

WEST PENWITH CIRCLES - Aubrey Burl
RESTORED WELLS ● NOR-NOUR ●
CORNISH OTHERWORLD ● NEWS ●

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STONES OF OUR MOTHERLAND

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

As this editorial is being written, Cornwall is in the grip of Foot and Mouth restrictions - Fortress Cornwall as it has been dubbed. The restrictions are very severe: all footpaths, bridlepaths and coastal paths are closed, thus effectively putting access to most ancient sites out of bounds, upon pain of a maximum fine of £5000. One hopes that these prohibitions will be temporary, but the first priority must be the prevention of the spread of the disease. The Land and the environment is such a fragile commodity in Cornwall, as it is everywhere else, and the needs of locals, the farmers, the consumers, visitors and the tourist industry are all finely balanced. And yet one cannot help but think that it is all a bit out of sync: intensive farming, the need to maximize profit, and procedures that are not fundamentally in harmony with Mother Earth all contribute to disasters like the BSE crisis, and now the Foot and Mouth syndrome. Eventually the crisis will pass, sooner or later, and the restrictions will be lifted, and once again people will be able to walk the footpaths and visit the ancient sites. So let's hope that some lessons are learned from this situation. And meanwhile, while we are not able to go out into the countryside and on to the land, it makes us all realise how fortunate we are normally to have relatively unfettered access to these spiritual and healing places.

The management of the sites, and in particular English Heritage's custodianship of them, has come in for a lot of criticism locally. It is now a year and a half since the fire attack on the Mên-an-Tol and Lanyon Quoit. The perpetrators have been convicted, the funding for the removal of the gunge has been long agreed, and yet still English Heritage have failed to remove it. Some visitors to the sites have picked bits off and the weather has removed some of it, but no proper systematic removal and clean-up has been undertaken. What message does that send out to our visitors and those that love the sites? That we don't care about them enough to look after them properly and clean them up? Sometimes it must feel to those working for EH that they are a bit of a football to be kicked around, but they are the responsible body for the sites here and are funded by taxpayers' money, so we do have the right to ask questions when there appears to be such a laissez-faire or inactive approach to the care and management of these places. Some years ago EH did act when the fogou at Chysauster appeared to be in a dangerous condition, but they made no attempt to repair or renovate it: instead they filled it in with rubble! Now at least, the criticism of their actions has had some result and the rubble has been removed. There are many here who care passionately about the sites and are willing to offer help to preserve and conserve them. English Heritage would do well to build on this local co-operation, and to show that they really do care about the sites here.



news page

The Winter/Spring season of talks began on January 25th with a talk (replacing the advertised one) by **Monica Sjöö**, internationally known feminist writer, researcher and artist on "The Norse Goddess". A packed house came to see and hear this slide show of new material, first published by Monica in the book of the same title, recently published by *Dor Dama Press*. There were some stunning images of sites in Saamiland and Sweden, together with Monica's recent paintings of the petroglyphs and Goddess images from this magical land. The subjects covered included the Icelandic Eddas, Freya and Nerthus - ancient Earth Mother. As always with Monica, the personal and the political and the sacred were skillfully blended together in a talk that created a great deal of rapt attention and interest.

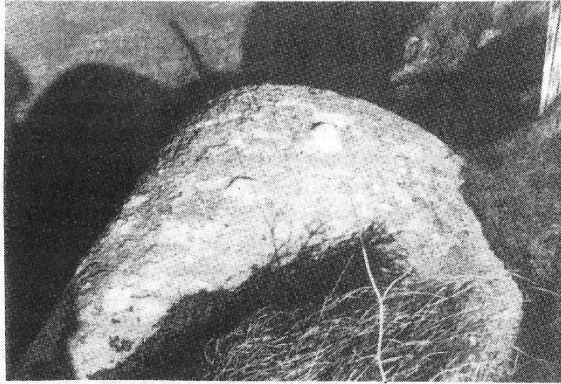
On March 1st **Jill Smith** returned for a third visit, this time to do a brand new presentation on "Mother of the Isles". She had incredibly rich and varied material on stories of ancestors, dreamtime, legends and myths of the sites and places of the Western Isles in Scotland where she used to live. She wove traditional stories, artwork and a deep connection to the land and the Earth Mother into her talk, which was based on a new book she has written that *Dor Dama Press* will be publishing in 2002. The subject matter included Callanish and its Myths, The Sleeping Beauty mountain, Brighde, the Cailleach Bheure, the Sheela-na-Gig on Rodel, Scathac on Skye, and the Amazon Woman of St.Kilda. Jill spoke about all this from her own personal perspective, and her talk and slide presentation was much appreciated by the audience.

On March 29th local author **Robin Payne** came to talk about his beautiful book "The Romance of the Stones", which describes and illustrates most of the standing stones and megalithic sites in Cornwall. He started his informal presentation by talking about his feelings about the stones, and how he discovered the magic of them through the eyes of the illustrator of his book Rosemarie Lewsey. He revealed how the book took 10 years of research on the stones, and how it became a personal quest to find the magic of the places. He also included anecdotal stories of some of the sites, and then in the second part opened up the discussion to encourage the audience to share their feelings about the sites as well. Very much an evening that grounded us back into the stones and sites of Cornwall, as well as highlighting their romantic appeal.

The final session of the 2000/2001 season is "The Celtic Lunar Calendar" with Serena Roney-Dougal on April 26th, a report of which will appear in the next MM. The Summer season of walks and site visits begins in May: full details are in a handout in this MM or send a SAE to the MM address for a copy.

KNOBS & NODULES ON SENNEN STONES

During the CEMG site visit to the stones of the Sennen & Lands End area in September last year, the presence of nodules or bosses on some of the stones was noted, in particular on a large stone in the hedge next to the Sennen Standing Stone (SW 3546 2557) [pictured



right] and on another stone in the corner of the same field. These nodules are natural geological inclusions or xenoliths, but have been found at other megalithic sites, such as some of the standing stones in Brittany, and the Scorhill stone circle on Dartmoor. Both Dartmoor archaeologist Deborah Griffiths and stone circle expert Aubrey Burl have accepted that, though the nodules are natural, they may have been deliberately incorporated into the sites by the prehistoric stone builders. In Brittany they often have fertility legends associated with them: for example, at the Kerolas standing stone, newly-wed couples would go to the standing stone at night, strip off and rub themselves against two nodules on the stone in the hope of conceiving. Such raised protuberances that come in twos have also been found in some of the passage graves, often associated with carvings that have been interpreted as representations of the Mother Goddess, the nodules being the breasts. Interestingly, on the stone next to the Sennen menhir [pictured above] the nodules are also noticeably two in number.

About half a mile away from the Sennen standing stone lies the Giants Rock [SW 3599 2540], the two stones being in almost direct alignment through Sennen Church. The CEMG also visited this stone on the field trip, and noticed that there was here too a raised boss or protuberance, similar to the ones on the stones in the Standing Stone field, with the most interesting difference, that this one had been *deliberately* carved out of the rock, and surrounded by a shallow cup. It seemed to us that this was additional confirmation that these bosses had probably been noticed by the constructors of the Sennen standing stone, that they had probable significant ritual or magical meaning to the megalithic peoples, and that they had accordingly carved a similar notation on the stone that later became known as the Giant's Rock. Although this is speculation, nevertheless the close proximity of these nodule stones to a magalithic menhir, and their presence on other stones in Brittany and Dartmoor, does seem to indicate that Cornwall too had a special ritual site in the Sennen area. No other such protuberances have been discovered elsewhere in Cornwall, but perhaps we should all start looking a bit more closely at some of our other megalithic sites?

SACRED SITES NEWS....SACRED SITES NEWS....

FUGGY HOLES COVERED AND UNCOVERED

After years of complaints and protests to them, English Heritage have finally acted to unfill the remains of the fogou at Chysauster, which they had filled with rubble to “protect” it some years ago. Although there is very little left of the original fogou, it was a welcome piece of news to discover that EH had at last opened it up again. Meanwhile, a group of interested local residents in Carbis Bay have been following up references to a lost fogou at the end of Fuggoe Lane, which lies just off the St.Ives A3074 road about a half mile east of St.Ives. The site, referred to as Chyangweal by Ian Cooke in his book “Mother and Sun: the Cornish fogou” lies at approx. SW523 388. It was first mentioned in a 1935 letter in where it was stated that it was “destroyed in about 1925, the stone being used for building purposes”. However, the residents group believe that a mound at the end of Fuggoe Lane marks the site of the fogou, as an elderly local resident remembers the original structure being covered over in 1925, so they hope to eventually uncover the site and see what, if anything, remains of the original fogou.

SIGNS ARE POINTING TO A CORNISH FLAG LOGO

The “Tudor Rose” logo on tourist signs to Cornish attractions, including ancient sites, have been blackened out and replaced by the St.Piran’s black and white flag. It is believed that the work was done by members of Cornish Solidarity, who object the display of an English symbol on Cornish sites. Amongst the signposts affected is the one to Chysauster on the A30 near Crowlas. In a separate move, the removal of English Heritage signs at ancient sites by members of the Stannary Parliament [reported in MM44] has now elicited a response from the authorities. Three members of the Stannary Parliament have been charged with stealing the signs, and have appeared at West Cornwall Magistrates Court. The case was adjourned until later this year. A spokesman for the Parliament said that the signs were being stored by them as “evidence of English cultural aggression in Cornwall”.

CALLING CARDS LEFT WITH HOLY GLUE ATTACK

A reversal to all the recent attacks and vandalism at megalithic sites in Cornwall was experienced in Penzance in January, when one Saturday night many of the churches and chapels in the town had their doors superglued, preventing congregations entering on the Sunday. At many of the sites there was an additional twist with the leaving of a Tarot card. Predictably, some of the Church spokespeople said that it may have been the work of “dark forces”, but any blame that may have been laid at the door of pagans was noticeably muted. Nevertheless Andy Norfolk and Sarah Vivian of the Penwith Pagan Moot did write to *The Cornishman* dissociating pagans from the attacks. They added: “Pagans support the principle set out in the Human Rights Act that everyone should be free to practice their religion without interference, and no responsible Pagan would condone damage to religious property”.



READERS WRITE

“As a local person, living at Tintagel, I was interested to say the least at the comments of Graham King of the Witchcraft Museum about Simon Summers, the new owner of Rocky Valley [MM43 p.4]. If you have the good fortune to meet Simon, as I have done on many occasions, you would find he represents only the best in all of us. I feel he regards himself as a Guardian of the site rather than an owner. The windchimes which Graham King found ‘alarming’ were, until Simon purchased the valley, on display in the Witchcraft Museum! As for the suggestion that he has cut down ‘sacred ivy’, firstly I have seen photographs of the Mill and surrounding area dated 1893, and they show that there was no ivy or trees than at all. In fact you could see as far as the other Mill up the stream - much different from today. Secondly, I have been down the valley when the National Trust have been cutting down the Japanese knotweed, etc, on the mentioned land, though they actually own only a very small part of the valley on the other side of the bridge. Perhaps the local area manager for the N.T could throw a little light on the damage to the ivy? Apparently the local Council have said that the Mill site is ‘unsafe’, even though in the above mentioned photograph the building has changed very little in over 100 years. I also feel that the damage to the site and the drawings on the carvings could be a result of teaching that the carvings are the ancient symbol of the Cornish witch. In fact, the carvings have I believe remained hidden until 1948 - I have found no previous mention of them. If you go to the Witchcraft Museum you have to pay to see a replica of the labyrinth. So I thank Simon for his dedication to the site: it is reassuring that it is in safe hands and will remain free for us all to enjoy.” *Cormac McCarthy.*

“I read with sadness the news of yet more damage to Bosacwen-ûn Circle [MM44 p.3], one more episode in a catalogue of disasters relating to places of Cornish antiquity. Consider the record:

1985 - farmer digs up standing stone at Chapel Carn Brea. Never prosecuted.

1993 - English Heritage fills in the fogou at Chysauster village.

1995 - trees and vegetation damaged by volunteers at Madron Well.

1997 - top of centre stone at Bosacwen-ûn badly burned.

1999 - water level altered at Madron Well. Baptistry water supply dries up.

1999 - gorse obliterated at Bosacwen-ûn. Stone work at Madron Well Chapel damaged.

1999 - Lanyon Quoit & Mên-an-Tol intensively burned.

2000 - large paving stone at entrance to Alsia Well split by a local man.

And there are probably many more instances. It seems that, whatever their motives, people just cannot resist interfering with and damaging these sites. Perhaps it is time to ask why? In times past, of course, such places enjoyed scant publicity. Now they act as a magnet for a variety of people and are being systematically damaged and eroded by them. Cornwall is not alone in this but it bears a heavy load of vandalism. Even sadder, it is obvious that respect for such places of antiquity is certainly not part of these people’s remit. Is it now the time for action to be taken? Surely we have had enough.”

Kelvin Jones, Penzance.

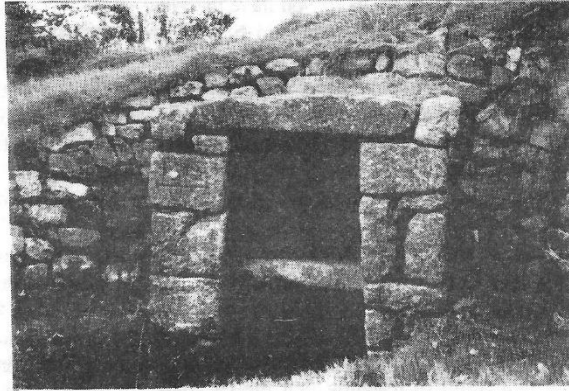
LOST AND FOUND

WELL RESTORED

At a time when so many holy wells are being lost and destroyed, it is a pleasure to report on no less than 3 which have recently been re-discovered and/or renovated.

FENTON SAURAS

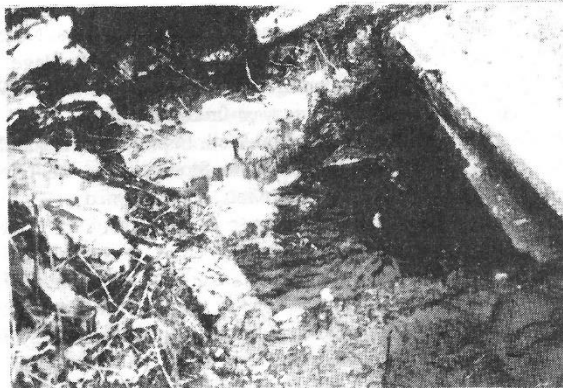
(SW542 369). This well lies in the grounds of the old Abbey at Tredreath at Lelant, near St.Ives, now converted into a private house. It lies on the west side of the A3074 which runs from the Hayle roundabout towards Lelant, in a cul-de-sac at the bottom of a hill. Behind Well Cottage is the Abbey.



The well had become completely overgrown, but while renovating the place recently, the builder Richard Crowe of St.Just discovered the site and cleared it. It consists of an unusual two-storey well building inscribed with the date 1612, and the water flows from the basin into a pretty stream which runs through the garden and divides into two channels. Permission to view the well must be sought from the owner of Abbey house.

TREGAMINION

(SW402 358). This is the holy well of Tregaminion Chapel, now destroyed, which lay on the cliffs north of Morvah Church. It was thought that the well had been destroyed by the building of a Pumphouse, but in fact the water rises from a bank a few yards away before flowing into the old Pumping Station.



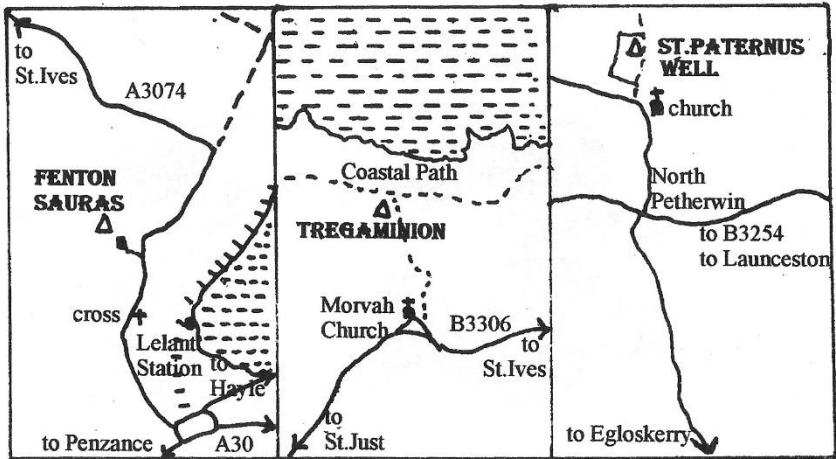
Recently Graham Roberts from the Old Schoolhouse Community Centre in Morvah undertook to uncover the source of the well, and cleared the area of brambles and ferns to reveal the actual rectangular basin, covered by 2 concrete slabs. It is hoped to permanently remove these slabs and build some stones around the top, and also to remove the Pumphouse. It may be reached either by a lane leading to the cliffs from beside Morvah Church, or by walking along the coastal path from Pendeen. An article on the significance of the Chapel and Well as a St.Bridget site may be found in MM28.

NORTH PETHERWIN (SX283 898).

This holy well of St.Paternus, north of Launceston, was almost completely lost, until the Countryside Office of North Cornwall District Council co-ordinated a recovery and restoration project, involving the local community.



Fentynow Kernow had reported in 1998 that “Although this was well-visited in the past, with water taken from it for christenings within living memory, nothing whatsoever remains now to indicate that this had once been a holy well.” After its restoration, a re-dedication ceremony attracted 200 local people. The well lies down a track near the Church and across a field to a hedge by a stream. Unfortunately the newly-built well entrance is enclosed with a padlocked grill, which seems to somehow miss the point.



WEST PENWITH CIRCLES AND THEIR MEANING

by AUBREY BURL

The further to the south-west one travels the smaller the circles become. At Land's End, 60 square miles of low granitic hills and downs, the larger sites are only 18.3m to 24.4m across. In some cases even smaller monuments, doubtful as true stone circles, are close to them. There appear to be four major regions of occupation, each with a large ring: the south-east with the Merry Maidens; central Penwith with Boscawen-ûn; the north-west with the three Tregeseal circles; and the North Downs where Boskednan was built. Today the margin of cultivation in the Land's End peninsula is around the 120-140m countour and it is interesting to observe how the stone circles, well over four thousand years ago, were erected on the 105m contour or higher where, perhaps, the forests of the coastal plateau were rather less dense. A facile typological sequence might impute a steady advance from the south coast to the higher northern ground. The Merry Maidens, 98m O.D., is 1mile from the sea; Boscawen-ûn, 128m O.D., is 3 miles; Tregeseal, 165m O.D., 6 miles; and Boskednan, 220m O.D., 8 miles. But even if such a sequential penetration did occur there is nothing to say how long it took. Circumspectly one can suggest that the four rings are culturally related.

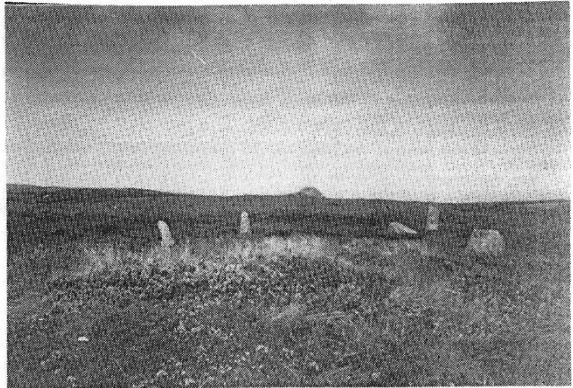
They have similar numbers of stone. And, providing a distant link with Lake District rings, there are rudimentary entrances in the form of wider gaps to the west at Boscawen-ûn, and to the east at the Merry Maidens. Tom Lethbridge attempted to date the Merry Maidens by holding a pendulum over one of the stones which 'soon felt as if it were rocking and almost dancing about'. By counting the pendulum's gyrations he arrived at a date of 2540 BCE for the construction of the ring. There is no independent verification of the result of this unorthodox experiment but even with the most sceptical opinion about the paranormal it must be admitted that the date could be strangely close to the truth.



Pendulum dowsing at the Merry Maidens

Further inland the 24.9 x 21.9m flattened circle of Boscawen-ûn, ‘the elder tree on the downs’, besieged by gorse, has been excellently restored. It has a tall ‘central’ pillar, leaning almost 30° from the vertical and as erratically off-centre as that at Stripple Stones on Bodmin Moor. Internal stones like those are unusual in the south-west although they do occur, as if by selection, in the bigger sites like the Hurlers Centre, the Stripple Stones and Boscawen-ûn, the most spacious of the Land’s End rings. It is possible that standing as it does in a landscape of standing stones Boscawen-ûn’s pillar preceded the ring which was put up around an ancient stone, in the same manner as the magnificent stone inside Callanish in the Outer Hebrides.

Of the remaining great Land’s End circles, Boskednan in the middle of North Down has a small cairn overlying it on the south-east. In its cist were fragments of a handled urn with twisted cord decoration. The two tall pillars at the NNW of Boskednan were possibly intended to frame Carn Gulva which dominates the horizon, another example of ritual landscaping.



The large Land’s End circles are spaced about two to three miles apart. Around them the countryside contains three-quarters of the chambered tombs in western Cornwall, whether entrance-tombs like Brane and Treen, or portal dolmens capped with vast capstones at Zennor and Lanyon Quoit. The contiguity of chambered tombs and stone circles carried no implication that the tomb builders were connected with the rings but it may indicate the extent of land usage in the Late Neolithic and Early Bronze Age in Cornwall. Most of the smaller circles are more widely dispersed. Of over two hundred round barrows, the majority of which belong to the Bronze Age, fewer than half are close to the stone circles, suggesting that the rings were earlier. This is not true of the standing stones, three quarters of which are within a mile of the circles. In particular, to the south it is noticeable how many of the menhirs stand at the head of little valleys near the edge of the downs like boundary markers.

A radical difficulty in the search for the age and purpose of the circles is to determine which is, in fact, a ceremonial enclosure. The Nine Maidens at Porthmeor, which Alexander Thom identified as a ring of Flattened B design, was probably a dilapidated hut-enclosure. And the multiple circle site at Botallack near St. Just were almost certainly walled compounds and hut circles with no esoteric design.

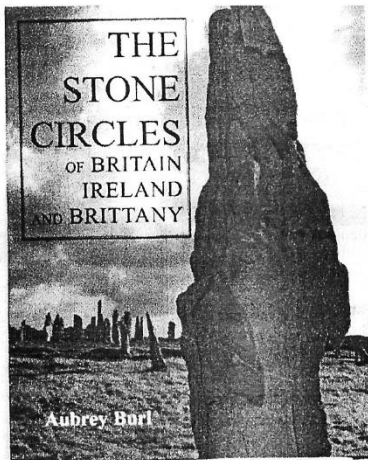
The Cornish stone circles appear related to the other great rings to the east and north of England. There are no essential differences. All the features of the other circles are to be found here, circularity, entrances, even grading. John Barnatt noticed the gentle differences in the heights of stones, tall opposite low both on Bodmin Moor and at Land's End. Visions of an invasion of circle-builders into Cornwall are needless for there was already a sizeable population there in the early Neolithic, from the evidence of stone-axe sources at Mounts Bay, St.Ives and Marazion where outcrops of suitable stone were being exploited and axes exported as far as Wessex in the fourth millennium BCE. The products were not carried far overland but were taken by sea to Wessex. There the traders competed with others from Cumbria and it is easy to perceive how this intermixing of distant people contributed to the spread of the idea of stone circles.

In spite of the disappointingly scanty evidence it appears that the rites in these Cornish circles did not differ substantially from those in the even larger circles of the north. The very absence of finds shows that material gifts, unless of food and drink, were not part of the ceremonies. The presence of charcoal testified to the lighting of fires outside the rings, but the flames illuminate only the writhing shadows of the people, and the opaque light from the sunset or sunrise does no more than sharpen their distant silhouettes and touch the rigid stones and the heavier blackness of the countryside and forest around them. Some small clue to their beliefs comes with a study of the north-south and occasional east-west lines of the Cumbrian rings and customary in the entrances of henges in the south-west. These lines, which may be axial and used in the initial setting-out of the circles, are also apparent in some of the larger rings of the south-west where the tallest stone was placed near the south in sites like The Hurlers and Fernworthy on Bodmin Moor. It is possible also that the east-west relationship of the Tregeseal circles was deliberate.

But what is not instantly obvious is that many Cornish circles have their tallest stone to the west between SSW and NNW. The difference in height is not conspicuous but is consistent and would have been known by the builders. These non-equinoctial alignments cannot be fortuitous and may have been connected with the times of sunset in late Autumn and early Spring, periods inconsequential to agriculturists preoccupied with sowing and reaping, but times that "do deeply concern the European herdsman; for it is on the approach of Summer that he drives his cattle out into the open to crop the fresh grass, and it is on the approach of Winter that he heads them back to the safety of and shelter of the stall. Accordingly, it seems not improbable that the Celtic bisection of the year into two halves at the beginning of May and the beginning of November dates from a time when the Celts were only a pastoral people." [Frazer: *The Golden Bough*, 1922]. Hence the celebration of Hallowe'en or the eve of Samhain at the end of October, the time of the kindling of the fires, and when 'the souls of the departed were supposed to revisit their old homes'. The Celts reckoned their periods of time by the number of nights, not days, day always following night, so that the setting of the sun was of more significance than its rising.

Even to imply that Celtic festivals, historically recorded over a thousand years later than the last stone circle, might have origins in Neolithic beliefs is problematical, especially as even the Celtic rites are imperfectly understood. But certain elements are pre-Celtic and even an austere recital of what is known of the pre-Christian festivals helps to repopulate the rings with people rather than metempiric abstractions, and reminds the reader of the intimate interplay in early religion of the animal and supernatural worlds. Of the beliefs and customs that impelled the building of the stone circles few tangible clues survive. One consistent element has been the recognition of alignments to cardinal points. Many rings are too badly damaged for any certainty of their design but high stones stand at the south of The Hurlers, and there are equinoctial lines at the Stripple Stones, Tregeseal, Boscawen-ûn and the Merry Maidens. Approximate north-south orientations are usual in the south-west peninsula, feasibly obtained by bisecting the distance between the rising and the setting of the summer sun for there was no Pole Star to sight upon at that time.

People earlier than the Celts may have shared comparable though perhaps simpler animistic beliefs translated into rites inside stone circles of the late fourth millenium, people for most of the year isolated from other groups, their lives depending on their crops and cattle. They could ensure the continuation of their lives in part by their own muscular efforts. To these they added superstitious safeguards, a skull from a tomb, the creation of an arcane circle, the lighting of fires, watching the skies for signs that the sun was returning, repeating regularly the ceremonies that had always been successful. But of the robed priest, masked witch-doctor, the shaman, the sacrifice, the tethered beast, the whirling dancer, maenadic women, solemn assemblies, orgiastic sexuality for the fertility of the earth - nothing remains.



THE STONE CIRCLES OF BRITAIN, IRELAND AND BRITTANY - Aubrey Burl

New Revised Edition

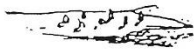
The spectacular stone circles of western Europe, some nearly 6000 years old, have intrigued viewers through the ages. This beautiful book about these megalithic rings explores their ancestry, methods of construction and eventual desertion.

"An informed, informative and well-balanced survey of the facts, fictions and problems of our stone circles" Glyn Daniel (*The Guardian*)

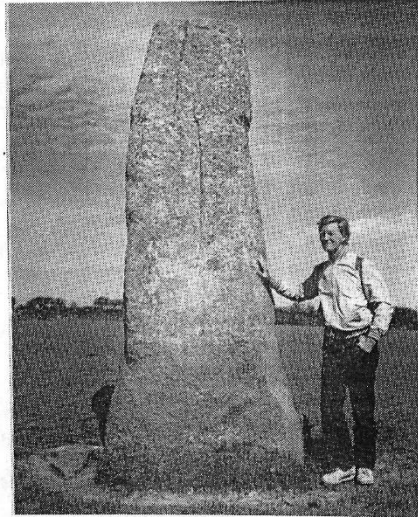
Yale University Press. 416pp. 48 b/w illustrations. £40.00

LESSER-KNOWN SITES IN WEST PENWITH

EAST AREA (1)
by RAYMOND COX

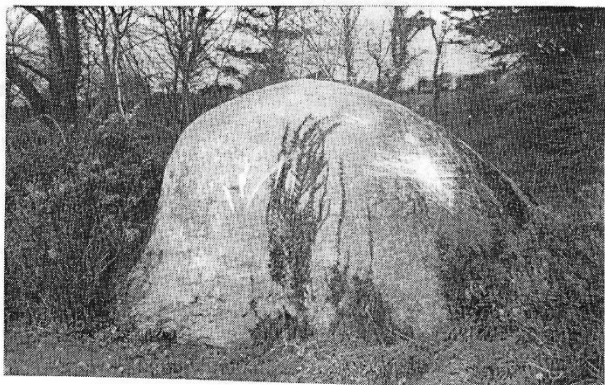


The Beersheba Standing Stone (SW525 371) is of interest as a fine example, nearly 10ft (3m) tall, and also being rather isolated from other stones of this type. It is on the designated St. Michael's Way, as noted on the OS 1:25000 map. This passes the Bowl Rock, skirts Trencrom Hill, and continues south through Ludgvan and Gulval to reach the coast path at Penzance. Apparently there used to be other menhirs in the locality, at St.Ives and Carbis Bay. This stone can be seen and visited easily on a walk encompassing Trencrom Hill and Bowl Rock. Trencrom Hill (SW517 362) and the Bowl Rock (SW523 367) are both connected in legends of the Giants who lived on the hilltops in West Penwith.

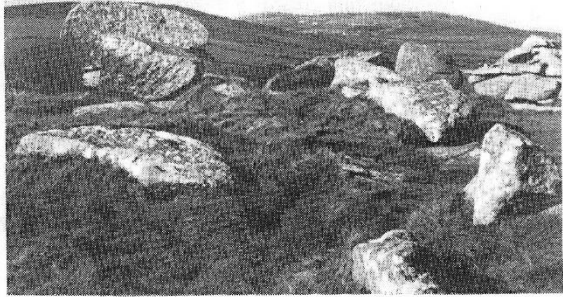


The Trencrom giant would have scattered the huge Bowl Rock to where it now sits and maybe the Beersheba stone also - and many other stones which lie everywhere around. It seems that the Trencrom giant was a friend of the St.Michael's Mount pair Cormoran and Cormelian. They shared a hammer which they would use upon the landscape. Did they also have a penchant for playing bowls? Certainly, the Trencrom giants would bowl stones down the hill to mark out territory, one of which became the Bowl Rock. In a more recent time it was a place used by Wesley for his preachings. The rock is positioned near a cottage at the rear of a grass verge on the roadside, and with a stream behind the hedge.

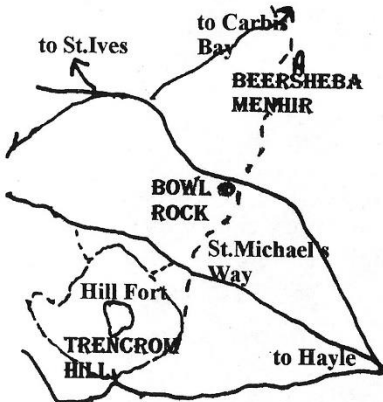
The setting was picturesque when I saw it in the spring. Ivy had grown on the right side of the boulder, which was surrounded by pink campion, fern, three-cornered leek and gorse. and a hawthorn as background cover.



The highlight of a visit to the area, though is the walk to the top of Trencrom Hill for one of the best views in the whole of the peninsula and beyond. After walking around the wooded nature trail at the base of the hill, one can choose from a number of paths to the top, where a striking panorama is offered.



Trencrom is also noticeable for its fine hill fort remains, the next good reason for the climb. Did the Iron Age people take the view into account when they went to occupy this site? The craggy top was encircled with a wall, constructed of two rows of upright blocks in an irregular shape about 450ft (137m) by 300ft (91m) north to south. Two gateways survive on the east and west, with upright jambstones. There are numerous hut circles, with only four to be clearly recognised now. In addition, the hillside has two wells. One is not surprisingly known as “Giant’s Well” (SW520 363). This is on the east side and has a padlocked 50ft deep shaft. The mouth is enclosed by three slabs set on edge. The other well, known as Trencrom Castle Well (SW517 363) is found (if you’re lucky with the undergrowth around) outside the ramparts through a concealed path leading to a natural outcrop which provides the recess, artificially enlarged, containing the spring.



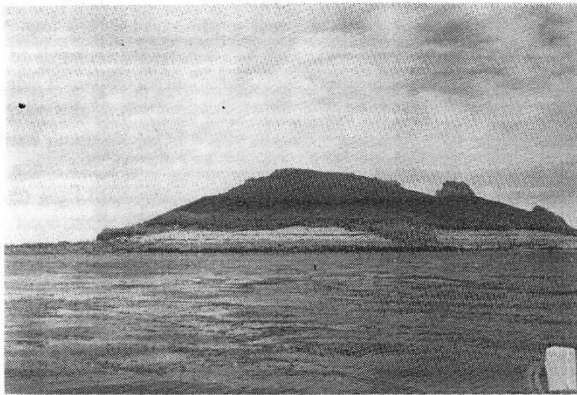
A visit to Trencrom is a fine climax to any exploration of this area in Lelant parish. From its summit can be seen: to the east a plain extending over the coast and Hayle estuary and onwards to Carn Brea; to the south and south-east Mounts Bay and St. Michael’s Mount, and on to the Lizard in the distance, and then south across the highlands beyond Penzance and Newlyn and the church of St. Paul on the hill; and beyond that to the southwest more hills on the way to Land’s End itself.

THE GATEWAY: A JOURNEY TO NORNOUR

by Patrick McCarthy

The sun was sinking over Annet, swarf from the welding fires of creation dipping into the ocean beyond the horizon. I imagined a steamy cauldron of impossible intensity as it touched the water, as if all the waters of this watery planet could do anything other than to evaporate instantaneously in the face of such a challenge. Standing by my tent at Troy Town, St. Agnes on the Isles of Scilly, I felt a warm glow, mirroring with the ever deepening glow of the sky. Being close to the Autumn Equinox the moon was rising at my back, Aquarian energy making me light, so light that I was becoming part of the stuff of the sunset. There was a voice next to me: "I would like to go on a trip out to the Eastern Isles".

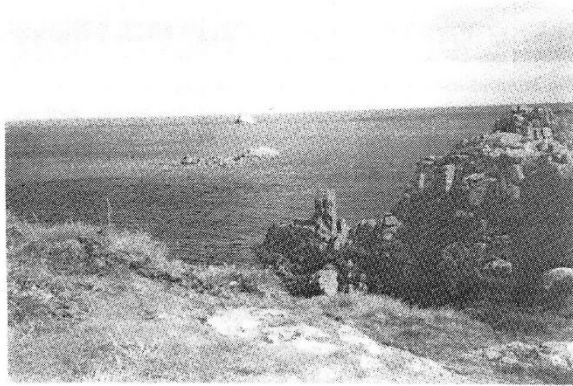
The next day, in response to Geraldine's excellent suggestion, we went to book our trip. "It's fully booked I'm afraid, but if you leave your name and a contact we might run another later on in the week", said the old woman in the curious cottage that acts as the booking office for the boat trips. Undeterred and with only a small degree of coercion, moderate arm twisting and a smattering of pleading we rounded up a posse of cohorts. It was therefore a pleasant but not so unexpected surprise when we were told that a special trip had been set up for Wednesday, the day before we were due to go home. By this time we had been joined by Mazzy which added strength when we got on the boat and the captain asked "Is there any particular island you would like to visit?". One woman asked for Samson but she was outnumbered by the response from us "NORNOOR"! We went ashore at St. Helen's and Tean (adventures in themselves) but by mid-afternoon, in glorious sunshine, we were heading along the coast of St. Martin's towards Nornour, the white tender tied to the back of our boat, leaping like a dolphin playing in our wake. We were in luck with the tide and soon the coastline of Great Ganilly was visible, with its low tide causeway to Nornour.



It took a bit of negotiating with the other people in the boat to sort out how long we could stay. Four of them were happy to sit in the boat so it was just seven of us who could spend an hour ashore before the incoming tide reclaimed our landing beach. Boots in hand, ready to wade ashore, we climbed into the tender, and soon, wet footed and eager, we were on Nornour, the sacred island. The landing place was on the south side close to the remains of the shrine. I will not try to repeat the details contained in Cheryl's *Guide to the Isles of Scilly* [Meyn Mamvro Publications] so will concentrate instead on what we found and how it felt for me. The first impression was how much of the ancient buildings remain. The floor plan is very clear and there is enough detailing to gain a really strong impression of what the place may have looked like. Most amazing of all was what must have been the offering stone for libations, with its two small, rounded indentations. I could only wonder at how such treasures from the past could survive for so long faced with the onslaught of the sea, the wind and above all people. There is little doubt that this site has been respected by the islanders against the tide of the religious fashions that have come along since those early days when we were closer to the Earth.

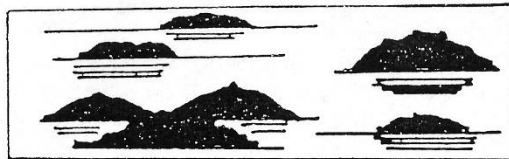


Buildings and reputations aside, I let my body drowse the island beneath my feet and immediately was aware of how very special this place felt. Seeking to escape the melee at the buildings (even six people felt like a crowd in this space!) I took off through the heather and low bracken, seeking the high ground. Nornour has two 'peaks', one to the west and another, slightly higher to the east. I headed for the higher of the two, and in a mood of exuberance was soon straightening my legs on the highest rock. In a wonderfully heady mix of adrenalin and earth energy I experienced an incredible rush. It was as if a fountain of energy was pouring up and through me; again I went inside and felt a moment that must have been shared by so many people before me over a stretch of time that humbles my brief, twinkling gift; my own life. This was not the kind of place to stay inside for too long and my senses switched to *that* setting, you know, it is marked *soak it in* on the dial. Since that sunset on Annet the Moon had become full and was in Pisces. Being a five aspect Piscean this day was destined to be a very sensitive and emotional one for me so my imagination was running riot with my feelings.



Below me a strange rock formation on the north-west side of the island held my attention, its lichen covered surface twisted and watchful. It gave me the impression that it was somehow significant to this place: it had both presence and identity. Here is where I find the limitations of words in trying to convey feeling and intuitive sensations. This rock is special in some way and I can't say any more than that. Nornour, its sacredness and this rock are intertwined. To my left was a sea channel between Nornour and St.Martins, with the coast of the latter rising uncharacteristically steeply: this is the nearest to a cliff that the Isles of Scilly can muster. I lifted my eyes out towards the open sea to the east, the coastline of Cornwall massed on the horizon and my mind shifted to earlier in the summer, standing on the cliff at Cape Cornwall, looking out to the distant islands. All that now stood between the mainland and me was a single, prominent rock, a pinnacle known as Hanjague.

My mind started to assemble the information before me and something the boat Captain had said came back to me. During the earlier periods of habitation the islands were indeed massed together as two islands but the inundation was already underway and the shallow lagoon at the centre was mostly salt marsh. Boats seeking harbour would have wanted to find the easiest channel into the marsh area and from that to safe inland harbour. Before me was what appeared to be a deep-water channel between Nornour and St.Martins, aligned directly with the mainland. The navigation markers to guide ancient seafarers, either to or from the mainland via this channel were Harjague and the rock I was standing on. For me this seemed to emphasise the importance of Nornour as a sacred site, a gateway for this and other worlds.





I had passed through a gateway of my own and could see the scene when the shrine had been in use. The sea had not yet fully breached the land and at low tide the salt marsh was a bustle of activity. People moved confidently but quietly on well trodden causeways, catching fish, crabs, crayfish and the like from the myriad of deep pools or from the fast draining river channels, nodding or waving to acknowledge the local boats moving to and fro. On higher tides the larger craft that brought trade from and to the mainland would glide by, weather beaten, hardy souls busy on their decks or scanning the ring of higher ground rising like an atoll around this haven of half land, half sea. As they passed Nornour they gave thanks and honoured the Goddess in their own way; perhaps they stood still and felt the energy lines that had just guided them on their crossing, perhaps even the ones that are today known as the Mary and Michael lines (Nornour and Harjague roughly align with Carn Les Boel, the acknowledged terminal for the lines on the mainland).

The presence of other people broke my reverie and I returned to the present. Geraldine was standing on the western peak and from her manner I could see that she was similarly at one with this special island. Arms held aloft, she was honouring the island with her exhilaration. I joined her and we went back to the shrine to spend time with Mazzy, to be at peace with the Goddess in the traditional ways, in meditation and through the offering of libation in the ancient stone. All too soon it was time to wade out to the tender and to rejoin the modern world. As the motor started up we watched Nornour retreat once more into her quiet solitude, a peaceful yet potent gateway for travellers of all kinds.

The tale does not end there. Next day, as we stood on the deck of The Scillonian we looked back to see Nornour and Hanjague, not aligned for us, as our path followed the best route for boats with a deeper draught, but none-the-less the last sight of the land we got further towards the mainland was Hanjague. This must indeed have been a welcome sight and comforting reassurance to earlier travellers.

Photographs taken on the day by Mazzie Hunter. Drawing is of the votive offering off/to the Goddess of Nornour that was found in the 1962 excavations of the temple area on the island [taken from "The EM Guide to Ancient Sites on the Isles of Scilly"].

The CEMG are planning a weekend on Scilly on July 7th/8th 2001, including the chartering of a boat for a special trip to Nornour on Sunday 8th. If you would like to be included in this unique opportunity, please contact Meyn Mamvro at the address given on the inside front cover for more details [SAE please].

THE CORNISH OTHERWORLD

by Cheryl Straffon

Most Celtic literature and myth has the concept of an 'Otherworld': in Irish it was known as 'Aes Sidhe' and in Welsh folklore Annwfn or Annwn. This 'Otherworld' had many other names and manifestations, including the Tir-na-nog "The Land of Youth", Tir-Innambeo - "The Land of the Living", Tir Tairngire "The Land of Promise", and Tir N-aill "The Other World". It was also thought to consist of the Upperworld, the Middle World and the Underworld. and in many stories it is the place occupied by the ancestors. Often the hero goes in search of the ancient dead, as it is they who remember and preserve the traditions of older times. However, the Otherworld generally is not a place of doom and gloom. Rather than an ending of life, the Otherworld of the Celts is a gateway into another kind of life. Often this life looks very much like our everyday life, though it is transformed by its beauty and by the Otherworldly creatures who inhabit it. It is in fact a "magical idealised mirror image of the human world."¹

The creatures who inhabit this world include the dead ancestors, but also gods, spirits, supernatural creatures and strange beasts, and often the fairy folk. The place of the Otherworld is also a place out of time - time moves at a different pace and if an ordinary mortal enters the Otherworld he or she does not grow any older there. However, if she or he then returns to the everyday world, time has passed and all his or her companions have grown older.



Other common elements in the Welsh and Irish stories include the passage into the Otherworld, which is often into a burial mound or 'fairy mound', or across or under water. Also the time for entering the Otherworld is often at the Celtic festivals, when the boundaries between the earthly and supernatural worlds is broken down and spirits and humans can move freely between the two lands. Well-known stories that feature voyages to the Otherworld include 'The Voyage of Bran' from the Irish mythic cycle, and 'Pwyll, Lord of Dyfed' from the Welsh Mabinogian. Pwyll, Lord of Dyfed spends a year in the Otherworld, and there are many other lesser-known stories from myth and folklore that include the same themes and accounts.

¹ *Dictionary of Celtic Myth and Legend* - Miranda Green (Thames & Hudson, 1998)
See also: *Tales of the Celtic Otherworld* - John Matthews (Blandford, 1998) &
Celtic Myth and Legend - Mike Dixon-Kennedy (Blandford, 1996)

If the Otherworld plays such an important part in the stories of other Celtic nations, the question arises as to whether there was a Cornish equivalent of the realm. The nearest equivalent to the Welsh 'Annwyn' is the Cornish word 'annown' and there is also the Cornish word 'ankow' meaning a personification of death. 'Annown' as a word seems to have been constructed by analogy from Breton & Welsh, but 'ankow' is a native word, found in Old, Middle and Late Cornish with up to 30 occurrences in texts including 'The Creation of the World' (1611).² References to the Otherworld also occur in *The Fairy Faith in Celtic Countries*.³ where Evans-Wenz says: "The Celtic Otherworld is like that hidden realm of subjectivity lying just beyond the horizon of mortal existence, which we cannot behold when we would, save with the mystic vision of the [Celtic] seer". He points out that all Celtic nations have their mythic islands off-shore which were often thought to be the dwelling-place of the Otherworld: In Brittany it was called Ys; in Wales it was known as Caer Arianrhod; in Ireland various names including Hy Brasil; and in Cornwall of course the lost land of Lyonesse. There was also a legend that the Isles of Scilly were the place of the dead, where souls went after death to rest. In Welsh myth (such as the stories of 'Culhwch and Olwen' and 'Branwen, Daughter of Llyr') "Cornwall" often becomes a metaphor for a kind of Celtic Otherworld to where Arthur chases a boar and disappears into the sea, and where Bran's men open a door to the land and come face to face with all their grief.

It is however the stories recorded by both Robert Hunt and William Bottrell in the late 19th Century that perhaps furnish us with the best folkloric evidence of the concept of an Otherworld in Cornwall. One of the most powerful of these stories is one recorded by Bottrell as 'Fairy Dwelling on Selena Moor'⁴. The story concerns the disappearance of a farmer William Noy, and how, after three days, he is discovered apparently asleep on a stretch of boggy ground near Selena moor. When he comes to he tells a strange story of taking a short cut across the moor and getting lost in a part of the moor he had never seen before. After wandering many miles, he heard strains of music and spied lights glimmering. He then saw hundreds of Little People, amongst whom was one Grace Hutchens, who had formerly been his sweetheart until she had died 3 or 4 years before. She had in fact been abducted by the Fairie Folk, all of whom were originally mortals who had lived thousands of years ago. This makes explicit the nature of the Otherworld as the dwelling place of ghosts of prehistoric people. The Otherworld is also described by Grace Hutchens as a "beautiful garden with alleys all bordered by roses and many sweet flowers that she had never seen the light of. Apples and other tempting fruit dropped in the walks and hung overhead, bursting ripe." Significantly the garden is also described as being surrounded by trees and water. And perhaps most significantly of all, the Fairy Folk are described as "not of our religion but star-worshippers", perhaps a memory of the pagan beliefs of the Ancestors. Grace also speaks of being able to take the form of any bird she pleases, and shape-shifting was also a common Celtic motif.

² Thanks for Andy Norfolk & Amy Hale for this information.

³ *The Fairy Faith in Celtic Countries* - W. Evans-Wenz (1911)

⁴ *Traditions & Hearthside Stories of West Cornwall Vol 2* - William Bottrell (1873)



The road to the Otherworld through caves and mounds, so typical of Irish and Welsh tales, may also be found in the Cornish story of the young farmer Richard Vingoe who follows a path into an underground passage on Treville Cliffs and, on emerging, finds himself in a “strange pleasant-looking country” that is Fairyland. Here he too meets his former lover who has been dead a few years, and in this case she leads him back to the Upper World by a shorter road through an opening in a carn. In another story, the *Lost Child of St. Allen*⁵, a young child is taken to the Other World by being lured by some beautiful music that leads him to the centre of a dark grove. A passage appears before him as if made by some invisible being, and he finds himself on the edge of a small lake. He falls asleep, which is the prelude to crossing the liminal threshold between this world and the Otherworld. He is then taken “by a beautiful lady through palaces of the most gorgeous description”. “Pillars of glass supported arches which glistened with every colour and there were hung with crystals far exceeding anything which were ever seen in the caverns of a Cornish mine”. Eventually, he is restored to the everyday world. This story includes many of the elements found in the Welsh and Irish annals: the beautiful music leading to the Otherworld, the place surrounded by a lake or at the bottom of a lake, and the beautiful state of the Land itself.

⁵ *Popular Romances of the West of England Vol 1* - Robert Hunt (1870)

Although the stories of the Cornish Otherworld are never specifically described as “the Otherworld”, it is clear that this is what they are. In the story of ‘Cherry of Zennor’⁶ for example, there are a number of important trigger words in the story to indicate to the reader that s/he is on a journey to the Otherworld. Cherry meets a “gentleman” at a *cross roads* (a magical place of transformation), and he takes her on a journey through lanes where “sweet briars and honeysuckles perfumed the air, and the reddest of ripe apples hung from the trees over the lane”. The fecundity of nature where everything grows abundantly is always a hint that we are on the way to the Otherworld. Then they come to a “stream of water as clear as crystal, which ran across the lane” where the man carries her across. Streams and rivers are usually liminal places, marking the division between this world and the Otherworld. Having crossed the stream, they arrived at a garden where everything was more intensely beautiful than anything in the everyday world. “Flowers of every dye were around her; fruits of all kinds hung above her; and the birds, sweeter of song than any she had ever heard, burst out into a chorus of rejoicing”. Cherry was then taken into a house which was “yet more beautiful”. “Flowers of every kind grew everywhere, and the sun seemed to shine everywhere, and yet she did not see the sun”. Cherry spends some time in this enchanted land, looking after the house and the Master’s child, but it is no ordinary place. One room contains people who have been turned to stone, and Cherry has some ointment put on her eyes which gives her the gift of seeing the Fairy Folk. Eventually she returns to the “real world” but is forever changed by the experience.

Stories such as these seem to contain aspects which link them back to a far earlier time than when they were written down, a time of the early sagas and stories from other Celtic lands such as Ireland and Brittany, full of strange events and journeys to Other Realms. The Otherworld was ever present for the Celts, and can be found as strongly in these Cornish stories as anywhere in the classic Celtic literature.



⁶*Popular Romances of the West of England Vol 1* - Robert Hunt (1870)



BOOK NEWS & REVIEWS

Oakmagic Publications continue to issue reprints of forgotten & obscure booklets and essays on aspects of Cornish folklore and antiquities. Recent publications include:-

* **Devon and Cornwall's Holy Wells** by ROBERT HOPE (£3.00) 38pp

This is a useful reprint of the 1893 publication on some of the holy wells then extant together with evocative line drawings of them.

* **Cornish Saint and Sinners** by J.HENRY HARRIS (£3.95) 58pp

An amusing and colourful re-telling of Cornish folktales written at the beginning of the 20th Century, featuring stories of witchcraft, saints and Buccas.

* **Folklore in the Cornish Language** by R.MORTON NANCE (£3.00) 24pp

A most useful reprint of an original essay first written around 1910, including fragments of tales, songs, rhymes, proverbs, charms and riddles that have survived in the Cornish language and are thus more likely to be earlier, less tainted by cross-cultural borrowings and more "Celtic" in origin. The material shows that magic and contact with the supernatural goes back a long way into the mists of Celtic antiquity and certainly pre-dates the coming of the English language and culture to the far West.

* **Folk Tales of Cornwall** by CECIL M.RUTLEY (£3.50) 45pp

A delightful re-telling of some of the lesser known folk tales of Cornwall, suitable for young and older readers.

* **The Mên Scryfa and other Cornish Antiquities** by HENRY JENNER (£3.50) 41pp

A collection of 3 essays by the Cornish Bard writing in the early years of the 20th Century on the meaning of the inscription on the Mên Scryfa stones, Castle-an-Dinas and its possible association with the mythical/historical King Arthur, and the Breage Roman milestone together with speculation about possible Roman roads in Cornwall.

* **The Royal House of Damnonia** by HENRY JENNER (£3.00) 30pp

A detailed excursion into the Dark Ages history of Cornwall, tracing the background to the Celtic kings who once formed part of the fabled land. Drawing on the texts of the Welsh Triads and the Arthurian Romances, much of which is speculative, it does nevertheless include much interesting material, not elsewhere readily available.

Volume 3 of IAN McNEIL COOKE's series on the **Crosses and Churchway Paths in the Land's End Peninsula West Cornwall** series has now been published, covering the parish of St.Buryan (Men-an-tol Studio, £14.95 inc p & p). These limited editions of only 150 copies are a valuable record of everything extant and recorded about the crosses, cross bases and church paths linking the crosses. The St.Buryan volume is particularly interesting with its large number of crosses on the lanes and roads surrounding the church, like spokes on the rim of a wheel, which the author suggests delineates the area of sanctuary granted by Aethelston to malefactors. There are also the interesting bosses on the St.Buryan churchyard cross, the conventional Christian explanation for which are the wounds of Christ, but which Dexter is quoted as suggesting may have been a throwback to a representation of a worldwide multi-breasted goddess. A collector's book, well illustrated with maps, photographs and line drawings.

RITUAL INVOCATIONS IN CORNISH

The invocations in Modern Cornish this time include the Casting of the Circle and the Opening, Greeting and Closing. Translation by Craig Weatherhill & Neil Kennedy.

The circle is cast and we are between the worlds beyond the bounds of time and space where night and day birth and death joy and sorrow meet as one	An cran ew gwres (<i>an kran yoo graiz</i>) ha thera nye (<i>ha THEHra nei</i>) ter an beazath (<i>ter an BAIzeth</i>) dres an urrhian (<i>draiz an ER'hyan</i>) a termen han brauzder (<i>a TERmen han BRAUZder</i>) leb noze han jeeth (<i>leb noez han jeeth</i>) denithians ha mernas (<i>deNITHyanz ha MERnaz</i>) loander ha dewhan (<i>loANder ha DYOOhan</i>) mettia vel onen (<i>METya vel UNen</i>)
Goddess/God/Gods Maiden/Mother/Crone Black Hag of Death Greetings! Witness our ceremony	Dewes (<i>DYOOez</i>)/Dew (<i>dyoo</i>)/Dewiow (<i>DYOOyau</i>) Maiteth (<i>MAIeth</i>)/Daama (<i>DAIMa</i>)/Gwrah (<i>graih</i>) Diowlas Thue an Mernas (<i>DYOOlaz thyoo an MERnaz</i>) Lowena thewh! (<i>looENa thyooh</i>) Betho teas tha gon solempnytys (<i>BETHo taiz tha gun soLEMPnitiz</i>)
and guard our circle Send us your blessings	ha gwetho gon cran (<i>ha GWETHo gun kran</i>) Denveno nye goz benothow (<i>denVENo nei guz benUTHau</i>)
Ere you depart For your fair and pleasant realms	Kens why ra moaz aleaz (<i>kenz hwei ra mauz aLAIZ</i>) Tha goz gwlasow gwidn ha teag (<i>tha guz GLAZau GWIDn ha taig</i>)
Among the stars/clouds Among the flames Among the waves Under the earth We bid you Hail and farewell	Mesk an steare/an commol (<i>mesk an stair/an KUMul</i>) Mesk an flambow (<i>mesk an FLAMBau</i>) Mesk an todnow (<i>mesk an TUDnau</i>) Dadn an noar (<i>DADn an nor</i>) Thera nye goz chardgia (<i>THEHra nei guz CHARJya</i>) Heyl ha Dewes gena why (<i>hail ha DYOOez GENa hwei</i>)
May the circle be open but unbroken May the peace of the Goddess Go in/come into our hearts Merry meet And merry part And merry meet again-Ha Blessed be	Gero an cran boaz geres (<i>GEHro an kran bauz GEHrez</i>) buz crownack (<i>buz KROWnek</i>) Gero Crees an Thewes (<i>GEHro krees an THEWesz</i>) Ko agye an colan nye (<i>ko aJEI an CULan nei</i>) Lowenack nye a vettia (<i>looENek nei a VETya</i>) Ha lowenack nye thebarrhe (<i>ha looENek nei theBARhee</i>) lowenack nye ra mettia arta (<i>ha looENek nei ra METya ARTa</i>) Beneges re bo (<i>benEGez ree bo</i>)

COMPETITION SOLUTION

In MM44 there was a riddle set by Robin Payne entitled "The Last Rite", with a prize of Robin's book *The Romance of the Stones* offered to the entry which came closest to interpreting the visions of Arfyn in the piece. The winner is Howard Balmer of Plymouth who was spot on with nearly all of his entry. He writes:-

"The site is of course the Stripple Stones on Hawks Tor. As for Arfyn's visions - I think the battle she sees could be the battle at Slaughterbridge. Folklore offers us the possibility that Arthur's forces fought those of his nephew Mordred here and that they were both fatally wounded. A more likely source for the battle is one between the Britons and the Saxons in 823. The great grey snake is the A30 with its scurrying cars. This I know as it is an accurate description of the road as seen from the henge today. I guess the large silver Hawk could be a Hawk jet from RAF St.Mawgan. These beasts regularly tear the sky apart as they scream overhead on the Moors".

Congratulations to Howard who should now have received a copy of the book, and commiserations to other entrants. Robin Payne adds that he chose the name Arfyn, as it has been suggested (by Aubrey Burl) that it may be a unique example of a pre-Celtic name that has come down to us from the Neolithic or Bronze Age.

FAIR EXCHANGE

The new edition of *The Cornish Antiquary* (No.3 May 2001) is now published, including articles on Charmers by Rose Mullins, Chronology of West Country Witchcraft by Kelvin Jones, and reprints of 2 articles from very early editions of MM: Fogous by Jan Cooke and Pagan Customs by Hugh Miners. Available @ £2.99 from Oakmagic Publications, 2 South Place Folly, Penzance TR18 4JB.

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www.strodes.ac.uk/semg/semg.htm

FOGS (Friends of Grampian Stones) - The Old Manse of Bourtie, Inverurie, Aberdeenshire AB51 0JS.....£10
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WALKING THE TALK (saving sites) 9 Edward Kennedy House, Wornington Rd, London W10 5FP£8 [£2]

CAERDROIA (mazes & labyrinths) 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB£6
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MEYN MAMVRO is available on annual subscription - 3 issues £6.00 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM46 due Sept 2001 will include Standing Stones, Witchcraft Cursing & other features 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).

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]

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THE CORNISH ANTIQUARY (folklore & antiquities) 2 South Place Folly, Penzance TR18 4JB..... £5.50 [£2.99]
www.oakmagicpublications.com

NOTICEBOARD

ISSN: 0966-5897

BELTANE CELEBRATIONS

Sat Apr 28th - Beltane at Harmony Pottery, Scorrier, Redruth 3.00pm
Details: 01209-890581

Mon Apr 30th - 13th Annual Maypole Dance & feast at Carn Bosavern, St. Just 6.30pm Details: 01736-787612

Tue May 1st - Obby Oss Day at Padstow. Details: 01841-533449

Tue May 8th - Helston Flora Day. Details: 01326-565431

CORNISH EARTH MYSTERIES

Summer activities and events:-

Sun May 6th - 13th annual Three Wells Walk. Details 01736-787186.

Sun May 27th - Buccas, Borlase and by-ways. A folklore walk with local storyteller **Kelvin Jones**. Meet Newlyn Art Gallery 11am. 3-4 mile walk. Details 01736-351769.

Sat & Sunday July 7th & 8th - Weekend on the Isles of Scilly: St.Marys & Nor-Nour. See flier or ring 01736-787186.

Sun Aug 5th - 3rd Annual Lammas picnic on Trecrom Hill. 11am. Shared lunch & drumming. Details: 01209-831519.

Sun Sept 2nd -The Lizard landscape Zodiac with **Sheila Jeffries**. Meet Porthallow Vineyard nr. St.Keverne 2.30pm. Details: 01209-831519.

Please note: - these above events will only take place if Foot & Mouth access prohibitions are lifted.

WELL-WALKS with Rory Te' Tigo

On Sundays in August. Contact Rory on 01736-787872 for full details.

PAGAN MOOTS

Penzance - meets 2nd Tues each month at 53 Morrab Rd. Tel: Andy 01209-831519 or Sarah 01736-787522

Pendeen - meets 2nd Tues each month. Tel: Cath 01736-786666

Redruth area - meets last Tues each month. Tel: 01209-212251

Truro/Falmouth area - meets 2nd Sat each month. Tel:Dianne 0783-3567911

Helston - meets 3rd Sat each month. Tel:Tina01326-569627/07776-492965

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

North Cornwall - Tel: Lorraine 01288-359463

Pagan Moots co-ordinated by
Adrian Bryn-Evans: 01209-212251.

FRIENDS OF THE WITCHCRAFT MUSEUM

at Boscastle. Occasional events, gatherings & talks. Details from House of the Old Ways, 234 Agar Rd, Pool, Redruth TR15 3NJ.

CAER Rosemerryn, Lamorna, Penzance TR19 6BN. 01736-810530

May 11th-13th Tantric Massage

May 16th-20th Toltec Dreaming

May 29th-June 3rd Taliesin & Bran

June 15th-17th Soul Wave

July 5th-10th Dreaming in a Sacred

Landscape - Dolores Bate

July 18th-22nd Tantra & Shamanism

July 31-Aug 2nd Invoking the Oracle

FOGOU: Archaeological &

Interpretive Perspectives. With Amy Hale & David Smart. *Sats May 19th & June 2nd.* Tel: 01872-274503.