

STOWE'S HILL RITUAL CENTRE - Paul Broadhurst  
EATHORNE MENHIR REPLACED • HOLED STONE FOUND  
EARTH MYSTERIES • WHEEL OF THE YEAR •

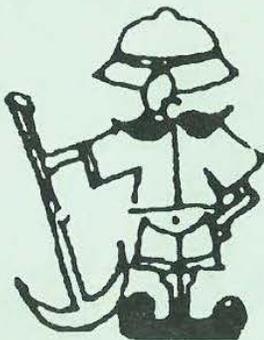
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# Meyn Mamvro

## Stones of our Motherland

EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS  
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There was some very interesting feedback from the last Meyn Mamvro. Professor Charles Thomas wrote condemning the "wilful uprooting" of the Eathorne Menhir (see page 3), but pointed out that the failure to protect the stone was not the Archaeological Unit's fault: "Scheduling of ancient monuments is the legal responsibility of the Secretary of State for the Environment, advised by English Heritage, not of the CAU who can only advise the EH inspectors." He also pointed out that the CAU is not primarily funded by the County Council, who only provide premises and core staff, but has to get its funding from individual projects. Nevertheless "thanks to years of pressure by the CAU, Cornwall has a larger total of scheduled monuments than almost any other county". He suggests that most of the finest prehistoric menhirs are protected, and that not every upright granite pillar in Cornwall is automatically ancient or significant. However, it is still worrying that out of about 100 standing stones less than a third are scheduled and could disappear at any time. Even with the sites that are actually scheduled English Heritage's record in Cornwall is very poor. In 1985 a farmer dug up a scheduled standing stone at Chapel Carn Brea and was never prosecuted; in 1990 John Lawry enclosed Bosulow Trehylls courtyard house settlement preventing public access and English Heritage have done nothing; and earlier this year they decided they had no money to spend on repairing Chysauster fogou, so have actually now filled it in! There has also been criticism of the CAU's recent cutting-back of the gorse around the Mên-an-Tol which has changed the whole nature of the site from a secluded enclosed magic place to a wide-open "picnic" area. The intention is to show the area of the supposed stone-circle [see p.23], but the effect is to diminish the effect of the Mên-an-Tol itself, and to alter the whole look, feel and appearance of the site.

The protection and exploitation of ancient sites was also featured in an article on St. Nectan's Glen by Robin Ellis in MM17, which provoked replies from Susan Laws in MM18, and Jo Pacsoo in MM19. Susan writes again to say she can well sympathise with the need for peaceful quiet places, but also makes the point that if its a "bit profane" to charge an admission fee to see St Nectan's waterfall, then the same must be said for the Chalice Well at Glastonbury (which also has a small shop attached). Robin Ellis also commented on Jo's article and the strange beam of light at the Rocky Valley. He also suggests that the Rocky Valley mazes were purposely positioned at that height so that a shaft of light from them would strike the "third eye" of anyone kneeling to look at them, and adds "A friend of mine who visited the Witch Museum in Boscastle recently said he was told that there were at least two other labyrinths carved on the valley wall, but more obscurely located". Does any reader know anything more about this?



The Winter season of illustrated talks at the Acorn in Penzance started on October 1st with a summary of the summer's activities by **Andy Norfolk** and a resumé of crop circle news by **George Bishop**. George mentioned that Summer 1992 had brought continuing activity in the fields around Callington, in particular 48 circles, some double and multiple, had appeared in just 2 fields. These were mainly small circles, but there had also been 3 circles + a 40ft disc in a barleyfield, a 60ft circle in a wheatfield near Castlewitch Henge, and an 80ft circle in 6ft high corn containing a Turk's Head knot in the centre. Other interesting phenomena included a "gap-seeking" circle, where it appeared the energy was trying to escape, and a recurrence of the "dragon's feet" marks first seen in 1991.

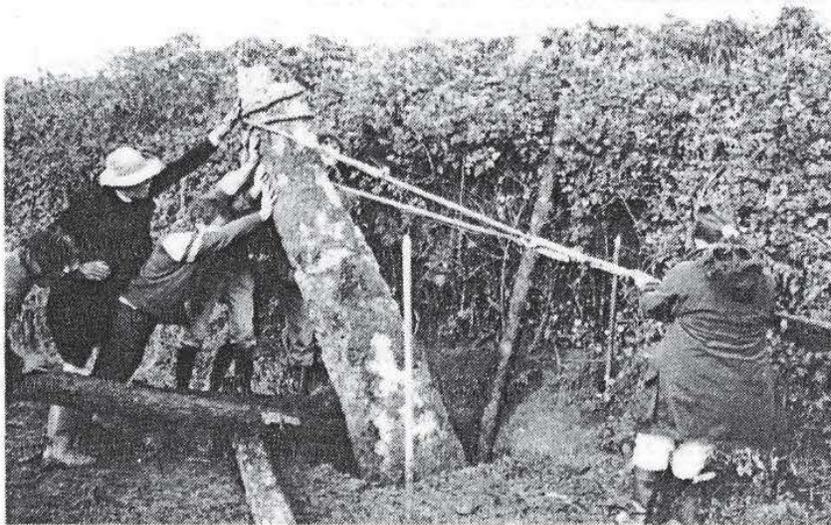
October 29th brought a talk by **Craig Weatherhill** on "Arthur - Man and Myth", the first half consisting of an illustrated tour of the sites in Cornwall and Scilly associated with Arthurian legend, and the second half a talk on the search for a possible historical Arthur from the 6th century. There will be a forthcoming book dealing with the subject in more detail.

November brought two sessions, the first a "special" in conjunction with The Ley Hunter at which international author **Tom Graves** gave a most stimulating and thought-provoking talk on "Wyrd - weaving magic and technology", in which he explored the meaning of wyrd/wierd through the image of the three sisters of fate weaving the fabric of life, whereby every thread passes through every point. The talk ranged over the meaning of magic - "do what you will but be very sure you will it", and ancient sites as power points - "listening at sites to the sound that is no sound". There was a very lively answer session afterwards, as further meanings of the paradox of the ordinariness of the wyrd and the wierdness of the ordinary were followed through the notion of the re-enactment of the loop of life.

A week later at the regular monthly meeting **Alan Bleakley**, author of "Fruits of the Moon Tree" and "Earth's Embrace", talked about "Shamanic Fictions". His theme was that only when the personal soul joins with the soul of the land will healing occur: new-age narcissistic inner-growth techniques and transpersonal psychologies only lead to a retreat to inner space that is "soul-murder". He spoke of us being dreamed into being by the earth, and returning there at our death: the planet goes on dreaming her places in a sacred manner that is not dependent on human consciousness. He believed that the central earth mystery is that the landscape/dreamscape teaches us directly: the dream is not in us but us in the dream.

An altogether fascinating series of autumn/winter talks concluded with the annual Yuletide social at Heather Farm, Pendeen on December 20th, with the traditional walk up to Chûn Quoit to see the solstice sunset alignment.

## EATHORNE MENHIR REPLACED - IN THE WRONG PLACE!



The Eathorne menhir, uprooted by born-again Baptist farmer Philip Clemoes and left in the corner of his field, has now been replaced. Meyn Mamvro readers responded magnificently to the feature in the previous MM (no.19 p3) and wrote letters to Mr Clemoe, to various heritage bodies, and to others who might have influence over his evangelical church minister. Shortly after this, Mr Clemoe reluctantly agreed to having the stone re-erected. The Cornish Archeological Unit undertook the organisation of this, assisted by the Countryside Commission and sundry volunteers. Unfortunately, funding could not be received from English Heritage for an excavation of the stonehole (because it was not a scheduled site!), so the CAU decided to re-erect it some 15 yards from its original position, closer to the hedge. This decision prompted some disquiet among earth mysteries followers, for as Andy Norfolk had earlier commented in a letter to the West Briton newspaper: "The CEMG is interested in looking for the pattern and meaning in the traces of the ancient landscape of Cornwall. This becomes progressively more difficult as sites are damaged or destroyed. The context and setting of a site, such as a menhir, are very important in determining their true significance".

The menhir itself took a whole afternoon to shift from its position in the corner of the field where it had been dumped, to be moved along by tractor and jeep on wooden rollers, and pulled upright by a team of people on a rope while others shored it up. Much of this trial-and-error method was probably just as it had originally been done. During the course of this it became apparent that part of the top of this elegant curved menhir had been broken off, and when Meyn Mamvro spoke to Mrs Clemoe about this, she admitted that her husband had done this when he first moved the stone, his original intention having been to break it up altogether, until a neighbouring farmer Mr Polkinghorne reported it to the CAU. Speaking about the significance of this, Andy Norfolk later commented that "a mutilated stone had been put back in the wrong place!". However, it is at least now standing again, the whole event filmed on video and shown at an Archaeology Alive Open Day in Truro the following week.

## ← INTO ALIGNMENT →

The Eathorne menhir, featured on the previous page, has now been checked out by Andy Norfolk for possible alignments running through its original position in the field. The computer program has thrown up some interesting leys, suggesting that the stone may have been an ancient menhir locked into a grid of interconnected sites. [Destroyed sites are in brackets].

There are several 3 point leys, which consist of two sites close together with many miles gap between them and Eathorne, such as :- [Tregeseal W Circle] & Tregeseal E Circle; Chûn Quoit & West Lanyon Quoit; Boscawen Ros-A Menhir & Boscawen-Ros B Menhir; and Tregalland Barrow & Fernacre Circle. There may have originally been other intervening sites, but it is perhaps more likely that the alignments are fortuitous, due to the close proximity of the first 2 sites. Other multi-point alignments are:-

- 1] Grid bearing:  $84^{\circ} 23'$ . Length 32224.329 metres.
- |                                    |   |                |
|------------------------------------|---|----------------|
| Blind Fiddler Menhir (SW4253 2819) | - | Offset 2.419m. |
| Drift B Menhir (SW4371 2831)       | - | „ 1.744m.      |
| Drift A Menhir (SW4372 2831)       | - | „ 0.767m.      |
| Eathorne Menhir (SW7460 3134)      | - | „ 0.092m.      |

Comments: Although there is a gap between the first 3 sites & Eathorne, this is a good ley, consisting of all standing stones in a very straight alignment. Some intervening stones may still be awaiting discovery in hedges.

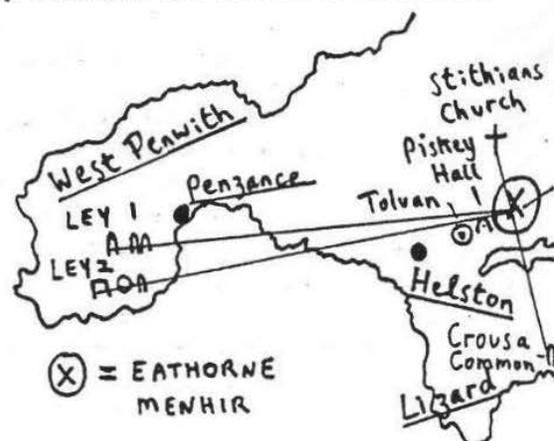
- 2] Grid bearing:  $77^{\circ} 39-41'$ . Length 34570.376 metres.

There are 4 possible leys running from stones in the Merry Maidens area to Eathorne menhir of 5, 6 & 7 points. Some of the sites are too far offset (over 20 metres) to be really accurate, but the best-fit line is this one:

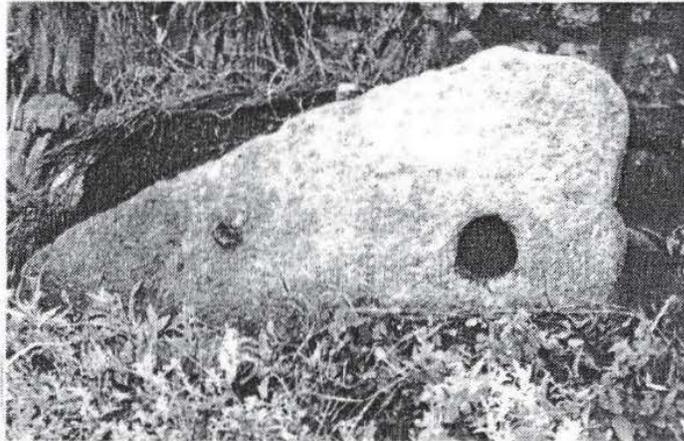
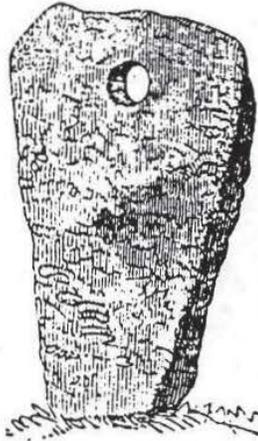
- |                                    |   |                 |
|------------------------------------|---|-----------------|
| Tregiffian Barrow (SW4303 2442)    | - | Offset 11.164m. |
| [Boleigh Circle] (SW4314 2444)     | - | „ 15.142m.      |
| Merry Maidens Circle (SW4327 2451) | - | „ -25.448m.     |
| Stone in hedge (SW4343 2452)       | - | „ -1.012m.      |
| Eathorne Menhir (SW7460 3134)      | - | „ 0.153m.       |

Comments: Merry Maidens is rather far off the line, but the stone in hedge is a good one, being the one found by Barnatt when he was following the Gûn Rith-Merry Maidens ley. Again a gap between the stones & Eathorne.

Finally, there are some possible closer alignments which include churches, such as Stithians Church-Eathorne Menhir-Crousa Common Menhir; Old Kea Church-Mabe Church(with menhir)-Eathorne Menhir; and Resugga Castle-Mabe Church(with menhir)-Eathorne Menhir. Also a line from Eathorne Menhir going SW passes close to the two neighbouring sites of Pixie's Hall fogou and the Tolvan holed stone, although this is not a precise enough ley alignment.



## Lost and Found



A holed stone, missing from the Merry Maidens area for a number of years, has been rediscovered nearby lying next to a hedge at Tregurnow Farm (4432 2415). This triangular stone, known as Mên Frith, was an important part of the network of holed stones that lay close to the Merry Maidens stone circle, most of which are now obscured or broken up. A survey of the area in MM6 (p4) mentioned that this stone was illustrated in 1864 by J.T.Blight in "Archaeologia Cambriensis", and the drawing is reproduced above, along with a photograph of the stone today. It is now lying on its side, but otherwise in perfect condition, save for an iron catch drilled into it, showing it to have been used at some time as a gatepost. Its dimensions are 4'8" length, 2'9" diminishing to 10" breadth, 10" thick, with a 5½" diameter hole 7½" from the edge of the broader end. Its original position is unknown: in Borlase's time (1754) it was in Rosemodross Lane leading off the main road to the north of the stone circle (4360 2458), but as there are 4 other holed stones in the vicinity which run in a straight line (see below), it may well be that Mên Frith was originally part of this alignment. At any rate, although it is now out of place by about ½ mile, it is good to be able to record that it is still in existence.

1: 10,000					
HOLED STONE IN HEDGE 4277 2421	TREGIFFIAN BARROW 4303 2442	REMAINS OF HOLED STONE ON GROUND 4315 2450	HOLED STONE USED AS GATEPOST 4324 2457	NUN CAREG CROSS 4329 2460	PART OF HOLED STONE IN WALL 4365 2489

The 4 holed stones mentioned above, which were first noted by Alan Bleakley as a "dead-straight alignment" (see MM7 p3), have now been computer-checked by Andy Norfolk, and found to be very accurate. Calculated on the 'best-fit line' [azimuth 45<sup>0</sup>, length 1112.115m, mean offset 3.747m] the maximum width deviation of the line is only 2.931m. The line also brushes the edge of Tregiffian Barrow with its cup-marked stones, and although it misses Nun Careg cross, it would also run through it if it were on the opposite site of the road - could it have been moved at some point? The azimuth of the line is also close to midwinter moonrise at its most northerly extreme, which happens only once every 18.6 years. As there are 19 stones in the Merry Maidens stone circle, this may all be connected.

# Stowe's hill

## A RITUAL CENTRE

by PAUL BROADHURST

Of all the strange places on Bodmin Moor, one seems even more enigmatic, even more inscrutable, than its counterparts. Before the quarrymen and the miners moved in, Stowe's Hill was an especially sacred place. Even its name indicates a certain memory of this, for 'Stowe' means 'hill', a tautology that emphasises its name as Hill of Hills. Despite being one of the most complex prehistoric sites on the Moor, it has been strangely neglected. Yet it has characteristics which show it to be one of the great ritual centres of antiquity.

The reason why most people go there is to see one of the most striking and famous landmarks in Cornwall. Perched dramatically on the skyline, close to the summit, is one of the most peculiar features that exists in the region. Isolated from the raw country below it, a vast top-heavy rock pile known today as The Cheesewring makes an unforgettable impression on the mind. In Cornish tradition it was erected by the Druids as a focus for their Sun and serpent worship, and associated with the invocation of fertility. Dimly recalled by local folklore is the story that at cock-crow (sunrise), the topmost stone turns round three times. This impressive structure stands with astonishing precision on what is known as the St. Michael alignment of ancient sites which marks the Mayday sunrise across southern Britain. A computer survey undertaken by statistician Robert Forrest shows that this lonely rock-pile is connected via a dead straight line to many other significant centres of prehistoric worship, including the summit of Glastonbury Tor and the entrance stones to the vast earthwork-and-stone temple at Avebury.



The visitor to Stowe's Hill will probably marvel at The Cheese-wring for a while before continuing to its summit, looking out to the irregular, frozen shapes of The Hurlers stone circles in the distance. Everywhere the hill is littered with broken stone. A ring of loose stones encircles the summit, creating an enclosure called Stowe's Pound as a memory of its medieval use as an animal pound. A solitary six-foot high triangular monolith remains, along with the vestigial remnant of a cairn which marked the position of the summer solstice sunrise when viewed from the Craddock Moor stone circle to the SW.

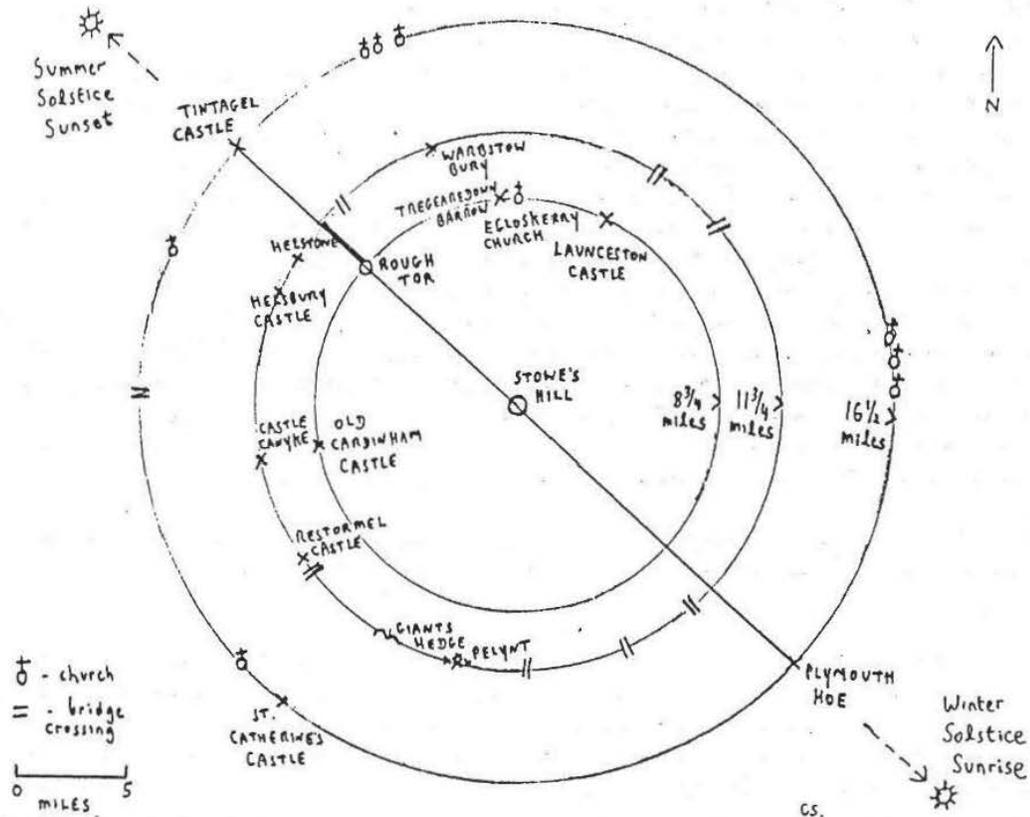
Archaeologically speaking, the evidence points to Stowe's Pound having been, in extremely remote times, a place of considerable importance. There is nothing to show that it was a fortress for defence, in fact the numerous entrances visible indicates that a peaceful use was behind its purpose. The richness and variety of its remains indicates that it was considered as a 'holy' mountain, with its rocky summit as a central ritual area, and large numbers of people living beneath it. The focal points, the massive stone piles visible from Dartmoor and the rest of Cornwall, would have been extensive, and provided a most dramatic spectacle as ceremonies were conducted at sunrise or sunset at the times of the great fire festivals. There is little evidence of Iron Age occupation or use, suggesting that the site was at its zenith during the megalithic era of the Bronze and Stone Ages and was forsaken as war-like tendencies prevailed. The most obvious conclusion is that Stowe's Pound was seen as the Sacred Mountain of the area, a naturally-occurring holy centre and the most prominent feature of the landscape, dominating the lives of those around it. From its geographical position it appears as a link in a chain connecting deepest Cornwall with Dartmoor and south-west England, and its other great prehistoric centres of Glastonbury and Avebury.

If this prominent hill on the edge of a Cornish moor was a ceremonial centre of considerable importance, why was it so chosen? In mystical tradition, the holy mountain had a dual function: to provide a focus for the descent of the gods to the Earth, and to allow the mind and spirit of humanity to be elevated to the higher spheres. As a 'holy mountain' it must have been the most powerful feature in the landscape of eastern Cornwall. As a focus for ritual and sun worship it would also have been a centre of kingship. In Celtic and earlier belief, the divine union between the land and the heavens was symbolised by sacred rites where the royal representative of the Sun was magically charged with dominion over his earthly kingdom. Before its desecration by farmers, miners, quarrymen and treasure-seekers, the ritual complex on Stowe's Hill may have been a prehistoric royal centre, a ceremonial sacred centrepiece of the land.

If the foregoing is anything other than an imaginative flight of fancy, we should discover something more about the relationship of Stowe's Pound to other sites around it. There are indeed some curious features that present themselves to casual observation when scrutinizing an Ordnance Survey map. One is that certain prehistoric places, royal castles and important landscape features appear to be equidistant from the hill. For instance, Launceston castle, one of the ancient capitals of Cornwall, is approximately  $8\frac{3}{4}$  miles from Stowe's Pound. A few miles to the west, Egloskerry Church, the only Cornish church to have an ancient dragon carved into its stonework, is the same distance, along with Tregear-down Beacon, the site of a prehistoric settlement. Similarly, the summit of Roughtor, another notable Neolithic site with a ruined chapel to St. Michael on its summit, is  $8\frac{3}{4}$  miles distant, along with a prominent rock-pile on Showery Tor. Old Cardinham Castle, on the steep slope of a moorland valley to the south-west, was once the seat of one of the most powerful men in medieval Cornwall, William FitzRichard, and is also equidistant. This arc of sites grouped around the central point of Stowe's Pound suggests a circular pattern, or sphere of influence, with the sacred mountain as the geometrical centre. Other places also fall within close proximity to this circle of  $8\frac{3}{4}$  miles; King Arthur's Hall, the massive quartz stone circle at Duloe, and Greystone Bridge, the crossing over the River Tamar.

Another circle inscribed at a distance of approximately  $11\frac{3}{4}$  miles from the hill passes through, or within a very short distance of, no less than four ancient castles; Restormel castle at Lostwithiel, another ancient capital; Castle Canyke at Bodmin, a prehistoric hill-fort; Helsbury Castle at Michaelstow, with another ruined chapel to St. Michael, and the largest earthwork in the area; and Warbstow Bury, where a long barrow in the central enclosure is known as Arthur's or the Giant's Grave. This Giant evidently once fought with the Giant who inhabited Launceston Castle, and was defeated. Other ancient places fall on or close to this circle: one of the largest of the Cornish barrows, inappropriately named Tichbarrow, is slightly over  $11\frac{3}{4}$  miles, whilst Helstone crossroads ('Hel-stone'= stone of the sun) lies exactly on it. It passes over Beacon Hill outside Lostwithiel, twice through the earthwork known as the Giant's Hedge, which stretches from Lerryn to Looe, another at Bake Rings and a close-grouped collection of four tumuli at Pelynt. One of the most interesting features of this circle is the number of bridges that are virtually the same distance from the central hill. There are bridges at Lifton, St. Germans, Seaton, Looe, Camel-ford and Restormel, as well as places called Boldford Bridge and Bridgetown.

A third circle may be drawn on the map at a distance of  $16\frac{1}{2}$  miles. Two castles and nine churches and chapels fall on or close to this. Tintagel Castle on the north coast is echoed by St. Catherine's Castle at Fowey on the south. There are churches at St. Endellion, St. Blazey, Ashwater, Whitstone and St. Genny's in Cornwall, and Yelverton, Peter Tavy and Mary Tavy over the border in Devon. This circle also crosses the River Camel at the famous medieval bridge at Wadebridge, the site of a prehistoric ford and an important crossing to Tintagel area and the northern district of Bodmin Moor. Perhaps therefore Stowe's Pound was recognised in some way as the natural pole of the surrounding terrain, contrived by the formative forces of Nature to be the axis of other centres of power. We may be dealing with some form of landscape temple that controlled the power in the land.



Just over the brow of Bodmin Moor, out of sight of Stowe's Pound, is another 'sacred mountain'. Roughtor (pronounced "Row-Tor") is a great craggy mass of granite dominating the whole area. It can be seen from many miles away, changing its shape according to perspective. From one angle its two horn-shaped peaks merge to create a single conical mass. From another its horns cradle the wierd shape of a rock-pile on Showery Tor, standing silhouetted on the horizon. Roughtor shares some interesting correspondences with Stowe's Pound. Around its slopes lie the remains of Neolithic hut villages, with animal enclosures, field systems and the layout of dwellings and workplaces clearly visible. A stone circle with outlying monolith marking the rising sun is on level ground to the south-west.

This place was also of considerable sanctity in past ages. The foundations of a medieval chapel dedicated to St. Michael still exist on the summit from the times when the Christian angel of light supplanted an older tradition of Sun worship. The main way to approach Roughtor is from Camelford by a lane which twists and turns through a couple of lush valleys to lead onto the edge of the bleak moor. From here an impressively straight road, over three-quarters of a mile long, runs to the foot of Roughtor. Why is it so straight? When viewed on a map, it immediately becomes apparent that it is more than a simple trackway that has become a road for visitors to Roughtor: a straight edge placed along its length points directly to Stowe's Hill. Projected in the opposite direction, it leads to the island of Tintagel. It seems to be the visible remnant of some ancient and direct link between two royal centres, inscribed on the surface of the land.

If Stowe's Hill was the royal centre of the landscape, then Tintagel, in its relation to it, fulfilled a unique function. As the Sun was reborn every year on the morning of the Winter Solstice, it created an alignment that linked the two places. From Tintagel, the solstice Sun rose directly over Stowe's Hill, the fiery orb conjoining with its earthly royal counterpart in a combined act of both re-birth and re-union. By the beautiful symmetry of the solar cycle, this line also coincides with the setting Sun at the Midsummer solstice, as it disappears into the western Atlantic. This may have been equally as important as the time of its re-birth, as the royal Sun God, at the height of his powers, is extinguished, in relation to Stowe's Hill, at Tintagel. The next morning he begins the declining half of his reign, fading in influence and power until his eventual death - and rebirth. Rituals of summer reunion, where the King, the earthly embodiment of the divine solar power, held celebrations and gave thanks for earthly abundance, would have been part of the mythological round, when certain sites were visited to perform timeless rituals connected with the landscape.

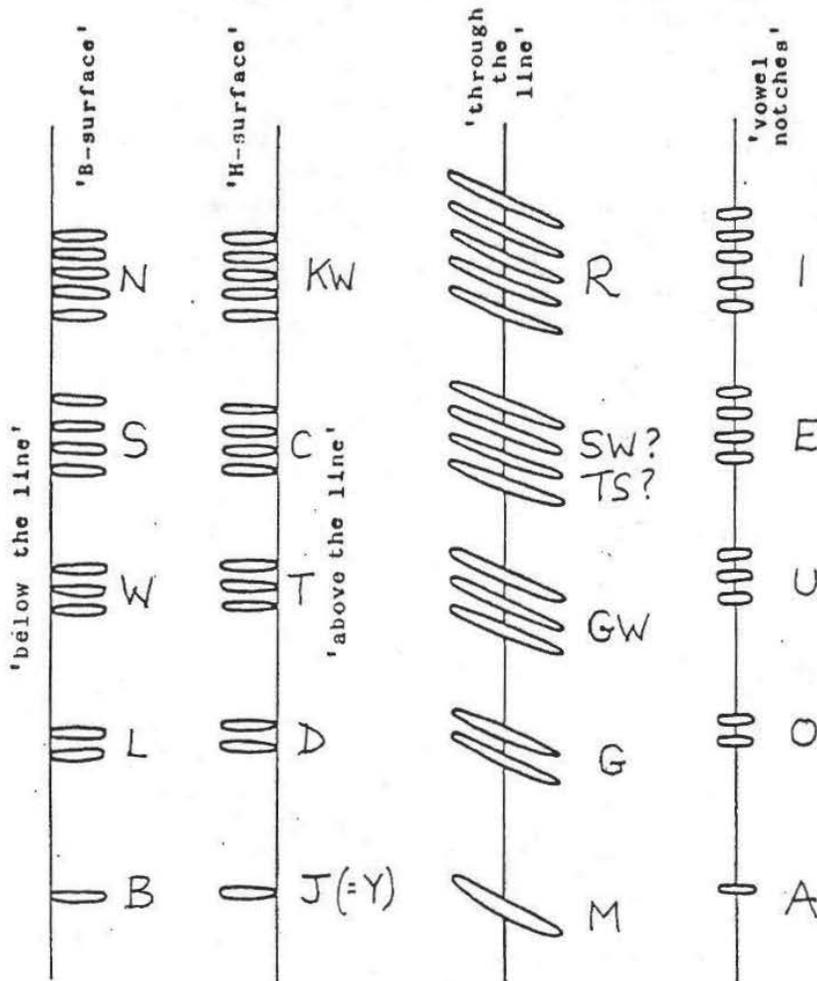
This alignment creates, in symbolic terms, the axis of the annual cycle. In its terrestrial materialization, it forms the axis of the land. When projected in the opposite direction, it runs close to the Tamar Bridge at Plymouth before passing over Plymouth Hoe. The Hoe today is an open expanse of high ground, picturesquely situated above Plymouth Sound, with Drake's Island guarding the entrance to one of Britain's most ancient and historic ports. The area is the site of the legendary battle between the Cornish Giant Gogmagog and Brutus' general Corineus, as recounted in Geoffrey of Monmouth's "History of the Kings of Britain". If this tradition is something more than a mere fairy tale, as has been generally supposed, the story of Gogmagog's defeat may represent something far more profound. The memory of the Giants may well refer to the elemental energies of the earth itself. Their demise, or eclipse, may have occurred when a Sun-orientated regime, symbolised by Brutus, became more powerful in the consciousness of the nation.

There existed on the Hoe until about 1750 a large turf-cut figure carved into the limestone. The Plymouth Corporation audit book for 1529-30 records the expenditure of 8d for the 'Cleansing of Gog Magog'. There may have been a smaller one alongside, as in 1602 Richard Carew wrote: "Upon the Haw in Plymouth there is cut into the ground the portrayture of two men, the one bigger, the one lesser, with clubbes in their handes." This, in terms of Sun worship, seems particularly significant. Stonehenge, built according to the Midsummer Solstice sunrise, creates another solstitial axis that leads to one of the most famous of all hill figures, the Cerne Abbas Giant in Dorset, who also has a huge club in his hand. Thus there are at least two notable alignments in southern Britain which provide the axes of the Sun's cycle. Major sites on both alignments have associations with the Druidic sage known as Merlin. It was he who transported the great stones of Stonehenge, and he who manipulated the circumstances of King Arthur's birth at Tintagel. The mysterious character of Merlin could well belie a magical hierarchy of priest-initiates, who originally set out these enigmatic lines, figures and sacred places as instruments of a Natural Science.

*Article (c) Paul Broadhurst, taken from "Tintagel and the Arthurian Mythos" (Pendragon Press, 1992. £35).*

## GUIDE TO INSCRIBED STONES ②

by PROFESSOR CHARLES THOMAS

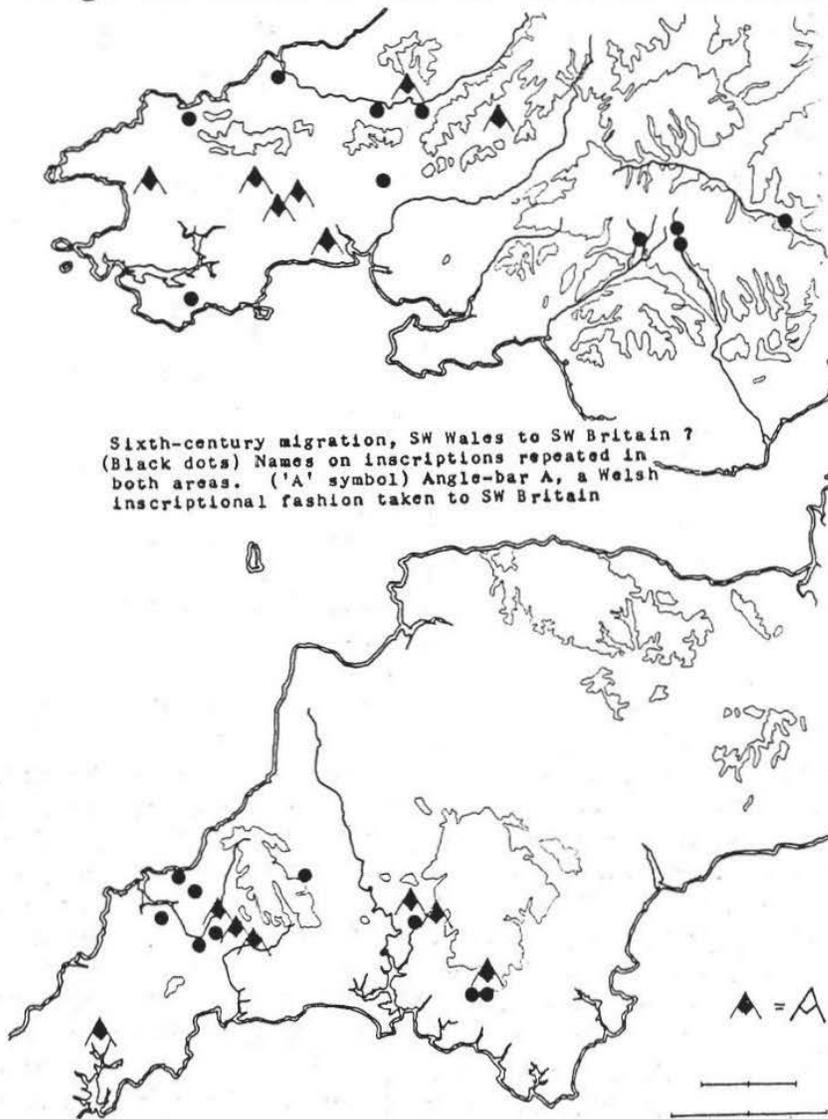


This second part of the Charles Thomas guide to the Inscribed Stones of Cornwall focuses on the ogam style introduced by Irish settlers from South Wales

[Left] The ogam stroke-writing system. Likely sound-values, 4th to 6th centuries, used to write the Primitive Irish names are indicated with their modern English values (capital letters). (All illustrations and diagrams are copyright to Charles Thomas.)

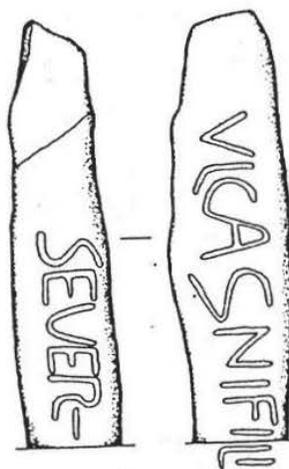
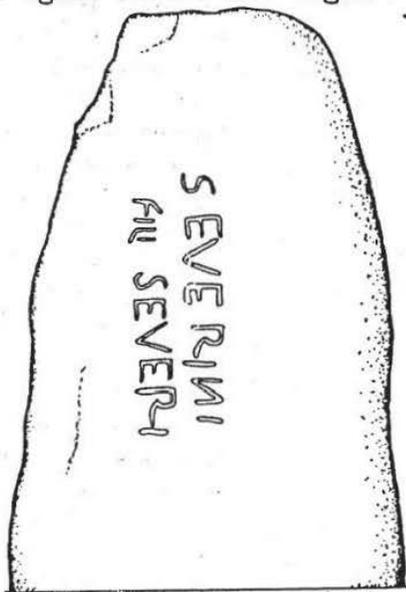
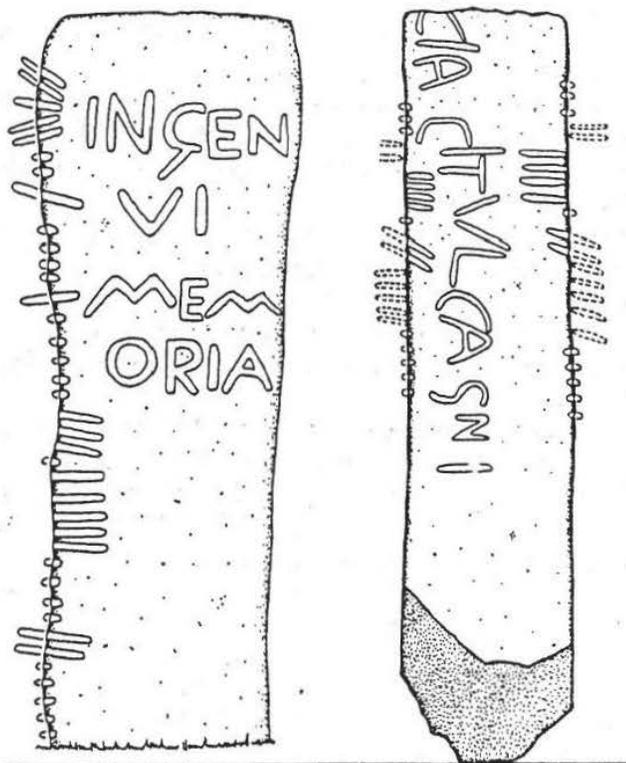
The inscribed stones are the personal memorials of dead individuals, almost all Christian. But - in east Cornwall (and south-west Devon) - some of the names are not obviously British at all; some are Roman personal names, occasionally mis-spelled but still being used; and some of the inscriptions don't use the familiar Roman capital alphabet of ABCDEFGHIL MNOPQRSTVX (V stands for our U, V and W sounds). And here the linguists and archaeologists and epigraphers can see that the intrusive aspect is Irish. Some of the names are distinctively Irish, like Ulcagnas "Little-Wolf" or Etnabarras "Hair like a Bird". Moreover, four stones in NE Cornwall and two more in SW Devon bear what prove to be personal names in another sort of writing altogether. This is the long-and-short stroke alphabet invented in the deep south of Ireland, possibly as early as the 3rd century, by people who knew Latin and how Latin was written and who wanted a simple, easily cut, script to express Irish names on stone memorials. Ogam is usually read upwards; from, say, 300 to 600 the value of letters was not the same as it was in later centuries. The diagram [above] gives the likely transcriptions.

Does all this mean an unrecorded invasion of north Cornwall from Ireland? No; because what we seem to glimpse is a casual and not necessarily extensive settlement, centered on incomings at the Camel estuary by Padstow, of folk from south-west Wales. By 500 this was a mixed community; native Britons (subsequently Welsh) and settlers, from around 380-400, from south-east Ireland who in fact had become dominant. They retained their "Irishness" for 3 or 4 generations. During roughly 460-500 these Pembrokeshire/Carmarthenshire settlers, under the influence of sub-Roman south-east Wales (modern Glamorgan and Gwent) were not only converted to Christianity but began to adopt personal names like Annicius, Iustus and Severus. The distribution map [below] shows this best. The black dots mark stones, in SW Wales and SW Britain, where the same names - Irish and Roman - are repeated, probably because specific families favoured them. The small A's mark inscriptions in Wales where, from about 500, the letter "A" was written in a peculiar way (angle-bar A) with its cross-bar like a shallow V, a fashion introduced to Wales from the Continent. Settlers brought this fashion to Cornwall and Devon with them.



Of the first 6th century group of 'intrusive' inscribed stones, those that seem to be memorials to incoming settlers and then to their children, six of them also show the Irish ogam alphabet. What the pattern suggests is a case of settlers crossing the Severn Sea or Bristol Channel, arriving mainly via the Camel estuary, and moving gradually around Bodmin Moor into the fertile South Hams of Devon, east of Plymouth and south of Dartmoor.

A very early inscription, about 500, is one (of two or perhaps three) in the churchyard at Lewannick near Launceston. It says INGEN/VI/MEM/ORIA, Ingenui memoria, "The memorial of Ingenus" (a Roman name): and the ogam on the angle, reading upwards, repeats this as IGENAWI MEMOR. From the same churchyard, now in the church, is another stone which reads (top is missing) (H)IC IACIT VLCAGNI, hic iacit - Ulcagni, "Here he lies; (the stone) of Ulcagnus" (an Irish name this time). The ogam equivalent, ULCAGNI, appears twice because the version on the right, the first shot, is in fact wrong and had to be done again on the left angle.

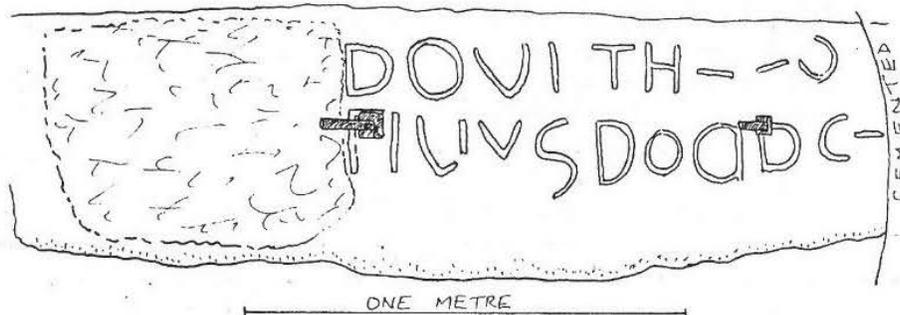


The name 'Ulcagnus' also appears on a stone at Nanscove, St Breoke. Here the letters were started on so large a scale that the cutter had to use two adjacent faces [above right]. He fitted VLCAGNI FILI on one side, and put SEVERI on another: Ulcagni fili Severi, '(the stone) of Ulcagnus; of the son of Severus'. The intriguing thing about this memorial, early 6th century, is that we see this Ulcagnus, an Irish-Welsh incomer, son of a man with an adopted Roman name (Severus). Back in Wales is another stone [above left] of the same date, with SEVERINI/FILI SEVERI, "(Stone) of Severinus; of the son of Severus". It comes from Newchurch near the Carmarthenshire coast. Are these two fellows, both sons of Severus, brothers? It seems perfectly possible; one stayed put on the family estate and the other emigrated to Cornwall.

The inclusion of HIC, or IC, IACIT (Latin hic iacet, "Here he, or she, lies"), a Christian formula borrowed from late 5th-century Gaul, even just the shortened form IC, is a fairly safe indication that we have a 6th-century Christian memorial. But stones with Irish names are not confined to east Cornwall. The big slab from Bleu Bridge, Gulval, [below] which has now been re-erected in the hedge by the footbridge, dates to about 600. It looks rather a muddle and has some lateish letter forms, but it reads QVENATAVC- IC/ DINVI FILIVS, Quenatauci ic Dinui filius; "(The stone) of Quenataucus. Here (he lies). The son of Dinuus". The little IC has been squeezed in; the last S is reversed. These are both apparently Irish names. The first begins with Primitive Irish quennas "head", and Dinuus seems to be an attempt to render a possible Irish name like Denawas.



In the period 500-550 we find what can be called "the native response"; the locals, the British natives, having partly adopted the Christian faith, now began to put up their own similar memorials. I end this instalment with an example, one published here for the very first time in "Meyn Mamvro" because only recently was I able to produce a proper reading of it; it was discovered in the 1970s by Miss Mary Henderson. It is a very large granite pillar built into a barn near St Columb. What it says [below] is DOVITH- -C/ FILIVS DOCIDC-, Dovithi ic filius Docidci, "(The stone) of Dovithus. Here (he lies), son of Dodidcus". The IC is odd, because the C is backward; in the second name, the CI is ligatured (like D backwards). Dovithus is a British name, Old Welsh douit, Welsh dofydd; "Tamer, Subduer, Lord". The other name may be reduplicated; Docid-doci. This extremely interesting inscription is on a three-metre granite pillar that may well have been a prehistoric menhir. But pagans, beware! Even if we had any real idea of what menhirs were for, or how to date them, this means nothing; quite a few Cornish inscribed stones seem to have started as menhirs. The grandees of the 6th century simply wanted imposing pillars on which they could commemorate the dead. The Dovithus stone must date, I think, to the late 6th century; say 550-600.



### THE MAGIC OF NUMBER NINE

*The previous MM featured the sacred number of 19. Here IAN COOKE writes about the magic number of 9.*

Many numbers have their own particular and symbolic associations, but my interest in the possible esoteric significance of the number Nine was initially aroused when I learnt many years ago that, of the four remaining Bronze Age Stone Circles in West Penwith, those at Tregeseal, Boscawen-un and Boskednan had all once been locally known as 'Nine Maidens', although none of the sites had ever consisted of that quantity of stones. Many other prehistoric stone rows and circles throughout the country also have names such as 'Nine Stones', 'Nine Maidens' and 'Nine Ladies', and I wondered why there never seemed to be an 'Eight Maidens' or a 'Ten Maidens' Stone Circle. Nine was also a number frequently employed in healing rituals carried out and recorded over the past two and a half centuries at the Men-an-Tol holed stone, as well as at several ancient Holy Wells in the area.

Nine crops up most frequently in relation to rituals involving healing, fertility and divination, and also as a simple magic number implying supernatural powers, 'completeness', or just 'a lot of'. Rituals typically involve the use of water, either as well water, rivers or the sea; stone, as pebbles, prehistoric sites (usually standing stones), or natural rocks; and/or apertures of some description, holed stones, clefts in rocks or trees, "under a bramble growing at both ends", etc. Nine is used to quantify the number of a particular item that is being used in the ritual or the number of times an action must be performed. Heat, often in the form of a sacred bonfire, may be employed in 'Nine' rituals by young girls seeking wishing to find a husband, and the fire itself is normally subject to the influence of number Nine in some way. Typical healing rituals can be adapted for rebirth of individuals and for the future fertility of the Earth Herself; against witchcraft; or to be performed simply 'for good luck'. Many legends use Nine to imply 'wholeness' or 'many', as well as a means by which to achieve or emphasise extraordinary abilities, and uncomplicated rituals may allow the individual to 'become a witch', to gain access to ghosts, 'the devil' and the underworld. Many groups of people, particularly women, appear in historic or mythic contexts as a unit of Nine persons having special powers and duties.

The 'secret' of Nine lies in its relationship to the trinity - a theme which is archetypal and is hence found in all cultures and mythologies. The concept of the trinity may well have originally related to the three states of time or of 'being' - past, present and future; or birth, life and death; or creation, preservation and decay. The close links between woman and the moon, both physically, through the regulation and duration of the menstrual cycle (virtually identical to the lunar cycle), and symbolically through the similarity of their 'life cycles' - from immature 'skinny' new crescent, to the swollen full 'pregnant' moon and then to grow old and slowly wither away, apparently led early societies to link the waxing, full and waning lunar periods with representations of the trinity of virgin, mother and crone - the trinity of the Goddess. But the 3 stages of existence each passes through its own 3 stages of time, so that they also all contain within them elements of each other - they are the Trinity of the Trinity - the number Nine so often alluded to, the indestructible Goddess who both gives and takes life in a constant and rhythmic change between creation and destruction.



by GERALDINE

ANDREW

*In this second part of the account of the Wheel of the Year festival celebrations at Harmony Pottery near Redruth, Geraldine Andrew writes about the Summer months from Beltane to the Autumn Equinox. The festivals are open to all interested people in sympathy with the activities*



**BELTANE** This is a festival of the greenwood, of love and youth; the maiden of spring and the lord of waxing year meet and rejoice together. The shaft of life is twined in a spiral web and all of nature is renewed. The two barns were decorated outside with fairy lights and inside with blackthorn and fresh flowers. Thirty five guests arrived carrying a great variety of fresh fruits and vegetable salads, along with juices and country wines to share. Charlotte and Sapphire, both 8 years old, were crowned "Queens of the May" with beautiful ivy and floral circlets, and proceeded to offer everyone a spray of Mayflower from a basket, to wear during the evening. They were given two miniature bells as they led the dancing. Marjorianne led them off around the magnificent bonfire in a spiral dance. We cast the circle and twirled around the blazing fire, at first skipping and then running and panting, as we endeavoured to remain linked together as we leaped over a burning log to cleanse our relationships. We then began dancing around the superb maypole, made and erected by Frank. Twelve ribbons in vibrant colours flew high into the air in the strong breeze as we danced to the music of Stampede, a group from Penzance playing traditional Irish music. The twilight encircled our moving, rhythmic bodies, and gradually we were enveloped in darkness, still swirling around the maypole, dancing, bonfire flames and music becoming more frenzied, laughter and shouts being caught and tossed in the blustering wind, each element fusing into the spirit of place, Beltane the night of renewal. The feasting and dancing continued until midnight, the glowing embers of the sacred Beltane fire showing us the hope and joy of the expansive summer to come.

**SUMMER SOLSTICE** This is the longest day, when the Lord of the Waxing Year gives way to the Lord of the Waning Year, the Sun King grown embraces the Queen of Summer in the love that is death because it is complete. Our preparations of the barn were as usual, with branches of sycamore and ash hanging from the rafters, hay and straw bales to sit on and circular sward cut by Frank in the grass to make our "magic" circle. Effigies of the Sun God hung on the walls, some looking particularly jovial as Charlotte had made them with a big smile! We created a separate and special place in the stable where people could make a quiet wish, for this is the night of lovers. We placed a bowl of fragrant pink roses in the centre with a poem explaining the invocation to be used. We also placed a goblet of holy water from Madron well, and Rose led us into the meditation. In the silence we listened to the sounds and crackling sparks issuing from the heart of the bonfire, and slowly we reached down into the fire of the womb of Mother earth, drawing up and regaining our strength from our own internal fire. We were then led around the magnificent bonfire, the circle was cast, and the ritual began. A crescent of flowers passed around the dancers who each plucked a bloom to be tossed into the flames, the ashes to encourage new growth. The spiral dance was led by John, and the movements became faster and faster, twirling and spiraling into a vortex of pulsating energy. This gradually decreased as we panted and sighed to a standstill. The energy was grounded and the circle opened.

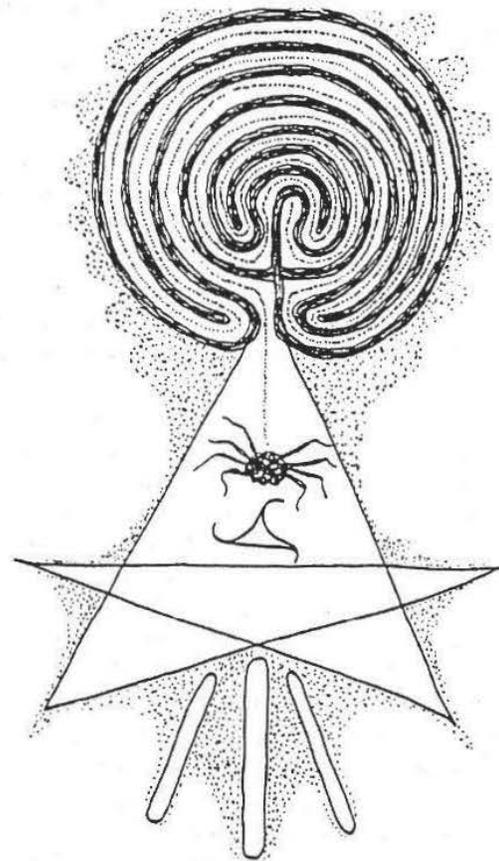
The evening continued with Mich teaching and leading the circle dancing with music from various parts of the world, and we ended with a serpent dance from Cornwall. Tired but happy, we settled around the warm fire, and as Rose began singing and chanting with her drum, we drew nearer and let the darkness enfold us. Vivien played her guitar and we all joined in, clapping our hands to the rhythm of the throbbing drum and guitar, harmonies created from voice, drums, maraccas, castanets and tambourines, all encircled by the light and glow from the fire, and the pungent warm smell of woodsmoke filled our hearts with thanks for this special and joyful evening attended by 33 people.



**LUGHNASAD** This is the feast of Lugh, the "shining one", the corn king who dies when the harvest is reaped. It is also the feast of the Great Goddess in her Earth Mother aspect. The ripened harvest is ready for reaping, the Goddess the unswerving destroyer who feeds on life so that new life can grow. This is also an expression of our internal growth: we see the abundance of nature, the fullness of her bounty, and as we express our own talents and gifts we realise we must share these and return them to Mother Earth, to other people. We give that we might receive, and the more we give the greater is our abundance.

We gathered as usual in our bedecked barn, this time decorated with wheat, corn dollies, bread men and star biscuits in wicker baskets. We had a special welcome for our guests John and Caitlin Matthews, who had travelled from Oxford to be with us for the weekend.

Firstly we passed around a wand of rosemary, freshly picked from the garden, which we used for smudging. Next the meditation in which we contemplated the Moon which entered Virgo on this day, Virgo being associated with the Corn Goddess, Demeter or Ceres; also a waxing moon, a sign of renewal, increase and fresh strength. We reflected upon the abundance of our own lives and gave thanks, so continuing to turn the wheel. Marjorianne spoke of the significance of the wheel of the year, whilst the bread men were passed around, and into these we projected our fears and that which we wished to discard. Rose then led us out of the barn with the rhythmic pounding of her drum, encircling the fire, and as we passed threw the men into the flames. The circle then unwound and spiralled into the bottom field and encircled the maze. Caitlin sang an evocative song of love and blessings to our Mother Earth. We then quietly and slowly walked the maze, hand in hand as the darkness gathered, singing as we journeyed inwards, then turning round as we reached the centre and slowly uncoiled. The maze was a way to explore the inner self, and more particularly the concept of death and rebirth on a psychic level. We stayed in our circle around the maze and were given star-shaped biscuits. We were asked what we hoped to harvest, and after we had empowered and manifested our wishes into the biscuits we ate them. The Bread Man was held aloft with a shout of "Behold the Grain of Life. Eat of the Life that ever dies and is Reborn." As usual the bonfire was enormous, and we improvised circle dancing and sat in the barn after we had feasted, sharing a variety of music which included singing from Caitlin, drums from Rose and John, and guitar from Pete and friend.



**AUTUMN EQUINOX** This is the time of the end of the harvest, of thanksgiving and joy. Day and night are equal, and we look to the equilibrium in our own lives and give thanks for what we have reaped and gathered. This festival we celebrate away from "Harmony" and strong winds and sunshine heralded our arrival at the beach. Rocks, rugged cliffs, golden sand and a bubbling cauldron of a sea engulfed our senses as we prepared the pentacle using pebbles and feathers. The tide was coming in very fast and we were soon cut off from the main beach. The noise of pounding seas and blustering winds accompanied our four dances, a natural setting of the elements. The fire was lit, even the smoke threatened to engulf our singing as the wind cavorted in every direction, swirling our thoughts into a myriad of responses and emotions. We soon found we could join in with the 'natural orchestra' and used maracas, tambourines, drums, whistle, recorder and even banged pebbles together to join with the natural performance of the elements. With the exhilaration of the wind in our hair, the salt on our lips, and the sand trickling through our toes, we all soon found ourselves rushing down to the foaming sea. We gasped and spluttered and were rolled into the ocean, engulfed by the seething mass of white spume, laughing and choking in the exstasy of becoming as one with the atoms of the universe. We were dolphins and seals playing in the waves, we were as one with the waters of life. After twenty minutes or so we raced back up the beach where we dried ourselves in front of the inviting fire. We stayed feasting and talking until 6 o'clock when high tide reached our fire. A beautiful afternoon, sun, sea and good company. We also remembered that full moon was nearly upon us and we thanked her for exhilarating and enchanting energy.

So we have turned the wheel of the year, the external cycle but a mirror of our internal world, our own growth and decay, and we learn that death is only change. We may revere the God/dess at her sacred sites but she pervades all life. It is in our own backyard that we must intuit her presence. Our daily activities must be sacred, to see her movement within each environment, the rugged cliff seascape or the council refuse tip; she speaks to us through both the beautiful and the ugly. The destruction and mutilation of our planet is only a reflection of our inner neglect, so let us rejoice and give thanks through our celebrations and heal the wounds of our own awakening. The pilgrimage for spiritual growth begins and ends within our own hearts.

One of the most important things I have learnt from enacting the sabbats is to realise the simplicity of the Old Religion, based as it is on observation and intuition. We hope that if you join us you may find within yourselves the seeds of transformation, to be in 'harmony' with the elements, to intuit the flow, to dance to the rhythms and to the delight, wonder and mystery of being, the revelation of creation manifest in the seasons of the year. We must save our precious sacred Mother Earth, she cannot do it alone, and we can share her power and joy in these festivals. I would like to end by thanking everyone who has joined us over the past year, and shared with us the blessings of living in this beautiful and magical landscape.

*Article [c] Geraldine Andrew. Art work [c] Marjorianne Rowland.  
For further details of the Harmony festivals in 1993 see back page.*

### THE GODDESS WHEEL OF THE YEAR

*The previous MM invited responses from readers who celebrate the season's festivals in their own ways, and received this from 'Zelza':*

Many accounts of the celebration of the festivals by neo-pagans invoke a "balance of energies", such as "male and female", "yin and yang", the Lord and the Lady" or some similar concept. However, this is not the only possible interpretation of the meaning of the Wheel of the Year. Indeed, the further we go back into pre-history, the more likely it becomes that our paleolithic and neolithic ancestors celebrated the Goddess completely as the primary life-giving and sustaining force of the universe. It was only later that the idea of a god or gods was introduced, and even then 'he' originally gained his power directly from the Goddess herself. Later he usurped that power to become her consort, and then dominant over her, finally becoming the One God of patriarchy we suffer from today. Many books have been written on this, for example Reinne Eisler "The Chalice & the Blade", Merlin Stone "When God was a Woman", and Monica Sjöö & Barbara Mor "The Great Cosmic Mother", and for some pagans these ideas have been incorporated into their ritual structure. For example, our pagan ritual group, which meets and celebrates at the eight festivals here in Cornwall, calls itself a Goddess-celebrating or Goddess-orientated Group: the "harmony" comes from not an artificial "balancing of energies", but a completeness and wholeness within the Goddess herself of which we are all part - she is us and we are her.

Our Wheel of the Year begins at Samhain, where we celebrate the power of the Crone, or Caltech, who at this time goes down into the earth where she dreams: a time of intuition and clairvoyance for us. At the Winter Solstice she is ready to give birth (by parthenogenesis) to the sun child - a gender-free baby, symbol of the new life and new beginnings within us. Imbolc is a time of women's mysteries: the goddess Bride is invoked, usually at a sacred well, as the Crone has become the Maiden. The Spring Equinox is Eostre's festival: she is now the goddess of growing light and warming sun. At Beltane her fertility is celebrated: the Earth Mother is sending out her shoots, and lovers come together to revel in the blossoming land. At the Summer Solstice the sun (who was originally a goddess - see Janet McCrickard's "Eclipse of the Sun") is celebrated at the height of her powers. Then at Lughnasad, that which was sown at Imbolc is reaped. The corn is cut and the last sheaf contains the spirit of the Goddess herself, shaped into the symbol of the corn dolly, and placed indoors ready to be taken out again next year. By the Autumn Equinox the days are growing shorter, and Mother Earth is again taking on her crone-like appearance, ready to become the Ancient Goddess again at Samhain.

The whole cycle seems to make sense to us as it reflects both what is going on in nature's round, and takes us back closer to the original meaning of the festivals. The Goddess was felt to be everything and everywhere: she gave life, she nurtured it, she was its fulfillment, and then she took it back, before beginning the process all over again. Birth, growth, decay, death and re-birth - the eternal cycle. All were part of that cycle, and our celebration of the festivals is of our place in that cycle. For us the Goddess is the whole, and we do not need to seek a "balance" or a "complement" with anything else other than her energies and her completeness.



## BOOK REVIEW

Two new Cornish guides to ancient sites have recently appeared. One is **STONE CROSSES IN NORTH CORNWALL** by **Andrew Langdon**, Cornwall's expert cross researcher. Published by the Federation of Old Cornwall Societies @ £4.95, this is a well-produced 74 page guide to over 100 crosses north of Bodmin, each cross given provenance and whereabouts, and accompanied by a photograph or line-drawing. Although there are one or two omissions (such as Blisland Parish - see Newsextra opposite), this is an excellently comprehensive book, which Andrew hopes to follow up shortly with a guide to Mid-Cornwall. Go and see them before someone sells them off!

The second guide book is **SCILLYS ARCHAEOLOGICAL HERITAGE** by **Jeanette Ratcliffe** of the Cornwall Archaeological Unit (Twelveheads Press, £2.95). This is a much-needed up-to-date summary of the pre-history and history of the Scillies, together with a concise guide to 74 sites on the islands. It is well-illustrated with clear maps, and its 52 pages are excellent value for money. Together with Meyn Mamvro 16: Earth Mysteries Guide to the Scillies (which of course this booklet does not touch upon), any visitor to the Isles would be able to discover much of interest.

Finally, a beautifully-illustrated Guide Book, which is more than just that, **SECRETS OF ANCIENT AND SACRED PLACES** by **Paul Devereux** (Cassell, £14.95) covers the ancient mysteries of UNESCO World Heritage sites, finishing with a chapter on West Penwith that mentions Meyn Mamvro's discovery of the winter solstice alignment from Chûn Quoit. (CS)

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NEWS EXTRA
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**CELTIC CROSSES SOLD**

Two ancient Celtic crosses, which were in the grounds of Tregaddick Manor at Blisland, have been sold by the Developer to private individuals. One has gone to a private garden in Newquay, and the other (originally found at Penvorder near St Breward on Bodmin Moor) has travelled right down to a private garden in Cot Valley near Land's End. Of course neither had been scheduled or listed by English Heritage!

**BOSKENNA CROSS KNOCKED DOWN!** Another Celtic cross at Boskenna near St Buryan-Lamorna road junction (SW4258 2426) was knocked down recently in a traffic accident. Fortunately it was not broken, and only split off from its base, so it was able to be re-erected again by Penwith Council. This seems to be an unlucky cross, as it is the second time it has been felled, the first being by the army during the Second World War!

**CORNWALL'S SITES UP FOR GRABS** English Heritage have announced that they wish to pass the responsibility for many of their sites over to management trusts. Among those affected in Cornwall are Carn Euny Courtyard House village, Halligye fogou, the Hurlers stone circle, Trethevey Quoit, St. Breock Downs menhir, Ballowall Barrow, plus 4 burial chambers on Scilly. County Archaeologist Nick Johnston commented to MM that the main fear was "a loss of quality control" in the maintenance of the sites.

**MEN-AN-TOL STONE CIRCLE** Recent clearing of the undergrowth around the Mên-an-Tol holed stone has confirmed the suggestion (first revealed in MM 14) that the stones are in fact part of a small stone circle, originally consisting of some 11 stones about 17ft in diameter. If the holed stone was part of that circle, this would make it a unique site in Britain.

**BOSPORTHENNIS QUOIT CAPSTONE REMOVED** The (trimmed millstone) capstone of the ruined Bosporthennis Quoit in West Penwith has been discovered in the corner of a field some distance away, having being removed some time previously with a view to selling it! The site was recommended for scheduling by the C.A.U about 5 years ago, but nothing was done by English Heritage. However, fortunately the land is owned by the National Trust, so it is hoped that the capstone will be replaced in its original position.

**BY-PASSING ANCIENT REMAINS** The Cornwall Archaeological Unit have received funding of £450,000 to undertake an excavation of the Fraddon, Indian Queens and St. Columb Road area, prior to the building of a new by-pass. The three main areas of interest are near the Penhale junction where there was an Iron Age homestead inside a palisade with round houses, hearths and kilns; at Halloon towards St. Columb, and at Gaverigan where there is a untouched Bronze Age burial mound. A dig has been going on all winter.

**VIVIEN RUSSELL DIES** Cornish Archaeologist Vivien Russell died last year at the age of 88 at Sennen where she lived. She will be remembered with gratitude by Earth Mysteries researchers for her detailed listing of West Penwith ancient sites, and she also helped excavate Carn Euny courtyard house settlement and Try menhir. A few years ago she gave invaluable assistance to Meyn Mamvro, when we were researching the Tregeseal circles.

## The Pipers Tune

The latest edition of The Ley Hunter journal (no.117) has a special section on spirit lines, some material of which relates to Cornwall. Paul Devereux suggests that leys/landscape lines are the remaining vestiges of ancient paths for spirits of the dead and shamanic trance journeys. Later these spirit paths became Christianised into medieval church paths or corpse ways, also known in other parts of Europe as death roads or ghost paths. The spirits of the dead were supposed to be able to travel along these lines, and they must also be related to Celtic "fairy paths". The church paths later became established as "rights of way" which ran from isolated farms and dwellings to the local church, along which the coffins of the dead were carried.

One of these has been identified by Gabrielle Hawkes & Tom Henderson-Smith, as running from St. Just through Bosworlas rock basons, Dowran farm, Numphra Common, Tredinney Common, Crows-an-Wra to St. Buryan Church and Lan with cemetery. From here the paths becomes less distinct but eventually emerges at Boskenna near St. Loy's Chapel on the south side of the peninsula, a distance of some 6 miles, with 4 prominent landmarks - Bosworlas rock basons, Tredinney Carn, St. Buryan Church & Boskenna rock outcrop - precisely aligned along it. Other church paths also run through inland parishes in straight sections, for example from Sennen Church via Polgigga to St. Levan Church near Lands End; from Sancreed Church to Brane hamlet in the heart of Penwith; and from Zennor Church to Wicca on the remote north coast of Penwith.

Many of these church paths were marked with Celtic crosses and can still be walked today. Perhaps the best example of such paths in Cornwall is The Saints Way that runs across mid-Cornwall from Padstow to Fowey, many sections of which may have been the route of the original Celtic saints from Ireland and Wales. In addition Michael Williams (in "Supernatural in Cornwall" - Bossiney Books 1974) mentions that on the route at Little Petherick near Padstow (on a stretch of the A389 near the village) there have been several sightings of a ghostly monk-like figure. The road was known to be part of the "old priests path that stretched from Padstow to Bodmin", and this may be an interesting psychic manifestation of a spirit path itself.

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## NOTICEBOARD

### CORNISH EARTH MYSTERIES

meetings and talks at Penzance on the last Thursday of every month in Winter; field visits and on-site research in Summer

Jan 28th - Paul Devereux  
Feb 25th - Maggie Stewart  
Mar 25th - Paul Newman  
Apr 29th - Colin Wilson

Full details from Andy Norfolk, The Cottage, Launderers Hill, Crowan, Camborne (0209-831519).

### SATURDAY DAYSCHOOLS

At St. Austell: Jan 30th - Ley line churches coach trip  
Feb 13th - Age of Aquarius  
May 15th - Cornish Pilgrimage  
June 26th - Holy Wells, Shrines

At Falmouth: Jan 23rd - Symbols & Symbolism  
Mar 6th - UFOs & Corn Circles: fact & fantasy  
Mar 27th - The Cathars, Albigensians & Templars  
May 1st - Holy Wells, Shrines  
June 19th - Ley Line churches

Further details from Jill Harris (0209-860421).

### CORNISH CROP CIRCLES GROUP

Jan 16th - Talk by expert Busty Taylor at St. Austell. Also site visits. Details from Barbara Davies, Old Stables, Lescrow, Fowey (0726-833465)

### HARMONY POTTERY

Seasonal celebrations 1993.

SAT FEB 6th - Imbolc at Wheal Rose. 8pm  
SAT MAR 20th - Spring Equinox at Pendarves Wood near Praze. 2pm  
SAT MAY 1st - Beltane with maypole and bonfire at Wheal Rose. 8pm

Further details from Geraldine Andrew, Wheal Rose, Scorrier, Redruth (0209-890581).

### WELLBEING CENTRE

Old School House, Churchtown, Illogan, Nr. Redruth. (0209-842999). Regular workshops and events including Sun Feb 7th - Goddess Workshop & Sat & Sun Feb 13th/14th Shamanic Workshop, both with Raven Lamoreux.

### RESEARCH & ENLIGHTENMENT

CENTRE King's Avenue, St. Austell (0726-74843)  
Regular monthly alternative talks & discussions.

### CENTRE FOR INNER PEACE

The Thatched Cottage, Mawnan Smith, Falmouth. Occasional workshops & courses. Details from Lorna West (0326-250806).