

STONE CIRCLES ● ROCKY VALLEY
CAER BRAN ● BRYHER MIRROR ●
WITCHCRAFT ● RITUAL & LORE ●

CONTENTS

Editorial p. 1
 Cornish Earth Mysteries Group p. 2
 News..... p. 3
 Readers Write - about Rocky Valley..... p. 4
 Rocky Valley - what is really going on?..... p. 5
 Caer Bran - more than just a hill fort - Craig Weatherhill..... p. 6
 Seeing Double - 1 - Cheryl Straffon..... p. 8
 Lesser Known Sites in West Penwith - Raymond Cox..... p.12
 Arddhu - traditional witchcraft & the hidden mysteries..... p.14
 Romany Lore & 20th century witchcraft..... p.17
 Dor Dama - Pamela Hatton..... p.20
 Ritual Invocations in Cornish - 1..... p.22
 The Pipers Tune/Fair Exchange/Book Review..... p.24

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STONES OF OUR MOTHERLAND

EARTH ENERGIES * ANCIENT STONES * SACRED SITES * PAGANISM * LEYPATHS
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It is now just over a year since the Total Eclipse of the Sun in Cornwall in August 1999, and a very strange year it has been. Perhaps it is only now in retrospect that we can get a perspective on it all. The eclipse itself was exceptional: astrologically speaking there was a fixed Grand Cross, whereby the sun and moon in the fiery sign of Leo were opposite Uranus in Aquarius, and square to both Saturn in Taurus and Mars in Scorpio. One effect of this was to increase the likelihood of aggressive tendencies and potential violence. One of the principal sites chosen for a public/media gathering to experience the Eclipse was the Mên-an-Tol. Just before the new moon three months later the Mên-an-Tol attack happened. At that time the sun was approaching 90° to its eclipse position, therefore re-activating the themes of the Eclipse - a reverberation or echo of the original event. The fire attack on the stones was horrific, and in response a kind of psychic "ring of fire" was created at the site, which some felt was an effective protection for the stones and prevented any further incidents, but which some others felt was inappropriate and dangerous, as it only added "fuel to the flames". There was a fear that any psychic fire protection ritual might then have acted as a catalyst for further fire attack at the site.

Then the perpetrators of the attack were caught, but immediately after the first court hearing the West Penwith moors were set ablaze with fire. It destroyed 8 square miles of moorland vegetation, and came within feet of the Mên-an-Tol itself. On the day of the court hearing the transiting moon was once again at its Eclipse position (20° Leo). Was all this coincidental? The police said that they thought the fires had been arson, but perhaps something else was happening at the energetic rather than the literal level. Could the energies of the eclipse of the sun (whose central line of totality occurred only in West Cornwall), which manifested as the cutting off for 2 minutes of all light and heat from the earth, have somehow 'triggered' all the subsequent events, which had so much to do with fire energy. Or to put it another way, were people unconsciously responding to the astrological and physical effects of the eclipse which they manifested in ways that directly affected the Mên-an-Tol and the Penwith moors? The notion seems on the surface quite fanciful, but clearly some strange events all happened that may have had more to do with synchronicity than coincidence. Perhaps we shall never really quite understand what happened, but Penwith this summer has at least felt much calmer and quieter after the 'solar storm' of 1999/2000.



news page

The Summer activities began as usual with the 12th annual Maypole Dance on May Day Eve on Carn Bosavern. This year's was felt to be one of the best ever, with good weather, a large turn-out, and dancing that went on well up to sunset. There was also a special surprise when a team of Mummers turned up and gave a lively performance of a pagan-style Mummers play! A week later, the 12th annual Three Wells Walk took place, as usual on a beautiful sunny day, the countryside being particularly glorious this year with all the wonderful bluebells. A couple of dozen people did the first half of the walk, and a stalwart band the whole 12 miles!

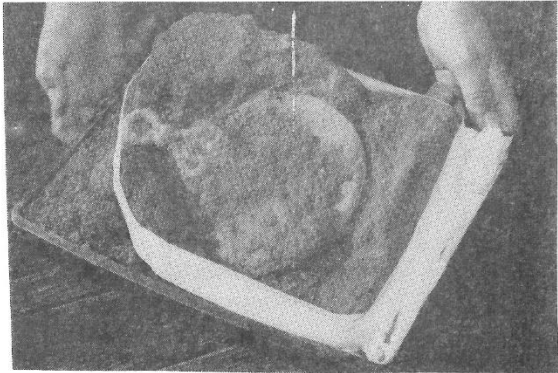
The site visits commenced on June 4th with an awayday to **Mid-Cornwall**. A small but friendly group turned up, and were rewarded with a lovely day visiting some fascinating sites, including Roche Rock, where most climbed up to the Hermitage, and the Group discovered the ebbing and flowing well; St.Gundred's Well, which was sparkling in its sun-dappled woodland glade, and felt very peaceful from the running water and the gentle flute-playing of one of the group; Castle-an-Dinas, with its magnificent views, where the Group all fell asleep in the grass!; and finally the interesting capstone of the Devil's Quoit cromlech. Much variety and interest in the day.

The July visit was a story walk to the **Botrea Barrows** near St.Just and the old Celtic chapel at **Bosence**. Here the group uncovered the overgrown remains of the Chapel, and were enthralled by the telling of the story of Uter Bosence and his piskey-led wanderings, first told by Bottrell and recounted most powerfully by local story-teller **Kelvin Jones**. It was especially magical to hear the story told 'on site' and see the mist come rolling in over Sancreed Beacon 'on cue' at exactly the right place in the story! While the group was having their lunch there, they were visited by the farmer of Bosence Farm, whose name turned out to be Bottrell (!), apparently a branch of the same family as the original droll teller. A walk back left the group hungry for a cream tea, which they had at Manor Farm, ancestral home of William Borlase, another Cornish antiquarian! Truly a very special day.

August 6th saw the Group having their Lammas Picnic on **Trencrom Hill**. Following last year's popular gathering, they met to celebrate again with a shared lunch, followed by some drumming, and a visit to the Bowl Rock and Beersheba menhir. Finally, on September 3rd **The First and Last** sites includes the little-known Sennen standing stone, King's Arthur's Table (Table Maen) in the garden of one of the Group's members (Barbara), and the King Arthur Stone, re-discovered by another Group member (Rory). There's also a visit to the newly-constructed stone circle at The World's End, finishing with a walk up to Chapel Carn Brea with its entrance grave and well.

THE MIRROR & THE SWORD- A GRAVE DISCOVERY

An amazing discovery on the Isles of Scilly has given rise to some questions about burial and gender. In 1999 an Iron Age grave was accidentally uncovered on Bryher by tenant farmer Paul Jenkins [see MM40]. It was found to contain an Iron Age sword, some 34 inches in length in a bronze scabbard, probably dating from 250-125BCE.



Subsequently, the CAU excavated the site and discovered a bronze mirror, also dating from the same period. Graves with mirrors are extremely rare, as are those containing swords, and this is the only known example in NW Europe to contain both a sword and a mirror. Jeanette Ratcliffe, project manager of the CAU commented: "This is a phenomenally exciting find of international importance". It also raises a question about the gender of the occupant of the grave. When the sword was found it was assumed that the grave was the burial of a high-status Iron Age male chieftan or tribal leader, but the juxtaposition of both sword and mirror, more normally associated with burials of women, brings that into question. Jeanette Ratcliffe suggested to MM that perhaps the mirror was a ritual object associated with the afterlife. The grave was certainly unusual, being large and cavernous, rather than the more typical cist-like graves of that period, and excavation has shown that it was associated with a settlement, and traces of another cist burial site. Analysis of some bone material found in the grave may shed some light on the matter. DNA sampling is taking place at the moment which it is hoped will reveal the gender of the grave's occupant. It may well be that mirrors were valuable objects and added status to the dead of any sexual orientation.

METAL DETECTORS COIN IN ROMAN HOARD

Another buried find has come to light in Cornwall, this time a hoard of Roman coins, discovered in a riverbank by metal detector hunters Trevor Bird & Jonathan Clemes from St.Austell. A jar containing as many as 400 bronze and silver coins, with another 80 scattered around, were found. The coins were Roman, dating back to the 3rd century CE, and were discovered not far from the site where in 1982 more than 100 coins of a similar date were found. As the Romans never made much headway into Cornwall, and only one example of a Roman-style villa has ever been discovered at Camborne, it may well be that the coins were used in trading. However Anna Tyacke of the Royal Cornwall Museum has made the interesting suggestion that"being on a riverbank it is possible that it was a kind of offering to the gods or there may have been a temple there." The value of the coins and the issue of ownership and compensation will be decided by treasure trove.

Readers Write about.... ROCKY VALLEY

"After reading the reports on Rocky Valley, St.Nectan's Glen & Slaughter Bridge [MM41 p.11] I feel dismayed at what is happening. I visit the area regularly, and St.Nectan's Glen is my favourite place on earth for peace and spirituality. It dismays me that not only do you have to pay to see the Waterfall, now the Rocky Valley site has been bought by someone with 'big ideas' for it. The land has been there for centuries without humans looking after it - such land and beauty should never be for sale in the first place. As regards the Slaughter Bridge stone, it is also a disgrace that you have to pay to visit that. I used to visit the stone regularly but not anymore. In fact, you can still walk down the original path to view it without paying if you are prepared to scramble about a bit. It has been there for centuries in isolated beauty and should be left alone. I know that MM has been concerned about the increasing volumes of people visiting fragile and ancient sites, and this action just encourages more damage in my opinion. These sites have stood for thousands of years untouched, but in the end it will be humans who ultimately destroy such wondrous places."

Steve Dawes, Stratford-on-Avon

"The labyrinth site at Rocky Valley has been sold to a blacksmith called Simon Summers. The roots of the ivy that grows up the cliff face have been cut, and apparently he wants to hang wind chimes etc above the labyrinths. More alarmingly, he wants to convert the old mill building into a forge and make 'Arthurian' bits. Why can't they leave these places alone? The National Trust are giving him a hard time, and the local council is watching over the site." *Graham King, Witchcraft Museum, Boscastle*

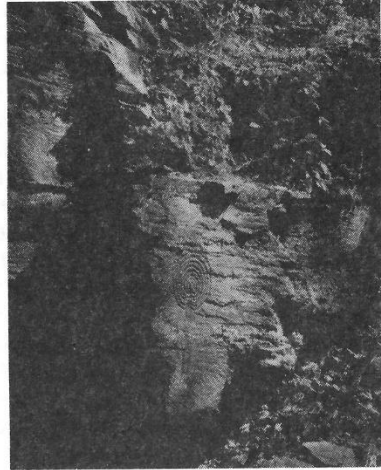
"In your last issue [MM42] some readers expressed dismay at the 'catalogue of horrors' and the 'tide of consumerism' threatening ancient sites in Cornwall. I would point out that all is not always at it seems! The Rocky Valley mill and labyrinth site has been bought by a visionary young man to save it from the National Trust's plans to demolish the mill and charge admission to the site of the carvings. He has had the foresight to set it up in trust so that free public access is guaranteed forever, and plans only to restore parts of the mill to working order using all historically researched traditional methods and hand methods, so he can practise his blacksmithing trade. I had the pleasure of meeting this young man recently, as anyone walking there may do on weekends, and found him aware and totally supportive of the sacred community's use of the site, and very goddess-orientated himself. His vision and commitment to the old ways are to be commended. Unlike most of us he has put his money where his mouth is, and is living the sacred path as custodian of this sacred site. Let's just hope that the National Trust do not succeed in their campaign to ruin him by forcing the demolition of the mill as 'unsafe to the public'. Take a walk, meet Simon, and see for yourself that the labyrinths are in safe hands!"

Emma Rawling, Devon



ROCKY VALLEY - WHAT IS REALLY GOING ON?

As the previous letters show, there is some difference of opinion and interpretation about what is happening at Rocky Valley. To get to the essence of the matter, MM spoke to Simon Summers himself, the blacksmith from Launceston who has bought the site. I first asked him to tell MM readers how it came about that he was able to buy the site. He told me that he felt he had been chosen by the Goddess as a keeper or guardian of the land. He discovered that the land, about 7 acres of pasture, that includes the mill and labyrinth site, was up for sale by some farmers who had been left it in a will in 1955 but had done nothing about it since.



He introduced himself to the National Trust, who were interested in acquiring the site, but he felt that their aims were commercially orientated, and he was alarmed that they were talking about levelling the mill building to render it safe. He decided to bid for the land, and there was a "Dutch Auction", but to his amazement, for the "price only of a car", he found himself the owner of the site. Since then he says that the National Trust, who are the conservators of the area seaward of the site, have been trying to make life difficult for him. He denies cutting back the roots of the ivy at the rock face, and in fact says that he wants to re-plant sacred trees at the site. "My dream is not at all commercial", he says, "I want to live the old ways and to dedicate my life to preserve the site". To that end, he is in the process of setting up the Celtic Trust to safeguard the site and allow free access to the labyrinths for all time.

As far as the Mill is concerned, he wants to restore it as a working mill, and has been talking to a watermill expert to see if this is feasible. He would like to carry on his blacksmith trade there on site, but is aware that he would need to obtain planning permission. He also says that he is concerned about the state of the labyrinth carvings, and feels that something needs to be done to protect and safeguard them from excessive wearing away or the threat of graffiti. He says he is open to suggestions about this, and would like advice from people who might have some ideas. "There will never be a gate or fence to the site" he says "but the carvings are vulnerable and do need protection."

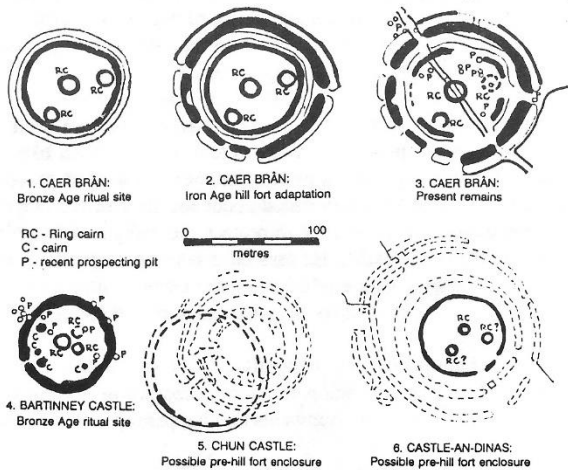
Clearly, Simon Summers is very committed to the site and very involved with its future. Whether his ideas and approach gain wide acceptance or not remains to be seen, so MM will continue to report on developments and happenings in this very special area

CAER BRAN: MORE THAN JUST A HILL FORT

by CRAIG WEATHERHILL

For years Caer Bran (roughly pronounced “care brayn”, not “bran”) has been seen purely as a hill fort, probably unfinished, of the pre-Roman Iron Age. It is still an impressive feature on a 200 metre hilltop west of Sancreed at SW 408290. As far back as 1752, Dr. William Borlase described its two concentric defences of ditch and rampart and its central circular feature, perceived by him as a “citadel”. Since his time, mining operations on the hill ravaged particularly the inner ring of rampart and ditch, of which only detached portions remain. This rampart, described by Borlase as a stone wall, was, on closer inspection, an earthen bank retained by drystone walling on both faces, but nearly all the stone was robbed out, presumably for local hedging and building. Although a turf-walled track was constructed through the centre of the monument to link mining operations to the south-east and north-west - and through Borlase’s “citadel” - this central feature remains intact and has been, until recently, interpreted as the foundations of a large round house. Problems with this have been identified for some time - its diameter, at about 13.5 metres, is unusually large for a round house, no entrance is apparent, and what stonework remains is far too insubstantial.

In 1987, on an evening of strong, low sunlight, I took an aerial photograph which clearly showed a second circular feature in the southwestern part of the fort’s interior. A severe gorse fire a year or two later revealed that this was still traceable from the ground. Like the central feature, there was no apparent entrance, and it consisted largely of stones too small to have provided structural walling. At roughly 11 metres across, it was only slightly smaller. The puzzle deepened when, in 1996, the CAU discovered a third circular ring-bank in the eastern part of the interior. This was far less preserved than the other two but was about the same size as the central ring.



The penny started to drop. On Bartinney Hill, Caer Brân's western neighbour is the curious Bartinney "Castle", a Bronze Age ritual enclosure containing three closely set ring-cairns and a number of small cairns. The Bartinney enclosure was virtually the same size as the inner rampart of Caer Brân which also, it now transpired, contained not three round houses but three ring cairns. Originally then, both hills were capped by almost identical ritual enclosures of Bronze Age date. In Caer Brân's case, the ritual enclosure itself was surrounded by a wide, shallow ditch still visible today. Curiously supportive of both monuments' origins, Bottrell, c.1880, recorded a folk-belief that no evil force could penetrate either structure, a belief that would support their ancient use as sacred sites.

During the Iron Age, it was evidently decided that the Caer Brân site would accommodate a hill fort. The building started, with a deep outer ditch and high rampart being erected outside the older ritual site. This was completed around its north-eastern circuit but the lower, discontinuous sections of bank and ditch to the south-west show that the fort was never finished. It can only be surmised that any perceived threat had gone, and that the projected hill fort was unnecessary. The fact that the fort was never finished and never used preserved the older site inside it.

In the light of this new revelation, other hill fort sites need to be closely looked at. At Chûn Castle, an indistinct stretch of ditch and internal bank outside the castle's south-western quadrant was tentatively explained as a hornwork projecting the outer gateway. Closer inspection reveals that this external work is far more continuous and appears to be the remains of an earlier hilltop enclosure, offset from the later hill fort which covers its north-eastern two-thirds. Trencrom Castle almost certainly represents an Iron Age strengthening and re-use of a Neolithic tor enclosure, but I find the Penwith Castle-an-Dinas an intriguing prospect as a possible multi-phase structure. This, like Caer Brân, contains an apparently weak inner enclosure, only just traceable on the ground, which in turn contains three smaller circular features previously interpreted as round houses. At Castle-an-Dinas an outer rampart, visible at its south-western quadrant, was begun and apparently never finished. Was the hill fort ever used? If not, did its non-use preserve yet another Bronze Age ritual site? Like Bartinney and Caer Brân, Castle-an-Dinas was a haunt of the Small People in local legend. The sanctity of its inner enclosure confined the restless ghost of Wild Harris. It just goes to show, as much as we have learned about the archaeology of Penwith, it always has more secrets to reveal to us.

PLACE NAME INTERPRETATION

CAER BRAN: Geer Brahne c.1740; Caerbran 1748, 1754, c.1810; Caer Bran c.1870; Geer Vrane 1873; Brahan Ring c.1860; Brane Rings c.1880.

Middle Cornish: *cayr vran*, "fort on the Brane estate".

BRANE: Bosvran 1323, 1324, 1339; Bosvaren 1327; Borrane 1386; Boran 1429; Brane 1558, 1585, 1634.

Middle Cornish: *bos Vran*, "dwelling of Bran (personal name meaning "crow, raven")"

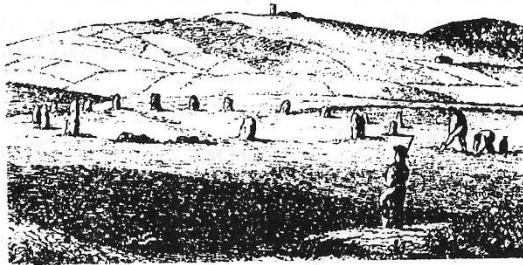
This article also appears in the current edition (no. 1) of "The Cornish Antiquary".

SEEING DOUBLE

The Lost Multiple Rings of Cornwall. Part 1 - West Penwith
by CHERYL STRAFFON

In a recent article¹, stone circles expert Aubrey Burl examined the prevalence of double and multiple stone circles and suggested some tentative reasons for their existence. He recorded some 1280 rings in Britain and Ireland in the article, 214 of which were “doubtful”. Amongst this total were a hundred pairs of circles close together, together with 22 sets of three, and a few of sets of 4, 5, 6 and even 9, though these multiple “stone circles” are very often quite strange and anomalous. In the double and triple circles, very often the second, or additional, circles seem to have been added after the first, rather than conceived together as a unit, suggesting to Aubrey Burl that “multiple sites are accretions that developed over many years, the original site abandoned or rejected... or sometimes simply added to.”

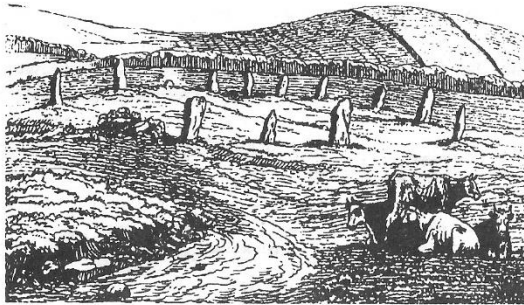
If we turn to Cornwall, we find that, despite appearances to the contrary, a surprising number of stone circles were originally part of double and triple circle sites. Nowadays the **Merry Maidens** (SW4327 2451) in West Penwith stands in splendid isolation in a field next to the B3315 road, but until the 1860s the remains of a second circle, the Boleigh Circle, could be found in the next field to the WSW of the main circle at approx. SW4314 2445. Four stones remained with three others prostrate, the remnants of a ring about 30 paces or 27 metres across. In 1909 Sir Norman Lockyer recorded² that his correspondent Horton Bolitho had come across “the oldest inhabitant” in the area who remembered the second circle. He said that it was covered with furze and never shown to antiquarians, and ultimately the field was ploughed up and the stones removed. Lockyer plotted an alignment from the Merry Maidens through this Boleigh Circle and a nearby barrow (formerly at SW4292 2435) which he said marked the Imbolc and Samhian sunset. Interestingly as confirmation, a few years ago a circular crop mark appeared in the field at the site of the second circle, and were seen and recorded by a local inhabitant who was unaware of the existence of the Boleigh Circle.



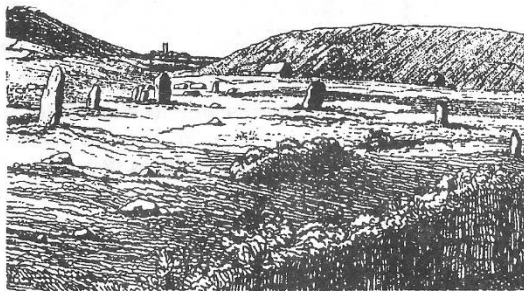
The Merry Maidens (Cotton, 1826)

There is also some evidence for a possible third circle in the area. About 400 yds away to east Vivien Russell³ recorded part of a possible stone circle she called the Tregurnow Circle at approx. SW4375 2455, originally mentioned by Borlase in the 18thC, and Blight & Haliwell in the 1860s. No remains still exist, but a possible ley line has been plotted, running from Gûn Rith menhir nearby, through the Merry Maidens circle, to a stone in a corner of a hedge (SW4343 2452) to this lost Tregurnow circle, and finishing at Borah, a place name in Cornish that means “the place of the witch”!

The Merry Maidens/Boleigh/Tregurnow triple is not the only such site in West Penwith. Across the other side of the peninsula on the northern moors outside St. Just lies the restored **Tregeseal Stone Circle**, sometimes called Tregeseal East (SW3866 3238). There was however formerly a second circle in the field to the west at SW3861 3237, first recorded by Borlase in 1796 with 10 uprights and 4 fallen stones remaining, and by Buller in 1842 with 6 uprights remaining. Before 1905 all the remaining stones were cleared and all that remained were 3 uprights and 1 fallen stone incorporated into a wall. Further field clearance occurred in 1961 when more stones were piled against the wall. The site was doused by the Cornish Earth Mysteries Group a few years ago and the location of this second circle confirmed



Tregeseal East (Cotton, 1826)



Tregeseal West (Cotton, 1826)

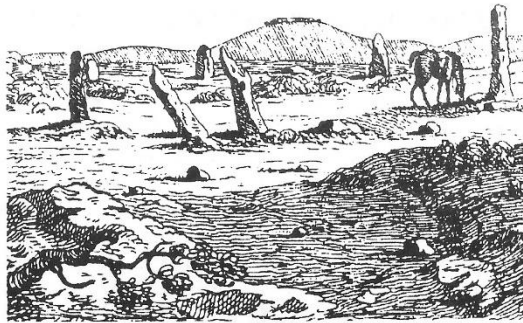
However, interestingly there may have been a third site to the west of Tregeseal West at SW3857 3236, the three circles forming a direct east-west or equinoctial line. Aerial photography has revealed its possible location, but although it would be very interesting to have such a triple site in West Penwith, close examination of the relevant aerial photographs (Air Ministry 3G/7UD/UK) reveals that this third circle resembles more a cairn circle or enclosure rather than a “classic” stone circle like Tregeseal East & West. Nevertheless the alignment is interesting, and even if it were a cairn circle enclosing a burial cist or barrow, the E-W alignment of the circles onto a possible funerary monument is significant in itself.

If two out of the four or five extant stone circles in West Penwith show evidence of having been formerly “twinned”, what of the remaining ones? Well, interestingly there is some tentative evidence that these too may have had companion rings. **Boscawen-un** (SW4122 2736) is one of Cornwall’s most beautifully-located circles, being placed in an enclosure hidden amongst fields in the centre of the Penwith peninsula. Like the Merry Maidens and Tregeseal, the circle consists of 19 stones, indicating a link between all the stone circles in the area, but Boscawen-un has the addition of a central stone. One of the stones in the circle at the WSW is made of white quartz, which may have been used for observing the May Day sunrise, or in the reverse direction the Imbolc/Samhain sunset (as at the Merry Maidens). The site is isolated and distant from other circles, but there is a reference to a little-known destroyed circle about ½ mile away to the south in a field at Higher Trevorrian (SW4169 2625).⁴



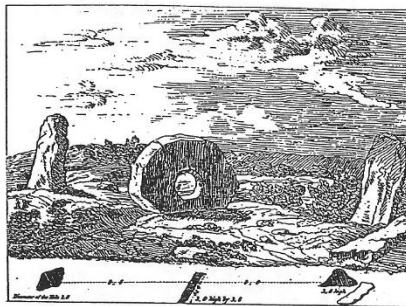
Boscawen-un (Cotton, 1826)

Finally, the ruined **Boskednan Nine Maidens** stone circle (SW4343 3512) on the northern moorland now retains 11 stones out of a probable 19, of which only 7 still stand or lean. John Barnatt has suggested⁵ that an outlying menhir to the NW (stump only remaining) together with a prominent stone on the western side of the circle may have been intended to flank Carn Gulva, a sacred hilltop, as a kind of processional way.



Boskednan Nine Maidens (Cotton, 1824)

It would seem at first glance that the circle lies isolated and remote on the Penwith moors. However, less than ½ mile to the west lies the Mên-an-Tol monument (SW4264 3493). Although not obviously linked together nowadays because of intervening field walls and a lane, it has recently been shown⁶ that the Mên-an-Tol was in fact originally a stone circle in its own right, probably once again with 19 stones. Some alignment work has been done on the site⁷, which suggests alignments on the major southern standstill moonrise. Also at Beltane the sun would have risen directly behind the outlying menhir of the Nine Maidens, so the two sites may have been connected astronomically, and possibly ceremonially as well.



Mên-an-Tol (Cotton, 1826)

REFERENCES

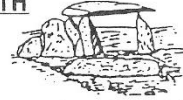
- ¹ Ever-Increasing Circles - Aubrey Burl [*3rd Stone* no.30 p.33-37].
- ² Stonehenge and other British Stone Monuments - Sir Norman Lockyer [2nd ed. 1909]
- ³ West Penwith Survey - Vivien Russell [Cornwall Archaeological Society, 1971]
- ⁴ in *The Piper's Tune* (Meyn Mamvro no.6 p.24).
- ⁵ Prehistoric Cornwall - John Bamatt (Turnstone, 1982) p.70.
- ⁶ The Men-an-Tol: a hole new puzzle (Meyn Mamvro no.22 p.4-5).
- ⁷ The Moon-an-Tol - Kris Bond (Meyn Mamvro no.26 p.6-8 & The Men-an-Tol Circle Observatory - Andy Norfolk (Meyn Mamvro no.29 p.5-7).

Part 2 of this article covering sites in the rest of Cornwall will appear in the next issue.

LESSER-KNOWN SITES IN WEST PENWITH



NORTH AREA (3)
by RAYMOND COX



The Treen Tombs (SW438 372) are a Neolithic and early Bronze Age site consisting of four barrows, two of which are chambered. The area is very much overgrown, but is worth visiting for the one barrow which really is well preserved, with a roofed passage and a grass and bush-covered mound, well seen but with no trace of any kerb stones.

At the entrance are two vertical stones. The height of the chamber is 3ft (0.9m) with a width of 4ft (1.2m), and a length of 13ft (4.0m). The diameter of the barrow is 25ft (7.6m). The orientation of the passage is in a northerly direction, a speculative astronomical connection.



It is easy to be led by what one is told by others or reads in books, but I did not find the visit to this place disappointing. This barrow was a noteworthy example amongst all the sites - and they all are, of course, ruins. It had its own ambient atmosphere.

Pennance Barrow (SW448 375) is, like the Treen Tombs, a Scillonian Chambered Tomb, and a very impressive one it is, being well preserved as it stands alone in a grassy field not far from Pennance Farm. (Ask permission there to visit).

Known as the 'Giant's Crow' or, in Cornish, 'crow' or hut, its cone-shaped mound, 26ft (7.9m) in diameter & 6ft (1.8m) high, has a granite kerb of large blocks. The chamber is entered from the southeast and is 13ft (4.0m) long, 4.5ft (1.4m) wide & 2.5ft (0.8m) high.

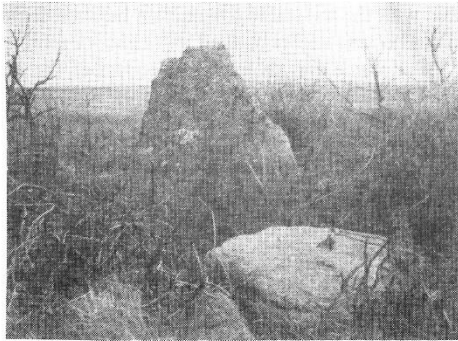


It's possible to obtain a glimpse of this barrow from the B3306 about one mile west of Zennor, but, if one is in a car there is no convenient place to park at the roadside nearby.

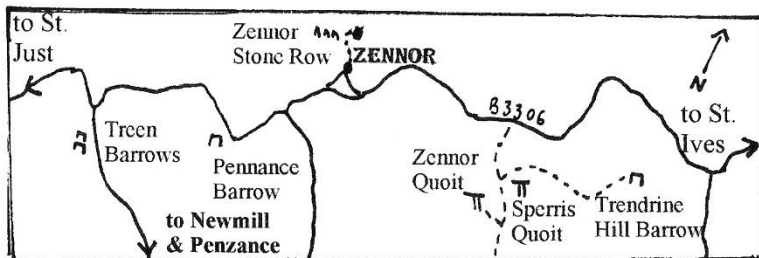
However, this is not the way to see these ancient places, as the reward is in the arriving after a stroll across the fields and along the paths which always seem as old as the sites themselves. In this way one can experience that sense of enchantment and luminosity which not only links the present with the past but counters the modern disorientation in the natural and human worlds. Such ruins as these imbue a natural alchemy which preserve a mystery in which we seem at home compared with all the abstractions about us.

Sperris Quoit (SW472 382) I found on the way to Trendrine Hill, in burnt ground after there had been a severe moorland fire. This added to the dismal and forlorn aspect of the scene, the quoit itself lying very close to a cairn. It's not very far away from the better known and preserved Zennor Quoit. Sperris was in fact only rediscovered in the 1950s.

It lies in the remains of a barrow, itself low, and only one upright and three fallen stones remain. The capstone is completely missing. It was perhaps used for mine building nearby. Charles Thomas excavated here and found a small pit just outside the chamber.



There were traces of a cremation burial, and other finds included flints, pottery sherds and charcoal. Sperris, in a more ruined condition than most others, complements the more recent ruin of the mine building, and sits near other piles of scattered boulders on a still, open and lonely place on the moor.



Map scale 1:50,000 [1cm = 1km]. The next issue of MM will include Lesser Known Sites of West Penwith North Area (4) featuring Zennor Stone Row & Trendrine Hill barrow. Details of all the sites in West Penwith may be found in the *Earth Mysteries Guide to Ancient Sites in West Penwith*, now in its 8th revised edition (£3.50) *Guides to Bodmin Moor & North Cornwall* (£3.50); *Mid-Cornwall & the Lizard* (£3.50), and the *Isles of Scilly* (£2.95) are also available direct from Meyn Mamvro Publications.

ARDDHU -TRADITIONAL WITCHCRAFT AND THE HIDDEN MYSTERIES

Amongst the various groups of people practising paganism and wicca/witchcraft in Cornwall are the followers of Arddhu. In this article they explain their beliefs and the historical background to their traditional witchcraft.

When the Celts arrived in Britain some 2500 years ago, the indigenous people of this land had already accepted the Solar based Religion imported alongside the arrival of Phoenician traders who later settled here. These traders were known as Kassi, Cassi or Catti, primarily sub-divisions of a larger Tribe of Aryan people called Barat. As time passed, and with the inevitable conjunction between settler and native population, these proto-Britons became known as the Cassi-Barat or more collectively 'Baraton'. It is from both the Tribal name and its tutelary Goddess of the sea, 'Brito-Mari, that the terms 'Britain' and 'Britannia' were born. The song 'Rule Britannia' is an echo of Brito-Mari and her ability to 'rule the waves'. The importance of this Deity clearly implies a sea-faring people.

It is widely accepted that the Phoenicians were the first instigators of tin-mining in Cornwall and alongside this fact, a fascinating picture emerges, for we now know them also to be the builders of the Megalithic structures to be found all over Britain. As traders, not aggressors, they utilised a simple logic; freedom to extract the mineral wealth of the land in exchange for luxurious commodities not otherwise available to the local inhabitants. And wherever this logic was applied, and excepted, they settled and installed the devices conducive to the enablement of their archaic fire-Cult. It is therefore no coincidence that wherever we find evidence of ancient mining, there too we find nearby the monuments raised to facilitate these Fire Priests and their Cult of the Resurrecting Sun.

In the Lands End peninsula we find not just the reminders of a once prosperous tin-mining industry, but also alongside, the remnants of archaic settlements, standing stones, Circles and Burial mounds. Of interest here is the chemical name for tin: Cassiterides. There are many parallels to be found throughout Britain, for example: Keswick in Cumbria, with its Castlerigg Stone Circle and ancient copper mines nearby - and Rigg was a title once applied to the archaic Aryan Kings. Again, Prydain is Welsh for Britain and also the spelling of Brutus (the Phoenician) who initially founded London. He himself claimed descent from the ancient Kymri and this is the name of the Welsh people today. When Caesar tried to invade Britain he faced a formidable British leader Cassivellaunus. Many more examples could be given and we find the case for Phoenician descent proved, but have also noticed the fact that John the Baptists father Zecharias was an Aryan Fire - Priest. This helps to explain why 'Jesus baptized with Fire' - Matt. iii., and how the Cornish 'Festival of John' is termed 'Golein' - the title of the ancient Irish-Scot Kings who raised flaming torches to Bil (Bel) the Sun God.



Bronze Age barrow with engine house of mining works in background

Further examples of Phoenician influence are to be found throughout Celtic art, the spirals and crosses being lent from a far earlier source. Despite the aggressive intrusions upon Britain and the later enforcement of the Christian religion, the indigenous beliefs of our Ancestors have survived into modern times. The Ancient Fire-Priests were called 'Druid' during the Celtic Era, being the Priestly caste of the Warrior Cult. Distinctly Patriarchal, and originally a head-hunting Cult, these were the naked warriors referred to by the Romans. Existing alongside the Solar Priests were a different genre. Basically Lunar inspired, but of an equally archaic pedigree, these 'children of Azazel' were referred to in ancient texts as 'the peculiar Nation' and considered proto-human. Essentially the domain of the female, the Priestesses of this Lunar Cult were later termed 'Witch' by the early church who despised their Matriarchal line of thought. The Druidic vestiges of the original Fire Cult suffered a faster decline than its Matriarchal partner, and with the advent of Christianity, became confined to Wales and Cornwall with a dwindling Pictish element in Scotland. Conversely, the 'Craft of the Wise' continued to flourish. The Persecution it faced in the Middle Ages, although causing a great suppression did not actually eradicate it, and the Craft survives today with its basic tenets intact.

Witchcraft has always been clandestine and its secrets jealously guarded. Thus with the repeal of the Witchcraft Act of 1951, Gerald Gardner startled the world claiming he would 'bring Witchcraft out into the open'. His teachings grew into the modern Cult of 'Wicca', and whilst seemingly a coherent system and philosophy it does not bear close scrutiny when held as a comparison with Witchcraft proper. In relation to the British Mysteries it can be said that the Deities called upon are mere young upstarts in comparison to the Archaic Gods of the Ancient Britons. When Cernunnos was first called upon, the Old Horned One of the Britons had already been revered for thousands of years. Far from 'coming out' as Gardner had claimed, the Old working groups in fact dug themselves in even deeper. With the arrival of the 'New Age' and its plethora of romantic theories and ego inspired pseudo-paganism, the Old Knowledge was quickly 'buried' out of sight of both 'Wicca' and 'Modern Druidism', its New Age counterpart.

Witchcraft is an ancient Art that cannot be purchased. The Craft cannot always be taught and the maxim 'Witches are born not made' hold fast. However, realisation of such callings is not an impossibility. It has been proved the Art can be reawakened within those so drawn to it. Arddhu is designed to instigate recovery of the race memories of the Yesteryear. To claim the title: Witch, you will have to prove yourself to those whom you call. The invisible 'Badge of the Wards' that distinguishes the Witch Incarnate will have to be earned. Without it, any serious attempt to commune with the awesome forces of Nature will be fraught with problems. Arddhu is unique, combining Witchcraft and the Old energies of the Warrior Cult, in Britain. Run by both Hereditary and traditional Witches, alongside we are aided by someone who has kept alive the Rites of the Ancient Britons and still practices today. The Knowledge is not just given over to anyone and acceptance to our course is strictly by application only. Aimed primarily at the new seeker, Arddhu should enable the passage through Novice - Witch / Guardian, but will inevitably depend upon each person's level of commitment.

For more details of Arddhu write to 60 Boscaswell Village, Pendeen, West Cornwall TR19 7EJ enclosing a large SAE. All enquiries are treated in the strictest confidence and no records are kept.

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ROMANY LORE AND 20TH CENTURY WITCHCRAFT

by **KELVIN I. JONES**

The previous MM gave an account of a Romany ceremony at the Mên-an-Tol monument. This is followed up this time with an investigation of two 20th century court cases that had overtones of witchcraft and Romany lore.

The tradition of the Romany gypsy in Cornwall followed by Granny Boswell did not die with her. Two subsequent practitioners, Mary Hearne and Harriet Richards, both fell foul of the law as a result of practising their ancient craft.

At the Cornwall Assizes on October 27th 1927, Mary Hearne, aged 68 and described as a "hawker of no fixed abode", was found guilty to a charge of demanding by menaces from Richard Harris Paddy, a gardener from St.Mawes, sums of money by "pretending to exercise a certain kind of witchcraft sorcery or enchantment". According to the report published by the *Falmouth Packet* of that year, Hearne obtained the money by stating to Paddy that an illness from which he was suffering had been caused by his being "overlooked", this being an effect of the "evil eye". Paddy was a man of some 60 years who had spent nearly all his life at St.Mawes. He had known Hearne for at least 25 years and they had enjoyed a close relationship during that time, Hearne commenting in her evidence that "he was just like a husband to me for twelve years".

According to Hearne's statement, he had given her small sums of money in order to support her, the largest of these sums amounting to no more than £40. Paddy's evidence, which was read out in court on his behalf, stated that "the woman played about with a compass, which she passed over Paddy's hand, talked about the planets and Venus, and was creating the right atmosphere. No black cat appeared on the scene or anything of that kind as was once done by these charlatans". According to Paddy's evidence, she had threatened him that if he refused to pay the money, he would go blind and become a bed liar. Eventually, however, his health became so bad that his employer questioned him and the whole business then came to light. Hearne was found guilty and subsequently sentenced to six months imprisonment.

One would have liked to have known more about this case, which bears a strong similarity to many of the 17th century accounts brought before magistrates in Cornwall and Devon. Although the evidence against Hearne appeared to be circumstantial, it was accepted without question by the magistrate. As with so many cases of this kind, there was a long-standing relationship between the accuser and the accused which turned sour. It was then that witchcraft was used as a means of exacting revenge upon the woman.

One of the most fascinating witchcraft cases in more recent times (1950s), however, concerns a 72 year old gypsy woman who lived at Hendra, just outside St.Kew in North Cornwall. Harriet Richards was accused of defrauding and deceiving a farmer and his wife who lived at Penhale. The case was a curious one. Richards appeared at two special sittings of the Wadebridge magistrates to answer 15 charges. It was claimed by the farmer, Mr.Osborne, that Richards had obtained the grand sum of £297 from him under false pretences over a period of two to three years. As the case was reported in the newspapers, it became obvious that this was no ordinary case of straightforward fraud. The ancient Richards was the seventh child of a seventh child and therefore possessed the power to "work the planets" and to vanquish evil spirits which had been attacking the farmer. Osborne and his wife had been experiencing a great deal of misfortune. There had been serious losses on the farm and she had given birth to a still-born baby.

During the trial it was revealed that Richards had turned up at the farm one day when Mrs Osborne was alone. She determined that the Osbornes had experienced much grief and offered to help them for a small sum of money. This was then agreed upon. Mrs Osborne noted that the old woman seemed to radiate a strong energy and appeared to be transfixed by her gaze. From then on Harriet's visits became more regular. She sold the Osbornes a special rug which she then asked them to pace and make wishes to send away the evil spirits that had been dogging them. She also agreed to "put money on the planets" in order to increase their fortunes. Over the next year Harriet's visits continued. So noticeable did they become that local neighbours declined to visit the farmer and his wife, for they feared the reputation of the Romany witch. During the ensuing period Mr Osborne gave Richards turkeys and other fowl and he also lent her sums of money which he claimed added up to £600. All of this Richards subsequently denied in court.

The whole basis of the prosecution case was that Mrs Richards was taking advantage of Mrs Osborne's ill-health and the considerable anxiety of Mr Osborne over his wife's condition. She had, it was claimed in court, convinced the couple that their ill fortunes were caused by ill wishing. Mrs Osborne had been unwell at the time Richards first called on them and had really believed that the old woman had the power to change her fortune. During the trial Mrs Osborne stated: "I believed all the stories she told me, that I should have lost the baby, my husband would have lost me, and that he would have been in an asylum. I thought that if we bought the rug with the three wishes, everything would be alright". Eventually Richards did admit, under police interrogation, to obtaining small sums of money under false pretences, although it was agreed that no one could be precise about the total sum of money that was involved. In her defence, Richards claimed "I have the power to remove evil spells and spirits by putting money on the planets". The method that was used was an interesting one. Richards would arrive at the house bearing small pieces of paper which she would burn on the fire, whence small explosions would occur. On June 28th 1954 the baby was born and Mrs Osborne returned home in July. Mrs Richards paid the Osbornes a visit and is reputed to have said: "If it had not been for me you would not have had the baby alive. I have been working on the planets day and night and you can see what I have done"

The child later fell ill. Richards called again and told them: "I could see it in my crystal, and I have worked day and night on the planets till she was better". The Osbornes then paid her £38 for her services. Richards tried to make reparation and paid back the couple £150. She was placed on probation for three years and ordered to pay a further £100 within 28 days by way of compensation.

Richards' health had suffered as a result of the proceedings against her. Her husband had had a serious operation from which he had not fully recovered and the accused was to have an operation for a cyst on her head. She claimed to have pleaded guilty because she could not endure a long trial. Richards' counsel claimed on her behalf that both she and her husband were quite illiterate and that they had been married for about 50 years. She had had 14 children, about 100 grandchildren and a number of great grandchildren. The whole of her life had been spent in a tent. The judge concluded that she was an old woman but that she had committed a "very cruel fraud" on the Osbornes. "You created a sense of fear in the people upon whom you preyed", he went on. In the end Richards left the court a free woman and her fourteen sons and daughters split the costs between them.

The case provides us with an interesting late example of the perceived power of the witch in modern society. It appears that Harriet was a witch in the oldest sense of the term. She was an old woman with undoubted powers who was paid to remove a curse and who expected to be paid for her undoubted abilities. She seemed to possess some charismatic power. Like women accused of witchcraft in the 17th century, she shared an intense relationship with the accuser and there was a longstanding exchange of goods prior to the accusation being made. Did she really exercise power over the Osbornes? I believe that she did, for why else would she have gone on for so long unchallenged by the husband? There is no doubt in my mind that the Osbornes had an implicit belief in her powers and that they were prepared to support her craft in order to alleviate their suffering. I suspect that things turned sour when they realised that their fortune had not greatly improved in the way they had hoped for. What is intrinsically fascinating in this late case is the light it throws on the special bond between the witch and her client and the perceived power possessed by the witch, the vulnerability of the witch, her position as an outsider within the community - these are all factors which make one feel one is not dealing with a case from the twentieth century at all.

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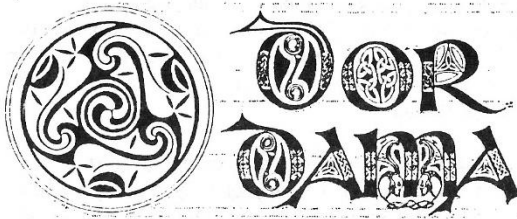
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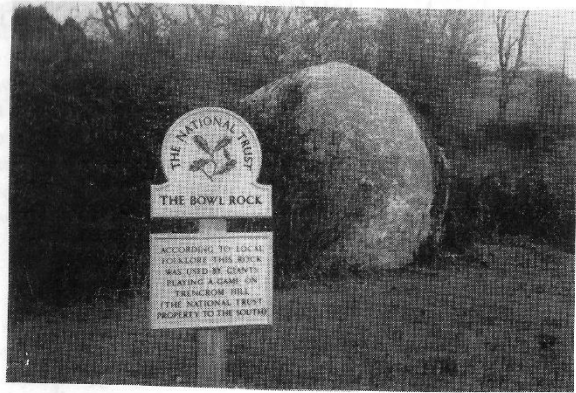
*In this Earth Mother column, MM reader **Pam Hatton** concludes the account of her walk down from the holy hilltop of Trencrom Hill, location of the CEMG Lammas picnic this Summer.*

Coming down from the hill, we emerged onto the lane that curves through the scattered houses which form the hamlet of Trencrom, and stopped to stare into a field on the right, where there are evocative sculptures, carved in wood, of the female form. One of these figures rises up, curving gracefully, sinuously, against a huge Menhir. When I thought about this later, I realised what a perfect visual description it was of the earth energies flowing in ecstatic harmony over the landscape. Whoever the sculptor is, he is obviously very much in tune with this special part of West Penwith. We wandered on down the lane which follows the curve of the hill, past another man-made structure on the left, this time the ruins of an engine house, and to my mind, one of the most beautiful in Cornwall, set as it is in what is now a lush, verdant valley, covered in creeper even to the top of its chimney, and with rooks and crows calling noisily to each other above it.

At the T junction at the bottom of the hill, we turned right, heading even deeper into the valley between Trencrom and Trink Hill. Some of the trees here seem almost as ancient as the rocks on Trencrom itself, while underneath the roots and fallen leaves, moss covered stones form a wall almost buried in the bank. Water hurried at the side of the road, and birds sang and fluttered in the gently swaying branches which formed a canopy above us. Then suddenly we were back to civilisation. A cottage on the right heralded our return to the main road, and as we turned right again, facing oncoming traffic, cars and lorries rushed noisily past, the real world going about its everyday business. To our surprise, the water hadn't left us. It was now quite a wide stream on our right, clear and green, reflecting the overhanging branches and tall waving grass on its banks that formed what was almost a green tunnel, protecting it from the traffic rushing past. No such protection for us - back to the real world!

We came to a sign 'Bowl Rock Chapel', but is there a chapel there? All we could see was what looked like a garage and the modern roof of a house beyond, but on the opposite side of the road was the Bowl Rock itself. We crossed over to find the stream there too, and beside it, a track that dropped down from the road and disappeared behind two cottages into the depths of the wood. Directly in front of us was an expanse of grass, and from where we stood, the whole area formed a natural triangle, with the Bowl Rock halfway up the side nearest to us and the stream and the path running behind it. The trees were there too, already overhanging the path to form yet another green tunnel, and with the sound of birds and running water it was a magical, secretive place, right at the side of the road.

Then suddenly the sun came out, and it was a chapel! A sacred place, belonging to nature and open to the sun. Dappled shadows danced at its edges and entranced, I set off down the track, into the green shade. The Bowl Rock itself was on my right, out of reach on the other side of the stream, its



massive bulk rising out of the lush greenery, but I stopped to have a look just the same. There was a beautiful smell, and I was aware of someone just behind me, but Stu was about twenty feet away and not even looking in my direction! I was completely alone with the dancing green shadows and the stream and the rock, and even the lovely smell seemed suddenly to have disappeared. I took a deep breath, and could almost hear fairy laughter disappearing into the trees! I turned to look towards the cottages: one had a 'For Sale' sign and was called 'Sportsman's Cottage', but after a bit of thought I decided it should have been called 'Summer Cottage', because it was just like the warm scents and sensuous senses of the spirit of summer that danced lightly past me on that blustery October morning.

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RITUAL INVOCATIONS IN CORNISH

The use of certain words and phrases in ritual and ceremony, originally the province of Wicca and formalised Witchcraft, has now become commonplace in pagan circles. Usually these are expressed in English, but in Cornwall there is a power and an aptness in using the native Cornish tongue that would have been recognised by our forebears. To assist those who might wish to use Cornish in their ceremonies, MM starts a short series of guides to pagan invocations and ritual phraseology in Cornish. The form of Cornish in this first article is Modern Cornish and translation is by Craig Weatherhill & Neil Kennedy. Pronunciation is in brackets.

INVOCATIONS

Guardians of the East	Gwethiggy an East	(<i>gweThIjy an aist</i>)	
Powers of Air	Nearthow an Ayre	(<i>NAIRthau an air</i>)	
Place of sunrise	Teithy howldreval	(<i>TAIthi hoalDREVel</i>)	
Place of spring	Teithy Gwainton	(<i>TAIthi GWAINten</i>)	
New beginnings	Dallathow noweth	(<i>dalATHau NOeth</i>)	
Breath of life	Whath bownas	(<i>hwath BOOnaz</i>)	
Birds in flight	Ethnow/ethen en neidgans	(<i>ETHnau/ETHen en NEIjanz</i>)	
I call you	Therama goz creia/Therama creia why	(<i>theh-raMA guz CREIa/theh-raMA CREIa hwei</i>)	
We call you	Thera nye goz creia/Thera nye creia why	(<i>THEHra NEI guz CREIa/THEHra NEI CREIa hwei</i>)	
Come to me	Deco them (pl); deez them (sg)	(<i>DEEo them; deez them</i>)	
Come to us	Deco thene (pl); deez thene (sg)	(<i>DEEo thain; deez thain</i>)	
By the air that is your breath	Re an ayre ew goz anal	(<i>ree an air yoo guz ANNal</i>)	
By the air that is her breath	Re an ayre ew e anal	(<i>ree an air yoo ai ANNal</i>)	
Send forth your	Denveno (danen (sg)) goz	(<i>denVENo [DANen] guz</i>)	
Wisdom; Clarity	Skiantolath; Efander	(<i>sKEeANTULath; evANder</i>)	
Inspiration; Understanding	Inspiracion; Adgwanvas	(<i>inspERAIshen; ajWANvaz</i>)	
Be here now	Betho (bethes (sg)) obma lebmen	(<i>BETHo [BETHes] ubma LEBmen</i>)	
Hail and welcome	Heyl ha welcum	(<i>hail ha WELcum</i>)	
Blessed be	Benegas re bo	(<i>benEGez ree bo</i>)	
Guardians of the South	Gwethiggy an Sooth	(<i>gweThIji an sooth</i>)	
Powers of fire	Nearthow an Tane	(<i>NAIRthau an tain</i>)	
Place of noon	Teithy hanterdeeth	(<i>TAIthi hanterDEETH</i>)	
Place of summer	Teithy an Have	(<i>TAIthi an haiv</i>)	
Peaks and culmination	Barow ha dowethva	(<i>BARau ha dooETHva</i>)	
Fruition and fulfilment	Seweny ha keweras	(<i>sooENi ha kyooEHraz</i>)	
Bright sun	Howle spadn	(<i>hoel SPLADn</i>)	
Summer's passion	Tumder an Have	(<i>TUMder an haiv</i>)	
Spark of life	Elvan an bownas	(<i>ELvan an BOOnaz</i>)	
Sacred energy	Nearth benegas/sans	(<i>NAIRth beNEGaz/sanz</i>)	

I/We call you; Come to me/us [as above]
 By the fire of your bright spirit Re an tane goz speres spladn
(ree an tain guz SPEHrez SPLADn)
 Send forth your flame Denveno (danen (sg)) goz flam *(denVENo [DANen] guz flam)*
 Will; passion Bonodgath; broze**(b 'nUJeth; broez)**
 Vitality; daring Nearth an bownas; bolder *(NAIRth an BOOnaz; BOELder)*
 Be here now; Hail and welcome; Blessed be [as above]



Guardians of the West Gwethiggy an West *(gweThIji an aist)*
 Powers of water Nearthow an Durrow *(NAIRthau an DUHrau)*
 Place of sunset Teithy howlsethas *(TAITHi hoelSETHaz)*
 The great sea An moar brauz *(an mor brauz)*
 Rivers and streams Awonow ha goverow *(aWONau ha guvEHrau)*
 Deep wells Fentidniow downe *(fenTIDneeau doen)*
 The rain An glawe *(an glaou)*

I/We call you; Come to me/us [as above]
 By the waters of your living womb Re an durrow goz breis beaw
(ree an DUHrau guz braiz byoo)
 Send forth your flow Denveno (danen (sg)) goz frou *(denVENo [DANen] guz froo)*
 Healing; cleansing Sawment; glanhans *(SAOUment; GLANhai-enz)*
 Love; compassion Carenga; trewath *(k'RENja; TROOeth)*
 Be here now; Hail and welcome; Blessed be [as above]

Guardians of the North Gwethiggy an Noor *(gweThIji an noor)*
 Powers of earth Nearthow an noar *(NAIRthau an nor)*
 Place of midnight Teithy Hanternoze *(TAITHi hanterNOEZ)*
 Place of winter Teithy an Gwave *(TAITHi an gwauv)*
 Stillness, silence & darkness Calmingy, cuzalath ha tulgow
(kalMINji, cuzULeth ha TULgan)



Endings and death Dowethvaow ha mernas *(dooETHvaou ha MERnaz)*
 Cornerstone of all power Mean lear an poher oil *(main lair an POEher awl)*
 The soil; the rock An gweras; an garrack *(an GWEHraz; an GAHrek)*
 Trees; mountains Gweeth; menethiow *(gweeth; menETHyau)*
 Fertile fields Gweliow arves *(GWELYau ARvez)*

I/We call you; Come to me/us [as above]
 By the earth that is your sacred body Re an norveaz ew goz corf beneges/sans
(ree an norVAIZ yoo guz benEGez/sanz)
 Send forth your strength Denveno (danen) goz nearth *(denVENo [DANen] guz nearth)*
 Solidity Calatter *(kalATer)*
 Patience; Nurturing Perthians; metherans *(PERTHyanz; METHeranz)*
 Be here now; Hail and welcome; Blessed be [as above]

The Pipers Tune

An interesting link between Boscawen-ûn stone circle in West Penwith and the Goresdd stone circles erected in Wales in modern times is traced by Aubrey Burl in the Summer 2000 issue of *Archaeology Ireland*. Boscawen-ûn was first mentioned in the Welsh MS *The Triads of the Bards*, dating back to medieval times, in which it was spoken of as one of the 3 *Gorsedd*s of ancient Britain. This MS was copied in the early 17thC by the Rev. John Williams, and picked up on by Edward Williams (Iolo Morganwg) in the 18thC. He drew a plan of what he claimed was a 'traditional' gorsedd as a ring of 19 stones with a central pillar - i.e Boscawen ûn, but changed the entrance to the east to admit the rays of the rising equinoctial sun. He also neatly arranged outlying stones, with the midsummer, Beltane, Samhain and midwinter sunrises transforming Boscawen-ûn into an idealised gorsedd. All modern Welsh versions are based on Morganwg's sketch. On 21st Sept 1928 such spurious ancestry inspired the newly formed Cornish College of Bards to hold their inaugeral ceremony at Boscawen-ûn, on the model of the Welsh *Gorsedd*, but ironically they were actually celebrating a ceremony founded on an invented tradition based on an adapted version of the stone circle itself!

BOOK REVIEW

Volume 2 of the series "Crosses and Churchway Paths in the Land's End Peninsula" by IAN McNEIL COOKE on *Sennen & St. Levan* has been published by the Men-an-Tol Studio @ £9.95 (postage £2 extra). Like Vol 1 on St. Just, it contains the most comprehensive listing of all crosses, recorded sites, cross bases, field names and churchway paths in the 2 parishes. With a cover sketch by Ian of the churchway path from Trevilley, this is a limited edition of only 150 copies. It is obviously of specialised interest, but for anyone who is interested in the subject, an absolutely indispensable book

FAIR EXCHANGE

It is a pleasure to welcome 2 new Cornish magazines. *The Cornish Antiquary*, mentioned in the last MM, covers Cornish folklore, superstitions, antiquities and mysteries. It is published twice yearly, and Edition no.2, due out in the Autumn, includes articles on the cunning folk of the West Country and the legends of St. Michael's Mount by Jeremy Harte. The price is £2.99/issue, or yearly subscription for £5.50 (cheques payable to D.Jones) from Oakmagic Publications, 2 South Place Folly, Penzance TR18 4JB. Also they have a new website at www.oakmagicpublications.com.

The other magazine is *The Lighthouse*, subtitled "A beacon for the pagan arts" and produced in Cornwall by Alex Langstone. The first edition included stories, poems, artwork, and articles on Brigid and a psychic quest across the south west of England. For details see Exchange Listings opposite.

Finally, news of a new national Society of Ley Hunters. They hope to encourage ley hunting locally, organise local discussions and events, and hold a national Moot. Annual subscription is £20, or for more details write to PO Box 1634, Hassocks, BN6 7BZ (enclose SAE) or e-mail at: clement@pavilion.co.uk.

EXCHANGE MAGAZINES

Prices are for annual subscriptions [sample copies in brackets]. *Web site details are given in italics.*

SACREDSITES/EARTH MYSTERIES

3rd STONE (archaeology, folklore & myth) PO Box 961, Devizes, Wilts SN10
www.thirdstone.demon.co.uk .£10 [£2.75]

NORTHERN EARTH - 10 Jubilee Street, Mytholmroyd, Hebden Bridge, W.Yorks
www.easyweb.easynet.co.uk/~pato/ne
.....£6.50 [£1.70]

THE RIGHT TIMES PO Box 333, Banbury, Oxon OX16 8XA
www.rollright.demon.co.uk.....£10 [£2.50]

TOUCHSTONE (Surrey) - 25 Albert Road, Addlestone, Weybridge, Surrey...£2
www.strodes.ac.uk/semg/semg.htm

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

WALKING THE TALK (saving sites) 9 Edward Kennedy House, Wornington Rd, London W10 5FP£8 [£2]

LIVING SPRING (holy wells) *on-line at*
www.bath.ac.uk/lispring/journal/front.htm

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

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

PAGAN/CELTIC/ARTHURIAN

DALRIADA - Taigh Arainn, Glenartney Hotel, Brodick, Isle of Arran KA27 8BX
www.dalriada.co.uk.....£15 [£2.50]

CELTIC CONNECTIONS - Sycamore Cottage, Waddon, Portseham, Weymouth, Dorset DT3 4ER *www.celtic-connections-magazine.co.uk*.....£9 [£1.75]

PENDRAGON (Arthurian) Smithy House Newton-by-Frodsham, Cheshire £7.50 [£2
www.pendragon.mcmail.com/index.htm

THE DRAGON CHRONICLE (Dragons)- PO Box 3369, London SW6 6JN
www.medp.freeseerve.co.uk/dc/.....£7 [£2]

THE CAULDRON - Mike Howard, Caemorgan Cottage, Caemorgan Road, Cardigan, Ceredigion, Wales. £10 [£2.50]

QUEST (magical heritage)- BCM-SCL Quest, London WC1N 3XX.....£7 [£1.75]

THE SILVER WHEEL (Paganism, Craft, Druidry, Folklore) PO Box 12, Earl Shilton, Leics LE9 7ZZ£7.50 [£2]

BELTANE FIRE (earth magic)- 22B Danc Rd, St.Leonards-on-Sea, East Sussex TN38 0QW£5 [£1.50]

WOOD AND WATER (Goddess) c/o 77 Parliament Hill, London NW3..£5 [£1.25]

THE LIGHTHOUSE (pagan arts) 2 Beach View Flats, Westcliff, Porthtowan, Truro, Cornwall TR4 8TZ.£5 [£1.70]

MEYN MAMVRO is available on annual subscription - 3 issues £6.00 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM44 due Jan 2001 will include Stone Circles, St.Agnes & Beltane celebrations.

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. Index available (send SAE).

NOTICEBOARD

ISSN:0966-5897

CORNISH EARTH MYSTERIES

Thurs Sept 28th Talk: "A History of Earth Mysteries" - Philip Heselton.
Acorn, Penzance 7.30pm

Thurs Oct 26th Talk: "The Cornwall Landscape Zodiac" - Ted & Sheila Jeffries. Acorn, Penzance 7.30pm

Thurs Nov 30th Talk: "The Witchcraft Museum" - Graham King
Acorn, Penzance 7.30pm

Sunday Dec 17th Chûn Quoit mid-winter sunset gathering. Meet at Quoit 4pm. Followed by Celtic Storytelling at Age Concern, St.Just. Bring food/drink to share & perhaps a story to tell

Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE. Or ring Andy Norfolk on 01209-831519. Or check website at www.cornwt.demon.co.uk.

PAGAN MOOTS

Penzance - meets 2nd Tues each month at Heaven at 53 Morrab Road.
Tel: 01209-831519.

Pendeen - meets 2nd Tues each month. Tel: Cath on 01736-786106

Truro/Falmouth area - meets 2nd Sat each month. Tel: Dianne 0831-450605

Camborne/Redruth area - meets last Tues month Tel:Beccie 01209-890657

North Cornwall - meets 1st Tues each month Bude. Tel:01288-359463

St.Austell area - meets 3rd Thurs each month. Tel: Teresa or Rory 01726-823005

THE PHOENIX GROUP A mid-Cornwall group studying & offering teachings on the western mystery tradition. Details: Jan Machin 01726-816017.

HARMONY POTTERY

Autumn Equinox -Full Moon:-

Weds Sept 13th - Tehidy Country Park

Samhain - Entering the Dark:-

Sat Oct 28th - Harmony Pottery

Winter Solstice celebrations:-

Sat Dec 23rd - Harmony Pottery

For further details phone Geraldine & Paddy on 01209-890581

CORNWALL'S NEW AGE

FESTIVAL Now in its 10th year

Nov 24th-27th Ponsmere Hotel, Perranporth. Stalls & workshops Programme (enclose SAE) from 65 Porth Bean Rd, Newquay, or tel: 01637-873024

CAER Lamorna nr.Penzance.

Workshops include Skydancing Tantra (*Sept 29th-Oct 1st & Oct 20th-22nd*), Dreams (*Oct 3rd-8th*) & Augury & Inspiration with Caitlin Matthews (*Nov 17th-19th*).

Details: 01736-810530

CHY MORGAN RESIDENTIAL WORKSHOPS FOR WOMEN

Sept 23rd-30th Know Thy Woman-Self: - Psychological Astrology for Women, with Sheila Bright

Oct 21st-28th Pathways to the Past - walking to ancient sites in West Penwith, with Cheryl Straffon

Details: 01736-788430

FRIENDS OF THE WITCHCRAFT MUSEUM

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