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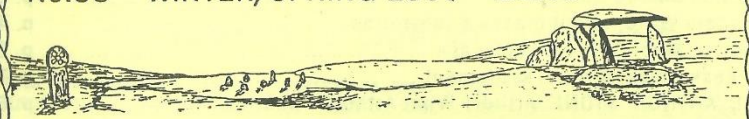
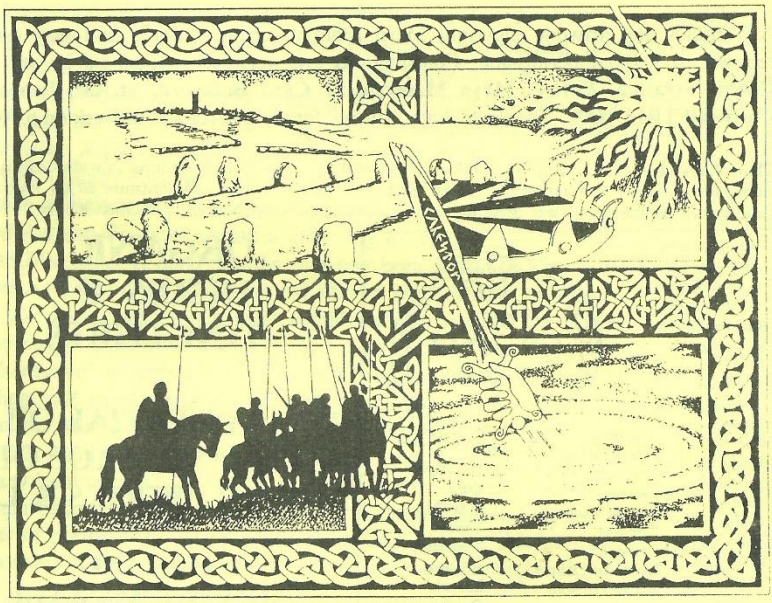


meyn mamvro

ancient stones and sacred sites in cornuall



THE 'ARTHUR' STONE - CHARLES THOMAS ● TINTAGEL ● MONICA SJOO ● SACRED HARE BODMIN MOOR RITUAL LANDSCAPE ● NEWS

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There have been some changes to MM's Outlets and Advertisers in Penzance. Niwala Celtica and Adventur-ine have unfortunately closed, although Adventur-ine will continue to do Fairs and Exhibitions. However, we are delighted to welcome a new shop: Starchild of Glastonbury

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

The pagan/earth mysteries community in Cornwall seems to be growing apace in a natural, organic way, and is now very much a force to be reckoned with. Quite a number of pagany and 'alternative' people have moved down here in recent years, and, together with those already living here constitute quite a sizeable sub-culture. The monthly Pagan Moot in Penzance continues to thrive, there is now a regular moot in the Truro/Falmouth area, and celebrations at each of the festivals at St.Nectan's Glen with the Pagan Federation. Events such as the Maypole Dance on Carn Bosavern, and the various drum and dancing circles (at least 2 or 3 in West Penwith alone!) bring together large numbers of pagan friends, and workshops and healing circles are also widely advertised and available. Even local Evening Class Institutes in Penzance and Falmouth have been running day and evening courses on many aspects of earth mysticism! 'Official' acceptance of such events seem to be growing: MM contributor and friend Geraldine Andrew presented an evening called "Hedge Witch" under the auspices of Tehidy Country Park, publicly advertised as being a full moon walk led by a local witch, which attracted over 60 people! Geraldine also organised a successful Summer Camp and Autumn Equinox mysteries gathering for pagans for the first time this year. And your MM editor (Cheryl Straffon) has now been invited by the Cornwall Archaeological Society to lead a walk/drive around sites in West Penwith one day in March (Sun 28th) to talk about and explain their significance as sites of the Goddess! To our certain knowledge, this is the very first time that the CAS have ever been open to such an "alternative" interpretation of the sites from this perspective, and all MM readers and others will be also warmly welcome on the day [details on back page]. Later in the summer, the 9th annual Mazey Day celebrations in Penzance will take place. Last year's parade was judged by some to be the best ever, with the wonderful serpent dance, that many local pagans took part in, led at the end by Penglaze the Obby Oss teazed by local witch Cassandra Latham. The days when pagans had to hide away and keep quiet for fear of persecution and prejudice seem long gone in this part of the world, and the openness of the pagan community seems a very healthy and exciting development.

The pagan comunity are also taking a leading role in preparing for the Eclipse on August 11th 1999, with plans afoot for celebrations and rituals at the major ancient sites. The next edition of *Meyn Mamvro*, due out May 1999, will be a special Eclipse one, including articles and information on all aspects of this 'once-in-a-lifetime' event. If you plan to be in Cornwall for the event, or are just interested, make sure you get your copy for all the gen on the wheres, hows and whys of eclipse watching and ancient sites.

news page

This last Autumn saw the Group doing 2 outdoor site visit days and 2 indoor talks. On Sunday Sept 6th a select group braved the stormy and wild day to go to **Holywell Bay** to visit the holy well in the sea cave on the beach, and St.Cubert's well at a nearby Caravan Park. Later in the day a few miles further up the coast 3 windsurfers were swept out to sea, and a young boy washed off a rock into another cave and the rescuing lifeboat was smashed into the same cave. Fortunately, everyone survived, including the CEMG visitors, who finished the day with a cream tea near St.Piran's Round!

A much calmer day prevailed on Sunday Oct 4th when a good number of folk made their way to Boscastle for a visit to the **Witchcraft Museum** and an interesting introduction by its owner, Graham King. Everyone felt that the changes Graham had made at the Museum, especially the new room upstairs, had hugely improved the atmosphere at the Museum. In the afternoon, most people went on to **St.Nectan's Glen** for a walk up to the Kieve and to meet with its owner Barry Litton, who also has become much more positive and welcoming, thanks to the efforts made by local pagans to connect with him. Finally, the day finished with a walk down **Rocky Valley** to see the maze carvings and walk to the sea, a most satisfying end to a very happy day.

The 9th season of indoor talks marked the return by the Group to its 'home base' the Acorn Theatre in Penzance, after its period of refurbishment. In fact, the Group were the first to return there on the Oct 29th opening, and were warmly welcomed back by the Centre's new co-ordinator, and featured in *The Cornishman*. There was a full house for the first talk by artist, illustrator and writer **Chesca Potter** who had come to Cornwall especially to talk to the Group about "The Greenwood Tarot and the Wheel of the Year". Her talk was not only a feast for the eyes, with slides of her beautiful Greenwood Tarot drawings, but also a most interesting revealing of the meanings behind the symbols.

In November feng-shui consultant **Heather Campbell** gave a talk on "Feng-Shui and the Penwith landscape". She spoke about her personal relationship to Penwith, which she described as everywhere influenced by the energy of water and also "a place of the ancestors" To her the focal point was St.Michael's Mount, which had an other-worldly, between-the-worlds atmosphere, and was situated in the sea between the energies of the dragon and the tiger. The talk then became a dialogue with the audience, and other fascinating areas were explored, such as harmonious and disharmonious places in the landscape, and how Feng Shui related to other energy concepts. Finally on Dec 20th there was the annual winter solstice sunset gathering at Chûn Quoit, followed by Celtic storytelling at the Age Concern in St.Just. A good end to a good year's events.

SACRED SITES NETWORK GROUP

Members include: National Trust (Jon Brookes), Bolitho Estate (Mark Coombs), Pagan Federation (Cassandra Latham), Cornish Earth Mysteries Group (Andy Norfolk), Cornwall Archaeological Unit (Ann Preston-Jones), Order of Bards, Ovates and Druids (Barry Reilly), Penwith Countryside Officer (Mike Rosendale), Penwith Conservation Officer (Craig Weatherhill), and Meyn Mamvro (Cheryl Straffon).

At **Boscawen-un** it has been decided to defer the Countryside Stewardship Scheme until Oct 1999 after the Eclipse is over. Meanwhile, the gorse will be cut back and a watching brief be kept on the site. At **Sancreed Well** the restoration work undertaken by the CAU has been satisfactorily completed and the approach to the well is now much more pleasant. Negotiations are still being undertaken with a neighbouring landowner to create a new permissive path through neighbouring fields, but meanwhile the local Ramblers Association are planning to apply for a Modification Order to re-instate the spur of the current disputed path on to the Definitive Map. A Public Inquiry will follow shortly. At **Madron Well** some practical work took place in November to improve the drainage to facilitate access to the well, and to generally tidy up the area and the cloutie tree. The water now runs much more freely in the whole area

The **Scheduling** of all ancient sites in Cornwall is currently being undertaken by English Heritage who have sub-contracted the work to the CAU. All sites, including standing stones, wells and crosses (many of which have hitherto been omitted) are now being re-considered. Finally, the forthcoming **Total Eclipse of the Sun** on August 11th continues to exercise the Group. The CAU has drawn up a Code of Conduct for site users, and the policy by many of those who own the land on which ancient sites lie will be to prevent access to vehicles, and make extensive use of signs and volunteers. Plans are already underway for public ceremonies at some of the principal sites, and full details of all of this will appear in the next special Eclipse edition of *Meyn Mamvro*.

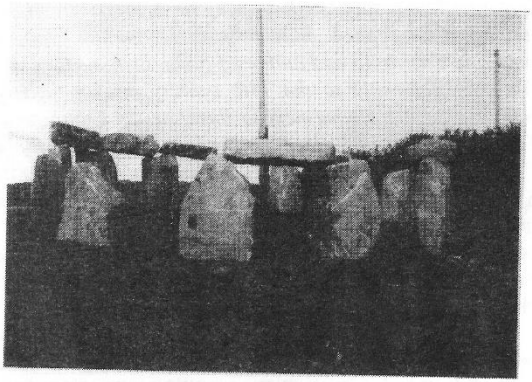
WEST PENWITH'S NEWEST-DISCOVERED STONE CIRCLE!

Where is it?

What is it?!

Where did it come from?

Turn to p.24 where all will be revealed!



Readers Write about .... MAZES AND LABYRINTHS

The Troytown Maze

"There is one matter which troubles me and that is the current state of the Troy Town Maze on St.Agnes (Isles of Scilly). I am a dowser and as I approached it this year it felt and looked wrong. The pebbles were loose and lying on the sand rather than being *in* the sand. When I walk the Maze, I feel a strange trance-like sensation which partly takes me elsewhere. This year, that feeling was with me until I approached the centre, when I stopped suddenly with a shock. I felt quite ill and confused and I am certain that the maze is damaged. The path no longer works - it does not lead to the centre. Troy Town needs healing and might I suggest that the CEMG investigates and restores it. One final word on the maze - when I hear people tell me that it was made by a bored lighthouse keeper, I reply that he must have been a very learned keeper to have access to a design which is found on ancient coins from Knossos in Crete. Just look at the modern mazes on Bryher and elsewhere - they don't work at all!" *Peter Herring, Bishops Stortford.*

Ed: The Troytown maze on St.Agnes was 'restored' some years ago by dowsers Hamish Miller, (the late) Don Wilkins, Paul Broadhurst and Ed Prynn [see MM8 p.24 & MM10 p.24]. This caused a great deal of controversy at the time as they were accused of ignorant meddling and destuction of the archaeological evidence. The CAU even intimated they would have prosecuted them had they been able to do so. Clearly everything is not yet all right with this site - have any other readers visited it recently?

The Rocky Valley Mazes

Ed: The mazes carved on the rock face at Rocky Valley near Tintagel have recently come into the news again. Because they are unprotected, the numbers of visitors going to visit and rub them is causing some concern. Graham King of the Witchcraft Museum in Boscastle has suggested covering them over with an opaque protective material and carving some replica ones nearby. Meanwhile, Jeff Saward, editor of the mazes magazine Caerdroia and author of "The British Maze Guide" has said that he believes that they date only to the 18th century, rather than either to the Bronze Age (as indicated on the plaque next to them) or the Celtic period (from their parallel to the Hollywood Stone rock maze carving in Ireland - see MM24 p.12-13).

"The reason I think the Rocky Valley carvings are 18th century is because they are contemporary with the ruined mill house. The rock face on which they are carved would have been exposed by the blasting of the overhang for the rock to build the mill. If you look at the face, above the carvings (in winter) you will see the drill holes coming down the rock face, into which the blasting powder would have been poured. At least that's what I think - feel free to disagree!". *Jeff Saward, Essex*

There will be more on the origin of the carvings to come in a future MM article by Robin Ellis entitled "The Mystery of the Labyrinth".

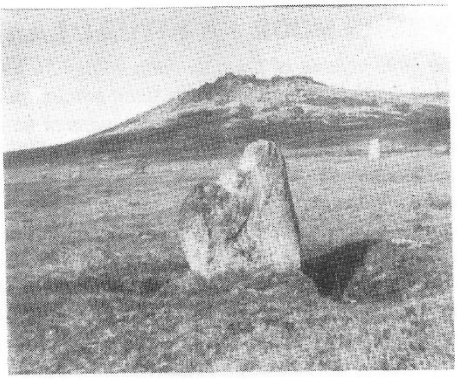
BODMIN MOOR - A RITUAL LANDSCAPE

The 1995 volume of Cornish Archaeology 34 has recently been published, 2½ years late, but worth the wait, with 2 excellent articles on the ritual landscape of Bodmin Moor that could easily have come out of the pages of an earth mysteries journal! **Rocks as resources: landscapes and power** by Christopher Tilley considers relationships between archaeological sites and monuments and landscape features on the Moor, in particular the Tors, which Tilley believes were seen by Neolithic and Bronze Age peoples as sacred places. He suggests that this way of relating to the natural features of the Moor began in the Mesolithic period (8000-3500 bc) when places like Dozmary Pool, where many Mesolithic microliths have been found, were places of considerable sacred and symbolic significance. He even suggests that "the many Arthurian and earlier legends associated with the place indicate this significance", a raspberry to all those New Rationalists who refuse to countenance continuity of tradition in legend and folklore. "People were 'drawing out' the hidden meaning of the pool as a manifestation of a sea in the land". He also believes that the Tors had especial significance "in the form of stories, myths and events of cosmological import", and this significance is further exploited in the early Neolithic (3500-2300 bc), particularly at Rough Tor to the north of the Moor and Stowe's Pound and the Cheesewring to the south. "These places were meant to be seen, climbed up to, visited for ceremonial events, and then left".

However, it is in the later Neolithic and Bronze Age (2400-500 bce), when the major ceremonial monuments were built, that this symbolic relationship met its apogee. Tilley examines the stone circles, stone rows and cairns on the Moor, and concludes that they were all built in relationship to the Tors to delineate a sacred relationship. "It indicates a desire to build on, draw out, and emphasize natural physical distinctions in the landscape, thus emphasising their ritual connotations and cosmic significance". He suggests that natural boundaries formed by streams, marshes and bogs may have played an important role in marking out the areas of sacred space in the landscape occupied by the circles. He also examines each stone circle in turn and the prominent tors that stand in relationship to them, many with solar alignments, summarised in the following table:

Circle name	*Visually dominant Tor*	*Direction*
Nine Stones, Altarnun	Fox Tor	NW
Craddock Moor	Cheesewring	NW
Fernacre	Rough Tor	N
Goodaver	[view obscured by modern plantations]	
Hurlers	Cheesewring	N
King Arthur's Downs	Rough Tor	NNE
Leaze	Rough Tor	NNE
Leskernick Hill South	Rough Tor	WNW
Leskernick Hill North	Brown Willy	W
Louden Hill	Rough Tor	NE
Stannon	Rough Tor	NE
Trippet Stones	Rough Tor	NNE
Stripple Stones	Rough Tor	N

When Tilley examines each circle in turn he concludes that each is positioned precisely in relationship to a Tor as the people moved through the landscape Moving the stones a few metres in many cases eliminates the perspectival effect. The circles were thus deliberately designed to be approached and entered in a specific direction.



Rough Tor from Fernacre Circle

He then goes on to examine stone rows which he concludes were designed to mark the centres or margins of sacred spaces. Some very interesting perspectives of the Tors come into view and disappear as one walks the rows, and in one case, Colvannick Row, the south coast of Cornwall and the sea is visible only from the north end of the row, and the north coast of Cornwall and the sea is visible from the south end, a deliberate use of sacred perspective. Finally, he examines the cairns (over 350 now known) which he believes were not simple burial chambers (except perhaps the small ones) but were designed to be seen as prominent visual landmarks close to the Tors or along the high ridges of the Moor. "Through time they became the most significant permanent sacred reference points in the landscape of Bodmin Moor."

This view of the ancient monuments on Bodmin Moor as being deliberately placed to denote sacred space and orientation is elaborated in the second article which examines a specific area of the Moor. **Leskernick: the biography of an excavation** by Barbara Bender, Sue Hamilton & Christopher Tilley takes an original approach to such reports by including not just the final 'authoritative' report on the excavations, but extracts from the on-going diaries of the excavators and their relationship to the ancient landscape. Leskernick proved to be a particularly fruitful area for this approach, being a recently-identified megalithic landscape, consisting of 2 stone circles bisected by a stone row, tor cairns and ritual enclosures. The stone row was excavated and suggestions made as to its use and access. At the end of the Bronze Age Leskernick Hill was abandoned and the stone row 'decommissioned' by dismantling the terminal setting.

The Biography of the Excavation has also been incorporated into a much longer article by the same authors, entitled **Leskernick: Stone Worlds; Alternative Narratives; Nested Landscapes** (Proceedings of the Prehistoric Society 63, 1997) which takes a much fuller look at not only the stone row excavation but also includes a survey of the Settlement area on the side of Leskernick Hill above.

LESKERNICK - A RITUAL SETTLEMENT

Leskernick Hill settlement area (approx. SX1828 7990) consists of 51 circular stone houses in two areas on the southern and western slopes of the hill, overlooking the plain below with its ritual landscape of stone circles, stone row and cairn. The whole area has been relatively little disturbed by modern agriculture, and in fact has not been permanently settled since the end of the Bronze Age, making it an ideal place for a survey. The team looked at the positions of the houses, their orientation to the surrounding landscape, the views framed by door entrances, and the intervisibility with other houses and the ritual landscape below. Their conclusion was as follows:-

"Life in this settlement, 4000 years ago, was one in which every movement in and around and about it, and beyond, was imbued with a sense of ritual. In these people's engagement with the stones there was a cosmological reiteration that worked to and fro between the most intimate house interior, the compounds and enclosures, out to the ceremonial monuments, and up across the landscape to the punctuated skyline of the tors and cairns. The practices of everyday life, feast day, and ceremony bled into each other. While there may have been shamans and leaders in the community (it was suggested that one house - house 3 - with its entrance aligned on the tip of Rough Tor could have been the shaman's house), what struck us is that much of the ritual and knowledge was dispersed throughout the houses and fields, visible and available to all: *communal* rather than individual empowerment.

"Of course there were special occasions, ceremonies that had to be organised with leaders and the led. The hilltop and the area around the stone circles and stone row was undoubtedly sacred. Perhaps only sometimes would the entire community make its way up the corridor between the two settlement areas, to the large cairn and the pseudo-quoit (a megalithic marker used to denote the midsummer solstice sunset in c3900 BCE, featured in detail in MM30 p.5). People may have been led in a ceremonial procession, slowly up to the cairn on the hilltop. Perhaps on special occasions fires would be lit, not just on the top of Leskernick Hill, but also at other cairns on the encircling hills (it was suggested that Leskernick Hill was the *omphalos* for the whole surrounding area of saucer-shaped hills). Sacred, in this social context, did not necessarily mean reserved, controlled, and apart, a place reserved only for ceremonies and secret knowledges, available only to a few. We have a sense here of a modest community who acknowledged through their activities their sense of community, their closeness to the natural world and the spirit powers amongst the rocks. For the people of Leskernick, Leskernick was their hill, the navel of their world, linked on ceremonial occasions with the topmost points of other hills."

These articles are a remarkable approach by archaeologists to sacred landscape, incorporating ideas of ritual, of sacred space, of ceremony, of spirituality, of living land. Here at last on Bodmin Moor the archaeological establishment and the alternative 'earth mysteries' approach seem to be in tune and perfectly synchronized, bringing alive the people, their lives and their spiritual beliefs from thousands of years ago.

An exhibition of the archaeological work at Leskernick will travel to local villages & towns around Bodmin Moor in June & July 1999. A field trip is also being arranged.

THE 'ARTHUR' STONE

As MM reported in the last edition, English Heritage announced the discovery of a 1400 year old piece of slate at Tintagel inscribed with the name ARTOGNOV, which Geoffrey Wainwright, chief archaeologist of EH, said was the Latin spelling of the British name Arthnou, meaning Arthur. "This is the find of a lifetime", he said. "It is remarkable that a stone has been discovered with the name Arthnou inscribed on it at Tintagel, a place with which the mythical King Arthur has long been associated". Although he warned that there was no evidence to link it with an historical "King Arthur" he went on to say: "It proves for the first time that the name existed at that time and that the stone belonged to a person of status". This fine distinction was ignored or misunderstood by the local and national media, who seized on the discovery as if it heralded the return of the "once and future king" himself. In this special feature for MM, we attempt to look at the real implications of the discovery, sorting out the fact from the fiction, and then go on to examine what links there really are between 'Arthur', Tintagel and Cornwall. The first article is by Professor Charles Thomas, Britain's leading expert on Dark Age inscribed stones. In this exclusive article, written especially for MM, he reveals the truth that lies behind the find and its hype.

ARTHUR? WHAT ARTHUR?!

by **CHARLES THOMAS**

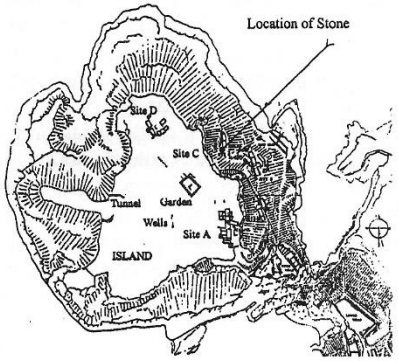
In July 1998 a small piece of trimmed slate, one of a series used as drain-covers, was excavated at Site 'C' on Tintagel Island by the University of Glasgow team under Professor Chris Morris. It bore some incised letters. Visiting the site the next day, and confirming for myself that this came from an untouched level with imported pottery of the 6th century AD, I was asked to read these letters and suggest any meanings. One legible name was ARTOGNOV, neatly scratched in Roman capitals (except the G). My heart sank when I saw the letters ART-, and so did Chris Morris's. We did not need the gift of prophecy to forsee the sort of shameless hype by English Heritage - the commercial agency that administers this Duchy-owned ancient monument - that happened soon afterwards.

First, some facts. 'Artognou' is not "the Latin for Arthur"; it is not even Latin, but (Late) British, ancestor of Cornish. Among 300 or so inscribed stones from post-Roman Wales and Cornwall, none bears any name remotely like 'Arthur' in Latin or British. (The 'sword-shaped inscribed stone' supposedly found in Wales in 1983 by Blackett and Wilson, with REX ARTORIUS FILI MAURICIUS, is an obvious and ignorant forgery, as a glance at its photograph shows at once!). This Tintagel slate is not "the find of a lifetime"; we have known for decades that the place was occupied during the 6th century, by people wholly familiar with Latin, and with writing, and the really remarkable thing is that it has taken so long to unearth anything showing contemporary literacy. The real 'Arthur', if he existed and if he can be dated (big 'ifs', both of them), had no known link whatsoever with Tintagel and may have operated in North Britain.

The first introduction of the legendary figure of medieval literature, 'King Arthur', was only in the 12th century when Geoffrey of Monmouth - an Arthurian enthusiast - placed his hero's conception here. A final fact is that English Heritage, set up in 1973 as a Thatcherite agency to privatise the State's ancient monuments, is concerned to enhance visitor-numbers and at Tintagel to sell the 'Arthurian' goodies in their shop; their press conference was hot on commerce, decidely weak on fact and scholarship, and simply cheapened one of Cornwall's greatest sites.

I show a simplified drawing of the stone. At the top are the remains of four letters, Late Roman capitals, perhaps around AD 400; they can be reconstructed (but that is another story). They were cut first, with something like a bradawl. Below, the smaller letters are knife-point, later (part of a letter over-rides part of a large Roman letter) and could date to about AD 550. About an inch of the stone has been trimmed so the inscription is incomplete. The top line reads PATERNI.., the next COLI AVI FICIT, and the third ARTOGNOV; then COLI (AVI? broken off) FICIT is repeated below. What all this means is uncertain; FICIT, Latin *fecit*, means '(he) has made, has built', and the other words are personal names. It may be a brief record of some activity, dedication or ownership, and the small slate (re-used) may have been fixed to some little slate-walled building; we cannot at the moment tell.

'Artognou' is a man's name. It consists of ART(O), which means 'a bear' (European brown bears existed in Wales and Scotland in Roman times), and -GNOU, which means 'known-as, known-to-be'. British names with ART- are not uncommon; Welsh Artmail, Artfael, is British ARTOMAGLOS "Bear-prince". If there was a real 'Arthur' he might have been 'Arturius, Artorius', which is ARTO- with a Roman-looking ending. 'Artognou' and 'Arthur' are no more the same, and no more closely linked, than George, Geronimo and Geraldine. There are plenty more interesting (but purely linguistic) points here, not immediately relevant. What *is* relevant is to grasp, firmly, that this discovery has absolutely no 'Arthurian' meaning whatsoever. EH's chief archaeologist should be ashamed of himself! Unless funds have to be diverted to make good visitor-erosion, work on Site 'C' at Tintagel will continue next summer.



ARTHUR AT TINTAGEL

by **JOHN FORD**

Tintagel Castle lies on a small headland on the north Cornish coast. It is sometimes incorrectly called an island, but the way the cliffs are crumbling away it won't be too long before this happens. In 1135 Geoffrey of Monmouth wrote *The History of the Kings of Britain* and named Tintagel Castle as the birthplace of Arthur.

The first point that comes out of this statement is that an ardent Welshman has named Arthur's birthplace outside Wales and the Welsh seemed to have accepted this without a murmur! We have a Celtic race (the Welsh) who fiercely claim Arthur as their own, yet seem to accept the statement that he was born in Cornwall and buried in Somerset. However, it has been suggested that the only reason Geoffrey named Tintagel as Arthur's birthplace was to appease his lord, who was Reginald, Earl of Cornwall, the illegitimate son of Henry I, and who built a castle there. However, it seems that work to construct Reginald's castle did not begin until 1145, fully ten years after Geoffrey had written his *History*. It also turns out that Reginald was not even created Earl of Cornwall until 1140. I find it strange that Geoffrey named Arthur's birthplace after his master's castle which would not be under construction for another ten years in a land that his master would not be given for another five years!

The position of the castle is a strange one. None of the three ancient routes in Cornwall run anywhere near Tintagel and as a military stronghold this would be the last place you would place a castle, as an army could march straight past on the headland and the castle occupants could do nothing about it. Yet a large stronghold did exist in 'Arthur's' time. Recent digs show that from the period 475-550 CE Tintagel served as a stronghold to post-Roman kings in the form of a seasonal home. Possibly its use was for dynastic happenings (births?). Various buildings were discovered on the 'Island', and on the mainland a large defensive ditch was found in the lower ward dating to 450-500 CE, and on the lower point of the 'island' a landing point (harbour) was discovered dating back to the same time.

The amount of imported pottery found at Tintagel dating from this period was astounding. It was not only dramatically greater than that from other single sites dated around that time in either Britain or ireland, but it was also larger than the combined total of ALL such pottery from ALL known sites; and given that only 5% of the island's accessible surface has been excavated these figures show that this was a very important site in its time.

Also recent excavations on the churchyard opposite the island shows that Christian burials began at least as early as the 6th century and the churchyard and the island were intimately linked. Pottery found in the churchyard dates to the 5th-6th century, and the earthworks, which date to a much earlier period than the 12th century church, have only one entrance that faces north (away from the village and directly opposite the island). The church itself is built at least half a mile from the village and is dated to 1120, a full 25 years before Reginald's castle was built. The village itself only dates back to the 13th century.

The medieval castle which now stands on Tintagel Island is not in fact the castle that Reginald built. Contrary to tradition, Reginald did not built the magnificent castle that Geoffrey was supposed to have seen and named as Arthur's birthplace. Reginald did not build much of a castle at all. It has now been proven that most of the castle was built by Richard Earl of Cornwall, and son of King John, in 1230. Richard had the castle built similar to the Dark Age castle and was almost certainly influenced by the 'Arthurian' buildings already on the island. Did Richard know something we don't?

One last point. It seems that the Dark Age occupation on the 'Island' ended abruptly around the middle of the 6th century. Now what was the suggested date for the battle of Camlan, the supposed last battle when Arthur was defeated?!

Parts of this article and the one on p.14-15 originally appeared in Pendragon Vol. XXVI no.3. For more discussion of the 'Arthur stone' find see the latest edition of Pendragon - address on inside back page.

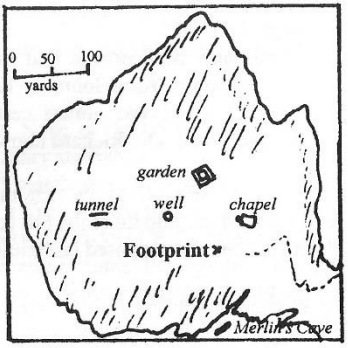
CORNWALL'S MYSTERIOUS PLACES

ARTHUR'S FOOTPRINT ON TINTAGEL HEAD

Tintagel is known to be one of Cornwall's most popular places for its Arthurian associations, now given fresh impetus with the discovery of the inscribed 'Arthur' slate. However, one wonders how many of the thousands of visitors who wander among the ruins of the castle on the 'Island' at Tintagel Head, know that they are in fact walking through a medieval anachronism, constructed some 500 years after the Arthurian period. Though if these visitors did but know it, there is evidence on the 'Island' for a much more ancient and sacred aspect of the place. It can be found not in the ruins of the castle, nor in the tales of the Round Table, but in a natural rock on the high spot of the Headland.

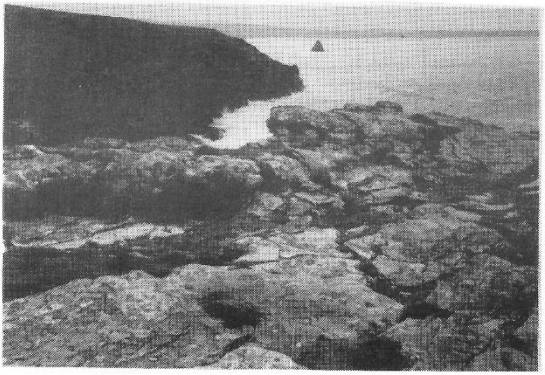
This spot [photo right and marked x on the map below] contains a natural shaped footprint, first recorded in the 19th century when it was shown to visitors to the site. Nowadays it is all but ignored, and there is no signpost to it or explanation of it on the site, though it has great importance.

We know from other places, especially in Ireland and western Scotland, that similar single or double impressions of footmarks in the living rock are associated with inaugeration ceremonies, described by Charles Thomas[1] as places of "the ritual crowning of a king... a symbolic act in which a king undergoes a sacred wedding with the personified land", and by Paul Broadhurst[2] as "an important, even unique, ritual centre associated with the mysteries of kingship".



1 Charles Thomas *Tintagel* (Batsford, 1993)

2 Paul Broadhurst *Tintagel and the Arthurian mythos* (Pendragon, 1992)



Those mysteries of kingship have been largely forgotten nowadays, but originally the king could only obtain his power or right to rule if he were given it by the Goddess of the Land, personified as Sovereignty. Usually a ceremony would take place at or on a special stone, and memories of this still exist in the crowning of the British monarch on a medieval wooden chair that contains the Stone of Scone underneath the seat. This stone was a Scottish king-stone, and its theft by the English was symbolically recognised in 1950 when it was taken back again by Scottish nationalists. It was returned to England in 1953 for Elizabeth II's coronation, but in 1996 returned to Scotland again.

Other such stones, which have footprints cut into them similar to Tintagel, can be found on the isle of Orkney (the St.Magus stone), the isle of Islay (where the Lord of the Isles was inaugerated by placing one foot in the hollow of the stone) and Derry in Ireland (where the kings of O'Doherty placed their bare feet). Therefore, it is entirely possible that Cornwall, another Celtic land, should also have its footprint stone of inaugeration: the similarity between the 'King Arthur' one and the others seems too close to be coincidence, especially bearing in mind the site where it is found. Although there is no historical record of its use in this way, that could easily have been lost, with only its name 'King Arthur's Footprint' remaining.

There may also be a curious link between the Footprint and Arthurian legend. Arthur becomes king when he draws the sword Excalibur from a stone. Could this be a later adaptation of the idea of the king drawing his power or 'right to rule' from the living land, the Goddess Sovereignty herself? If so, it would place Tintagel firmly back into a past where the Kings of Dumnonia, or the Celtic west, were pronounced fit to rule by "permission" of the Goddess of the Land, and had to undergo that initiation in a ritual ceremony high on the rock of Tintagel Island. Tintagel would then have been a very sacred place for the whole of Cornwall, and 'King Arthur's Footprint' the focal point of that most awesome spot. [CS]

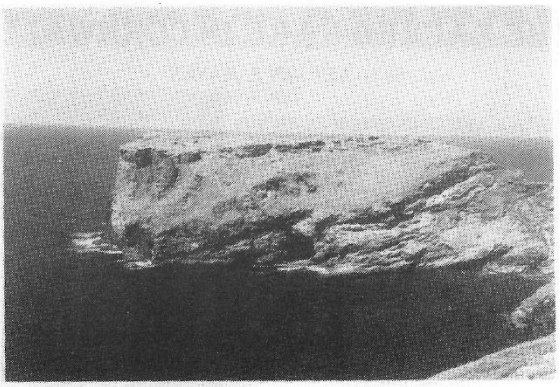
CORNWALL AND ARTHUR

by **CHARLES W.EVANS-GUNTHER**

Cornwall played a big part in Geoffrey of Monmouth's *History of the Kings of Britain*. Corineus was given Cornwall by Brutus; Cloten was King of Cornwall; Belinus constructed a road from Cornwall to Caithness; Asclepiodus, Duke of Cornwall, became King of Britain; Gorlais, the husband of Ygerna (later mother of Arthur), was Duke of Cornwall and many a hero came from the peninsula. Cornwall was virtually Geoffrey's centre of the universe - it certainly was the alpha and omega of his King Arthur. According to Geoffrey, Arthur was conceived at Tintagel and fought his last battle at the River Camblam (Geoffrey's version of Camlan) in Cornwall.

It cannot be doubted that there was some sort of tradition of Arthur being connected with Cornwall. He is linked with Celliwig in Cornwall in *Culhwch and Olwen The Triads* and some early poetry. However, the earliest material about Arthur seems to locate the hero in the north of Britain. Soon after this early period, say around 950 Arthur finds his way to South Wales and Cornwall. The earlier Arthur seems to be historical but the later Arthur may belong to folklore and legend. Cornwall, like Cumbria and Scotland, is one of the last areas of Britain to have been conquered by the Anglo-Saxons and it was the English who gave it the name. Earliest English references call this part of Britain 'west Wales'. It was not until 891 that we can find the name "Cornwalum" = the Welsh of the Corn. It is not usual for the English of this period to make use of Celtic names - such as Kent from the tribal territory of the Cantii. However, most English placenames with 'corn' as an element indicate either the cereal corn or the bird crane. Meanwhile the Welsh gave Cornwall the name Cernyw, for example Celliwig in Cernyw = "forest grove in Cornwall". This was the place of Arthur in *Culhwch and Owen* and *The Triads*. Another Welsh reference to Cornwall, in the Welsh Annals, has Dungarth "rex Cerniu id est Cornubiae" = king of Cernyw that is Cornovia.

It has been suggested that Cornovia is based on the Celtic tribe of the Cornovii. However, there are only two places which can be linked to tribes with this name - one is in the Cheshire-Shropshire-Powys area while the other is in the far north of Scotland. Earliset indications are that Cornwall was, with Devon, part of the Dark Age kingdom of Dumnonia. John Morris in his *Age of Arthur* put forward the idea that Cornovian settlers came from the Midlands to Cornwall, but interesting as his work may be it is full of guesses which lead to a lot of inaccurate conclusions. One possibility is a tradition grew up during the Dark Ages in the land of Cornovii about Arthur. This may have led some to believe that Arthur was a Cornovian. What is more likely is that tales were told by bards in the area at an early period. It is possible that the great poet of the 6th century Taliesen may have come to Powys (the successor to the Midland territory of the Cornovii) from Cumbria late in life. Tales of the warrior Arthur would, I postulate, have been brought to Powys and from there spread to Wales, Cornwall and Brittany.



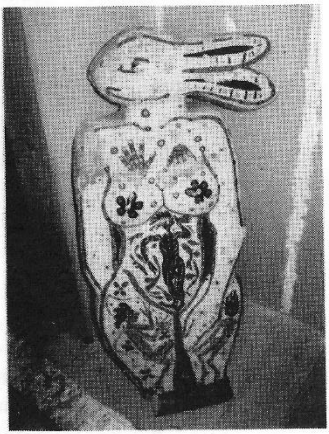
Returning to Geoffrey, I have not yet suggested an answer why he linked Arthur so strongly to Cornwall, and interestingly also south-east Wales. Geoffrey dedicated his *History* to Waleran, Count of Mellent, and Robert, Earl of Gloucester, the natural son of Henry I. Later dedications had dedications to Robert of Gloucester alone and to King Stephen and Robert. It is without doubt that Robert played an important part in Geoffrey's life, and Robert was one of the most powerful men of his time. Prof. E.M.R. Ditmas has said; "If, before he went to Oxford, Geoffrey had been a clerk in the earl's household, it would explain the choice of Robert as the patron to whom his early dedication of the Historia was made. It would also provide a link with Cornwall, for at least five manors in that county were attached to the honour of Gloucester". It cannot be proved that Geoffrey travelled in Cornwall but it is interesting that the places with which he seems to have a familiarity were near to Manors held by Robert.

Some say that Geoffrey was of a Breton family settled in South Wales, and so it is possible that his preference was influenced by his ancestry while his liking for Cornwall is connected both with his patron and Breton families recorded to have lived in the area. There are a good number of Breton links with Geoffrey's work. Many of the names used are of Breton rather than Welsh origin, and many Bretons had settled on the northeast coast of Cornwall. Tintagel lies only one or two miles from the manors of the Breton family of Blohin, including Delamere, Dawnant, Trefreock, Trewethert and Truthall. One of Robert of Gloucester's manors was Menelidan, three miles north of Tintagel. Less than two miles from Delamere is the River Camel, and near the manor of Trevornak, held by the Breton Brient, is Dimwelioc. Tintagel, "Camblam", and Dimelioc make up a triad of Cornish sites important to Geoffrey. Tintagel was the site where Uther fathered Arthur, Dimelioc was where Gorlois was when his wife Ygerna conceived Arthur, and "Camblann" was the place where Arthur defeated Mordred but received mortal wounds. Maybe the links between Arthur and Cornwall are not as simple as originally thought. Was the historical Arthur a Cornishman? The adventure of finding out goes on!

For a review of recent Arthurian book titles, please turn to page 22.

THE SACRED HARE IN CORNWALL

by ***KELVIN I. JONES***



Recently, the Museum of Witchcraft in Boscastle, North Cornwall, acquired a ceramic statue of a hare, purported to have been unearthed on a caravan site in West Penwith. The figure is about 4ft 6in in height and carries a number of intriguing decorations, which, on closer examination, appear to be pagan and ritualistic. Although the origin and purpose of the figure are shrouded in mystery (we do not even know its precise age for example), its discovery adds weight to the known evidence that the worship and veneration of the hare was once widespread in West Cornwall.

Celtic religion, which never quite relinquished its hold on West Cornwall, greatly venerated the hare, and indeed the creature was never killed for the table. Borlase in his *Antiquities of Cornwall*, relates a fascinating way of divining, recorded of Boudicca, the Celtic leader:-"When she had harangued her soldiers to spirit them against the Romans, she opened her bosom and let go a hare, which she had there concealed, that the augurs might thence proceed to divine. The frightened animal made such twistings and windings in her course, as, according to the then rules of judging, prognosticated happy success. The joyful multitude made loud huzzas; Boadicea seized the opportunity, approved their ardour, led them straight to their enemies, and gained victory."

The belief in the sacredness of hares goes back to time beyond recall. Among Hindus, the hare was sacred to the moon because the outline of a hare was distinctly discernible at the full disk. The hare was linked to the goddess Eostre, a Saxon goddess of fertility whose festival was celebrated at Easter time. The hare was also the totem of the goddess Freyja, who had a considerable following in this country. The hare was formerly thought to be a melancholy animal and its flesh was supposed to produce melancholy in those who ate it - possibly because once it was a taboo animal. Another old notion regarding hares was that they yearly changed sex. The hare also was supposed to be so timid that it never - not even in sleep - closed its eyes.

Superstitions about hares abound in Cornwall. If a hare runs along the main street of a village, it portends a fire in the immediate vicinity. If a pregnant woman meets a hare, it will give a child a hare-lip unless a friend cuts off some of the mother's clothing as a remedy. On the other hand dead hares were seen as most beneficial and a hare's foot in the left pocket prevented rheumatism. Pepys in his *Diary* recorded that a hare's foot cured his problem with flatulence!

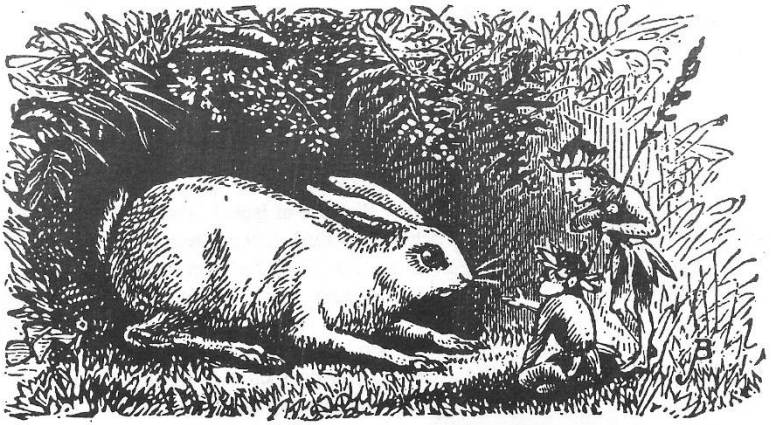
Most important of all was the belief that witches were able to shape shift themselves into hares. In this magical charm, the witch demonstrates her link with the creature:-

I shall go into a hare,
With sorrow and such and muckle care,
And I shall go in the Devil's name,
Ay, till I come home again.

The hare was supposedly the favourite disguise of Isobel Gowdie, a Scots woman who made a voluntary confession of witchcraft in 1662. Once, while in the disguise of a hare, she had a close shave with some dogs. The Devil had apparently sent here as a hare to carry a message to her neighbours in Auldearne. But along the way she encountered a man and a pack of hounds which then sprang on her. "I run a very long time", said Gowdie, "but being hard pressed, was forced to take to my house, the door being open, and there took refuge behind a chest". The dogs chased her into the house and Gowdie only escaped into the other room by remembering to utter a disechanting charm.

Many stories exist in folklore about hunters shooting the hare, only to discover that they had killed ancient crones who then resumed their human forms upon death. William Bottrell, the great Cornish folklorist, has two tales involving witches and hares. The first concerns that of Sir Rose Price who shot at a hare that ran into a cottage at Kerrow. When he and his friends entered the small cottage they found an old woman with wounds to her head and face. There is also a longer tale about the hunting of a hare entitled "Duffy and the Devil. The superstitions regarding hares continued right up to recent times in Cornwall. In 1890, for example, there is a case recorded of a hare sacrifice being offered to the old deities. During some building work being carried out on a cottage at Falmouth, the builders refused to carry on with their work until a sacrifice was made to the "outside gods" of a virgin hare trapped by a virgin boy. Some years later, during repairs carried out on the roof, the remains of a rabbit were found in an exquisitely made coffin near the top of a wall.

Another story concerns a family who were in North Cornwall on a motoring holiday in 1934. They had been staying at a hotel near Boscastle and decided they would go for a drive and then a walk on the moors. Suddenly they came upon a large hare sitting on its haunches and shrieking in an uncanny fashion. One of the family picked up the creature and calmed it so that eventually the hare hopped quietly away. On returning to the hotel they met the landlord and told him their story. The man immediately turned pale and ushered them into a back room where he confided in them that there had been a terrible mistake and he could no longer offer them bed and board. When the visitors protested, he gave in to their demands but did everything in his power to make the rest of their stay uncomfortable. Tiring of this treatment, they paid their bill and left. As they disappeared into the distance they observed they were being eyed by the villagers who stood at the top of the hill giving them the 'evil eye'. Later they were informed by someone in Tintagel that no one but a witch could handle a hare as they had done.



The fear of the hare as a totem animal was widespread among fishermen in Cornwall. Until comparitively recently, if a fisherman on his way to boats chanced to meet a woman, a parson or a hare, he turned back, being convinced that he would have no luck that day. A fairly recent account to do with hares was related to the author by a woman living in Porthleven. She recalls that in her grandfather's time there were two rival families of fishermen. One family had watched the other bring in a huge harvest of pilchards and wished to be revenged upon them. At night, they shot a hare and under cover of darkness pinned the animal's carcass to the mast of the boat. The following morning they watched from their own boat as the fishermen went on board, then rapidly left in horror. No fishing could be done that day, nor the next, nor the day after. Eventually the hare was removed from the mast and a ritual purification carried out to remove the "curse". Hares were also feared by miners in Cornwall, and there are many tales of Cornish miners who would not go down a mine and had to turn back to their homes because they had seen the creature gambol across an open field.

There are also legends of ghost hares in the county. At Looe, for example, a white hare is often spotted running to the Jolly Sailor Inn from the direction of Talland. This is thought to be the ghost of a girl who committed suicide and it is also thought to be a warning of imminent danger. Before the use of auxiliary engines, the fishermen of Looe stayed at home if the hare was seen, rather tham tempt fate by putting to sea. A white hare was also said to haunt the churchyard at Egloshayle, together with the headless ghost of the hunter who, inclined to disbelieve its supernatural existence, tried to shoot it

All in all, then, the hare was regarded as a taboo object among Cornish folk. Since it was quite recognisably an aspect of more than one powerful goddess, it was venerated. To eat the hare was to commit an act of cannibalism. Its body was sacred and its actions were a source of divination. The witch or wise woman could change into a hare at will and, under the protection of the Goddess, she could remain hidden unless killed by a silver bullet.

Cerridwen's Cauldron

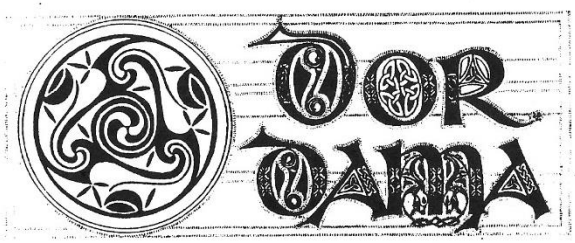
by Cheryl Straffon

At Imbolc (Feb 1st) some of us often go to Alsia Well, a beautiful remote sacred well tucked into the side of a hill. It is a lovely place, with a small stream issuing forth from the well and sheep grazing in a nearby field. For many years an old hawthorn tree had hung picturesquely over the well, but on our visit there last Imbolc for our ceremony we were to get a surprise. The old tree, which we had called the Cailleach tree over the years, had finally cracked, perhaps in the winter gales that had raged through Cornwall a few weeks previously. It had fallen into a newly-growing hawthorn tree, and the whole lot had come crashing down into the entrance of the well, effectively blocking it off.

It was as if the trees were waiting there for us to come at Imbolc to sort them out. We were most unprepared. We had plenty of candles, incense and wind chimes with which to decorate the well, but no secateurs or other tools to clear it away. So with bare hands and womanpower only we set to work, clambering up and down the bank and pulling and pushing, until we had removed the dead tree (which was quite a weight and very awkward) and re-positioned the new hawthorn behind the dead stump of the old one. We said our thanks to the old Cailleach tree for the shelter and guardianship it had given to the well over the years, and said it had been a much-loved old tree where people had tied their clouties. It seemed apt that it should finally fall this way at Imbolc, the festival where the Cailleach gives way to the Goddess Bride/Bridget, for we had gone there to celebrate Bride and welcome her back. For us, the festival was manisfested in the symbolism of the old Cailleach tree giving way to the young hawthorn.

Once it was cleared and we could again get to the well, we decorated it with our candles, our incense and our wind chimes. We read poems to Bride and chanted her name, blessed each other with her sacred water, and fashioned candle pots out of clay, to be fired later. We planted three daffodils at the well, one for each of Bride's triple aspects, and sang to her as they were bedded into the moist earth. It was a beautiful sunny day and a beautiful gentle ritual, and we left feeling that the Goddess was not only in the land and the trees and the well, but in our hearts too, and that we had been part of the process of saying goodbye to the old and welcoming in the new life.

Alsia well by Su Bayfield

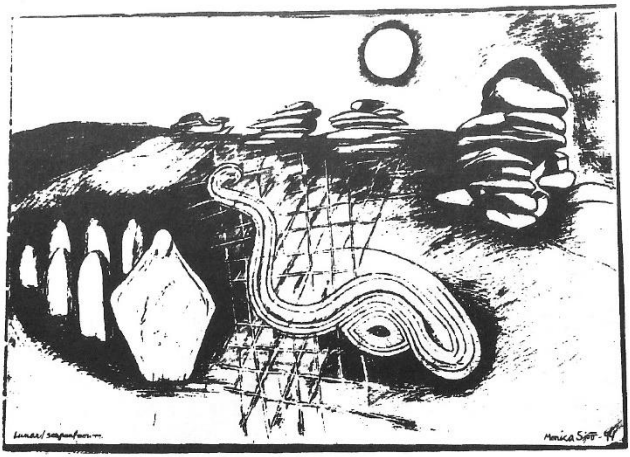


International writer and artist **Monica Sjöö** contributes to this occasional MM *Earth Mother* column with an account of a mystical experience on the sacred hilltop of Rough Tor on Bodmin Moor.

Not having grown up in Britain (I'm Swedish) I wasn't familiar with the great moors of the southwest in Devon and Cornwall. When I finally found myself on Dartmoor during an Oakdragon Ancient History camp in July 1989 where I was a facilitator, I found it awesome. We walked days on end across the moor, visiting stone circles and stone rows, a holed stone in a river, Wistman's Wood and remains of Bronze Age habitations, guided by the Swedish-American dowser Sig Lonegren. As always, there were the wierdly shaped and mystical tors looming darkly in the distance, but somehow we never got to explore them much. They emanated some ancient primeval powers and I gathered that there were many strange tales as well as hauntings associated with some of them. Perhaps the little people or the ancestors within the rocks?

Of course there tors were there from the beginning, long before the Neolithic people of these Isles created their magical megalithic culture of standing stones, mounds, stone chambers and holy wells in reverence of Mother Earth who gives us life and being. As I see it, the Ancients knew that these were places between the worlds, gateways to other realms from where the spirits speak to us in visions and dreams. Such teachings and dreamtime visions have inspired my paintings. In 1994 I took part in a Women's Arts Exhibition at Plymouth. There was a full moon on the night of the opening of the show, and a group of us women went up on Bodmin Moor to the Cheese-wring by the Hurlers stone circles. There we watched the sun going down and the moon rising - a magical night.

But, I've finally experienced the full impact of the moors and the rock formations when visiting Rough Tor recently with a friend. We went there on a late Autumn day in Nov 1997, and our journey turned into a pilgrimage (perhaps a 'priveledge' as I nearly wrote), as we followed what fellt to us like a processional path. We proceeded up the lower part of the Tor and then across a ridge to the higher ground and rocks. It was windy and had been raining. The land around us was golden in autumnal colours, changing hues with the sun and the passing clouds. When we came near the higher Tor we suddenly entered into a space, as if surrounded by huge rough-hewn dark rock-walls, where there was utter silence and no wind at all. We both felt awe-struck and dared speak only in whispers, as if we were afraid to offend the spirits or whatever presences that dwelt there.



After standing there for a while as in a trance we carried on and arrived to the cheesewring-type formations that are balanced here on the summit high above the world. I felt empowered and exhilerated and set about drawing, forgetting the time entirely. My friend came to, however, after a while and noticed that it was getting dark, and we managed to find our way down before it did get dark. This was a poweful experience for both of us and brought back to me memories of similar experiences of Earth's wild, sacred, natural trance-inducing primeval powers, such as on Bridestone Moor over Hebden Bridge in Yorkshire, and up on the Silver Maiden/Sleeping Beauty mountain on Lewis on the Outer Hebrides. I feel blessed and thank Mother Earth for all Her teachings.

OAKMAGIC PUBLICATIONS

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BOOK REVIEWS

"Secret Camelot: the lost legends of King Arthur" by JOHN MATTHEWS (Blandford, 1997. £18.99), is a follow-up volume to "The Unknown Arthur: forgotten tales of the Round Table" by the same author (reviewed in MM30 & now in paperback). This second volume, like the first one, contains a number of lesser-known and obscure tales of the Arthurian canon, and some early and strange versions of the later better-known tales. These include the unknown Story of Caradoc, with a Cornish knight Cador weaving in and out of the tale. MIKE DIXON-KENNEDY, the author of "Arthurian Myth & Legend" (reviewed in MM30), has now followed this up with **"Heroes of the Round Table"** (Blandford, 1997 - £18.99) which starts with a historical overview of the Arthurian story and then examines many of the knights in detail. **"Arthur: the legend unveiled"** by CHRISTOPHER JOHNSON & EVE LUNG (Capall Bann) [£9.95]suggests that belief in the Mother Goddess survived into the early Middle Ages and was inherited by Arthur, and that Christianity took over and re-wrote the story of Arthur and the Grail. Cornish Arthurian material can be found in 3 reprinted booklets by Oakdragon: **Arthur's Lost Land"** by J.C.WALTERS (first published 1906) [£4.50] is about the legendary sites of Tintagel, St.Nectan's Glen & Camelford **"King Arthur in Cornwall"** by HENRY JENNER (first published as essays 1911 & 1926) [£2.75] looks at the history of Tintagel Castle, about which he was quite sceptical, and investigates some possible Arthurian place names in West Penwith, most of which are of doubtful philological accuracy, though curiously Rosemodress near Larmorna probably does mean "the heath of Modred". And **"The story of King Arthur in Cornwall"** by L.J. DICKINSON (first published 1930) [£3] is a useful summary of the Arthurian myth set in Cornwall.

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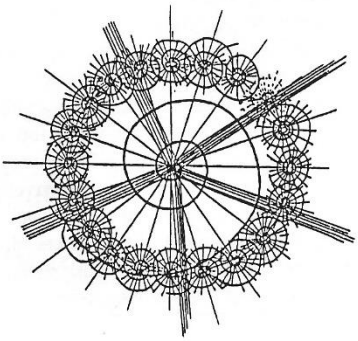
HAMISH MILLER is of course well-known to MM readers and the 'alternative' community in Cornwall and elsewhere, both for his dowsing skills and his joint authorship of *The Sun and the Serpent.* A follow-up to that book is currently being researched, but meanwhile he has distilled the fruits of his experience and philosophy of life in a new book **It's Not Too Late** (Penwith Press, £10.95). His work in healing and dowsing has led him to a new understanding of our life cycle here, an appreciation of our symbiotic relationship with the earth and its extraordinary ways of communicating with us, and a recognition of our close association with all the beings in the universe. One does not have to agree with all of Hamish's philosophy (though much of it is eminently sensible), or to accept all his premises about earth energy grids and lines (though much of it is certainly intriguing) to enjoy this book.

He delineates the energy patterns at the Merry Maidens stone circle [right] and describes a visit there on a full moon when he became aware of the manifestation of a series of slowly-changing geometric shapes: "an effortless, eloquent display of the meeting of synchronous earth energies... the real dance of the stones". Hamish emphasises that we should approach the sites, and indeed the Earth herself, with reverence and a willingness to learn, and to that all of us may say 'so mote it be'.



Ian Cooke's Mên-an-Tol Studio Publications have produced a number of new books and booklets. **Standing Stones of the Land's End: An enquiry into their function** by IAN McNEIL COOKE (£4.50 + 50p postage) is a 40 page booklet, with some colour and b&w photos. It examines problems of identification, possible reasons for the menhirs (mainly phallocentric in Ian's opinion), and their subsequent fate. There is a useful appendix at the end listing the extant menhirs of the area. Ian has also reprinted a book by one of his antiquarian predecessors. **Illustrations of Stone Circles, Cromlechs etc**, by WILLIAM COTTON (£9.95 + £1 postage) was first published in 1827 in a very limited edition of 25 copies, and has now been very nicely reproduced with the original maps and drawings of the sites. It is useful to discover that as far back as Borlase & Cotton's time (late 18th & early 19th centuries) all the stone circles in West Penwith had an estimated 19 stones each. Forthcoming titles from the Studio, due to be published in Spring 1999 include **Sun Disc to Crucifix - The Cross: a short illustrated history** by IAN McNEIL COOKE, which examines the evidence for a pre-Christian origin of the cross, going back some 6000 years to carvings on Neolithic sacred sites, and then looking at examples from the Bronze and Iron Ages, and from different cultures in Europe and elsewhere. Along with this well-researched work there will be a reprint of **Specimens of Ancient Cornish Crosses, Fonts etc** by F.C. HINGSTON, originally publihsed in 1850, and pre-dating Langdon's monumental work by 46 years. Details of all these books may be obtained from Mên-an-Tol Studio, Bosullow, Newbridge, Penzance TR20 8NR. [CS]

THE PIPERS TUNE

West Penwith's newest stone circle [see photo on p.3] has appeared beside the A30 at Lower Treave, which is between Crows-an-Wra and Sennen. Margaret Booth, who owns the Holiday Cottages there told MM that she wanted to place something distinctive at the entrance to the site, and she thought that instead of a rockery she would have a full-sized stone circle! The contractors obtained the stones from a nearby farm, so they look authentic (and maybe even could originally have been part of a site?), though the trilithons across the top are not native to Cornwall! They should certainly provide some neck-swiveling moments for tourists on their way to Lands End, providing the Planners allow them to remain! [c.f. Planning Regs. 199/98 sub-sect.17b - stone circles!]

Meanwhile, the skeleton of a Cornish witch Joan Wytte who died in prison nearly 200 years ago has been finally laid to rest. It had been on display at the Witchcraft Museum in Boscastle for 40 years until Graham King took over there recently and removed it. A secret ritual was held at Samhain in 1997 to connect with the spirit of Joan, involving Graham and St.Buryan witch Cassandra Latham. Since then, Graham kept her skeleton wrapped in blankets beside his bed, until the secret burial ceremony at a spot near Boscastle at Samhain 1998. Joan was born in Bodmin in 1775 and was able to communicate with the spirit world, but died in dreadful conditions in Bodmin Jail at the age of 38. At the burial ceremony, her bones were placed in a wicker basket with a small bottle of brandy, a clay pipe, tobacco and some magic herbs.

Adventur-ine
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The shop closed at the end of December, but - coming soon: Mail order catalogue of oils, oil burners, incenses, crystals, candles, tarot, etc. Please write for further information.

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Please make cheques payable to Mrs E.S.C.Allmark

EXCHANGE MAGAZINES

Prices are for annual subscriptions [sample copies in brackets].

EARTH MYSTERIES

THE LEY HUNTER - PO Box 180, Stroud, Glos GL5 1YH.....£12

NORTHERN EARTH - 10 Jubilee Street, Mytholmroyd, Hebden Bridge, W.Yorks HX7 5NP.....£6 [£1.50]

3rd STONE(new antiquarian)POBox 961, Devizes, Wilts SN10 2TS.....£10 [£2.75]

TOUCHSTONE (Surrey) - 25 Albert Road, Addlestone, Weybridge, Surrey...£2

FOGS (Friends of Grampian Stones) - The Old Manse of Bourtie, Inverurie, Aberdeenshire AB51 0JS.....£10

SACRED SITES

THE RIGHT TIMES (Rollright stones etc PO Box 333, Banbury, Oxon..£10 [£2.50]

WALKING THE TALK (saving sites) 9 Edward Kennedy House, Wornington Rd, London W10 5FP .....£6 [£3]

SOURCE (holy wells) Syn y Mor, 96 Terrace Rd, Mount Pleasant, Swansea SA1 6HU.....£10

CAERDROIA (mazes & labyrinths) 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB £6

RILKO (patterns) 43 Dorchester Avenue, Palmers Green, London N13 5DY.....£8

CELTIC/ARTHURIAN

DALRIADA (Celtic) - Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran, Scotland KA27 8BN.....£10 [£2.25]

CELTIC CONNECTIONS - Sycamore Cottage, Waddon, nr Portseham, Weymouth, Dorset DT3 4ER....£7 [£1.75]

PENDRAGON (Arthurian) 41 Ridge St, Watford, Herts WD2 5BL.....£6 [£2]

PAGANISM

THE CAULDRON - Mike Howard, Caemorgan Cottage, Caemorgan Road, Cardigan, Ceredigion, Wales .....£8 [£2]

QUEST - BCM-SCL Quest, London WC1N 3XX.....£6 [£1.50]

THE SILVER WHEEL - PO Box 12, Earl Shilton, Leics LE9 7ZZ .....£7.50 [£2]

WOOD AND WATER c/o 77 Parliament Hill, London NW3 2TH .....£5 [£1.25]

THE DRAGON CHRONICLE - PO Box 3369, London SW6 6JN.....£7 [£2]

Note: *Pagan Pen* has now ceased issues.

OVERSEAS

POWER TRIPS - Travel Guide to Mother Earth's Sacred Places. Details:- Cedar Cottage Media Inc, 502-6282 Kathleen Avenue, Burnaby, BC Canada V5H 4J4

GODDESSING - world-wide Goddess articles, news, events & images. Details:- PO Box 73, Sliema, Malta.

MEYN MAMVRO is available on annual subscription - 3 issues £6.00 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM39 due May 99 will be a special Total Eclipse of the Sun in Cornwall edition.
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
Winter talks at the Acorn in Penzance Last Thursday each month at 7.30pm.
Jan 28th Sheila Bright "Living in Time: seasons, cycles and spirals"
Feb 25th John Attwood "How to buy a Stone Circle and survive"
Mar 25th Dennis Holwill "A Memory of the Future"
Apr 29th Martin Matthews "The Folklore of West Cornwall"
Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE, or ring Andy Norfolk on 01209-831519.

CORNWALL ARCHEOLOGICAL SOCIETY GODDESS SITES VISIT
Sun March 28th Led by Cheryl Straffon. Meet Merry Maidens stone circle 11am. Visit Boleigh fogou, Madron well, Mên-an-Tol & Boscawen-ûn circle, with on-site information and interpretation. Further details: 01736-787186.

BELTANE CELEBRATIONS 1999
Fri Apr 30th - 11th annual Maypole Dance & feast at Carn Bosavern, St.Just. Meet 6.30pm onwards.
Sat May 1st - Obby Oss day at Padstow. Details: 01841-533449.
Sat May 1st - Beltane celebrations at Harmony Pottery, Scorrier, Redruth. 7.30pm. Details: 01209-890581.
Sun May 2nd - 11th annual Three Wells Walk. Details: 01736-787186.
Sat May 8th - Helston Flora Day. Details: 01326-565431.

PAGAN MOOTS
Penwith area - meets 2nd Sun each month at Acorn, Penzance. Details: Andy 01209-831519
Truro/Falmouth area - meets 2nd Sat each month. Details: Dianne 01326-211968.
OPEN CIRCLES at every festival held at St.Nectan's Glen. For Imbolc & Beltane details contact: Adrian & Ann Bryn-Evans 01840-770498.

FRIENDS OF THE WITCHCRAFT MUSEUM at Boscastle. Occasional events, gatherings & talks. Details: Levannah Morgan, PO Box 314, Exeter, Devon EX4 6YR.

THE WELLBEING CENTRE Old School House, Churchtown, Illogan, Redruth. Regular workshops & events. Details: 01209-84299.

RESEARCH AND ENLIGHTENMENT CENTRE King's Avenue, St.Austell. Regular monthly talks and healing sessions. Tel: 01726-74842.

♀♀♀ WOMEN ONLY ♀♀♀
SPRING EQUINOX Celebration Fri Mar 19th - Sun Mar 21st at retreat on the North Cornwall coast. SAE to Dee Anderson, Grafton, Porthcothan, Padstow PL28 8LT.
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.