

No.17 WINTER/SPRING 1992 £1.50



meyn mamvro

ancient stones and sacred sites in cornuall



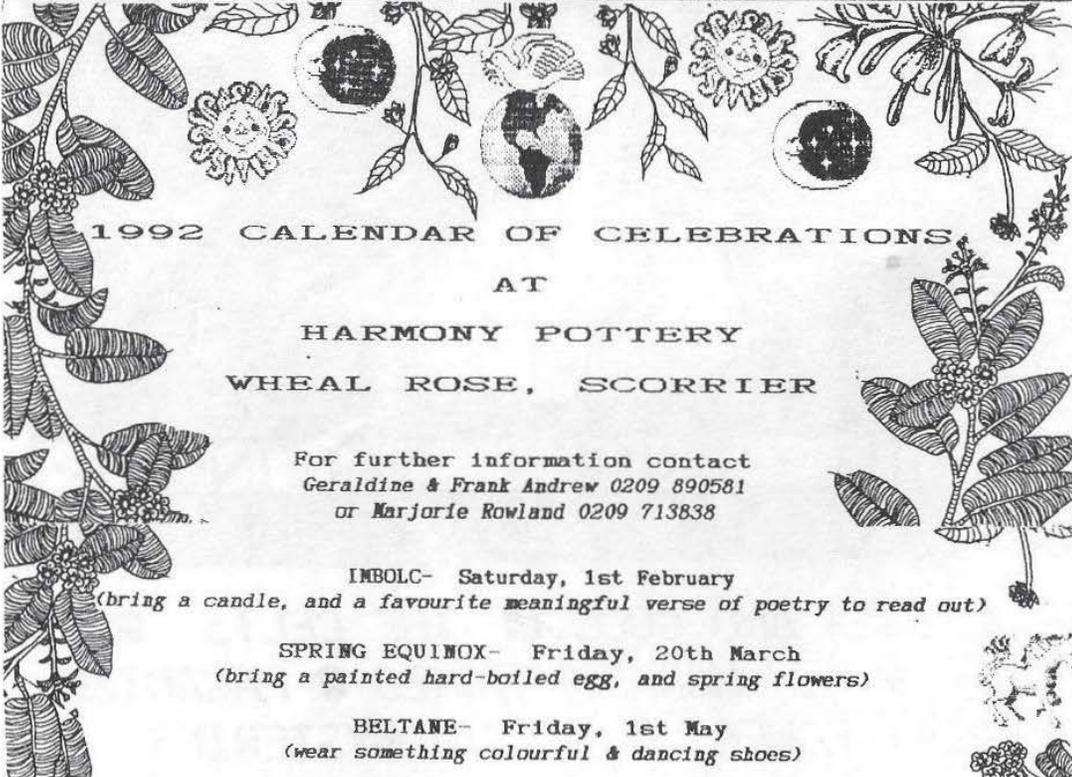
GODDESSES AND GODS OF THE CELTS ●
HOLED & CUP-MARKED STONES ● PAGANISM
SERPENT POWER ● EARTH MYSTERIES

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This edition includes details of 3 Cornish books available to readers. An enclosed leaflet invites subscriptions for Paul Broadhurst's new book "**Tintagel and the Arthurian Mythos**", while his book on Cornish holy wells "**Secret Shrines**" has now been published in paperback (see p.20). Also Meyn Mamvro is publishing an "**Earth Mysteries Guide to Ancient Sites in West Penwith**" (see back page), containing comprehensive and up-to-date information, much of it not available anywhere else, on all the stone circles, menhirs, cromlechs, fogous, wells, etc in the area.



1992 CALENDAR OF CELEBRATIONS
AT
HARMONY POTTERY
WHEAL ROSE, SCORRIER

For further information contact
Geraldine & Frank Andrew 0209 890581
or Marjorie Rowland 0209 713838

IMBOLC- Saturday, 1st February
(bring a candle, and a favourite meaningful verse of poetry to read out)

SPRING EQUINOX- Friday, 20th March
(bring a painted hard-boiled egg, and spring flowers)

BELTANE- Friday, 1st May
(wear something colourful & dancing shoes)

Meyn Mamvro

Stones of our Motherland

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

Samhain brought the usual crop of attacks on Hallowe'en throughout the country, and Cornwall was no exception. Parents successfully objected to even the mention of Hallowe'en in a classroom song at Camelford Junior School (it must be something they put in the water there!), threatening to withdraw their children if there was any reference to the festival at the school. And Cornwall Methodist Church issued a statement saying that Hallowe'en was like "steam bubbling off a pot of something rather nasty" and should be left strictly alone! "It is the duty of the church to warn everybody against the Oct 31st celebration, including the majority of people who are not committed Christians", claimed the Rev. David Wheeler. The "Western Morning News" published a response to this from your editor in which I said: "Many modern-day pagans continue to celebrate Samhain on Oct 31st, a sacred festival in which the spirits of our ancestors are honoured. Yet Methodists claim it is dangerous and destructive to spiritual life. What they mean is that they are afraid of the re-growth of interest in the ancient pagan faith of this country, which they believe threatens their more derivative Christianity." This occasioned an exchange of private correspondence with the Rev. Wheeler in which he stated that "our main concern is not Samhain but the semi-superstitious, often wierd, and sometimes satanic based mishmash of ideas which Hallowe'en has come to represent in most people's minds." In reply I made the point that because of the general ignorance of the true meaning of Samhain and other pagan festivals (perhaps schools could help here - step forth Camelford!), any outbreak of Hallowe'en bashing invariably gets associated in the public mind with general pagan bashing, as witchcraft, black magic, devil worship and paganism all get lumped together. "Many of us are concerned to clarify who and what neo-paganism/wicca is, and in my view attacks on the 'celebration of the evil side of life' do not help the situation and only serve to further muddy the waters."

The "Sunday Independent" also had a running debate about the "dangers" of the festival, associating it with "satanism". MM reader Marina Boyd replied, pointing out that "paganism has its roots way back in history, a gentle, tolerant religion that reveres the Earth, our Mother planet, and celebrates the passing of the seasons and the phases of the moon". In contrast, the following week Phillip Mawson, area director for Reachout Trust, sent a vituperative reply in which he claimed "there is no neutral ground in the spirit world - it is either divine or demonic." To this, Craig Weatherhill wrote a marvellous incisive reply, saying "No wonder so many people associate Halloween with fear and Satanism when presented with the sort of rubbish Phillip Mawson wrote"! Unfortunately, this kind of "uninformed spiritual arrogance" is very typical of a growing breed of fundamental religious intolerance that wants to eliminate everything of which it does not approve, or as the Rev. Wheeler says: "The only source of true spiritual fulfillment is found in God... that is why we must oppose Pagan belief and practice." This refusal to accept that there are many paths to the 'centre' leads to an intolerance born of the arrogant view that "anything that distracts from the way of Jesus... is counter-productive, dangerous and to be warned against in the strongest of terms." So be warned! If you step out of line, the Methodists will get you! Sounds a lot more terrifying than the Hallowe'en they keep trying to warn us against!

cornish earth

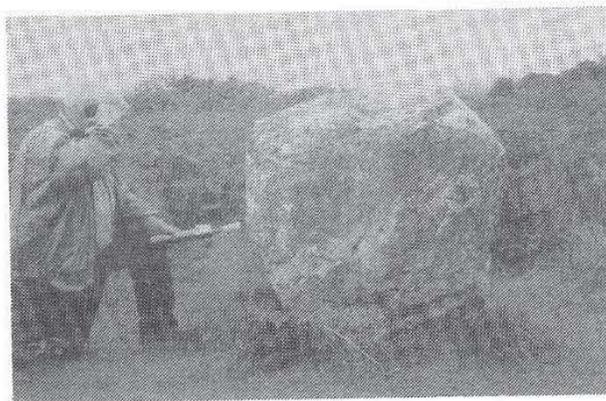


**news
page**

mysteries group

Sunday July 28th was one of last summer's rare hot and sunny days in Cornwall for the Earth Mysteries Group visit to Boscawen-un stone circle. And, as befits this magical circle, a very interesting day it became. Some work was done checking the stones for possible anomalous compass and ultrasound readings (none found), but the observation that the quartz stone in the circle gave much lower radiation readings than the other granite stones led to an interesting speculation that the centre and quartz stones may act together, as a kind of transmitter and receiver of cosmic energy. It has already been noted that the centre stone is aligned to the midsummer solstice sunrise, and if the solar energy acted on the granitic substance of the centre stone, would it be possible for it to transmit that energy in a line to the quartz stone, quartz being a noted piezo-electric conductor? The quartz stone could then have been used for visionary and trance work through electro-magnetic mind change by the ancient people who built the site. Such speculation was picked up on by a woman who had come to the site independently, and after a shared lunch together, we sat and held hands around the centre of the circle for a quiet meditation. Boscawen-un tends to have that effect on people!

In the afternoon some dowsing was done: the Hamish Miller/Paul Broadhurst Michael & Mary lines were found (see MM12 p8-9) but so were many others, including a very strong one coming through the gap stones to the centre stone, and one around the centre stone. Some people had a dowsing reaction between each stone, and around the whole circle. "Well", said Rose, "I'm very confused"!



Ultrasound testing at the quartz stone

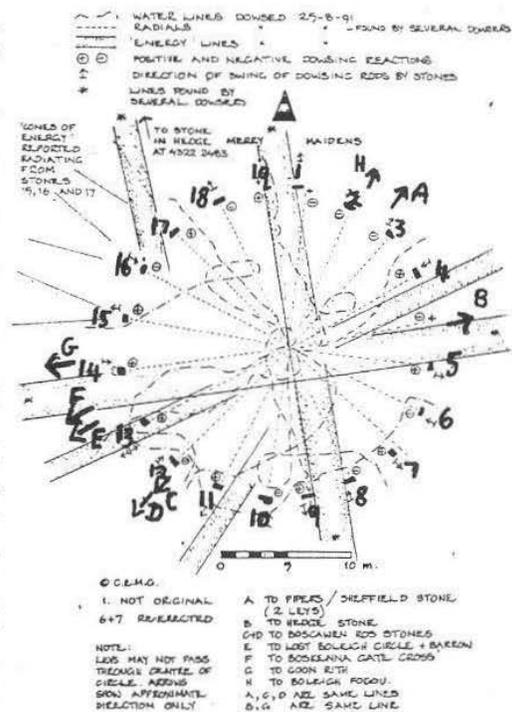
Someone else commented that there were so many energy lines in the circle it was hard to find a spot that was free from them, and we agreed that energy dowsing is something of an inexact science! Finally, just as we were leaving, Peter Pool turned up with his secateurs making his annual cut of the pathways to the circle, and upon leaving we met a stone circle afficiado from the Midlands who had so far visited "only about 200" circles of the 600 in Britain! It had been a day of much good conversation, speculation, and investigation, and we all thought the site would repay further visits.

(CS)

Our last field trip of the summer 91 was to the Merry Maidens stone circle on 25th August and it also was a fine and sunny day. We had about twenty people turn up and entertained some rather bemused German tourists with our antics.

No-one received any shocks from any of the stones but they were given a lot of attention. We measured the earth's magnetic field with the Dragon Project's magnetometer at all the stones and at the centre of the circle and four points outside. The first stones measured (nos 7-11 on diagram) measured low (25-28 μ t) against the normal British field strength of 47 μ t), but subsequent stones rose to a high of 45.6 μ t. I suspect that this is simply the result of having the probe angled north at the north side of the circle against the inside of the stones and moving round the circle ending with the probe pointing south at the other side. I also monitored the stones and the area for radiation. The results were high counts on the stones (average 18 cpm) compared to a background of 12 cpm. Although the centre of the circle (12 cpm) was lower than the stones, as might be expected, the lower-than-background counts found on some previous occasions inside the circle did not occur. Some of the stones appeared to deflect a compass marginally, but as there was no significant variation this could easily be hand-movement. The stones and the area generally were also checked for ultrasound with two different monitors, but apart from a few clicks and bangs from a recumbant stone east of the circle there were no results. But someone did report that he got impressions of a wild pig, a blue triangle and a goosefoot shape, and said the circle was pulsing at 120 beats per minute!

The dowsers had more luck. Hamish Miller said in a talk to CEMG that there were twenty radial lines here. These were found by most people. They suggest that stones 1 & 7 are in the wrong place and one runs through the centre of the gap between stones 4 & 5. Hamish also said there were 8 concentric circles here but no-one looked for these! He also said there were 5 energy lines: we also found 5 (see map), but they may not be the same lines! However, the interesting thing about the day's dowsing is that many of us found the same things. The water lines pattern is very reminiscent of what has been found at many sites, including Stonehenge. The prize for dowsing results must go to Arthur Straffon who followed the northwesterly line across several fields to a large and previously unremarked stone in a hedge at SW4322 2483. The plotted energy lines (and I can't offhand think of a better name for these things) do correspond to some known alignments, but where do the others point?



Any feedback on these site visits will be welcome. Full detailed copies of the Boscawen-un and Merry Maidens radiation/magnetic & dowsing maps are available direct from CEMG (address overleaf) or Meyn Mamvro [please enclose 50p for costs].

C.E.M.G WINTER/SPRING EVENTS

OCTOBER 91 (Thurs 24th) A report on the summer field trips [details on p2-3] was given by **Andy Norfolk**. The ellipse shape and position of the (now lost) second Tregeseal Circle which was dowsed at the April field trip [see MM16 p2], although slightly different to that given on old maps, was interestingly confirmed by Don Rowe who was present at the meeting and who had also independently dowsed it.

NOVEMBER 91 (Thurs 28th) Crop Circle 91 report by **George Bishop**. For full details see Crop Circle News on following page.

DECEMBER 91 (Sat 21st) Annual social at Heather Farm, courtesy of **David & Dorothy Haynes**, and sunset alignment visit at Chûn Quoit.

JANUARY 92 (Thurs 30th) Cornish Holy Wells by **Paul Broadhurst**, to coincide with the publication of "Secret Shrines" in paperback [see p20 for details].

FEBRUARY 92 (Thurs 27th) The Ritual Use of Ancient Sites by **Cheryl Traffon**, editor of Meyn Mamvro, about past and present interaction with the sites.

MARCH 92 (Thurs 26th) Sacred Sleep by **Paul Devereux**, foremost EM reseacher and author, about dream work at ancient sites.

APRIL 92 (Thurs 23rd) Holes in Space and other Fortean Items: selected reminiscences of a Field Archaeologist by Professor **Charles Thomas**.

This lively series of talks & slides take place at the Acorn in Penzance and all are welcome. Further details from Andy Norfolk, The Cottage, Launderers Hill, Crowan, Camborne (0209-831519). Annual membership £3, or £1 at the door.

A Cornish Crop-Circle Group was formed in October, and has already organised a weekend with Michael Green as visiting speaker. The next event is planned for Feb 1st with George Wingfield, crop circles expert. For further details contact Barbara Davies on Fowey (0726) 833465.

← Into Alignment on Scilly →

Following on from the Ley Lines on the Scillies feature in the last MM (No.16) which listed 4 alignments, Andy Norfolk has calculated the following additional ones:

[1] 33^{06'} 8881.22m long.
8804 0778 - St Warnas Well -0.752m
9099 1230 - Bants Carn 1.921m
9289 1522 - Cruthers Hill N -1.168m

[2] 78^{039'} 5599.11m long
8781 1420 - Hill Tomb Bryher 0.084m
9289 1522 - Cruthers Hill N -1.131m
9330 1530 - Higher Town Row 1.047m

[3] 33^{028'} 6018.54m long
9093 1093 - Mount Flagon ss -0.982m
9211 1271 - Inisidgen Lower 1.508m
9425 1595 - St Martins figure -0.536m

[4] 2^{018'} 1371.31m long
9093 1093 - Mount Flagon ss 1.165m
9098 1237 - Halingey Down -6.991m
9099 1230 - Bants Carn 5.825m

[5] 73^{047'} 1259.60m long
9099 1230 - Bants Carn -2.972m
9136 1240 - Long Rock menhir 4.287m
9220 1265 - Inisidgen Upper -1.309m

CROP CIRCLE NEWS

The first 2 Cornish crop circles appeared in the late summer of 1990 (see MM14p3) in a field near to Callington, and last summer (1991) saw dozens more in the same area. They all appeared within a 2000 yard circle:



indeed there were so many that Cornwall may have had the distinction of having the most densely-occurring collection of circles anywhere in Britain. All were extensively investigated and photographed by George Bishop, who keeps an open mind about their possible causes, but says they show some interesting phenomena:

1) At Eastcott near St Dominic in July a dumb-bell circle appeared in a field of winter barley. A 54ft diameter circle was joined by a corridor to a 30ft circle. The corn in the larger circle was swirled clockwise, but in the smaller anticlockwise. A photo taken of it showed 3 unidentified black objects flying along the horizon. The farmer, who had prior to its formation ploughed over some ancient tumuli nearby, said that he thought it was caused by spirits coming out of the ground!

2) At Downderry in July a 3-ringed circle appeared in winter barley. However, it did not dowse very well and George has a strong feeling it may have been a fake.

3) At Westcott in July a double-circle dumbbell appeared in winter barley. This was a large formation, being some 120ft overall. The strongest dowsing point was outside the circle itself, and the centre of the swirl was 10ft off the true centre of the circle. Nearby were ancient tumuli and a henge.

4) Nearby a 40ft circle appeared in July, with a rippling effect, showing that the circle was made from the outside inwards. Across the field appeared a 20ft circle with a short corridor to a 12ft circle overlapping another 12ft circle. Where the 2 circles joined the straw was laid in opposite directions.

5) In August a circle appeared in green wheat in conditions of absolutely no wind. The circle was well away from any tramlines, with no obvious way into it. A 2nd circle then appeared, with corn twisted into a knot in the centre. Here could be seen impressions of the wheat blades in the soil, and yet the straw was unbroken.

6) A triple circle near Kit Hill appeared in August, all clockwise swirls. Another 50ft appeared nearby, adding an extra anticlockwise piece later at the edge.

7) Most amazing of all, a circle in wheat near Kit Hill had strange unexplained 'print' marks about 8'x12' with strong dowsing centres all over the field. These were christened "dragon's feet", in recognition of the possible earth energy used!

There was one further odd phenomena: several photos taken in the crop circles by different people, both by day and by night, later showed small globular lights on the prints when developed, though none were apparent at the time. These BOLs (balls of light) or earthlights have been observed on other occasions.

goddesses and gods of the celts

by CHERYL STRAFFON

It has been said that goddesses and gods are only the formal and external representation of what is really happening inside men and women, in which case they are as relevant to us today as they were to our Celtic forbears. For Celtic tribal society had many local gods and goddesses, and some seem to cut across local boundaries to have universal relevance. All these beings were not just abstractions, but very real personifications of the spirituality of the Celtic world, and in particular the land which was the source of their well-being and prosperity. Every river, lake and well, every wood, hill and cave had its own name and attribute, and the landscape was replete with the power of the earth gods and goddesses in their manifestation of fertility, death and rebirth. The goddesses, who were the original deities of the land, are frequently linked to a male consort who can only get his power from being married to that Goddess, the sovereignty of the land. This is the true significance and meaning of the pantheon of Gods and Goddesses in the Celtic world, and this article gives details of the main ones who are likely to have been worshipped in Cornwall as well as Ireland, Wales, Scotland and Gaul.

CAILLEACH Primal, cosmic goddess of the earth and sky, moon and sun. Because she does not appear in the written Celtic myths but only in ancient tales and place-names, it is presumed that she was the goddess of the pre-Celtic settlers of the British Isles. She continued to be remembered in later times in all the Celtic lands, and in Britain a later name for her was Black Annis or Agnes.

ANU The earliest myths clearly show that the primal deities were female goddesses and Anu is the original mother of the Irish gods, the mother-goddess of the land. The Tuatha Dé or Tuatha de Dannan were said to be descended from her (Danu = children of Anu), and her earth fertility aspect is clearly shown in the name of a twin-peaked hill in Kerry - "the paps of Anu". In Cornwall it has been suggested that the strange stone carving at St Anne's Well at

Whitstone could be an effigy of Anu, spirit of the well itself.



Some gods and goddesses were mainly tribal deities. Irish gods included the ancestor father-god **DAGDA** who was linked to the land by being married to a nature-goddess **BOANN** of the river Boyne. Goddesses included **THE MORRIGHAN**, the triple war-goddesses, consisting of the **Morrighan** (phantom queen), **Badhbh** (crow or raven - cf Bran), accompanied by **Nemhain** (frenzy) or by **Macha**, who again has three aspects. The first Macha was wife of a leader, the second Macha ruled over the land, and the third Macha was a supernatural bride who lived happily with her mortal husband until he violated a promise not to speak her name amongst men, a tale found in all Celtic mythologies. Each of the Machas has an association with the land and fertility through the authority of a female leader, just as the war-goddesses influence the outcome of a battle by magical shape-shifting means. All these goddesses combine features of war, maternity, youth, age and fertility, all part of a fundamental life/death/protection symbolism.

As mentioned above, there are many local representations of triple goddesses, either representing the 3 aspects of the Goddess (maiden, mother & crone), or triple mother (*Matronae*) goddesses. Many carry baskets of fruit, cornucopiae, loaves, fish and children, and may be suckling their young, representing fertility and general prosperity. On some occasions they represent the fates and are linked with the goddess **FORTUNA**. They may be identified with the Venus figurines frequently found, including those on Normour in the Scillies as a fertility cult.



COVENTINA [left] Goddess of sacred wells and springs, she is found mainly in the north of England, but her cult is universal. At her well at Carrawburgh in Northumberland pins were thrown into the water as an offering, a custom found at many other wells, including in Cornwall at Chapel Euny, Roche and St Michael's Mount (where the god Sol, who may originally have been a goddess, could have been worshipped -see opposite page)

Another water goddess **SULIS** [**MINERVA**] is found at Bath where many votive offerings to the goddess, including carved ivory breasts, have been found. It has been suggested (by Bob Stewart) that Sulis and Minerva were in fact two separate goddesses who were both worshipped at Aquae Sulis in Bath. It has moreover been suggested (by Charles Thomas) that she also had a shrine on the island of Nornour (Scillies) where she may have been known as Sillina

BRIGHID (illustrated on front cover) Found in Ireland and Scotland, she was an important maiden goddess of divination and prophecy who was later Christianised into St. Bride. She has many wells dedicated to her, and has given her name to rivers in Ireland, Wales and England. Her feast day was the Imbolc festival of February 1st, and her shrine at Kildare in Ireland was guarded by 19 priestesses or nuns who kept a sacred flame burning in her honour. This would link her with Sulis Minerva and possibly Sillina. She is patron saint of Bridestowe in Devon, and her pupil St Breaca came to Cornwall in the 6thC C.E.(A.D).

EPONA/RHIANNON Celtic horse-goddesses. Horses were revered throughout Celtic society and there are many horse-figurines, some bearing cosmic signs, from this period. There is also evidence in Britain for ritual associated with horse-worship, including votive offerings of horse-skulls and teeth. The cult of Celtic horsemen seems to have been especially popular in Britain, and Epona was the primary Celtic horse-deity. She appears on many stone monuments and was probably identified both as a divine protectress of mortal horses as well as the spiritual essence of the horse itself. Irish kings were still symbolically united with Epona as a white mare in the 11thC C.E. In the Welsh Mabinogian she is associated with Rhiannon (=great or divine queen), a supernatural being who rides a white horse. In Cornwall she was known as Gwennap and may be remembered in the Obby Oss ceremony at Padstow where the Oss or horse dances through the streets each May Day, and formerly used to drink from a pool near the town.

CERRIDWEN A probable mother and moon goddess figure mentioned in the Welsh poem *The Book of Taliesin*, written down in the 12thC C.E but containing much earlier material. Cerridwen is the possessor of a magic cauldron of inspiration which links her to the cauldron of the Irish god Dagda (see p 7)), and the Celtic god Bran. She is able to shape-shift and changes into a hound, an otter, a hawk and a hen as she pursues the boy Gwion, who is reborn as the bard Taliesin. The whole story is about the taking and giving of life, and the cauldron represents abundance and knowledge. It has been suggested that Cerridwen's cauldron is an original form of the Arthurian Grail and is also connected with the philtre from which Tristan & Iseult drink in the Cornish legend.

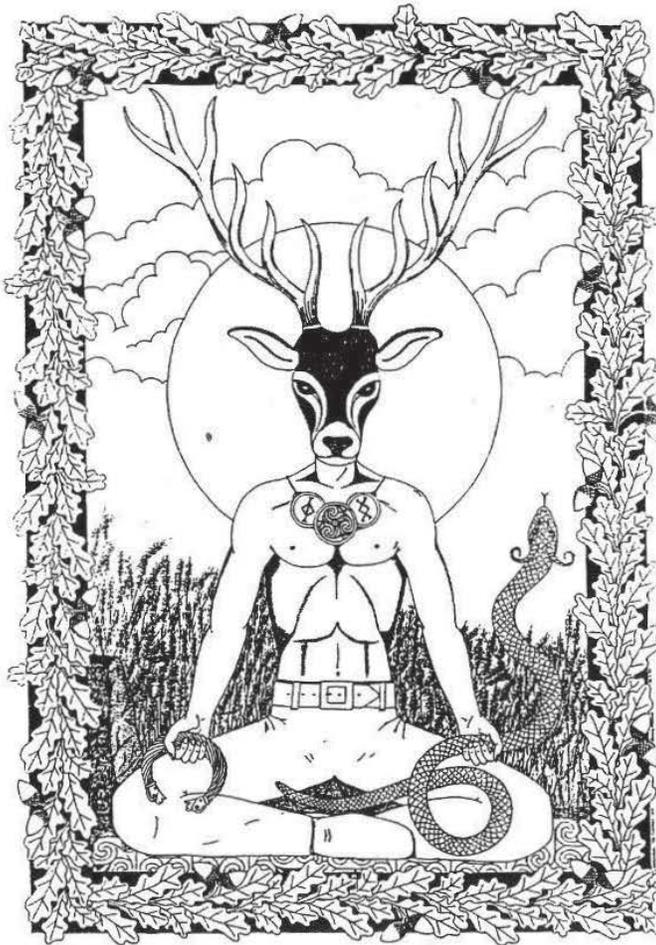
ARIANRHOD Welsh goddess of the full moon and inspiration. Her name means 'silver wheel', possibly an image of the wheel of the lunar year, or alternatively a metaphor for a spider's web, which would make her a Celtic analogue of the Greek goddess Ariadne. Arianrhod dwelt on an island off the Welsh coast with her attendant priestesses (see Bridgid above), and her legend concludes with the destruction of the island and all its inhabitants, an archetypal myth present in all Celtic lands including Lyonesse in Cornwall and Ys in Brittany.

GWENNAR There is reference in an old Cornish legend of the princess who fell in love with the Giant of Treryn Dinas, and who prayed to Gwennar, the goddess of love. This is rather suspect, as the Celts are not known to have a goddess of love anywhere else. It looks like a later corruption of a courtly love concept, and Gwennar may be a garbled version of Guendoloena (a flower maiden who appears in the medieval "Vita Merlini") or Guenever (Guinevere), who in turn was derived from the Welsh Gwenhwyvar meaning 'white phantom', an interesting link with the spirit woman dressed in white who is supposed to appear in the entrance of Pendeen fogou on Christmas morning, the sight of her indicating death within the year. She may be a late folk memory of an original primal goddess of life and death.

GODS

LUGH The hero-god of craftwork, and the Celtic god of the corn. In the Irish tale of the Battle of Magh Tuiredh, Lugh recites his list of skills - a wheelwright, warrior, harper, hero, bard, magician, doctor, cupbearer and craftsman in metal. He is also associated with ball-play and horsemanship. His feast-day is Lughnasad, August 1st, which makes him the Corn King, an aspect of the Sun god, who is cut down with the harvesting of the corn and whose spirit is re-formed into John Barleycorn. This is celebrated in Cornwall in The Crying of the Neck ceremony, and was, until the 19thC remembered at Morvah fair in August where folktales involving a giant, a "master of skills and ingenuity" were enacted. This may well link back to an incident mentioned in the 6thC Life of St Samson, where Samson witnessed what appears to be a celebration of the feast of the god Lugh at Trigg in Cornwall, where there was "an abominable image standing on top of a hill", and a ritual enactment of the myth of the god. Lugh's name means "the shining one", and obviously makes him a sun god: in both Ireland and Cornwall his festival was celebrated on hill-tops. Irish mythology has him linked to the Goddess of the Land (the sovereignty of Ireland), Anu herself.

BEL The Celtic sun god, remembered at the festival of Beltane, meaning "the fires of Bel". In Cornwall a practically unbroken tradition up until the early years of this century had bonfires lit on high hilltops and cattle driven between them for fertility and purification. There was also a custom for people to get up early on May Day (Beltane) to "watch the sun dance". Another name for Bel may simply have been Sul or Sol, meaning sun: the original name of St Michael's Mount was Din-Sol, indicating that a Celtic divinity was worshipped from the top of this sacred island. If so, it may have been an earlier sun-goddess rather than god.



CERNUNNOS The stag-horned god attended by a boar, illustrated on the Gundestrup cauldron, a large silver cult-bowl from Denmark, believed to date from 2ndC-1stC BCE. He has also been found on a stone from Reims where he is associated with a stag and a bull. Stags, boars and bulls occur throughout Irish and Welsh mythology, and were symbolic of the chase from this world to the realms of the gods. There is a strong prosperity/fertility cult association, and Cernunnos was undoubtedly lord of beasts and fecundity. On one of the plates of the Gundestrup cauldron Cernunnos is accompanied by a snake, and this is repeated in other finds where his torc, antlers and ram-horned snake are all associated with him. Again this is a symbol of prosperity and plenty but also of the underworld. A Celtic silver coin from Petersfield, Hants also shows him as a Celtic solar god, and all these images come together in a Cirencester relief where Cernunnos, with antlers and purses filled with coins sits grasping 2 ram-horned snakes which actually replace the god's legs.

He may be linked to Cornwall through 'cern', meaning "horn", as it has been suggested that 'Kernow' is derived from a root form meaning "people of the horned god". There may be hint of this horned god association in the carving at the entrance of Boleigh fogou where the hand seems to have the remains of a horn. As Cernunnos was later Christianised into Satan, it may also be significant that the Duffy and the Devil legend, involving hunting and fertility and the devil, is also associated with the fogou.

MANANNAN Celtic sun and sea-god, known as Manannan mac Lir in Irish, and Manawydan fab Llŷr in Welsh. He has given his name to the Isle of Man, and he is particularly associated with the waters of the Irish sea. Other Celtic lands would have had their own sea gods and goddesses, which in Cornwall became metamorphasised into legends of merrymaidens or mermaids, otherworldly creatures who dwell in the sea (see also Sillina above).

BRAN the Blessed, the other major Celtic god, will be in a special feature in the next "Meyn Mamvro". This article © Cheryl Traffon, artwork © Barry Millard.

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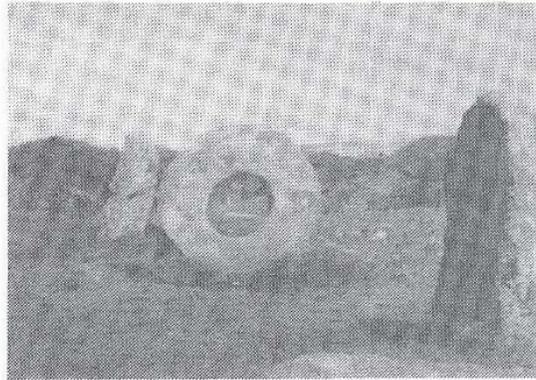
GUIDE TO HOLED & CUP-MARK STONES

Holed and cup-marked stones are some of the most difficult sites to define, partly because a proportion of them are not prehistoric, but come from relatively modern mining activities where they often served as mill-wheels and parts of early machinery. And partly because those that are more likely to be prehistoric (because they are part of or associated with other ancient sites) have an unknown function, although many theories abound. This feature lists the primary sites that are presumed to be prehistoric, together with suggestions as to their intended use.

HOLED STONES

MEN-AN-TOL SW4264 3493.

Cornwall's most famous such site, Men-an-Tol means literally "holed stone". It consists of a holed stone some 3½ft high, with a hole of 1½ft diameter, large enough for the average person to crawl through. On either side is an upright of about 4ft high, making it unlike any other monument elsewhere in Britain. However,



there are other stones lying about, in particular a fallen one of 3ft, and the Cornwall Archaeological Unit have recently suggested that they may originally have formed a stone circle (see MM14 p5), though John Barnett in 'Prehistoric Cornwall' (1982) says that the idea that the other smaller stones were originally parts of the monument is "not convincing". There is also controversy over the layout of the 2 upright stones: in a plan drawn of the site in 1754 by Borlase, one of the uprights is shown in a different position, so the 3 stones do not form a straight line. However, this could be an error, as the stone has a fallen one at its base (also shown on Borlase's plan) so both upright and fallen slab would have to have been moved, which is relatively unlikely. It has also been suggested that the holed stone could originally have been the entrance to a chambered tomb - a similar arrangement is known elsewhere in the world though not in Britain (unless one counts the open rectangle above Newgrange entrance lintel and the small aperture at the bottom right of the portal entrance of Trethevey Quoit in Cornwall - however neither of these are as round or large as the Men-an-Tol hole).

Legends associated with the holed stone are to do with healing and divination: children were passed naked through the hole 3 times and then drawn on the grass 3 times against the sun as a cure for rickets, adults sent through 9 times to achieve healing, and a brass pin placed on top of the stone would by its movement give answer to any question. It has also been suggested that the stone could have served as a means of passing through the bones of the dead ancestors for use in fertility rituals, and that the stone could have provided a symbolic 'rebirthing' for the people, particularly women, at various 'rites of passage' in their lives. John Michell claimed the site was on 2 leys, and the midsummer sun has also been observed to rise over Nine Maidens Downs from the holed stone.

Interestingly, there is half of another holed stone in the hedge of the lane opposite the entrance to the Men-an-Tol at 4242 3499. This is a round stone, 44" diameter with 6" diameter hole. It may be unconnected but its proximity is curious

HOLED STONES AT THE MERRY MAIDENS A number of holed stones with relatively small holes are, or were, near the Merry Maidens stone circle, several of which form a dead-straight alignment over 1300 yds (see MM7 p3). The 6-point ley runs from [1] a holed stone in a hedge at Boscawen-Ros (SW4277 2421) 3³/₄ft high, 3¹/₂ft wide & 1ft thick, hole 10" in diameter (illustrated in MM8 p2), to [2] Tregiffan Barrow with its famous cup-marked stones (see page 14), to [3] the remains of a holed stone on the ground at SW4315 2450, to [4] a holed stone used as a gatepost (SW4324 2457) 5¹/₂ft high, hole 6" diameter (illustrated in MM6 p4), to [5] Nun Careg cross, to [6] a (partial) holed stone in the wall of a farm at SW4365 2489. Alan Bleakley suggests that these holed stones may have been used for a ceremony in which people linked together in a chain to take up the earth energy charge and pass it through the stones for visionary or sympathetic magic purposes. There was also formerly another holed stone, called Mên Frith, in the hedge of a field to the NE of the Merry Maidens circle, noted and drawn by Blight in 1864 (see MM6 p4). When the hedge was cleared in the 1960s the stone "disappeared", though it is still believed to be in the area.



TREGESEAL HOLED STONES

SW3895 3255. These holed stones are similar in many ways to the Merry Maidens ones, being about the same size, in a direct line, and close to a stone circle. In both cases we may have the remains of an ancient ceremonial site. The Tregeseal (Kenidjack Common) stones consist of a straight line of 3 standing & 1 fallen & broken, with another, which was prob-

ably originally part of the row, a few yards to the NW. Some 100 yds away to the NE on the hillside is another one with a larger hole, and all stones were re-erected and cemented together where broken by farmer Egbert Rowe a few years ago. All stones are about 3-4¹/₂ft high, with bevelled-edge holes all about 3" diameter, except for the NE outlier which has a 7"diameter hole with smooth edges

OTHER SITES IN WEST PENWITH (Source: West Penwith Survey - Vivien Russell. 1971)

HS built into NW side of hedge at Trelew (not far from standing stone)SW4192 2680

HS built into hedge at corner of road at Boskennal near St Buryan SW4145 2550

HS at Botallack found at ap.SW364 277, now supposed to be in Vicarage garden.

3 HSs found at Tregiffian near Sennen, at ap.SW364 277, one now at "Rockside" Tolcarne near Newlyn, one built into hedge near terraces near the site, and one for a time on Gwenver beach, now at "Peace & Plenty", Trevedra.

HS found in croft between Boscaswell & Pendeen Church [whereabouts unknown]

HS found in croft at west foot of Chapel Carn Brea [whereabouts unknown]

HS by road to Nanjulian Mill [whereabouts unknown]

HS in orchard at Nanjulian [whereabouts unknown]

HS found ¹/₂ mile from Tregeseal stone circles(cf above)[whereabouts unknown

but rumoured to have been used in construction of Nancherrow Bridge]

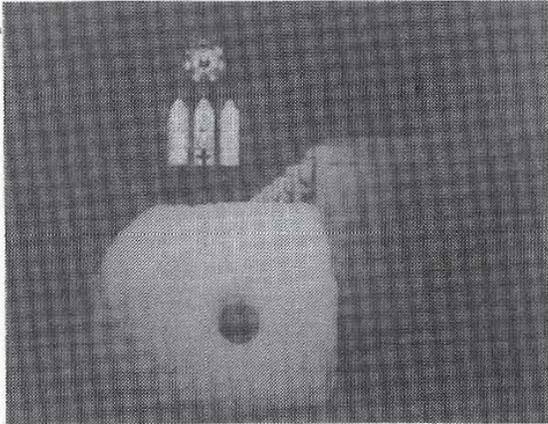
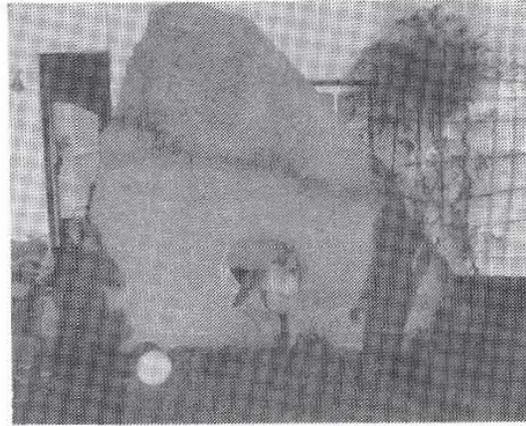
HS found in Bosullow courtyard house hut settlement SW4095 3423

HS used as gatepost into farmyard at Higher Trevowan SW4089 3538

HS used as gatepost at Boswarthen SW4174 2890

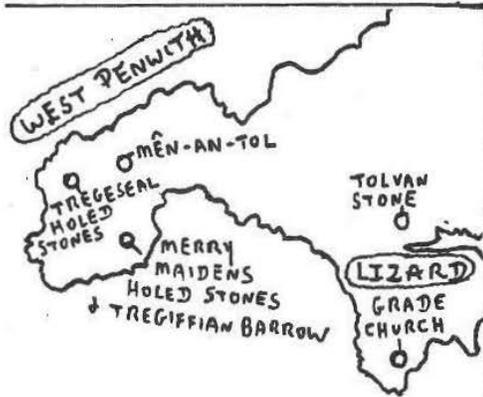
HS built into south side of hedge at Drift SW4339 2881

TOLVAN STONE SW7063 2770. This is a large triangular stone 8ft high & base, with a circular hole in the centre about 1½ft in diameter, slightly smaller than the Men-an-Tol. It now stands in the back garden of Tolvan Cross cottage near Gweek (from where it was moved across the road in 1885 and later back again). There are traces of a barrow to the NE of the stone and this again relates to the suggestion that holed stones may originally have been part of such structures. Like the Men-an-Tol, children were passed through the hole for healing purposes. (drawing below)



GRADE CHURCH SW7120 1430. There is a curious holed stone in Grade church down the Lizard, now hidden away in a corner of the building. No information is available on its history, but the fact that it serves no obvious purpose in the church perhaps indicates that it may have been found in the churchyard and brought into the church. Grade church is a curiosity itself - it is far from any village and the church stands in a round at the end of a green lane leading up to it. It is probable that the church was built on a pagan site, and if so the holed stone may be evidence of this.

The present church building replaces an older one that had several unusual features, including a north chapel or aisle. There is also an old tomb & inscription in the north-west corner of the church where, according to Lake's Parochial History, the person buried in 1671 was "interred without the usual funeral ceremony". All this emphasis on the north side of the church points to a lingering pagan belief, the north being the non-Christian side of a church or churchyard. Nearby is a sacred well, St Ruans, and the whole area has an atmosphere of deep mystery and isolation.



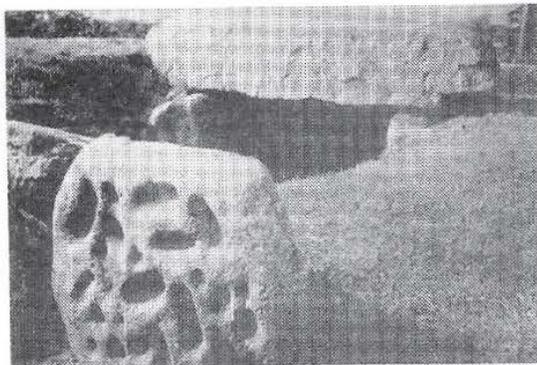
13 Tolvan stone (J.Blight, 1880)

CUP-MARKED STONES

Prehistoric cup marks are well known from other areas of the country, especially Scotland and Northern England, and there are many theories as to their meaning. These have included: mortars for food, maps of ley-lines or star systems, carvings of the Mother Goddess breasts, and indicators of the resting-place of ancestral spirits or the temporary abode of deities. In Brittany libations of milk and honey were poured into them as offerings to the dead. A number of cupmarked stones are known in Cornwall: the Sites & Monuments Register lists over 50 of them, but undoubtedly many of these are attributable to medieval tin-mining activities. The ones that are on the site of, or close to, known prehistoric sites are given as follows, together with additional relevant details.

TREGIFFIAN BARROW SW4303

2442. Close to the Merry Maidens stone circle, this barrow has some of the most interesting cupmarks on any site. During excavation several stones were found to have cupmarks: after the archaeologists' restoration of the barrow at least one of these seems to have gone missing but one with 1 large cupmark now forms part of the capstone. The most



interesting one however is an eastern entrance stone (illustrated above) which contains 13 cup marks & 12 oval ones (formed from two cups joined together). Ian Cooke suggests that the numbers are very significant, representing the 12 new moons & 13 full moons, or 12 new moons & 13 full moons, that occur in every solar year. The original stone is now in Truro Museum and a concrete replica has been placed on the site, facing the wrong way! (it originally faced inwards, indicating it was a sacred stone for the spirits of the dead).

PORTHERAS COMMON BARROW SW3914 3327. This barrow contains a cupmarked stone which is quite significant when one realises that it aligns visually with CHŪN QUOIT on the nearby hill (SW4023 3396) whose capstone also has 2 cupmarks on its top side. There is in addition another cupmarked stone in the hedge at SW4132 3379, possibly from nearby CHŪN CASTLE. Evidently this area was an important one for such sites, particularly related to burial sites and the spirits of the dead.



CASTALLACK STANDING

STONE SW4540 2545. This stone is remarkable for its line of cupmarks, 7 in one line and 2 underneath, making 9 in all, nine being a sacred or magical number for ancient peoples, perhaps relating to the nine months of pregnancy. There is another boulder at KENEGIE (SW4814 3253) with 9 cups on it in a circular design.

OTHER PENWITH SITES CMS(s) = cupmarked stone(s)

| | |
|---|---------------|
| CMS against hedge from Castallack Round | - SW4481 2543 |
| CMS near Kerris standing stone | - SW4430 2740 |
| CMS in hedge near Botrea hut circles (socket stone?) | - SW4039 3070 |
| CMS in hedge near site of Bodinnar fogou | - SW4153 3241 |
| 1, possibly 2, cupmarks on top of Mulfra Quoit capstone | - SW4518 3536 |
| 3 cupmarks on boulder at edge of Nine Maidens Downs | - SW4438 3538 |
| CMS from courtyard house now in Madron churchyard | - SW4278 3220 |
| CMSs in courtyard houses at Chysauster (socket stones?) | - SW4723 3499 |

OTHER CORNISH SITES

| | |
|---|---------------|
| CMS(?) at Three Brothers of Grugith, itself a doubtful chambered tomb | - SW7616 1978 |
| 3 CMSs at a "ritual structure" at Trethellan near Newquay | - SW8015 6125 |
| 2 CMSs from a barrow near Trebarwith Strand | - SX0431 8515 |
| 7 CMSs from a barrow at Treligga | - SX0450 8559 |
| CMS from Tichbarrow with 3 cupmarks of "ritual use" | - SX1468 8811 |

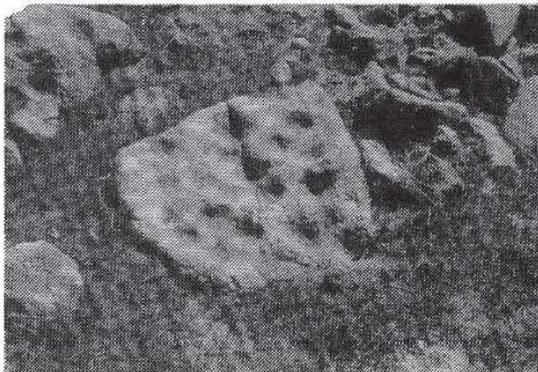
(other holed and pitted stones were found in an area close to this barrow).

CMSs from barrow at Starapark near Hendraburnick (Davistow)- SX1336 8630
(this barrow had an internal half-circle of stones about 22ft in diameter in its western half where there were 7 or 8 stones on end including 3 which had markings on them. 2 which bore cupmarks were removed to Sir James Smith School in Camelford in 1968. The 17 cupmarks are also accompanied with meandering grooves, unique in Cornwall, but found in association with cupmarks in N.Britain)

TINTAGEL ISLAND ROCK OUTCROP SX049 890. A cupmarked slate slab has recently been found here, located on an outcrop just below the lip of the top of the cliff which forms the Island's southern side. It consists of over a dozen cup marks of different shapes and sizes, seemingly placed at random, though there may be a hidden meaning to it not now understood, particularly in view of the site where it was found.

STITHIANS RESERVOIR

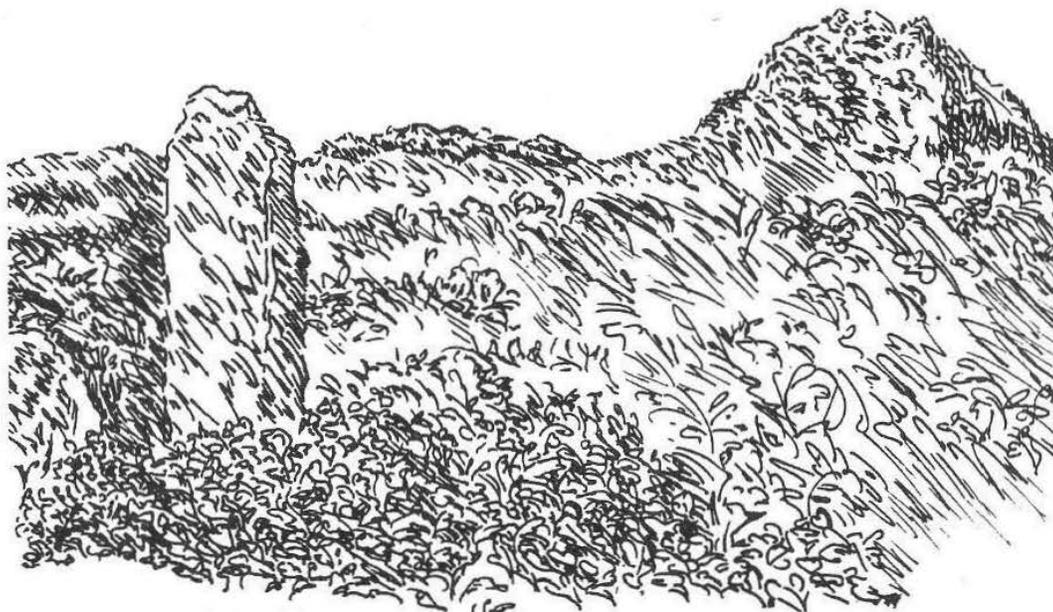
SW7171 3536. This is a most interesting and unusual site, now submerged by the reservoir but uncovered in the summer droughts of 1984, 1989 & 1990 when the water line dropped. Some 10 stones in all were discovered, all with multiple cup marks, one stone having broken into three, making 12 in all. One stone (the broken one) was decorated with at



least 48 cupmarks, but some of the others had only half a dozen or so. On most of the stones the arrangement of the cupmarks seems to be quite random, but on others, particularly the flat slabs, it is possible to see some degree of organisation in the form of straight lines, arcs and circles. The size of the cupmarks is similar to those on the Tregiffian Barrow stone, and it has been suggested that these could represent a local version of the Bronze-Age cup markings already noted in other parts of Britain - a special Cornish version of such rock-art. It is a small irony that our era has seen fit to submerge them beneath the waters, in a way not dissimilar to the Bronze Age custom of giving sacred objects to the goddesses of rivers and seas!

Serpent Dreaming

By

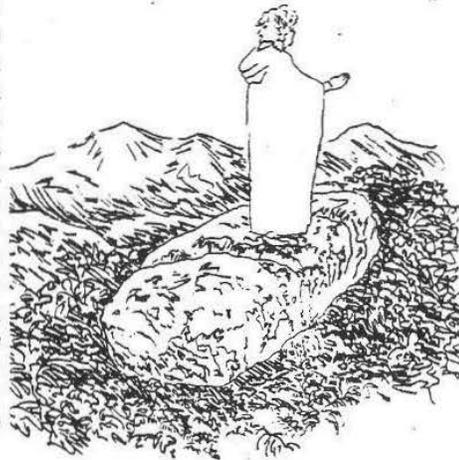
ROBIN
ELLIS

To enter Cornwall can be to experience the True Dreaming of the Earth Serpent itself! As soon as you cross the Tamar you can feel the change, and on the days when the grey Cornish mists wreath the land, you could be forgiven for thinking that the last stones were still waiting to be laid on Tintagel's walls, and Mark, King of Cornwall, was still waiting above the cruel rocks for the ship bringing Iseult - while on the hills Merlin might yet be talking with the winds and thinking of his Doom. While in the far west lies the Penwith hills - ancient hills beside an ancient sea.

This is one of the most haunted landscapes I know. A numinous, wild and invigorating place, that is saturated in ancient history, myth and legend. The area has a strange drawing power, a curious spell that lures one unsuspectingly into its web of eery landmarks: stone circles, celtic crosses, disused mines, and mysterious pools and wells - sacred magical places like Madron Well, Sancreed Well, and Boscawen-un. All lie scattered across the moor, and as night falls, wild elemental forces wander the unseen horizons and the ancient places come alive once again. There are said to be certain remote spots where one experiences strange feelings of timeless melancholy, and of people who had literally vanished in a strange sparkling mist that descends without warning.

For the ten miles or so between St. Just and St. Ives the coast road meanders along above the far coast of West Penwith. A granite shoreline of abandoned tin mines, prehistoric remains, and stony villages, containing antiquities older than the Valley of Kings. This whole upland area of West Penwith was for centuries the heartland for unique forms of Shamanic Witchcraft whose origins are lost in time!

One of these centres was the village of Zennor - meaning "Holy Place" according to one source! According to legend, all Cornish witches are supposed to regard the wild and lonely place called Trewa, near to Zennor, as their home territory. Their meeting place used to be a massive pile of granite blocks, known as the Witches Rock, which was believed to have supernatural powers. Another significant rock is still to be seen by the roadside above Zennor. Called the Giants Rock, it is a place of self initiation! To become a Cornish witch one had only to climb on to it nine times, or walk round it touching it nine times! These natural (?) rocks act as significant mark points in the Dream Time landscape that was vastly old before the Neolithic began!

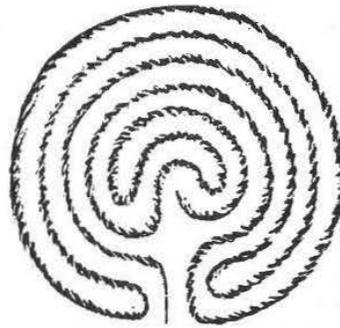


Zennor itself was the centre for a nest of white witches known as Zennor charmers, expert at absent healing and dealing with curses. They survived right up to the last century, and their successors are still around! But there have been many odd 'things' going on at Zennor. One of these 'things' was The Mermaid of Zennor. Sightings of mermaids are fairly common around west and north Cornwall. There are many seen around the Lizard. They may well be seals, and there again they may not. They may be a folk-memory of a cult of 'moon-maidens'. But sightings of various strange creatures are common in these parts, and mermaids may well be one of these. What ever, a mermaid was sighted at Zennor Cove, and may possibly have had something to do with the following incident.

One day, a mysterious young woman appeared in Zennor. With her sea-green eyes, her golden tumbling hair, and her strange shimmering dress, she must have looked, in that time and place, truly unearthly! Her purpose in coming however was obvious to all. As she attended the church, Sunday after Sunday, she fixed her gaze upon Matty Trewhella, the Squire's son. However, she always disappeared before the end of the service before anyone could question her. Increasingly under her influence, one day he too slipped away before the end, and saw his lady gliding down towards the sea. She turned as if expecting him, took his arm, and hurried him along the stream towards the sea. Neither of them was ever seen again.

What happened in Zennor so long ago? And what order of Being did it belong to? Was it some shape-shifting creature, sometimes half-human half-fish? Or was she one of those legendary creatures, sometimes serpent, sometimes human, that are said to haunt West Cornwall? Or is it simply the stuff of legend, or a normal love-story distorted as a tale of the supernatural. After all this time who can say? But this incident is not as unique as it is believed, and is regarded as being of singular importance to certain people! And it may well be linked to an experience that befell an acquaintance of mine in the same general area in the late 1980s. The man in question was out walking a few miles north of Zennor, somewhere between Trevail Mill and the Carracks, when he stumbled over a smooth black stone lying on the path, about 9ins long by 2ins wide. This he picked up, wondering what it might be, when his attention was drawn to an ordinary looking slab of granite sticking out of the cliff. This rock seemed to be radiating an intense energy field that seemed to make his heart pound uncontrollably. He suddenly panicked and ran off down the path until he was well clear of the area. For some reason he felt exhausted and settled down near the sea for a nap. He fell immediately into a deep sleep and had an intensely powerful dream concerning the Babylonian Goddess Ishtar! The whole experience completely unnerved him.

An hour or so's drive up the north coast of Cornwall leads us into more mystery. A haunted deep valley carved out of the ground by an intense torrent of water untold ages ago. This "hidden valley" has long been regarded as an entrance to the Otherworld, and is the centre for yet another mysteries group. The coast road unhappily cuts through this valley, dividing it into two distinct segments, both of which are of considerable interest. The part closest to the sea is known as Rocky Valley. The mystery that can be found there only became widely known in 1948, but its discovery began a whole new line of inquiry. To get into Rocky Valley from the road you have to turn down a driveway towards a fish hatchery called Trevillet Mill, a pleasant if rather banal entry to such a numinous place. However, once past the mill and a house on the left, the path crosses the stream, and a rough gravel pathway descends into a wilderness of rock and dense vegetation on its way to the Atlantic. Half-way down, the path runs through the middle of a few ruined stone buildings, half covered with ivy, ostensibly the remains of an old mill, built close to the valley wall, on which are carved two labyrinths of the so-called "Cretan" design. Nearby a metal plaque announces their existence and dates them from around the early Bronze Age, 1800-1400 B.C. In fact both the true age and purpose of the Rocky Valley labyrinths are known - and have been known for sometime!



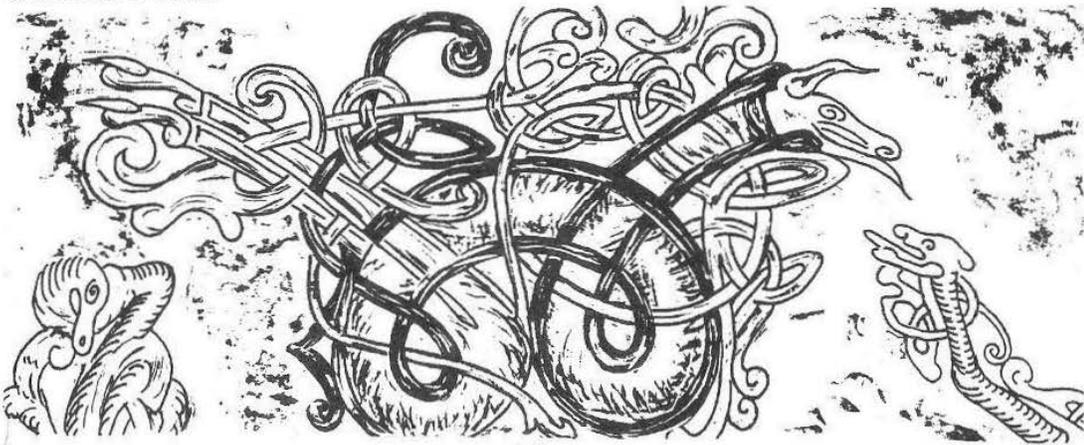
The idea that the labyrinths date back to the Bronze Age is untenable. Examination has shown that they have been inscribed with an edged metal tool, and that if they really were that old they would now be badly worn. In fact, they date back to the 17thC and are associated with a powerful witch-cult which existed, and still does, in north-east Cornwall. It had as its cult centre the supposed water-mill in Rocky Valley, which was in fact a kind of Meditation Centre within the earth, Rocky Valley being seen as a kind of vast cave open to the sky. The hallmark of this cult was the use of 'Serpent Stones', labyrinths carved on stones, which were used for gaining higher states of consciousness, and entering the 'True Dreaming'. This was possible due to the similarity between the labyrinth pattern and the human mind. The person would trace their finger over the labyrinth, back and forth, while humming a "Galdr", a Shamanic Call, until the Transcendental State was achieved. One of its many functions seemed to be to enable that person to commune with the Spirit of the Earth, and also to invoke Psychodial Beings from the Dream Time! Usually these Serpent Stones were carried about by members of the group, but the establishment of a more permanent base in Rocky Valley allowed for the rock carvings to be made.

An example of the more usual type of Serpent Stone can be seen at the Witchcraft Museum at Boscastle, and another example was regrettably destroyed in 1958. This process would have worked anywhere, but its power must have been greatly enhanced within the confines of Rocky Valley. It is possible that other labyrinth carvings may yet be found inside the many sea-caves along the north-east Cornish coast, and I have reason to believe that this is so. But this in no way detracts from the numinous qualities of that mystical valley which has ever been the haunt of Pellars and Witches and contains such mysteries. This Cornish Centre of True Dreaming, sacred to the Serpent Goddess, Mistress of the Labyrinth!

But this is not the end of the mysteries that confront us in this haunted valley. Many people forget that beyond the coast road the valley extends itself yet further inland, though its nature changes quite remarkably. The Gorge rises above you deeply wooded. Gone is the rock and scrubland: in its place an enchanted woodland in which many strange things have been seen. If you walk through to the end you can behold a magnificent sight. The deep gorge comes to an abrupt end and high above you a tremendous waterfall comes crashing down into a huge natural bowl, known as St.Nectan's Kieve, a place of great sanctity for the Pellar, unfortunately somewhat spoiled by the evils of commercialism. With its own pool and cave, looking out over the wooded glen, it would be a tremendous place for meditation - if it wasn't for the café and all the tourists it attracts!

It takes its name from a Celtic monk, who was known as St.Nectan, and who was said to have lived in a Hermitage by the waterfall during the early 6thC, and who attracted a great mass of legend to him during his lifetime. His spirit is said to haunt the waterfall to guard it against harm. However the name NECTAN gives the game away, for it is connected to pre-Christian water-shrines, and is clearly a version of the Celtic river God, Nechtan. Another version of this name was NIXIE, and that means "water-spirit", and indeed the waterfall is believed to be haunted by a water-sprite in the form of a White Lady. An earlier version of St.Nectan's Spirit no doubt, and may well be a folk-memory of a pre-Christian spiritual presence at the place. Yet another version of the name is NOCOR, which means "water-monster", and that leads on to the wild speculation that this may be the original birth-place for the Morgawr, the famous Cornish sea-serpent! Supporters of this theory believe that, at power places, the energy field of the earth can interact with the human mind on various levels, so generating "living myths", such as Ghosts, Nature Spirits, White Ladies, UFOs, Mermaids, Mist Creatures, Dragons and Sea-Serpents!

According to the legend, the Morgawr(s) were generated in this valley during the so-called Dark Ages for some unknown purpose by powerful Shamans, ancestors to today's Nature Mystics, as manifestations of the Dragon Spirit of nature, the river being somewhat deeper and wider in those days. Judging by all the strange creatures that keep appearing, a lot of that sort of thing must go on in Cornwall! Some adherents to this idea believe that the modern infestation of Morgawrs (and other things) were generated from another "Genesis Zone", which has only been active since the 18thC, located somewhere up the Helston river! Be that as it may, there can be no doubt that, despite the undoubted presence of a Celtic monk of whatever name, a mighty pagan presence underlies the Christian legends in St.Nectan's Glen.



Finally, let us return to the west, to the Lizard Peninsula where dwells that mysterious offshoot of the Pellar, who are also known by their 'secret' name as the Kachinas, the Keepers of the Ancient Dream, a name they obtained from Native Americans, with whom they have had contact, and shared the experience of being benignly possessed by the Spirits of Nature. For the Kachinas are heirs to a sacred Shamanic tradition, from the south-west of the U.S.A to West Cornwall, stretching back to remote antiquity, perhaps even as far back as the vast reaches of the Paleolithic, and in the beliefs of the Kachinas we may yet find our oldest 'clues' to these mysteries. The Kachinas believe that The Lizard and West Penwith are part of the sacred landscape of Lyonesse, that Rocky Valley is a vast sacred cave, and St.Nectan's Glen a powerful holy well, like Madron and Sancreed, giving access to the Spirit of the Earth. They often frequent these places, either alone or in groups of three, and they often have in their possession a lump of serpentine from the Lizard, which they believe contains part of its serpent spirit. They also seem to be on good terms with these other groups, and seem to have a kind of loose alliance with them. But their main project now seems to be to act as "Nest Guardians", to protect the genesis of strange new Presences and Powers, including those strange beings already mentioned, and others yet to come, which will act as the cutting edge of the Changing Time, when the materialistic, consumer society of the Western World will be overthrown by an assault upon the very reality that it is based upon.

If this is, by a remote possibility, a true Dreaming-the-Serpent-Dreaming of the Earth Spirit dreaming anew, then the world will indeed be re-born into a new way of being, and in this strange future world, map-makers will truly write on the map of Cornwall, "Here Be Dragons"!

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BOOK REVIEW

"THE ANCIENT BRITISH GODDESS - Her Myths, Legends and Sacred Sites" by Kathy Jones (Ariadne Publications, 56 Whiting Rd, Glastonbury, Somerset - £5.95 + £1 p&p) is an inspirational, rather than a strictly factual, work. The first half of the 107 page book is informative on the primal goddess and two British goddesses, Brigid and Rhiannon; but the second half on 'The High Fruitful Mother', featuring three "lesser-known" British goddesses, Madron, Graine and Ker, is mainly speculation. For example, Madron, "the mother goddess", is claimed to be guardian of Madron Well in Cornwall. Now, on one level this cannot be: the well is of course dedicated to St Madern, a 6th Century hermit monk (though it might have been interesting to observe that Madern could have been an early Christianisation of a mythical Irish saint Maternus, whose name is suggestive of an earlier mother goddess figure). But on another level perhaps this does not really matter; for the point is that the spirits are traditionally guardians of the wells, and they are probably only later versions of the Goddess herself. As another example, the Men-an-Tol has a variety of theories and interpretations about it (see page 11 of this MM), but it is enough for Kathy Jones' purpose to describe it simply as a "yonic gateway for healing", and indeed if the earth is viewed as our Mother, that is what it may be. This well-illustrated and nicely-produced book sees the Goddess as still being alive in the earth today - "Her presence can be felt within the sacred sites built by Her people which remain in the landscape", so in that sense precise names and accurate details do not really matter. As she says: "the Goddess is still here in Britain, we have only to look once again to find Her", and, provided that we view it in that light and not mainly as a guide to Goddess sites, this little book can help to do just that.

Celtic gods and goddesses are also featured in "The Celtic Tradition" by Caitlin Matthews, one of a series of Element Books, paperbacks that provide a concise introduction to many occult and alternative subjects at only £4.99 each. There are now nearly 30 titles in the series, covering subjects such as "The Arthurian Tradition", "Natural Magic", "Shamanism" etc, by well-chosen experts in their field. A recent one by Philip Heselton on "Earth Mysteries" is an excellent overview of the field: balanced, up-to-date, and crammed full of information in its 125 pages, with a good share of Cornish sites and phenomena. There is also a longer and more detailed new book from Cornish-based researcher Paul Devereux entitled "Earth Memory", subtitled "The holistic earth mysteries approach to decoding ancient sacred sites" (Quantum, £9.95). Both these books acknowledge the more spiritually-based approach to the ancient landscape, and for a feel of the current EM pulse, both are a pleasing indication of how EM has matured from simply lines on the landscape to an awareness of the spiritual importance of our precious heritage (CS)

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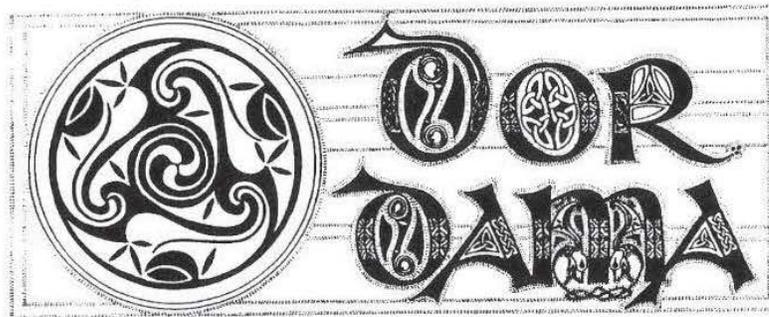
FOLKLORE

EARTH MYSTERIES

GHOSTS

UFOS

1 Hillside Gardens, Bangor, Co.Down,
Northern Ireland BT19 2SJ.



Rose Lewis is the contributor this time to our "Earth Mother" column. She has lived in Cornwall now for 18 months, is involved with local pagan & spiritual groups, and has a deep and powerful relationship with the land.

"Ancient Mother, I hear you calling,
Ancient Mother, I hear your song,
Ancient Mother, I hear your laughter,
Ancient Mother, I taste your tears."

I first heard this Native American song two years ago whilst living in California. I burst into tears. Everytime I tried to sing it, I cried again. It haunted me. I felt that I did indeed hear the Mother calling, but so distantly, oh! so far away. I was living at the time on the Point Reyes Peninsular on the Californian coast, separated from mainland America by the San Andreas fault, so many have called it an 'island in time'. The energy here is strong medicine. Native American tradition records it as a place of healing, but one which you leave when healing is complete, or suffer the consequences. I had been living there for nearly ten years. I went to heal, I followed an intense inner journey which I thought I had completed, and then I felt I was stuck. I kept trying to leave but nothing worked. I was itching to go out into the world once more and work for the mother, our earth. I would sit at full moon in one of my power places and sing my song and my frustration became more acute.

"Ancient Mother, I hear you grieving,
Ancient Mother, I feel your pain,
Ancient Mother, I see you bleeding,
Ancient Mother, I touch your wounds.

Ancient Mother, forgive your children,
Ancient Mother, teach us to feel,
Ancient Mother, protect your children,
Ancient Mother, help us to heal."

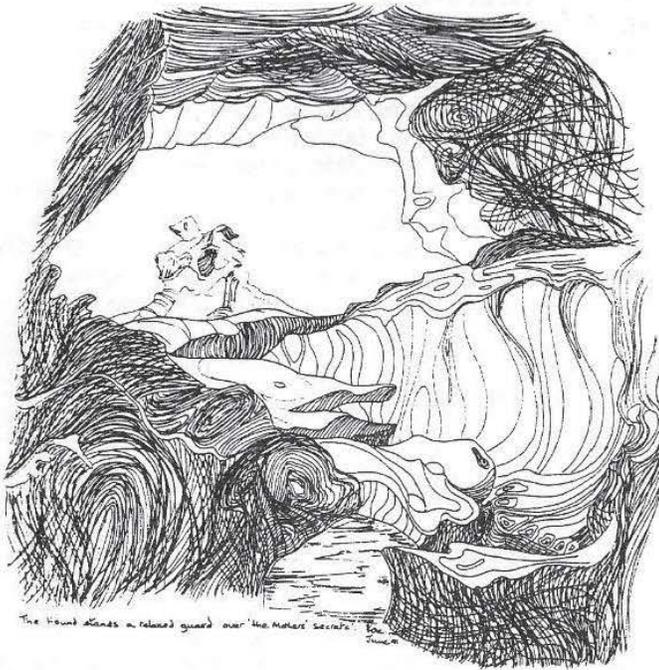
Then my own blood mother wrote and told me she had sold her house and here was the money to come to Britain to help her move. A month later I was with her. The sale fell through but I was back in Britain. The land was calling me so strongly. I visited some old haunts in North Wales and one morning, at sunrise, on the top of 'Cnicht', I sang my song again, and this time there was no distant call - it was all around me, within me. I ran down the mountain, singing and laughing and crying with joy.

"Ancient Mother, please share your wisdom,
Ancient Mother, help me to see
That in this moment of integration
Ancient Mother, that you are me."

I knew my time had come. Within the space of a month I had found a conservation job in Cornwall, and all that remained was to return to California to wind up ten years of living. A year ago, I arrived here to stay.

I live in Portreath, and to begin with I found this wild north coast energy too much for me. But now I love it. For a long time now, I have been involved with ancient traditions that centre on the five elements – particularly Dzogchen from pre-Buddhist Tibet. I have learned that each land has its own protective energies, and they have their own particular ways of being approached, which I must use if I want to work in harmony with them. When I asked one of my teachers how I should approach these energies, he said "You must find out for yourself."

Full moon at Boscawen—un stone circle, tai-chi on the cliffs at dawn and dusk, dancing—in Beltane around the Maypole and purification ritual at dark of the moon: these are all ways I have found to take me deeper into the energy and spirit of the land, so that the land comes to know me. But it is to caves, those dark spaces in the belly of the earth, that I am most drawn. I have sat beyond time and space in remote caves in Tibet, I discovered my own power cave "The Rainbow Cave" in California, so I couldn't wait to find my own Cornish cave. But fools rush in, they say, and my first encounter with Cornish caves were far from friendly. The land did not know me.



Recently, I set off across the north cliffs with intention of finding a quiet secluded spot to rest and recoup my energies. Following my feet I found myself descending the cliffs where few have gone before, I'm sure, to a deserted beach and two magnetic black holes in the rock. The first brought a thrill of recognition – red ochre deposits and flowstone, just like my Californian caves. The second was bigger & deeper and a great booming issued out... quite deafening. Penetrating deep inside I realised I was in a curving tunnel through the headland. In one direction, a glistening, wave-scalloped tube, peopled with organic shapes, eternally content in their mothers womb, washed daily by her fertile broth. In the other direction

the cave entrance framed a towering rock – the guardian hound, at ease right now and even welcoming of my presence. As I sang my song to the gathered crowd, a great joy and contentment surged through me. The land has accepted me and is beginning to reveal her secrets.

"Ancient Mother, I hear you calling,
Ancient Mother, I sing your song,
Ancient Mother, I share your laughter,
Ancient Mother, I am your joy."

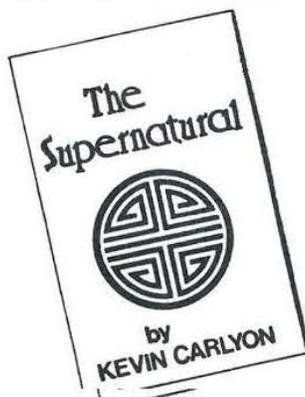
[The first verse of "Ancient Mother" is Native American in origin. The other verses were added later by Rose, as the spirit moved her.]

The Pipers Tune

A recent controversy over the public presentation of 'ley-lines' has arisen in Penzance. A local woman Julie Cain obtained permission from Penzance Library to place an "open file" in the library, together with prominent posters directing people to it and inviting them to register their accounts of strange experiences at ancient sites in West Penwith. The "file" contained a great deal of the 'New Age' visionary approach towards 'ley-lines' and ancient sites ("windows of inspiration") together with a distinctly Christian gloss (e.g. - "Have the stone circles survived due to Divine Intervention?... it is all part of earthy creation by God"). This all provoked some surprise and irritation from the local Earth Mysteries community, mainly because the file betrayed a complete lack of knowledge of the work done in the EM field over the last 20 years. Concern was expressed at the rather childish and misleading approach, and the impression this would give to the casual enquirer about the earth mysteries aspects of the local sites. Paul Devereux from "The Ley Hunter" complained to the library that it should be accepted practice for something like this to be verified by experts in the field: "After all, you would not put out a do-it-yourself manual on heart surgery or child abuse and invite comments!"



Meanwhile, another aspect of Earth Mysteries - psychic questing - has taken on a Cornish connection. Andy Collins, author of several books on the search (by means of clues given by sensitives and mediums) for artifacts left behind in various parts of the country by mystic orders and magicians in the past, has brought much of the material together in a new book called "The Seventh Sword" (Century, 1991). Six identical swords, probably originally fashioned by exiled Jacobite supporters of Bonnie Prince Charlie in the C18th & C19th involved with mysticism and freemasonry, have been located in different sites around the country. The 6th one was discovered in 1988 on display in the Hall of Chivalry in Tintagel, and new psychic clues lead Andy to believe that the final 7th sword is still somewhere in the nearby area, as those who were involved in the story in Victorian times were heavily into the Arthurian myth. If anyone finds the 7th sword, he would dearly love to know. MM will make a "point" of keeping up with the "cut and thrust" of the adventure!



THE SUPERNATURAL is a new C60 tape for those with an interest in the occult and supernatural.

£2 including postage from Kevin Carlyon, 16 Cross Street, St Leonards on Sea, East Sussex, U.K.

EXCHANGE MAGAZINES**EARTH MYSTERIES & SACRED SITES**

THE LEY HUNTER - National EM magazine (Annual: 4 issues £7) PO Box 92, Penzance, Cornwall TR18 2XL.

NORTHERN EM (Annual: 4 issues £3.95 single £1.15) - 40b Welby Place, Meersbrook Park, Sheffield S8 9DB.

GLOUCESTER EM (Annual: 3 issues £5 single £1.50). Also "The Old Stones of Gloucestershire" booklet @ £2.80 - PO Box 258, Cheltenham, Glos GL53 0HR.

LONDON EM - (Occasional mag & talks) Rob Stephenson, 18 Christchurch Avenue, Brondesbury, London NW6 7QN.

TOUCHSTONE - SURREY EM. (Annual: 4 issues £2) Jimmy Goddard, 25 Albert Rd, Adlestone, Weybridge, Surrey.

MERCIAN MYSTERIES - Midlands EM (Annual: 4 issues £5) - 12 Cromer Rd, St Ann's, Nottingham NG3 3LF.

MARKSTONE - N. Lincs EM. (Sample £1.35 Glebe Farm House, Fen Rd, Owmy-by-Spital, Lincs LN5 2DB.

EARTH - EM, Fortean, Pagan (Sample £1) Paul Bennett, 20 Stonegate Rd, Thorpe Edge, Bradford BD10 8BT.

THE CEREOLOGIST - Crop circles mag (Annual: 3 issues £7.50, sample £2.50) J Michell, 11 Powis Gardens London W11

RILKO (Research into Lost Knowledge Organisation) (Annual 2 issues £6.50) 10 Kedleston Drive, Orpington, Kent.

PENDRAGON - Arthurian journal (Annual: 4 issues £6) Chinook, Paxhill Lane, Nut Orchard, Twynning, Glos GL20 6DU.

HIDDEN HISTORY (Annual: 4 issues £5.00) APRA, 443 Meadow Lane, Nottingham NG2

MEYN MAMVRO is available on annual subscription - 3 issues £5.00 (inc p & p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM18 due Summer 92 will include articles on Bran the Blessed, ritual work, plus all the usual features.

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.70 each, inc p & p.

PAGANISM

THE CAULDRON - the Old Religion (Annual: 4 issues £4 sample £1) Mike Howard, Caemorgan Cottage, Cardigan, Dyfed, Wales

PANDORA'S JAR [formerly Pipes of Pan] Greening the Earth anew (Annual: 3 issues £3.50) Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Wales SA15 5BT.

WOOD AND WATER - Goddess centered & feminist influenced (Annual: 4 issues £4.00) 77 Parliament Hill, London NW3 2TH.

DALRIADA - Celtic clan journal (Annual: 4 issues £5.00 single £1.50) Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran.

THE UNICORN - Paganism today (Annual: 4 issues £4, single £1.50) PO Box 18, Hessle, East Yorkshire HU13 OHW.

DEOSIL DANCE - New Age of Paganism (Annual: 5 issues £6, sample £1.25) Keith Morgan, Noddfa, Llithfaen, Pwllheli, Gwynedd, Cymru LL53 6NN.

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

MOONSHINE - Self & Earth (3 issues £3.90) 498 Bristol Rd, Selly Oak, Birmingham B29

BELTANE FIRE - Earth Magic (Annual: 4 issues £3, sample 80p) 16 Cross St. St Leonards-on-Sea, East Sussex TN37 6DP.

ASH - Albion's Sacred Heritage (Annual 4 issues £4.50, Sample £1.25) 2 Kent View Rd, Vange, Basildon, Essex SS16 4LA.

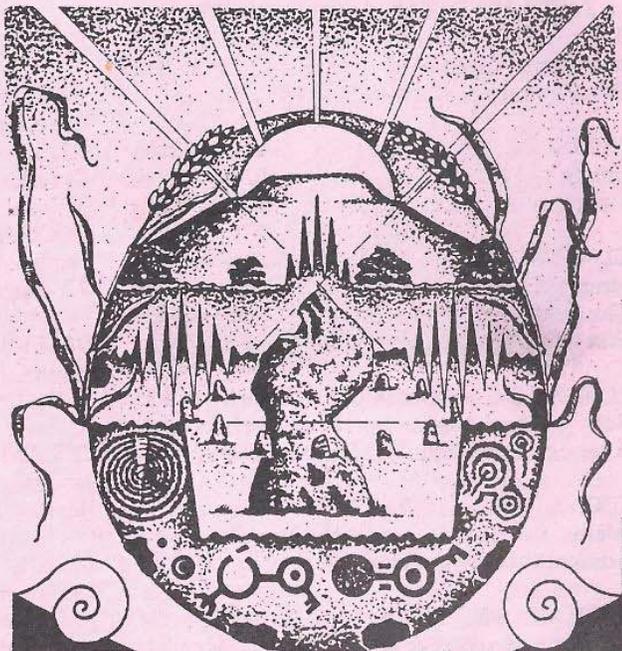
MYSTICAL REALMS [formerly Earth Pulse] (Annual: 4 issues £5.95, sample £1.50) Myrtle Cottage, Fore St, Sidbury, Devon.

HARVEST - US neo-paganism. Details- PO Box 378, Southboro, MA 01772, USA. CIRCLE NETWORK NEWS - US pagan scene. Details- Box 219 Mt Horeb WI 53572, USA

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