths and shamanism* (Heart of Albion Press, 1998). In this he points out that shamanic spirit paths are very rarely of a straight nature. He then turns to look at coffin-paths and corpse-ways in the Netherlands and Britain. Two in particular, both in west Cornwall, are examined in detail. One was first identified by Craig Weatherhill, the other by Paul Devereux. The former is the Zennor churchway from near St.Ives to Morvah (see MM21 p.24) that Stone dismisses as "running vaguely NE to SW, meandering and veering all over the place, and only straight in such short sections that it barely matters". The latter is the St.Levan mythic pathway (see MM23 p.24 & p.2 of this MM) which Stone suggests is a coffin or church path that changes direction in a couple of places. "To see this track as evidence for a widespread tradition of straight-line funeral processions seems optimistic in the extreme". To these two examples I would add a third: the so-called Bronze-Age death-road trackway from St.Mary's Church in Penzance through pathways at Madron and Boswarthen to Lanyon Quoit and beyond (see MM24 p.24) that Ulrich Magin in *The Ley Hunter* 128 p.11 describes as "immediately convincing". Well, it all depends on what is meant by 'convincing'! The first stretch of the line from Penzance to Madron is now a busy road that does not even align with Chapel Street. The second stretch from Madron to Lanyon is a medieval church path, one of literally dozens of similar ones in west Cornwall. And the third - and longest - stretch from Lanyon to Morvah is a road not even remotely straight! Magin suggests that the line was "deliberately laid out on the landscape" but the only sites on it are a church, cross and quoit (with about 4000 years between them!). Together with the other two questionable examples of "old straight tracks" they could all perhaps be better described as "not very old bent paths"! (CS)

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[1] See John Michell *The Old Stones of Land's End* (1974, 1998) & *Ley Lines & Liars at Land's End* (Meyn Mamvro no.8 p.8)

[2] see for example Paul Broadhust *Dowsing at Boscawen-un Circle* (Meyn Mamvro no.12 p.8)

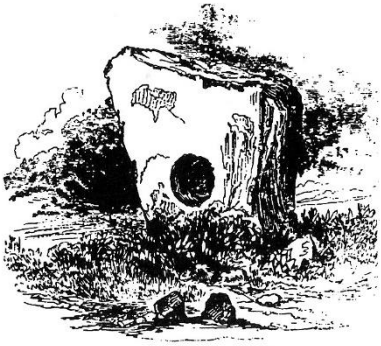
[3] see Paul Devereux *Spirit Paths in Cornwall* (Meyn Mamvro no.25 p.15)

IN SEARCH OF A "QUAINT" STONE

by ANDY NORFOLK

In *Northern Earth 64* Jeremy Harte wrote about fertility traditions associated with assorted standing stones in folklore from around the world. His article included a reference to "the stone which is called 'Cuntestone', which he said was presumably a lost mên-an-tol, serving as a boundary marker near Fowey. Those of you of a nervous disposition may prefer to think of the name of this stone as being derived from the Cornish *koynt* meaning "strange, odd, extraordinary or quaint"! I have also wondered if the name might be derived from the Cornish *kuntell* or *kuntelles*, meaning "to gather, or a gathering". A further possibility is that the name includes the Old Cornish *cant* which Padel says is obscure, meaning perhaps "district, region or edge, border" or possibly "host, throng, troop". However, it seems more likely that it is a bit Anglo-Saxon and that the stone is what Terence Meaden and others refer to as a "vulva stone". English names abound in this part of Cornwall but the normal Old English term for a holed stone seems to have been "thurl stone". Della Hooke writing in *The Local Historian* says that "maentol" in a St.Buryan charter is synonomous with "thurlestan" in one from Landrake. Other possibilities for an English derivation can be found in, for example, the place names Countesthorpe and Countisbury which appeared in earlier times respectively as "Cuntastorp" in 1242 and "Cuntesberia" in 1178. The first name is derived from the Early English for "countess's thorpe". The second probably includes the British word *cunet*, normally a British river name but apparently in this case referring to a hill. Whatever the derivation of the name, it seems that the stone must have been remarkable in appearance, in some way, for it to have served as a boundary marker.

This stone is mentioned in a cartulary; a collection of land charters. The Bruton and Montacute cartularies, which were probably compiled in 1300 are held at Trinity College, Oxford. Henderson copied this document in 1919 and this copy is held at Truro Museum. Unfortunately this copy seems to be incomplete, lacking some pages relating to Cornwall! 100 acres of land at Fowey were granted in 1269 so that monks would pray for the soul of John de Montacute. The charter says that the boundary ran "from the Cuntestone as far as the 'blestarium' of William Fis, and so towards the south part, as the way extends, as far as opposite the bounds of John de la Moreland, and so by the bounds of the said John as far as Duwy water, and so by Duwy water ascending again as far as Milstone, and so again as far as the stone which is called Cuntestone". Jeremy Harte has suggested that this is probably a small area of land, since the tenants and their buildings are used as reference points. He is assuming that 'blestarium' in this case means a building where peat is stored; however, it appears that it may mean an area where peat is cut or stacked. Cornish acres could be up to 64 English acres according to Elliot-Binns, so we may not be dealing with a small area. There is no indication of what shape the area of land is either. It seems most likely that this land is not in Fowey town but actually on, or near, Bodmin Moor. This area was known as Fowey Moor until the Ordnance Survey invented the present name in 1813, although a name in Cornish *Goen Bren* was recorded in the 12th century.



There is reference to a holed stone at Patrieda Barn in *Old Cornwall* edited by Morton Nance. So perhaps this stone, quaint enough to attract attention, is the Cuntestone. Patrieda Barn is close to Rilla Mill and it is tempting to think that the Lynher might be the "Duwy water" in the charter, but it was known as the "Linar" in the 11thC and "Liner" in 1125. There is a stream nearby, on which Higher and Lower Millcombe can be found. Perhaps this is the "Duwy water". "Dewy" seems to have been a relatively common river name and, for example, the River Allen running down to Wadebridge, was at one time known as the Duey. There is place-name evidence that some streams were also called "dewy". My guess is that this name derives from *du* meaning "black". However, even if the area of land in question was 6400 English acres in extent it would have to be very long and thin to stretch from Patrieda Barn across to the present day Dewey River.

This Dewey River is a tributary of the Warleggan River, also known as the Bedalder. The Dewey rises to the west of Colliford Reservoir. To the west of this river there is a farm called Tremoreland. A footpath runs alongside the Dewey to some boundary stones north of Hardhead Downs on the parish and district boundaries. So of course I had to go to see if any of them were quaint. Unfortunately none were, as they all turned out to be neatly squared pillars, or large rounded boulders of moor-stone, carved with initial letters. Hardhead Downs and the surrounding area are littered with a lot of boundary stones and I didn't have time to look at them all and they aren't by public rights-of-way. My guess is that the Cuntestone is somewhere in this area, quite possibly somewhere along the local government boundary. These boundaries tend to stay put for centuries and this one could be the *cant*, edge or border to a region or district, if the name includes this Old Cornish element. Of course there is no guarantee that John de la Moreland only owned land at Tremoreland, if he ever held land here. It also seems unlikely that there would have been a mill on the Dewey, but I suppose there could have been a stone, shaped for use in a mill, but abandoned by the river.

Would anyone like to find out if there is an odd looking stone west of Colliford reservoir, or still to be found at Patrieda Barn? I would be very interested to hear if this stone survives, or if there are two "quaint" stones.

Thanks to Jeremy Harte and Stephen Simpson for their help in preparing this article.
The stone illustrated above is only suggestive of what the Cuntestone might look like.

References

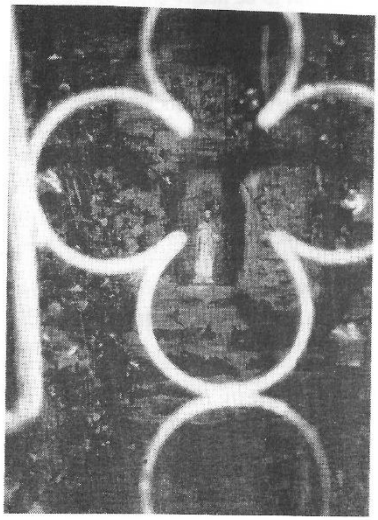
L.E. Elliott-Binns *Mediaeval Cornwall* (1955). E.Ekwall *The Concise Oxford Dictionary of English Place-Names* (4th ed.1985) O.J.Padel *Cornish place-name Elements* (1985)

IN SEARCH OF CORNWALL'S HOLY WELLS - 7

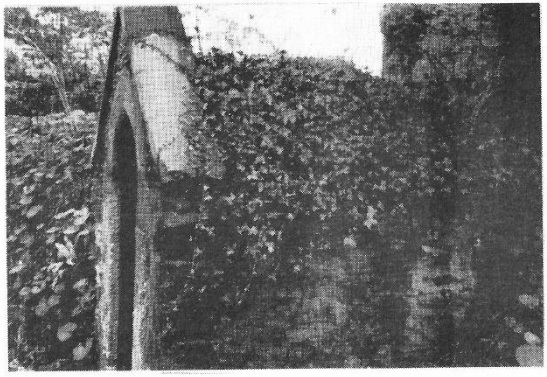
The border of Cornwall and Devon is marked by the River Tamar and into its mouth on the Cornish side flow the rivers Lynher and Tiddy. Around these waterways lie some of the holy wells that most visitors to the Duchy never get to see. ***Cheryl Straffon & Maggie Tucker*** *started at Callington and followed the Tamar country southwards.*

Just outside Callington to the east of the A388 Saltash road lies **DUPATH WELL** (SX374 693) at the bottom of a track leading to Dupath Farm. For our first well this was a very impressive site. The well is contained in the largest well-house in Cornwall, a stone and granite chapel building with clear running water, and a reputation for curing whooping-cough. It also has an interesting legend associated with it. A duel was fought here between a poor knight called Colan and a rich man Gottlieb for the hand of a maiden, who preferred Colan, but got neither as Gottlieb was killed in the duel and Colan after it. The story seems to have echoes of a mythic tale about it, and it was a dramatic beginning to our day's quest.

From Dupath we drove SE to St.Dominick and thence down to the banks of the River Tamar at Halton Quay. About a quarter of a mile north of here is Chapel Farm where we parked and walked to our left. Here we found the holy well of **ST.INDRACT** (SX417 659) in a bank beside the track. It was restored in the early 1950s, and a statue of the Virgin Mary was placed in a niche at the back. Unfortunately since then it seems to have been rather neglected and the water has been drained off for secular use. It is however in a lovely setting right beside the river where there may have been a crossing in former times. Very much a lesser-known and seldom visited well.



If we had had a boat we could have travelled south along the river to our next well, but instead we went back to the A388 and drove to Hatt from where we took a minor road going towards Cargreen, an unspoilt village with a small riverside inn. Before we got there however we turned south at Landulph crossroads and drove to the church at the end of the road. Here we took a track going in a westerly direction past Lower Marsh Farm and up to Marsh Farm. About a quarter of a mile along the track in the bank where the marsh meets a green field on the left was the site of **LANDULPH** holy well (SX428 614). Although marked on the O.S map, the site is now overgrown and the structure of the well collapsed and lost. We caught glimpses of the rivers Tamar and Tavy in the distance so there was still a sense of being on the border here.



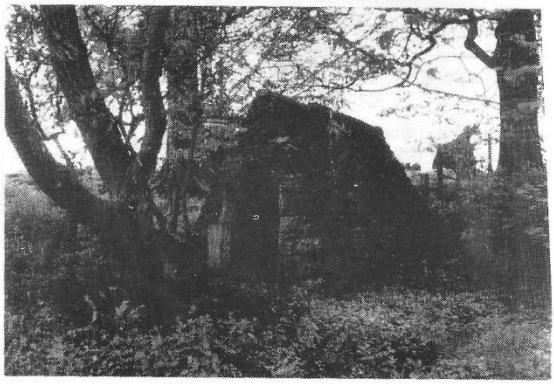
From Landulph we drove back to the A388 via **BOTUS FLEMING**. Here in this hamlet next to an old school building on a minor road leading to Moditonham Quay was the holy well of St.Mary the Virgin (SX405 614). It was a pretty little building, but unfortunately just like St.Indract's Well we had seen earlier, it was barred by an iron gate and also dry, the well floor having been concreted over. Strangely enough, also like St.Indract there was a statue of the Virgin in a niche at the back.

We drove back to the A388 and then cut across to the A38 going westwards, the busy trunk road into Cornwall. A couple of miles later however we had turned off again to the village of Landrake and once again took the byways and back roads south to St.Erney, then to the end of the road at **MARKWELL** where we had come to try and solve a mystery. Quiller-Couch believed the well to be dedicated to St.Mark and to lie beside the lane that runs eastwards from the farm down towards the Lynher. There was indeed an old locked well house there (SX369 584) beside a newer pumping shed, but Lane-Davies doubted this site, pointing out that there had been a chapel in fields nearby and the holy well was more likely to have been there. We talked to the farmer there who showed us the location of Chapel Fields some distance away towards the river. A recent archaeological survey had found the remains of the old ferryman's cottage in the corner of the field, with some signs of an earlier structure beneath, perhaps the chapel itself? He also cast doubt on the St.Mark identification, as he believed that the name came from the De Markes family who had owned the land thereabouts. So the mystery continues, but we were inclined to favour the Chapel Fields for the site of the well.

Once again, if we had had a boat we could have travelled easily down the Lynher to our next well at Sheviock, but we had to return to the A38 and then take the B3249 to St.Germans and then the A374 to Sheviock. Through the village we found the minor road going south to Trethill, and, having parked, climbed the stile into the first field on the right after the turning. We had come to look for what what we expected to be the sad and sorry remains of **LADY WELL** (SX374 547) described by Lane-Davies in 1971 as "a well in utter ruin" and by Meyrick 7 years later as "badly in need of restoration". But a wonderful surprise was to greet us. The well lay in a bank in a beautiful copse of trees, surrounded by wire, presumably to protect it from cattle or sheep.

After cutting away the brambles and clearing out the silt we discovered a perfect vulva-shaped slate-lined well, that was clearly an early pagan site, being some half a mile from Sheviock Church and dedicated to the Lady, who would have been a Christian version of the Goddess. A delightful unexpected site to discover.

It was now getting late, but we had one more well to visit. We continued south on this minor road until it joined the B3247 and headed east through Millbrook towards Cremyll, the far eastern tip of south-eastern Cornwall overlooking Plymouth Sound and a stone's throw away from Devon. Passing into the Mount Edgcumbe estate, the road wound its way through dark trees until we saw on the right hand side of the road the unmistakeable shape of a well house. This was **ST.JULIAN'S WELL** at Maker (SX447 521), a 14thC building restored in 1882. The well was now almost dry, and the whole structure lay in the gloomy wood, looking like something out of *Sir Gawain and the Green Knight*.



A ferry connects Cremyll with the Devon shore and this place may have originally been a crossing point of the Tamar. The travellers into Cornwall may have discovered this sacred shrine in the woods and later built a chapel there as a thanksgiving. At any rate it seemed a suitable place to have reached at journey's end, finding the wells and rivers of this border country.

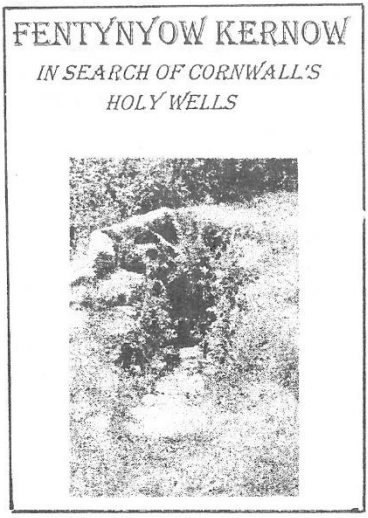
For more on the Rame peninsula and Mt. Edgecumbe see p.18.

FENTYNYOW KERNOW - In Search of Cornwall's Holy Wells

"Unravelling the mystery and magic of holy wells, the book includes numerous wells visited and recorded the length and breath of Cornwall. The book gives an up-to-date account of the condition of the wells and helps the seeker to enjoy visits to the full. The 64 pages are full of stories, anecdotes and descriptions" *Western Morning News*

"Packed with useful information, maps and photographs of Cornwall's holy wells, this book is excellent value for money, and an ideal companion for travellers visiting Cornwall in search of these ancient and revered sites" *Celtic Connections*

"The book is well produced with a clear typeset on glossy paper. It is lavishly illustrated with photographs, evocative line drawings and maps, certainly excellent value for would-be pilgrims or folklorists" *The Cauldron*

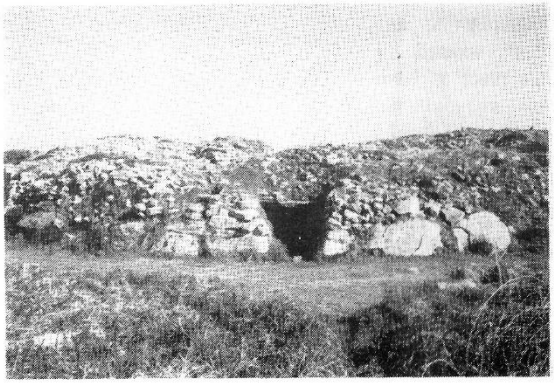


LESSER-KNOWN SITES IN WEST PENWITH

WEST AREA (3)

by **RAYMOND COX**

I wondered whether or not to include Ballowall Barrow near St.Just (SW356 312) as a lesser-known ancient site. Most of the sites I have chosen have been little known because they are on private land, or they require some walking, or they are not featured in guide books, etc. Ballowall is different. It is right beside a road, merely yards from the end of the roadside, at the the spectacular Carn Glûze headland overlooking the coast to Land`s End where many people visit, and it is a magnificent and huge monument. And yet, I wonder how many folks walk back that few yards to look at it?

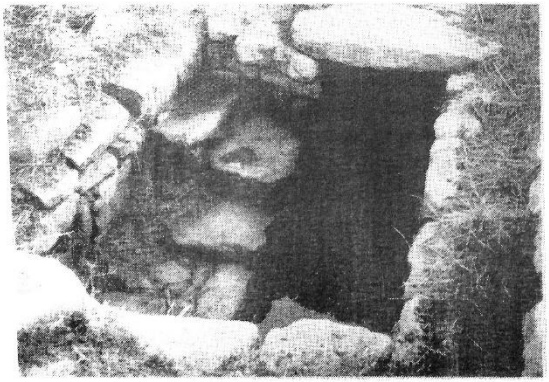


This cliff-top barrow, one of the largest in Cornwall, must have had a ceremonial use. Excavations revealed urns and bones from the middle Bronze Age, the tomb being used and preserved through many periods It also has legends of the small people who dance around it at midnight, maybe a ritual folk memory.

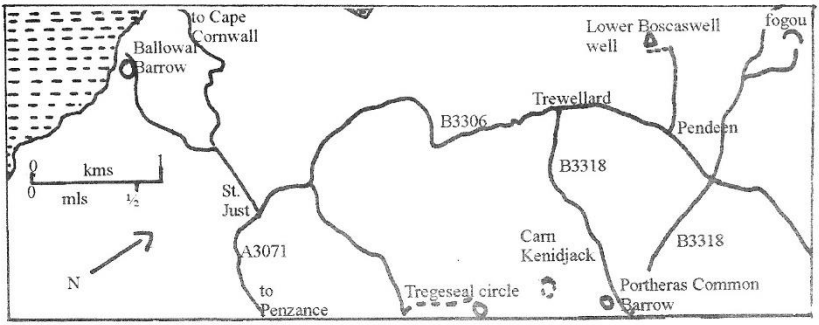
The structure was uncovered in the last century from a pile of mining debris, and was found to be constructed of dry-stone masonry. It may not be a single unified affair, but may have been expanded from an earlier entrance barrow. The site was virtually reconstructed in the Victorian era as a version of the original. The entrance grave is well preserved and the opening to it is on the SW side through an outer rim 20ft(6m) thick. The central dome is 37ft(11m) and about 10ft(3m) high, with an outer collar. When one gazes over the landscape from the barrow, it seems very likely that this was a site of great importance. This is a dramatic region overlooking the coast, the cliffs, the rounded hills of Bartinne and Carn Brea, and the rocky forbidding Carn Kenidjack - and other barrows and dwellings of the unknown humans who occupied this timeworn land.

Taking the road from St.Just to St.Ives, one soon comes to Trewellard, and, turning right, a minor road leads to open land, where, almost hidden amongst gorse and other vegetation is Portheras Common Barrow (SW391 332), a forlorn example of its type. It is a round barrow, 40ft(12m) diameter and 2½ft(0.8m) high. A good proportion of its stone kerb remains, but, with all the undergrowth only one kerb stone was very clearly visible. However, in the centre of the mound is a quite well-preserved cist grave 4ft(1.2m) long & 2ft(0.6m) wide, with a heavy capstone for its roof, some 6ft(1.8m) long

It is thought that Copeland Borlase excavated at this site and a cup-marked stone was discovered, but it is not known where this is. It is perhaps a matter of speculation whether or not this barrow might have been an entrance grave. But my own contemplation here - as often at such places - is who would have been buried at this place? I was looking down into the cist and thus musing and then looked up and suddenly saw a llama at the nearby farm. At first it seemed quite incongruous to spot such a South American beast of burden upon the West Penwith moors. But of course llamas are not only good, and inexpensive, pets, eating grass, but can also be useful farm animals, for the protection of sheep etc. A strange, but potent link with the past here on this open granite country by the old barrow.



There were a number of time links, time shifts, to think about when I visited Lower Boscaswell Well (SW377 346), this time the past being not so distant. The well is within yards of bungalows, and visible nearby are the surface ruins of the Geevor tin mine, and within yards also is a ruined Iron-Age fogou. Four ages of human activity in one small area What a mix of habitation, industry and culture together in this compact landscape! The well is designated a holy well and has the name of "hesken" which means 'sedge'. It is contained in a rectangular enclosure with steps, and when I saw it the site was quite clear of rubbish. It was supposed to have been noted for its horse leeches caught for medicinal use on cattle as well as humans. It was said that the leeches would only bite a diseased part! Here was a small place which seemed apart from the surrounding landscape, and amongst civilisation with the remnant past and visible present.



Traces of the Goddess Sillina - 2

by CHRIS JENKINS

It might be thought that all traces of Sylina and her cult would long ago have disappeared. Imagine my surprise when I discovered a tale which did bear her name. In Robert Hunt's *Romances of the West of England* there is a long tale about Selina* Pennalunna, a purely Celtic name. She is taken by her Mother amidst the rocks at Perranzabuloe to be bathed frequently, and there she disappears a long time in the water and begins to exhibit Mermaid tendencies. To cut a long story short, she takes revenge on her faithless lover Walter who betrayed her by leaving for the city, and on his return makes him relive his false love to her in the moonlight, ending in a wave rolling over him on the rock on which he was sitting. It is also noteworthy that she has the power to make crops fail, and livestock to die, power which is normally associated with a deity. So Selina is definitely a Mermaid, proving all the Maiden/Mermaid/Merry Maiden connections, In addition, Selina's father spent some time near Land's End in the Maiden area of West Penwith, and Hunt tells of 2 identical legends which lie in the same area.

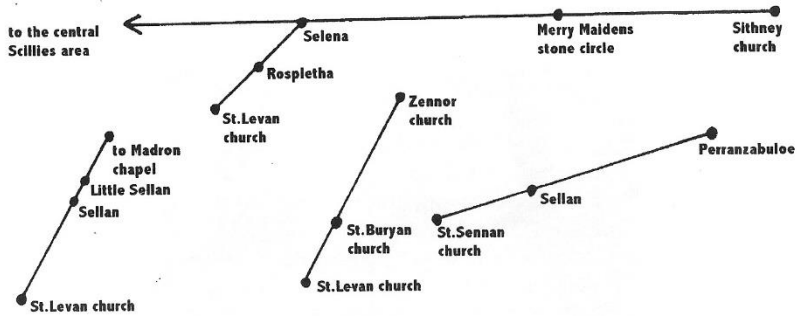
West Penwith can be thought of as having 3 aspects denoted by the Maiden , the Mother and the Crone. The Maiden is denoted by the place name Silena, near St.Buryan, which may well be derived from the Goddess' name. Early forms of the name are Sulghene (1291), Selghene (1333), Selena (1668), and St.Lena (1696), the latter being clear evidence of a saint's name being applied to a former deity. Similar forms are given for Sellan, west of Penzance: Cegglan (1262), Seghlan (1361) and Selen (1495).

The Merry Maidens stone circle is an obvious Maiden site. Traditionally, there were only the Pipers in the beginning (and 3 in number) who on certain nights of the full moon played a fascinating tune on the pipes. A curse fell on anyone who heard them, and the field in which they stood was avoided as much as possible. One night though, 19 maidens from the local village dared one another to dance - and dance - and dance. They were transformed into the stones we see today. Every full moon they revive and become maidens again to renew their dance. Further west lies Chapel Carn Brea (which takes its name from Brea meaning Breast, like the Paps of Anu and the maiden Crede in Ireland) and then Sennen Cove, which was a noted place for mermaids. But as Hunt points out, Merry Maidens is the Cornish name for Mermaids.

* Selene, Selena or Selina in Greek myth was the Moon Goddess, sister to the Sun God Helios. She corresponds to Luna of Latin myth i.e - Se-Luna.

Secondly, the Mother. Madron is famed for its healing well, where sickly children were brought by their Mothers to be healed, where young ladies came to divine how long it would be before they married, and where Maidens came to have their marriages blessed by this powerful Matriarchal well. All this maternal instinct was reinforced even in young girls who on Good Friday would bring their dolls to be baptised - in preparation for motherhood. Another famous Mother here is Ygraine, Mother of Arthur, who in all probability gave her name to Bosigran Castle near Morvah. Pendeen Fogou along the same coast has a legend of a tunnel to the Scillies, but it also links with Ireland, as, on a Christmas morning, an Irish lady emerges at the mouth of the fogou to confide tidings of her native land. Given the fact that the Scillies were said to be formed when some bits of earth fell from the shovel when Ireland was made (and there are no snakes on either), then clearly the Scillies, Ireland and this Fogou are magically linked.

Thirdly, the Crone or Hag. Maggy Figgy lived near Raftra, north of St.Levan and in the furthest south area of West Penwith. We saw previously (in Part 1) how the malevolence of the St.Agnes wreckers was an aspect of the Crone; so too was Maggy Figgy, a notorious leader of wreckers. She would sit on Tol Pedn Penwith to call up the spirits of the storm, and could be seen swinging herself wildly to and fro, and leaping from crag to crag, pouring imprecation upon man and beast. No one who offended her could escape from her withering spells. She would take flight from this chair in the form of a huge bird mounted on a stem of ragwort, heading a band of witches to Wales and Spain. Another Crone legend is that of Mermaid Rock, just east of Lamorna Cove (SW455 239). A mermaid showed herself before a storm with comb and glass, singing plaintively, before a wreck, and all along the shore (Crone area) the spirits have echoed her in low moaning voices. Young men have been said to swim over, lured by her songs and never returned - a Siren in fact.



These 3-point lines give indications of traces of our Maiden Goddesses:-

1) Sithney - named from St.Sithney, a male saint, but the sacred well had the power of contraception, which is why the parson had it filled in.

2) St.Levan and Rospletha - a noted witchcraft centre. St.Levan = St.Selyf, or Solomon as in the Bible. He is listed in the pedigree of saints as Selyv, son of Geraint, son of Erbin. However in the Achaur Saint no.22 we find Sylwein verch (daughter) Geraint son of Erbin (1527 CE) or Ssilwein (1586 CE). Either they are brother and sister, or St.Levan really was a female saint and Goddess, and Christians masculinised her cult. According to p.237 of Archaeological Journal Vol II, St.Levine was a woman who came over with St.Buryana from Ireland, and she built her oratory near the present site of St.Levan's Church. Rospletha features in the legend of St.Levan, where he was confronted by Joanna who hypocritically condemned him for fishing on a Sunday, whilst gathering vegetables in her own garden. He placed an unchristian curse on her garden, which is three-cornered, and abandoned due to the curse. A peculiar legend, clearly with more to it than meets the eye.

3) Zennor - St.Sinare (1235 CE). St.Senara was a pagan princess of Brittany cast adrift at sea in a barrel when pregnant, until washed up on the coast of Ireland, from where she returned to Brittany, founding Zennor church on the way. Zennor, like St.Levan and Tresco Abbey, was a noted witchcraft centre, but it is most famed for its Mermaid effigy in the church, based on the tale of the Mermaid actually coming into the church to woo a local young man. This indicates that this church was unusual in that normally no fairie folk would go near a church.

4) Sennan - St.Senane 1327, St.Senan 1428. Sinaan is the Goddess of the river Shannon in Ireland, and at Clonfert on this river there is also a rare depiction of a mermaid in the Abbey, miles from the sea.

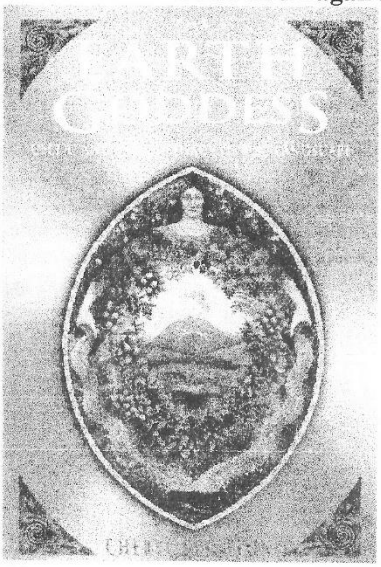
5) St.Burien - a female saint, and this church was the Mother church to St.Levan. Further research into her cult may reveal parallels with Sylina.

6) The old name of Gulval parish was Lanesely (Lan of Esely/Essylt or Sely?)

Lastly, we come to the third of the Cornish promontories, the Lizard:-
A) The Crone. I would expect this area to be found around Lizard village in the far south, possibly in the form of Witch Crones or wreckers.
B) The Maiden - Coverack, as mentioned above, has a Selina legend. Bottrell in *Hearthside Stories of West Cornwall* tells of a Mermaid called Morvena, who confers magical powers on the Luty family (who became famed as Pellars or magicians) at Kynance Cove. This indicates that Morvena, christianised St.Morwenna, was the white (wen) form of the tripe Goddess. The 3 Maries in Christianity are based on the Basque Goddess Mari and so on, and their colours are White Virgin, Blue Mother and Black Virgin/Crone. Their names in Cornish parlance seem to be: Morvena/Morwenna = sea white, Modron = Mother, and Morgana. Merry Maiden is from the same root, as is Morverch meaning Sea Maiden and possibly the root of the name Morvah in West Penwith.
3) The Mother - As with Mên an Tol in West Penwith and Tresco Abbey in the Scillies the Tolvan Stone is in the Mother area (SW706 283). As with Mên-an-Tol, Mothers brought their children here to cure rickets by passing them through the female orifice. The Tolvan stone bequeathed fertility on the naked practitioner who squeezed through the holed stone, so it was of much use to Mothers.
Cornwall therefore is distinctly the land of the Maiden Goddess Sylina or Sillina.

THE EARTH GODDESS

Celtic and Pagan legacy of the Landscape



From a review of the book by
CHERYL STRAFFON

"If you have been looking for evidence of the native spirituality which existed in these lands of Britain and Ireland, or, if you have ever wished for an authoritative but alternative view of history and prehistory ... then this is most certainly the book for you. It is more than an overview of Goddess belief throughout history. It is also a guide that contains a wealth of traditional lore and tales which relate to the sites, and provides details on the location of the site and how to get there. This is not a book that has been created from some strange flight of fancy. It is factual, informative and encourages the reader to explore the 'legacy of the landscape. Highly recommended".....*Dalriada*
£16.99 *Available from all good booksellers or direct from Meyn Mamvro Publications.*

CORNWALL'S MYSTERIOUS PLACES

THE RAME PENINSULA

In this series of occasional articles, local writer ***Mary Coombs*** *reveals some secrets of the Rame Peninsula in the far SE corner of the county. For location map of the area see p.11 of this MM, & for map accompanying this article please turn to p.24.*

Rame in Cornish was Pen den har, "The headland of the rocks". In Old English it was simply Rama ' a barrier', an apt description for a site which has served a defensive role from the Iron Age to World War II. Evidence of the earlier occupation may still be seen in the series of banks and ditches close to where the isthmus meets the mainland. Further security was assured by the addition of spikes upon which a determined, if foolish, foe might become impaled, and the cunning incorporation of natural features such as thorn bushes and the nearby stream. The names of two small beaches to either side of the headland would seem to further reinforce the understanding that the site had a defensive role, these being Eastern and Western Gear, 'Gear' being derived from Ker or Caer, meaning "fort".

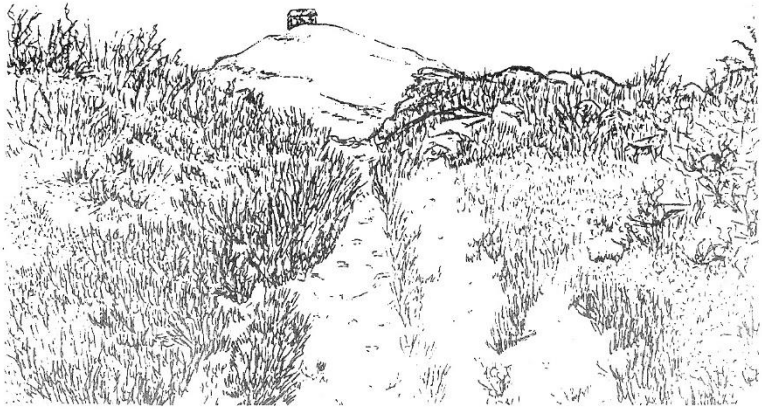
In common with so many distinctive heights and islands, Rame Head is crowned by a (ruined) chapel dedicated to St.Michael. A similar dedication was also originally borne by the island in Plymouth Sound near the mouth of the Tamar, which we now know as Drake's Island, but a short boat trip from Rame Head. The headland was not forgotten by Merlin, even if the majority of tourists entering Cornwall from Plymouth seem oblivious to its existence. For in the prophecies thus credited we are warned of a future dramatic geological upheaval:-

When Rame and Dodman meet
Mankind will have cause to greet (cry).

Mercifully the two headlands remain 40 miles apart!

Rame Head, like so much of the land thereabouts, remains under ownership of the Earl of Mount Edgecumbe, whose family seat is the rambling house set in picturesque parkland facing Plymouth across the Tamar. Maintained under the joint stewardship of Devon & Cornwall County Councils, with a comforting level of security afforded by regular warden patrols, Mt.Edgecumbe Country Park is the last place one would expect to encounter the unexpected; yet my experience has been to the contrary.

Most of my experiences on the estate have occured in the area between the Battery Gardens and the Barn Pool. As a teenager picnicing in the formal area of the Battery Gardens with my family, as a group we observed an exceptionally tall figure amidst the trees where the path rises up towards the Dripping Stone. Whilst others in the group felt this Sandiman-like figure to be 'evil', I felt that it was somehow directly associated with the wood. On another occasion we came upon a traditional stone cottage in the woods somewhere beyond the Dripping Stone, but I have not been able to rediscover it since!



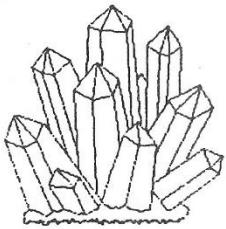
Alone I have experienced an unsettling desire to become at one with the land at Barn Pool 'through blood'. Having no desire just yet to become a sacrifice to whatever spirit haunts this place, nowadays I am careful never to fully relax and surrender to the charms of this enchanted valley. In the same area, where the valley rises through the wide track of 'The Great Terrace', a carriage drive, I once found myself down a dead-end track, looking enviously up at the terrace wall rising above me, wishing there was some short cut I could take to save having to back-track to where I should be. It seemed the next minute that I was up near that wall looking down at where I'd just been. Obviously I must have walked it, but to this day I don't recall doing so! If some kindly Cornish pisky whisked me up to the terrace, then this same presence must have a sense of humour too, as many has been the time I've passed Lady Emma's Cottage along the coastal path with the intention of climbing the zig-zag track to regain the carriage drive near Fort Picklecombe, and instead found myself wandering down to an obscure rocky cove. So frequently did this happen that I once jokingly addressed this 'pixy' and expressed my disapproval and it hasn't happened since!

About five autumns ago whilst on a photographic foray in the woods along the Earl's Drive, as I emerged from the woods to rest near 'The Ruins', a folly situated below Maker Heights, the firm affirmation came to me that 'Pan lives in these woods'. Shrugging this off as a flight of fancy, I continued along the track after a rest, in order to pick up the track above Barn Pool. I had only gone a little way down the track when, contrary to my original intentions,`I found myself turning about, then climbing the Heights to enter the Deer Park which runs over the top. However, instead of following the well-trodden track straight across the top, as I would normally do, I found myself skirting along the perimeter of the field towards St.Julian's Well (see p.10). As I walked there was a growing sense of being watched by something other than deer, sheep or the warden. This uncomfortable sensation became so acute that before I had covered barely half the field I could handle no more, and, turning I ran back to the 'safety' of the Folly.

As I sat on the bench I'd left a few minutes before I realised that I was experiencing mild shock symptoms, which I immediately attempted to treat with a warm drink and something sweet to eat. Despite this, my discomfort lasted well into the evening. It wasn't until I was checking out the TV programmes that evening that I realised what date it was, October 31st - Halloween/Samhain. Following that incident I have a number of times set out to cross the Deer Park, both from the folly and Maker Church, and also from St.Julian's Well, but on each occasion for some inexplicable, frustrating reason I have never been able to get more than half way across the field before that same fear has raised its head; yet before that incident I crossed the field as easily as anyone else.

The area around the Deer Park is particularly interesting. The name Maker shares the same root as Magor, near Camborne, and means 'old walls', which usually denotes there having been an occupational presence at the site. In the case of Maker it is probable that the Heights near where the church of St.Mary and St.Julian stands was the location of a stockade or watchtower, affording observation over Cawsand Bay and Millbrook Lake. The proximity of the church and holy well would seem to suggest possible early Celtic-Christian reverence for the site, and most probably pre-Christian sanctification before that. Indeed further down the hill between house and well stands a solitary barrow, confirming early occupation of the area.

Adventur-ine



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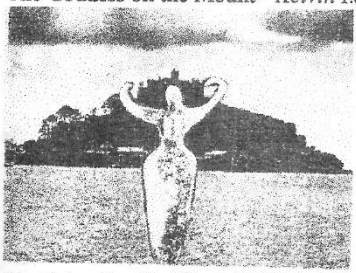
BOOK REVIEW

The Goddess on the Mount - *Kelvin I.Jones* (Oakmagic Publications, 1998) £3.50.



Oakmagic Publications focus mainly on reprints of long-lost and difficult-to-obtain early works on the folklore and legends of Cornwall. This new 38 page booklet is an exception, being an original work of research. Kelvin Jones takes a look behind the significance of St.Michael's Mount as a place of Christian antiquity, and in doing so goes on a fascinating speculative journey of discovery. He links it with Mont St.Michel in France with its legendary home of a society of Druidesses, and makes a case for similar groups of pagan celibrants to have existed in Ireland and Cornwall, worshipping the Earth Mother at the holy wells, and remembered in the legends of the early female Saints. He points out that St.Keyne in particular is most significant, as the legend of drinking at her well may hint at "a druidical priestess whose well gave power to women only if they made offering to the Goddess". She is also linked to the Mount, where she may have been guardian of the sacred site there. He explores the significance of the old name 'din-sul' for the Mount, and links it to the Goddess Sul(is), known also at Bath, and possibly on Scilly at Nor-Nour. Finally, he looks at the medieval legends of healing linked with the Mount, all of which involve women, and concludes that the place was a great centre of Goddess worship that was subsequently christianised with the dedication St.Michael. Whether he is right in all respects or not, this work is a worthy addition to the process of reclaiming the pre-Christian Goddess/Earth Mother significance of ancient sites in Cornwall. (CS)

OAKMAGIC PUBLICATIONS

NEW PUBLICATIONS

Seven Cornish Witches £3.95
Tristan & Iseult £3.00
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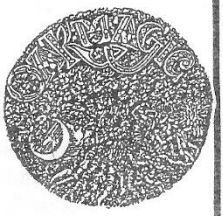


2 South Place Folly, Penzance TR18 4JB

Cerridwen's Cauldron

by Jo Pacsoo

Of all the ancient sites, for me, the most potent are the holy wells, those places where water issues from the depths of the earth. When I want to give myself a treat I seek out a holy well, or even one which is not so designated, for all earth-born water has a holiness about it. I am fortunate in that Cornwall has many holy wells. Here are my experiences at two of them.

It was a cloudy day in late October when I went to Madron Baptistry Well, where the water falls into a small pool in one corner of the roofless chapel. After tasting the fresh, earthy water I sat for an hour or so on the cold stone, meditating and absorbing the peace. Then I decided to try and find the source, the welling up of the water. There is a tree hung with clooties beside a pool, but the pool was fed by trickling water. Although it is good to see, from the number of offerings on the tree, that the place is well used, my ecological mind found it a bit of an eyesore - rags, toilet paper, J-cloths, supermarket receipts and even a pair of knickers. The tree seemed overburdened so I only added a couple of hairs with prayers for my friends and myself. Then I set out into the swamp in search of the source of the water. I waded through streams and over logs, releasing the scent of pennyroyal and watermint. I followed many trickles of water which all flowed in and out of each other. I sat on a dry island and looked into moss-covered branches leaning and crossing at all angles, trickling water and fungi of all shapes - yellow fingers, chocolate stumps and delicate toadstools. I could imagine the fairies lurking, just out of site. I wandered for some time in this swampy wilderness and, as the sun came out, I found myself beside an old willow tree. I am no singer but I was moved to sing to her softly, a willow tree song. I didn't find the source of the water. Apparently it is by the clootie tree and can only be seen in dry weather but I had a wonderful afternoon. After all, it's the journey that matters, not the arrival. I was exhilerated by this enchanted place and sang loudly all the way home.

The natural well of Holywell, once renowned far beyond the land of Cornwall, has given its name to the village and bay of Holywell, near Newquay. The well is in a cave on the beach and it is truly a magical place. Steps have been cut into the rock below the cave, and climbing these one comes upon a wonderland of calcite deposits in fluted terraces: white, red and green stream down the cave walls, and a small, natural white encrusted basin holds the water which trickles from a small cave above. People once left their crutches in this inner cave when their limbs were healed. I feel a bat is guardian there, creature of the earth and darkness. I have been many times to this well. I am drawn by this place between worlds, where earth meets sea. Every tide, the sea fills the cave and the water is brackish. It was not drinking the water that healed, but the place itself. Still many are drawn to the possibility that this is a holy, healing place.

And indeed, I found it to be so! I have been unwell for some time, and after several visits to Holywell, I realised that when I arrived at the cave feeling ill, I came out feeling wonderful. My final visit, over a year ago, was with my friend Martha. It was a wild day in November. the wind blew the sand so that we had to walk backwards or peer through our eye-lashes. We reached the cave, and, after blessing each other with the water in the basin, we climbed the terraces to the upper cave. There we crouched in the dripping dark and the cave throbbed with the booming of the sea.

We lit candles and meditated and Martha envisioned intense healing for me. The combined power of this ancient sacred place and the love of a friend were very potent. My feeling of wellbeing lasted over a week. Holywell is some distance from where I live. Perhaps if I lived nearer and went there every day then the healing would be permanent; but, somehow, I don't want to go to this place with expectations. In spite of my experience of the healing power, I am reluctant to test it out. Am I afraid it won't work if I expect it? Or am I afraid that it will work, for how could I explain that within my understanding of the world?

Drawing of Holywell Cave by Geraldine Andrew.

The morning when I visited Sancreed Well the sun was shining in, so all the little offerings of crystals, shells and stones were glowing. The droplets of water in the spiders webs were lit like jewels. Where water from above was dripping onto the sun-warmed moss, which was itself a glowing vivid green, steam was rising. I could feel a physical sensation of softness and freshness entering my aura all around me. I took off my clothes and bathed, so I'm glad no-one happened to be walking their dog. I didn't have anything to leave as an offering except my love and sense of wonder, which I gave in thanks. It felt as if it were the final stage of my initiation, like going down into a room filled with sunlight and water, then climbing back up through the gateway made by the shape of the earth's rim and the sky, stepping up out into the world. *Bridget Stevens*

The Pipers Tune

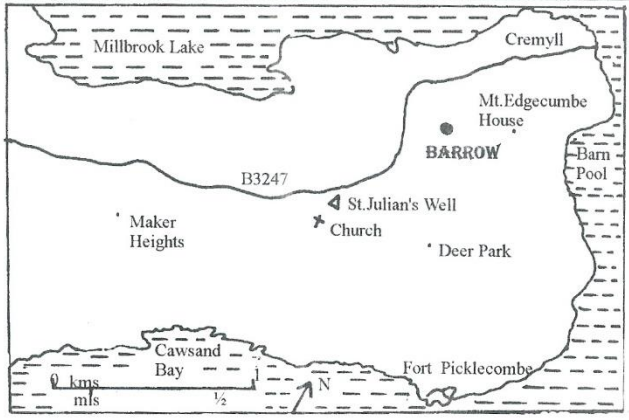
The Cornishman newspaper has been recently running several features on pagan customs and stones. In an article timed to tie in with Midsummer, entitled "The time for rising energies and new beginnings" there was a special colour feature on the summer solstice. "Here in Penwith there are men and women who call themselves Druids, pagans, witches, or just members of Earth Mysteries groups who now celebrate each of the old earth celebrations. They gather at the district's ancient sites to celebrate the earth's cycle flow or Wheel of the Year". The article went on to interview Cheryl Straffon & Cassandra Latham who both spoke about the old customs & festivities.

A few weeks later, the paper featured a local pagan couple Ian & Sarah Cipsher, followers of White Stone witchcraft, who had written to the Duke of Cornwall, Prince Charles, to ask his help in restoring the pagan sites. Both Andy Norfolk & Cassandra responded to this the following week by pointing out that restoration work was already taking place and defending the Pagan Federation that was criticised by the Cipshers.

The Museum of Witchcraft in Boscastle, under its new owners Graham King & Liz Crow, has had another successful season. A new gallery has been opened upstairs and a Guide to the Museum produced. New acquisitions include an altar once belonging to Alex Sanders, the working tools of a country witch and an ancient Chimney Doll, a fireside guardian or protection poppet. The skeleton of the Cornish witch Joan Wytte has also been removed from display pending a decision about giving her a proper burial. A Friends of the Museum group is now up and running, with regular get-togethers at the Museum. Further details of membership from Levannah Morgan, PO Box 314, Exeter, Devon EX4 6YR.

Finally, a call for Cornish pen-pals from MM reader Lee Taylor, a 30 yr old female white witch who lives in Berkshire If you would like to write to her, she can be contacted at 1 Merryhill Rd, Priestwood, Bracknell, Berks RG42 2DN. She is also hoping to start up an EM Group in her area for any interested readers.

The Rame Peninsula (see article on p18-20)



EXCHANGE MAGAZINES

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MEYN MAMVRO is available on annual subscription - 3 issues £6.00 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM38 due Jan 99 will include Leskernick, the labyrinth, the sacred hare and Rough Tor Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £2.00 each.

NOTICEBOARD

ISSN: 0966-5897

CORNISH EARTH MYSTERIES *Sun Oct 4th* Visit to Witchcraft Museum at Boscastle (special tour by Museum's owners) plus visit to St. Nectan's Kieve.Meet11am at Museum *Thurs Oct 29th* Talk:"The Greenwood Tarot & the Wheel of the Year" - Chesca Potter. 7.30pm Acorn, Penzce *Thurs Nov 26th* Talk: "Feng-Shui and the Penwith landscape" - Heather Campbell. 7.30pm Acorn, Penzance. *Sun Dec 20th* Meet at Chun Quoit at 4pm for winter solstice sunset, then Celtic story-telling at Age Concern, St.Just. Bring food/drink to share. Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE, or ring Andy Norfolk on 01209-831519.

ALTERNATIVES: Ancient Mysteries Modern Dreams' in St.Austell Library including *Fri Sept 4th* "The Lost Gods' of Albion" Paul Newman *Fri Sept 11th* "Crop Circles" Jean Brown *Fri Sept 18th* "The Earth Goddess" Cheryl Straffon. All at 7.30pm. *Sat Sept* 26th "The Celtic Lunar Zodiac" Helena Paterson *Sat Oct 10th* "Dowsing" Andy Norfolk. Both at 2.00pm. Tel: 01726-73348 for further details.

SANCREED HOUSE WEEKENDS *Sept 12th/13th* Women's Mysteries - Dee Hirtenstein. *Sept 19th/20th* The Shaman's Way - Richard Offutt. *Sept 26th/27th* Going with Gaia - Solanna Petrykowski. Details: 01736-810409.

CAER Lamorna, nr.Penzance.Courses and workshops include:*Sept 11th-13th* Skydancing Tantra for Women *Sept 15th-20th* Sacred sites & ceremonies *Oct 30th-Nov1st* Fogou - Jo May. Details: 01736-810530.

CORNWALL'S NEW AGE FESTIVAL 8th year at Ponsmere Hotel, Perranporth *Fri Nov 20th-Sun Mon Nov 23rd.* Stalls talks workshops Full programme (SAE) from 65 Porth Bean Rd, Newquay 01637-873024.

PENWITH PAGAN MOOT Meets 2nd Tues each month at Dandelions, Penzance.Details:Andy 01209-831519

KETTLES Pagan Group. Meets 3rd Thurs each month at Stag pub in Liskeard.DetailsAmber 01752-848444

TRURO PAGAN MOOT Perranarworthal Village Hall, Perranwell nr. Truro. Details:Dianne 01326-211968

OPEN CIRCLES at every festival held at Waterfall, St.Nectan's Glen. Details: Adrian & Ann Bryn-Evans (Pagan Federation) 01840-770498

HARMONY POTTERY events Autumn Equinox camp *Sept 18th-20th* Samhain celebrations *Sat Oct 31st* Also Hedgewitch monthly group. Details from Wheal Rose, Scorrier, Redruth. Tel: 01209-890581

KALI WOMEN'S WORKSHOPS *Oct 3rd/4th* Workshops:- drumming, sacred dance, women's spirituality etc. at St.Blazey. Tel: 01503-265087.

WOMEN'S EARTH MYSTERIES Meets monthly in mid-Cornwall area. Details: Karen 01726-883685.

MOONLODGE Women'sDrumming Group meets 1st Sat in Month in West Penwith. Details: Pip 01736-798857.

THE WELLBEING CENTRE Old School House, Churchtown, Illogan, Redruth. Tel: 01209-842999. Regular workshops and events.