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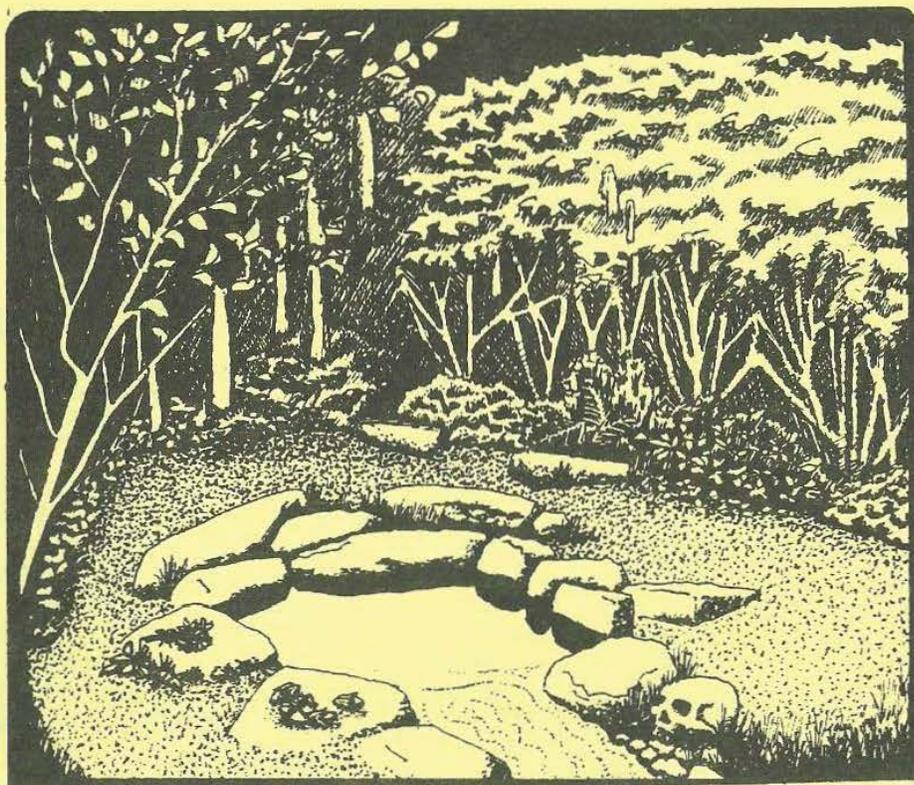
SUMMER 1993

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meyn mamvro

ancient stones and sacred sites in cornuall



HEALING WELLS ● STRANGE PHENOMENA
IN SEARCH OF BRIDE ● NECTANS GLEN
MONICA SJÖÖ ● EARTH MYSTERIES ●

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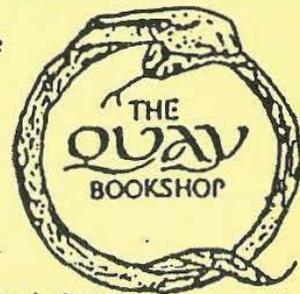
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Seven years ago we started "Meyn Mamvro", not knowing whether there would be enough people to buy it to make it a viable project, or enough material to keep going beyond a few issues. This edition is no.21, and, looking back over the previous issues, there has been an amazing wealth of ideas, research, investigations, news, contributions, and some wonderful artwork, from a whole variety of people who love Cornwall and her ancient sites. So many people have given of their time and effort to produce fascinating work for the magazine it would be invidious to name names, but the contributions still continue to come in to keep the magazine alive and lively. Most importantly, especially in these difficult economic times, you the readers still continue to buy it, and one of the joys of editing the magazine is the lovely and interesting letters and comments received. Meyn Mamvro is now also up and running as a registered Publisher: our first publication "The Earth Mysteries Guide to West Penwith" was a complete sell-out last year, and a companion volume to Bodmin Moor and North Cornwall has now been produced [see p.24]. Later this year a book on "Pagan Cornwall: Land of the Goddess" is also due to be published[see p.23]

In the editorial of that first MM we said that part of the magazine's function would be to try and protect and preserve the land and the sites "at a time when our precious earth and ancient history is increasingly under threat". That we have tried to do over the seven years, from whatever direction we have felt the threat might come, whether it were from greedy tourism, archaeological mismanagement, or insensitive landowners! The latest couple of examples of this last winter were a probable attempt to uproot and steal Nun Careg cross (near the Merry Maidens) and the building of a sweatlodge in the centre of Boscawen-un circle! Fortunately, the cross was only loosened and tilted, and has now been put firmly back upright. The sweatlodge, a Native American Indian tradition not natural to Celtic/Bronze Age tradition here, was built right in the circle itself, causing considerable damage to the earth which has not yet healed, and acting as an intimidating deterrent to at least several women who wished to visit the circle. It was also unlawful, and any repetition of it might well provoke English Heritage into fencing off the site. Arrogance and insensitivity towards the sites comes from many quarters, and the New Age is sometimes one of the worst culprits. Some while ago we had American workshop teachers planting crystals at the sites, and a "White Witch" saying that the energies there were to be directed exclusively for his coven's use. The Goddess knows what this summer will bring! As we said 7 years ago: "We cannot ignore the present, but we must care for and preserve the past, if we are to have any future." That is as urgent now, if not more so, than ever before.



Committee member **Andy Norfolk** was interviewed on Radio Cornwall in January about Earth Mysteries, which produced a good turnout of new members at the first meeting of 1993. Andy gave an illustrated talk, covering a wide range of Earth Mysteries, including ley lines, geomantic corridors, astro-archaeological alignments, anomalous energies at ancient sites, dream incubation work, and the sacred landscape. There was much interest expressed in dowsing, and the general conclusion was that each dowser pre-determines what it is they are looking for.

The February meeting heard a talk by **Maggie Stewart** on "Dreams in Steam: working with the hot springs of Bath". Maggie gave a history of the sacred site of Sulis Minerva at Bath, and then spoke of how she was led to become the custodian of the Cross Baths through dreams and visions. She is now working with friends to preserve the healing spring as a sanctuary of peace and tranquility, and to make it a centre for celebrating the festivals of the Wheel of the Year.

There was no March meeting, but instead a special visit by **Monica Sjöö** (see p.4). April brought 2 meetings: at the beginning of the month **Jeanette Ratcliffe** of the Cornwall Archaeological Unit gave an illustrated talk to an interested audience on "Ancient Scilly - recent discoveries". As Field Officer on Scilly for the last 6 years, she was uniquely qualified to speak about some of the investigations and discoveries, including ancient round houses and field walls, the stone head on St. Martins, and the gold bracelet found on a Scilly beach, and to answer the wide variety of questions on many topics associated with the Scilly Isles.

Finally, at the end of the month a talk by internationally-respected author and investigator of the occult and paranormal **Colin Wilson** rounded off a very successful season for the Group.

OVER THE TAMAR

DEVON Tracey Brown is starting up what she hopes will be a mag entitled **Wisht Maen**, a Devon sister-mag to Meyn Mamvro. She would like contributions on ancient Dartmoor, folklore & legends, earth mysteries, as well as present-day alternative spirituality and healing. She may be contacted at Condors, Exeter St, North Tawton, Devon(0837-82689). Give her your support!

SOMERSET Chris Jenkins is starting up a "School of Celtic Studies" to study ancient mysteries and Druidism and to visit sacred sites. Meetings will be at weekends @ £10 per day including accomodation and food. Call 0823-432390.

AVON The annual Ley Hunter Moot will this year take place at Bath on September 11th/12th. Details from The Ley Hunter, PO Box 92, Penzance.

THE CORNISH CROP CIRCLE GROUP

This group have decided to widen the scope of their activities to include dowsing and connecting with ancient sites in Cornwall. There was a joint gathering with the Devon Group on January 2nd at **Cadsonbury Castle** near Callington, where a complex pattern of energy centres was dowsed. It was also noted that columns of light have been observed at the site on occasions. Two of the members, Hamish Miller and Barbara, went to Castle-witch Henge nearby where they attempted to mentally pass an image (of a dolphin) to Paul Broadhurst and Vivienne Shanley on the Castle, which was successful. On March 20th there was a meeting at the **Hurlers** stone circle on Bodmin Moor, where an energy line coming in across the Bristol Channel and through Devon, christened the Merlin Line, was found to disappear into the ground at the site. The Group then went on to the Cheesewring and Tokenbury Ring to the east of Caradon Hill. On April 9th there was a gathering at the magical **Holywell** near Newquay, where candles and music were used to connect with the special energies of the site.

CEMG/CCCG SUMMER ACTIVITIES [Contact numbers of both groups back page]

The following Cornish Earth Mysteries Group and Cornish Crop Circles Group activities are planned for the Summer 93 - all are welcome to come.

SUN MAY 2nd [CEMG]- Three Wells Walk. The 5th year of this 13 mile walk through Carn Euny, Sancreed & Madron wells. Meet Sancreed Church 10.30am.

SAT MAY 22nd [CCCG] - Rough Tor (Bodmin Moor) & Rocky Valley/St. Nectan's Glen, Tintagel. Meet Rough Tor car park 11.00am.

SUN JUNE 6th [CEMG] - Zennor Churchway Walk. A 10 mile walk following ancient churchpaths from St Ives - Pendeen. Further details from C.E.M.G.

SUN JUNE 27th [CCCG] - Kit Hill update on crop circles with George Bishop.

SUN JULY 4th [CEMG] - Imaging session - (following last year's successful afternoon at Halligye fogou) meet full moon day at Boscawen-un circle 5pm.

SUN JULY 18th [CCCG] - Crop circles visit - location to be advised.

SUN AUG 8th [CEMG] - Bodmin Moor. Meet at the Hurlers 11.00am.

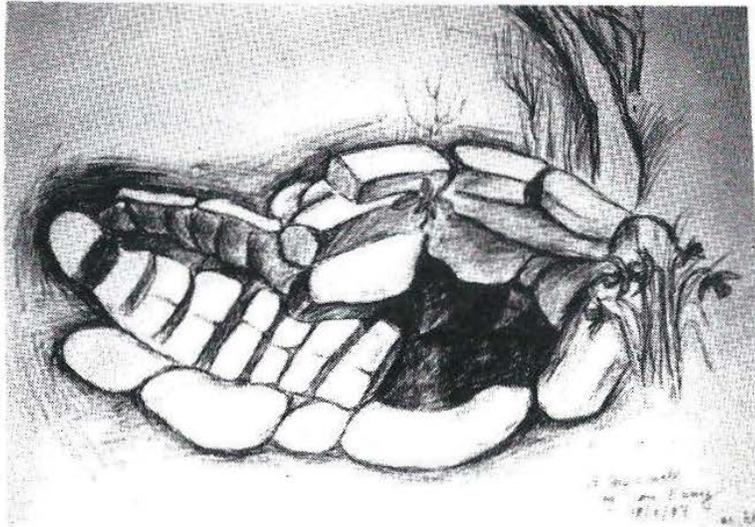
SUN SEPT 5th [CEMG] - Mên-an-Tol Investigation Day. Meet 11.00am for earth mysteries & dowsing investigation of the site.

As was reported in MM20, it has been confirmed that the site was originally part of a stone circle - the photo shows where the gorse has been cleared to reveal the arc of the circle. Local dowser Don Rowe has suggested that there were originally 19 stones there. Come along and see what you can find on the day!



MONICA
SJÖÖ
IN
CORNWALL

St. Evny's
Well →



Monica Sjöö, visionary artist and feminist writer, author of "The Great Cosmic Mother" (with Barbara Mor), and "New Age and Armageddon", visited Cornwall in March for two capacity evenings of slides of her paintings at the Acorn in Penzance and St. Austell Arts Centre. The drawing (above) is one she did in Cornwall, and here she writes of her feelings about the Earth Mysteries movement.

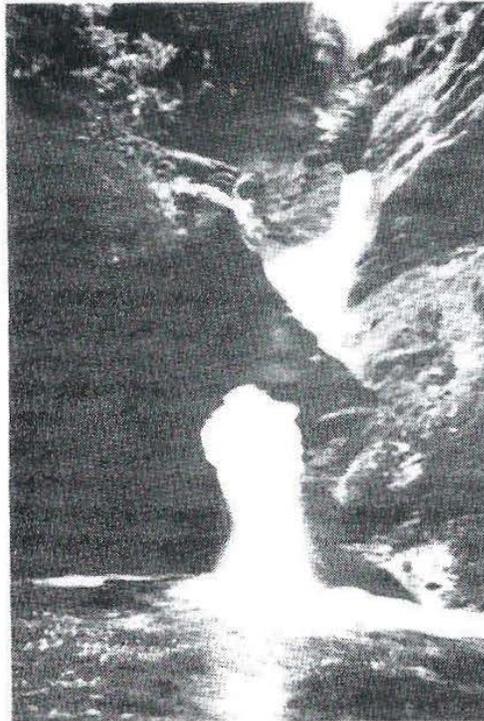
I have always had a kind of love/hate relationship to this movement, but at the same time I see myself as an integral part of it. I have been inspired by it and angered by it from the very start. I had been aware of it since the 60s, and it seemed at the time most so-called Earth Mysteries researchers simply didn't want to recognise that the Neolithic, when so many of the sacred sites were created, was a time without priestly male hierarchies, caste systems and kingship. Then as now there was a great resistance against recognising that just possibly collectives of powerful creative women, who were the ancient farmers, healers, scientists and psychics, were the initiators of those ancient cultures. They formed them in their own image and that of their beloved Great Mother of the Heavens, Earth and the Under/Otherworld.

I wrote the first draft of what was over the years to become "The Great Cosmic Mother" book already in 1975, and one of the impulses for writing it at the time was my frustrations with what I saw as the denial of the Goddess and women's ancient wisdom – women who communicated with me at the time in visions and dreams and through my paintings – in the Earth Mysteries movement. After a visionary journey of trance experiences in an altered state at Silbury, Avebury and West Kennett long barrow in February 1978, I finally "knew" the Goddess of the land and she became utterly real to me. We must now dream alive the past and future and we must return to the Mother if we want to live. In our dreams we link with the Neolithic shamanwomen who still coexist with us in other realms, and in more recent times we reconnect with the Wise women who were burnt at the stake for being powerfully sexually, psychically and magically female.

Extract [c] Monica Sjöö & Meyn Mamvro Publications, taken from the introduction to "Pagan Cornwall- Land of the Goddess" by Cheryl Straffon, due to be published Autumn 1993.

THE PRICE OF A MAGIC GLEN

Nothing has provoked as much correspondence in "Meyn Mamvro" as the matter of St. Nectan's Glen and free access to ancient sites. Our readers seem to be quite divided on the matter and letters still continue to come in which make reference to it. Interesting that the site that initiated and focussed all this feeling is a place associated with communion with the otherworld, through the legends of St. Nectan (who may have only been a later version of the Celtic river god Nechtan), and the gathering there of the Knights of the Round Table before setting off on their quest for the Holy Grail. As Robin Ellis said in his article on it in MM17: "A mighty pagan presence here underlies the Christian legends".



Because of the great sanctity of the place, Robin complained about its despoilation by "the evils of commercialism", to wit a café and an entrance fee. This provoked a reply from Susan Laws in MM18 in which she argued a degree of commercialism was both desirable and necessary to make such places more accessible to all, including the elderly and children. Next Jo Pacsoo wrote in MM19 strongly condemning the entrance fee to view the waterfall, the meanness of the owners in cutting off all other views by means of a tarpaulin, and the "materialistic greed" of the café in such a sacred spot. In this she has been supported by reader Ian Powell who writes: "The landscape, with its prehistoric sites in remote and isolated settings, evokes a deep inner stillness in the observer. Vistors to Cornwall know that they will find all the facilities they need in the seaside towns: if on the other hand they feel like venturing inland to visit an ancient site, they know and expect they should be prepared to take their own provisions"

However, reader Jo Bade has now written an interesting letter: "There is another way of looking at the situation at St.Nectan's Glen. The last time I was up there it was owned by a couple who loved it dearly and were aware of the vibrations there. Their only means of livelihood was the café and entrance fee to the waterfall. The tarpaulin over the waterfall was put there because the man who owned the quarry up above was charging people for a look over the top, thereby depriving the owners of their livelihood. Many years ago the Glen was owned by a man who lived there alone. He also charged to see the waterfall and sold cups of tea and biscuits. He would come out of the house, stretch his arms out and all the birds came out of the trees and sat along his arms and on his head." Jo also wonders if those who oppose the charge would be willing to let people walk over their land free of charge? No doubt the debate will continue!

The healing properties of holy wells

by MARINA BOYD

There are many legends and traditions concerning the healing properties of the well waters in West Penwith. I have had samples of the waters from five of the wells analysed in order to try and find out whether there is anything in the water that might contribute to a cure. But what are we looking for? At first, I was not sure whether or not I was hoping to find very large or very small quantities of any particular mineral, so I did some research into the minerals that help cure or ease the symptoms of the diseases the wells are said to cure.

Bearing in mind the way in which the people lived, it is not surprising to see the kinds of ailments and diseases that were hoped to be cured at the sacred wells. Personal and domestic hygiene were very different from those experienced today. Water had to be collected from wells and springs every day for use in cooking and washing. Rancid meat, poor kitchen hygiene and poor storage facilities (by modern standards) will have contributed towards digestive disorders, for example, which would have been tolerable for adults but less so for children. A poor diet in times of drought or crop disease would not have helped matters much. Wood fires in the huts provided heat for cooking and warmth. The smoky interiors of the huts gave rise to problems with sore eyes, and again, any child suffering from a respiratory disease would have taken longer to recover. Of the substances I wished to discover in the water of the wells, iron and calcium, in general, needed to be found in large quantities, the rest needing to be found in very small quantities.

Alsia Well at St. Buryan (SW393 251) was in its time famed for its curative and oracular powers. Situated 300m from the road at Alsia Farm, the well has been "tidied up" in recent years. New Cornish hedging has been built along one side, and some iron railings and gate lead into the paved area immediately in front of the well. The well is protected by a large bank behind it, and the water rushes off into a lively stream. A small stone structure covers the well, and clooties (cloths) hung from a nearby tree are a good signpost for those visiting the well for the first time. I can only really describe this well as "pretty" - the sweetest little well I've visited, with a lively, youthful exuberance, a very pleasant hopeful atmosphere.



The well was reputed to cure children's diseases including whooping cough and rickets. As far as rickets is concerned, sunlight and vitamin D (found in liver, eggs and milk) help greatly with this vitamin-deficient disease. The iron content of the water here was less than 0.01mg per litre, which, by itself would not have had any beneficial effects on the blood. Phosphates (tested as orthophosphates) were found in a concentration of 0.02mg per litre. Ferrous sulphate is useful in the homeopathic treatment of colds and inflammation of the respiratory tract. So, the water from Alsia Well could be useful in easing some of the symptoms of whooping cough.

In the parish of Sancreed, situated about 300m WNW of Carn Euny along a narrow path which follows an ancient trackway, there are two wells (SW399 288) with an ancient reputation for curing eye diseases, wounds and infantile mesenteric diseases (basically, digestive problems in children). A spring which feeds the wells rises 6m from the northern well and flows into the well via a channel. Under the footpath, an underground channel feeds the water from the first well to the second, and flows on through the southern wall as a stream which continues towards the sea at Lamorna Cove. I had a sample of the waters tested for iron, working on the assumption that this might act as a tonic to help the blood clot and speed up the healing of wounds; sulphur, which is used in homeopathy for the treatment of vomiting, diarrhoea and food poisoning; and calcium, which helps in the healing of wounds as part of contributing to general good health. The water produced 0.009 mg/litre of iron, 8.7mg/litre of sulphates, less than 0.01 mg/litre of arsenic and 6.50 mg/litre of calcium. The iron content is low and may not contribute to healthy blood, but the arsenic concentration is such that it could significantly speed recovery from food poisoning and other gastro-intestinal illnesses.

In Ludgvan parish is Collurian Well (SW523 347), situated to the north of a footpath, west of the westernmost farm at Collurian, not far from Whitecross. All that remains of the well are faint traces of the stone structure that once surrounded it. Collurian Well was known for its healing powers, reputedly the most powerful water for curing diseases of the eye. The name is interesting; could this be from the Greek, meaning "eye-salve" (kollorion)? If this is the case, how did a Cornish place come by a Greek name? The first record of the name for this well occurs in 1283 C.E (A.D). The results of testing the water here, however, were less encouraging. Known as a chalybeate well (that is, containing iron salts), the presence of iron at less than 0.001 mg/litre does not seem to justify the label of chalybeate. Sulphur, as sulphates, is present in a concentration of 22,30 mg/litre which is too high to be of use in homeopathic remedies. A shame really – sulphur is good for hypersensitivity and skin problems. The smoky air of the houses which I mentioned before would aggravate the delicate membranes of the eye: sulphur, in minute quantities, would relieve this hypersensitivity



The site at Madron (SW446 328), a few miles NW of Penzance, has a spring hidden deep in a tangled wood, some 90 or so metres SW from the remains of a chapel. The well, at the spring, is an oval granite-lined hole which fills to a depth of about a metre. In the winter it overflows into the wood and forms a quagmire. Many people mistakenly assume that the chapel houses the water source, others stop at the first group of ribbon-festooned trees in the swamp, believing it to be the sacred place. But you have to keep on walking ever-deeper into the grove, passing a second group of decorated trees until you reach a third clump, deep in the wood in the very wettest area. Few pilgrims find the true site of the well, only those with a knowledge of the area, a water-proof pair of boots, and a burning desire to reach the heart of the place!

As Madron Well was reputed to cure lameness, I thought the most useful elements might be copper (sufferers from rheumatism find bracelets made of copper beneficial) and calcium (which promotes strong bones). Copper was present in a concentration of 0.003mg/litre, a sufficiently low quantity for some homeopathic benefit; the calcium was found in a concentration of 20.20mg/litre which may help to promote healthy bones.

Porthchapel Holy Well (SW381 219) is situated in one of the most dramatic landscapes. About 410m from St. Levan church along a footpath that leads to Porth Chapel and Porthgwarra, the holy well of St. Selevan is to the left and directly beside the footpath. It consists of a small structure, now without its protective roof, made of large granite blocks which sit on one huge slab that covers the spring itself. Beyond the well, leading down to the cove, is an ancient flight of steps which lead towards the little chapel of St. Selevan. The coastal footpath actually cuts through part of the chapel. To the seaward side of the path there is Porth Chapel (Chapel Cove). On the day I visited this site a heavy swell was running and the waves were crashing with some force against the rocks. With the sun breaking through the rain-clouds, this was an awe-inspiring sight,

Water from the well was reputed to cure eye diseases and toothache. A wide-ranging analysis provided varying results - sulphur as sulphates yielded 54.90 mg/litre, iron - 0.295 mg/litre, calcium - 14.60 mg/litre, fluorine - 0.02 mg/litre. The sulphur content is more than double the amount allowed under current EEC guidelines for drinking water; the iron content is six times more than the EEC permitted level but is not sufficient to have any medicinal effect; the calcium in this water could be beneficial in the strengthening of teeth and bones; the fluorine content is significantly small, but with the calcium, as calcium fluoride, it could provide useful in the prevention of tooth decay. As far as curing eye diseases is concerned, the exact nature of the diseases is never mentioned, but in order for people to believe so strongly that the water from various wells could cure such an ailment must have been supported by some kind of evidence. Remember that smoke in the huts would have caused various eye complaints, and the simple act of bathing sore eyes in clear water could have relieved much of the irritation.

On a cautionary note, one recent sample of water taken from Carn Euny well indicated the presence of bacteria in sufficient quantity to cause an upset stomach and diarrhoea. This is disturbing because many visitors to the wells like to drink the water. Having said that, some local people use the water from this well every day for drinking, cooking and washing, and although they know of the presence of bacteria, they have suffered no ill-effects and have indicated that they are happy to go on drinking it. A hundred years ago the local newspaper reported that "the condition of Sancreed well is very unsatisfactory, and in wet weather all sorts of impurities are carried into it" so perhaps there is nothing new!

Another point which should be borne in mind is that the samples analysed provide a "snapshot" of the minerals found on that particular day. The water from these wells a thousand or so years ago might not have had the same concentrations of minerals. Modern pesticides, fertilisers and weedkillers may seep into the watercourses and could alter the chemical composition of the water. However, I do believe that there is a strong case for believing that the waters in many of the wells in West Penwith do have curative powers. In the past, people would not go to a well reputed to cure a specific ailment unless they knew of cases where a cure had been obtained

Article [c] Marina Boyd. Artwork [c] Gabrielle Hawkes.

THE MYSTERY OF SANCREED WELL



Sancreed Well (SW4180 2935) is one of the few wells in West Penwith to which no customs of healing or legendary stories seem to have become attached. And yet it is one of the most magical and evocative wells in the whole of Cornwall. Lane-Davies¹ said of it: "The spot always seems to me to possess a greater air of mystery and sanctity than any other in Cornwall." Paul Broadhurst² described it thus: "This truly ancient shrine is beyond all others in its peculiarly elemental essence." It lies in a pine and holly grove, and steps lead down into its womb-like chamber, aglow with moss-green phosphorescence, a truly numinous place. Paul Devereux³ has commented "The prime energy effect of the place is the sense of calm it engenders. Peace. Repose. I have actually seen every person in a group of 15 people enter a deep, languid state here, or fall completely asleep! It is a place to sleep; to have the Dream of Earth."

Magical and metaphysical a place it may be, but the question remains as to why there is no record of its special powers, when such legend and custom remains from all the other holy wells in West Penwith (and elsewhere in Cornwall), in particular Madron, Carn Euny and Alsia. Perhaps the place was just too powerful so its rites were deliberately suppressed. Or perhaps because it was "lost" and overgrown for such a long time (supposedly rediscovered in 1879 by the vicar of Sancreed) that the folk memory of the rituals became interrupted and subsequently lost.

However, although there are no legends specifically attached to the well, there may be a clue to its ancient sanctity in the dedication of nearby Sancreed Church to St. Credan, who was supposed to have accidentally killed his father and become a swineherd. In Celtic mythology pigs were totem animals of the Otherworld, and swineherds often have an initiatory significance representing contact with the Otherworld. The sow is the challenging aspect of the Goddess, and pigs often show the way to treasures of the underworld, so the association of a swineherd with Sancreed and its deep well is significant. Sancreed is a well of the underworld, a passage into the womb of Mother Earth herself, and as such, its powerful energies may have been dimly remembered in the legend of St. Credan himself. (CS)

¹ Holy Wells of Cornwall (1970). ² Secret Shrines (1988). ³ Places of Power (1990).

INSCRIBED STONES OF NORTH CORNWALL

CARDINHAM (SX1230 6870) Cardinham lies to the east of Bodmin Moor, and in the east side of the churchyard is a stone 10ft long, with 6ft above ground. It is inscribed RANOCORI FILI MESGI (Ranocorus, son of Mesgus). Also in the churchyard is an elaborate inscribed cross.

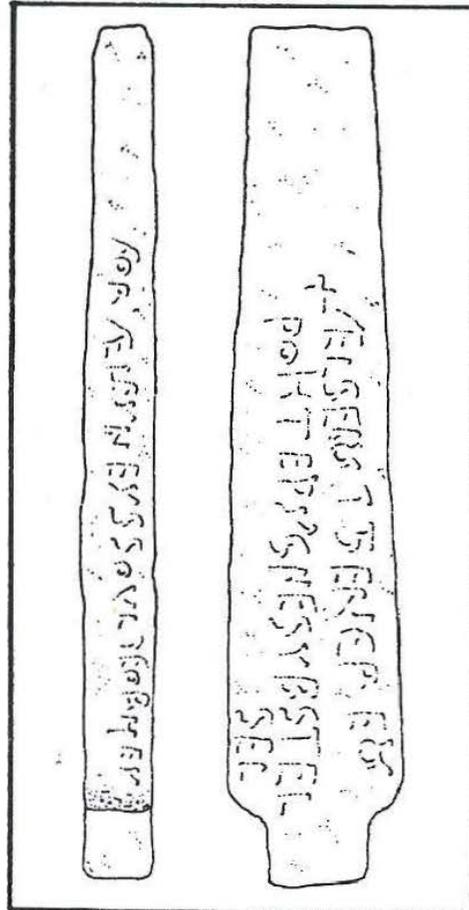
WELLTOWN (SX1361 6784) This stone stands against the wall of farm building at Welltown, a mile to the SE of Cardinham, though it was formerly used as a gatepost. It is nearly 5ft high and inscribed with the words VAILATHI FILI VROCHANI (Vailathus, son of Urochanus).



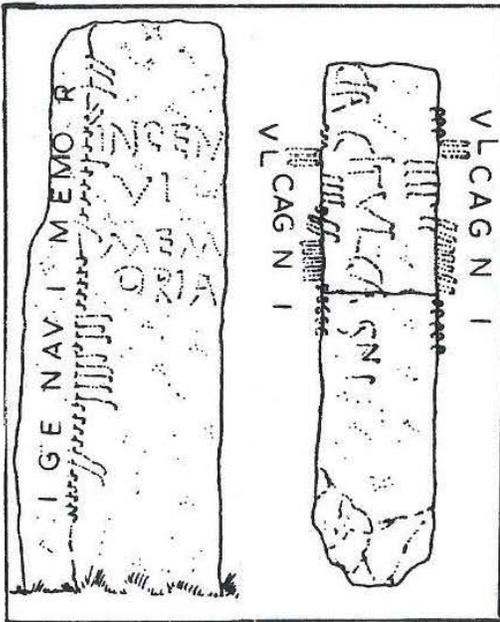
LANCARFFE (SX0828 6895) About 1 mile NE of Bodmin, this stone is built into a farm building and inscribed DVNOCATI HIC JACIT FILI MERCAGNI (Dunocatus lies here, the son of Mercagnus).

LANIVET (SX0393 6420) A couple of miles SW of Bodmin inside Lanivet church is a small 2½ft stone with a single name ANNICUS within an incised border surround.

LANTEGLOS (SX0880 8233) SW of Camelford in the churchyard close to the south aisle of the church stands a stone that originally propped up the side wall of a barn at Castle Goff farm nearby. The stone is nearly 8ft high, and may have originally had a cross head. The inscription reads AELSETH 7 GENERETH WOHTE THISNE SYBSEL FOR AELWINE'S SOUL 7 FOR HEYSEL (Aelseth & Genereth wrought this memorial for Aelwine's soul and for themselves). It is Saxon in origin and probably 10th Century in date.

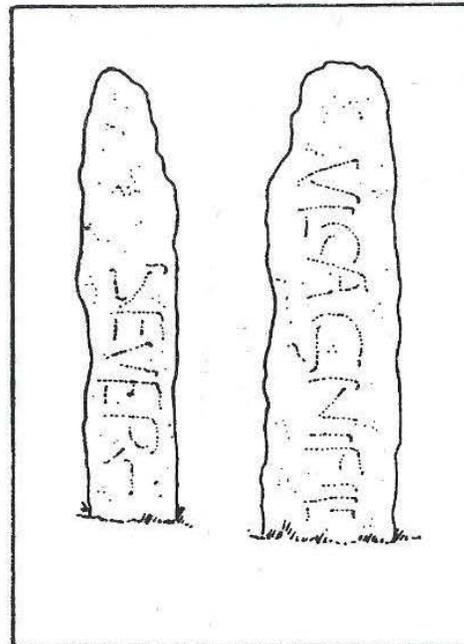


LEWANNICK (SX2759 8068 & 2759 8071) To the NE of Bodmin Moor at Lewannick Church are two inscribed stones, both with inscriptions in lettering and Ogham. Both are early stones, about 500 CE. The one in the church reads (H)IC IACIT VLCAGNI (Here lies Ulcagnus). The ogham equivalent appears twice on both edges of the stone, as the first attempt was carved wrongly. The name Ulcagnus also appears on a stone at Nanscove (see opposite). The second stone in the churchyard reads INGEN VI MEMORIA (The memorial of Ingenus), a Roman name.



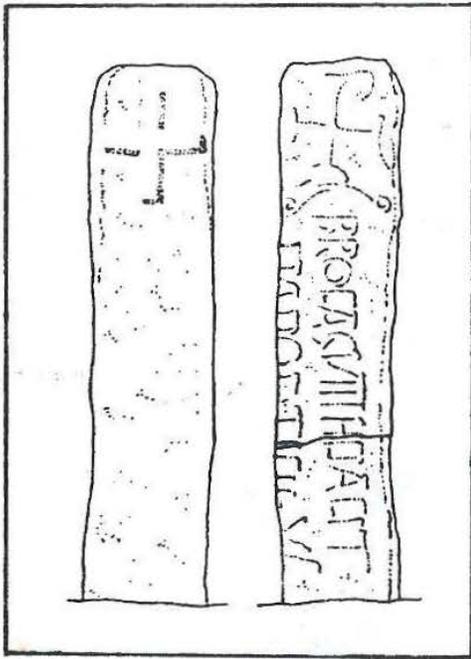
SOUTH HILL CHURCH (SX3288 7261) Between Bodmin Moor and Callington to the east in the churchyard of South Hill church is a stone 5½ft high with 1ft buried in the ground. This is a Chi-Rho stone (early Christian symbol) with the inscription CUMREGN FILI MAVC-. The inscription is incomplete, perhaps due to the stone having been found inverted in a rockery.

NANSCOWE (SW9689 7080) A couple of miles west of Wadebridge at Nanscove Farm is a 4ft high stone in use as a gatepost. Here the letters were started on so large a scale that the cutter had to use two adjacent faces. On one side is VLCAGNI FILLI, on the other SEVERI (Ulcagnus, son of Severus). There is also a stone in Wales mentioning a Severinus, son of Severus. If this is the same Severus, then Ulcagnus may have emigrated to Cornwall from Wales in the 6th century.



ST. COLUMB (SW9010 6340) Near St Columb at Bosworgey Farm is a 6ft granite pillar built into a barn. The inscription, recently deciphered by Charles Thomas, reads DOVITH - C FILIUS DOCIDC (Dovithus, son of Dodidcus). Dovithus is a British name, Old Welsh 'dovit' = "Tamer, Subduer, Lord". The other name may be reduplicated Doci-doci. The stone may have originally been a pre-historic menhir. There is no public access to this site, and the farmer does not welcome visitors.

ST. ENDELLION (SW9900 7972) To the north of Wadebridge and east of Padstow at a crossroads near St. Endellion is a 5ft cross-shaft known as Long Cross. This stone also has the Chi-Rho symbol, and a 2-line inscription BROCAGNI HIC IACIT NADOTTI FILIVS (Brocagnus lies here, the son of Nadottus). This is repeated in Ogham script. Brocagnus is the Latin form of Brychan, and the stone may commemorate St. Brychan, king of Brecon, indicating another Welsh link.

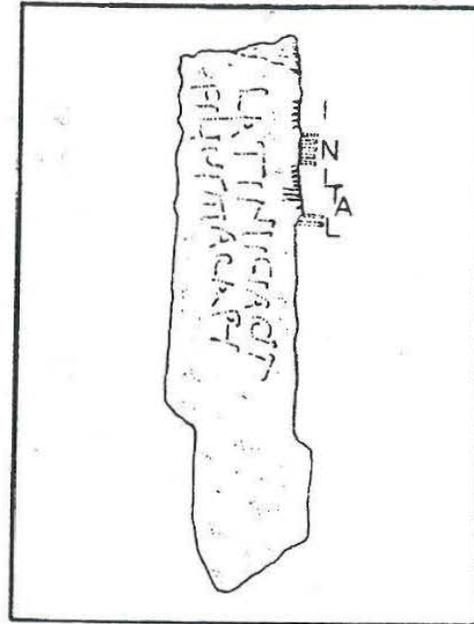


TINTAGEL (SX0506 8844) In the south transept of the Parish Church is a 4½ft Roman milestone inscribed ([I]MP C G VAL LICIN (To the Emperor Caesar Gaius Valerius Licinius). It has been dated to about 250 C.E.

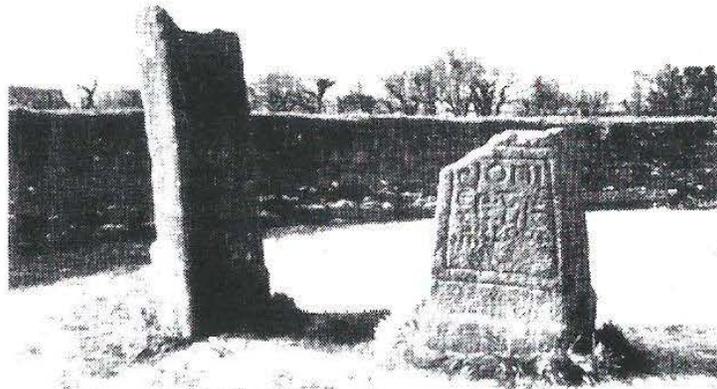
TRETHEVEY (SX0761 8916) 1½ miles NE of Tintagel is another 4ft Roman milestone in a private garden. Its inscription reads C DOMIN GALLO ET VOLVS (To the Emperor Caesar our Lords Gallus and Volusianus). It has been dated to about the same time.

ST. KEW (SX0214 7688) Between Wadebridge and Camelford to the west of the A39 inside St. Kew church is a fragment of a stone with just a single inscribed name remaining IVSTI (Justus). Interestingly, the stone also has notches along the side, which repeat the name in the Celtic Ogham alphabet.

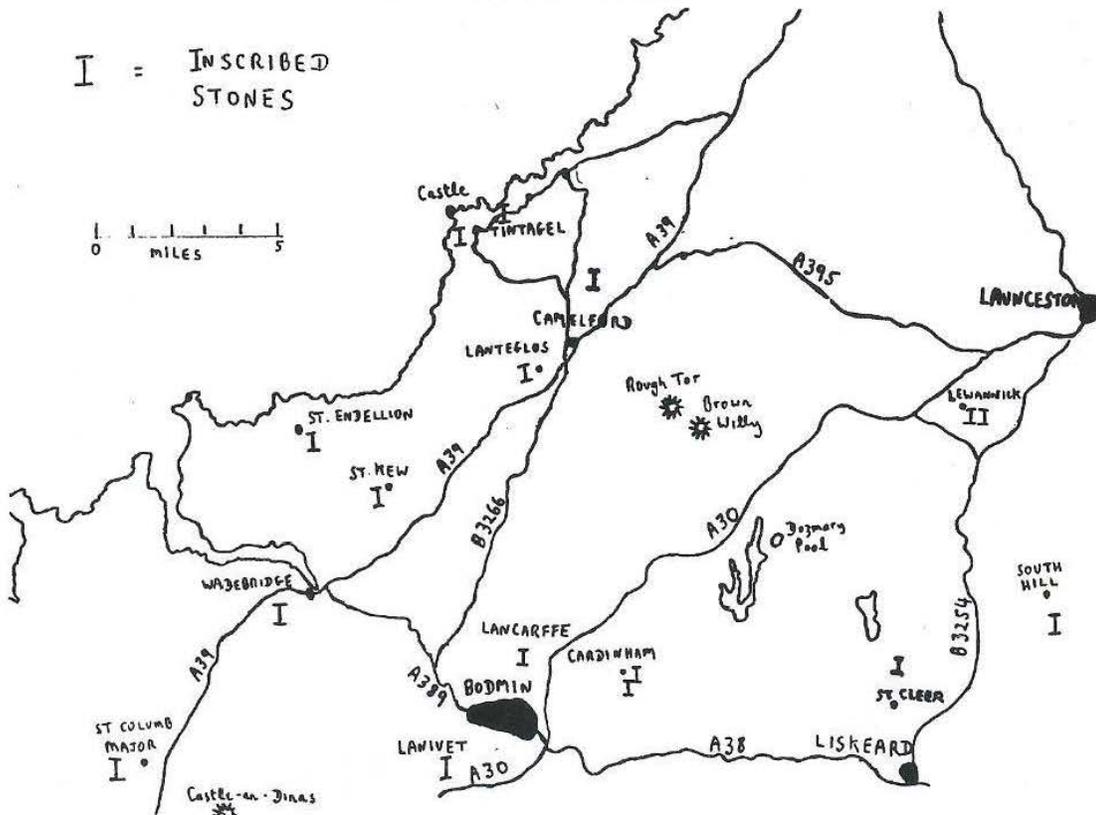
SLAUGHTER BRIDGE (SX1092 8568) This stone, once known as King Arthur's Tomb, lies in a wooded area beside the river Camel north of Camelford. It is a huge 10ft stone with 2 lines of inscription reading LATINI IC IACIT FILIVS MAGARI (Latinus lies here, son of Magarus). There is a faint Ogham script along the side.



KING DONIERT'S STONE (SX2361 6883) In a small enclosure beside a minor road near the Hurlers stone-circle is a carved cross shaft and a carved cross-base next to it with the inscription DONIERT ROGAVIT PRO ANIMA (Doniert ordered this for his soul). Doniert is believed to be the Cornish king Dunjarth who drowned in 875 C.E, possibly in the nearby River Fowey [photo overleaf].



KING DONIERT'S STONE



Feature [c] Meyn Mamvro. Drawings [c] Craig Weatherhill.
 Taken from new Meyn Mamvro publication: EARTH MYSTERIES GUIDE TO BODMIN MOOR & NORTH CORNWALL - details on p.23.

Next month's MM will include 2 special articles on other notable Inscribed Stones: Charles Thomas on the Boslow Stone near St. Just, and Craig Weatherhill on The Tristan Stone near Fowey.

STRANGE PHENOMENA AT ANCIENT SITES

Meyn Mamvro receives from time to time details of strange phenomena or happenings at sacred/ancient sites in Cornwall. Sometimes those who experience these events do not wish for further publicity, which we respect. However, the following curious happenings are all printed with the permission of the contributors, and taken together show that there there are more things "in heaven and earth than are dreamed of in our philosophy".

A CLOSE ENCOUNTER AT CARN EUNY

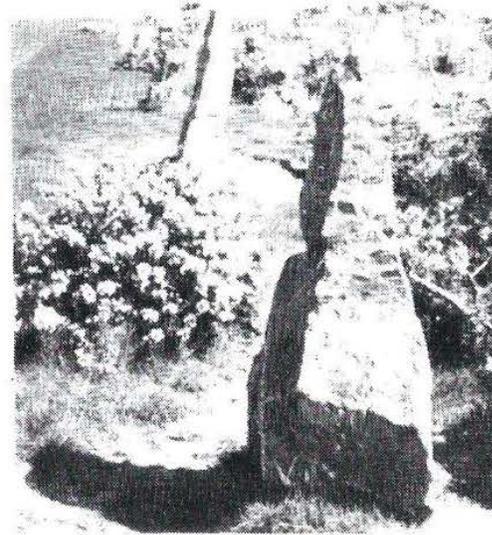
My fiancé and I enjoyed a wonderful holiday in St. Just last year. We chose Cornwall to explore umpteen Celtic/Pagan sites, but went to the areas open-minded, not with pre-conceived ideas. One hot day we visited Carn Euny fogou. After having explored it, my boyfriend decided to cool off in the fogou itself. I myself couldn't go in: it wasn't an unpleasant feeling, I just knew I shouldn't go in at that particular time. So instead I propped against what I took to be a window sill, and started to sketch the entrance. Immediately I knew I was being watched from behind. I didn't turn round, carried on drawing, and let what would happen happen. How I knew what I saw/felt I don't know, but I know that the mother of the house had been preparing some food, and came to the "window" to see who was there. She had with her her little girl who asked her mother what I was doing. The mother then picked her up, so she could see. I dared not turn round for fear of losing "contact". On completion, I called my boyfriend, who was ready to leave. He felt nothing, or saw nothing. But again as we left the village I had the pleasant feeling of saying goodbye to a friendly community.

[Jackie Sutton]



VISIONS OF STONE ROWS

On Feb 21st 1992 my wife Pamela, daughter Jenny and myself were driving on the Wadebridge-St.Columb road looking for the Nine Maidens stone row which I had intended to visit for some time. I easily spotted the stones and pulled into the gateway of the field. I walked out to the stones and filmed them with my camcorder, and I also took black and white still exposures. It was about 14.20 and a still day with hazy sun. I was interested to note that through the camcorder viewfinder I could see "faces" on the stones. My other eye, looking past the viewfinder at the subject I was filming, did not.



Some of these faces are apparent on the video, but on going back two days later I could not see any naked eye "features" that accounted for them. When I got back to the Land Rover my wife said "Have you run out of film" I answered "no, it's a new three hour tape". Unknown to us at the time, these words become significant later.

At this point I must make it quite clear that my wife is partially sighted due to long term diabetes; however she is able to see distant objects reasonably well using an 8 x 30 russian monocular which she always keeps in the vehicle. Talking about the events that evening it transpired she had seen things I had not, and not seen things that were physically there. For instance the field to her had appeared green and smooth beyond the ruts by the gate, whereas in fact it had been bulldozed to make a raised causeway with a great heap of stones. She also saw a small ring of stones about 12 feet in diameter just inside the field. A line of stones about 2ft in height led from the ring out to another small ring which appeared to surround the first big stone (west) of the Nine Maidens row. A large fallen stone was seen about midway. She could not have "normally" seen this, as the causeway would have hidden most of it from view. Further, all the "stones" magnified through the monocular, a phenomenon we both experienced on another occasion when we saw stones that proved to be non-existent on the physical plane. What can we conclude from the monocular evidence? Either the apparitions are objective and not subjective, or, they magnify through optical aids because our brain expects them to. However, if the latter, how do we see more detail as in genuine magnification? The significance of my wife's question about running out of tape was that she was surprised that I had not filmed "all those stones" which were clearly visible to her. The visit was an impulse on passing to another destination, and I had not told her the stone row consisted only of nine large stones. This was our third experience of this type, at least as far as we are aware. On two other occasions we both saw stones and were totally convinced they were solid and very real.

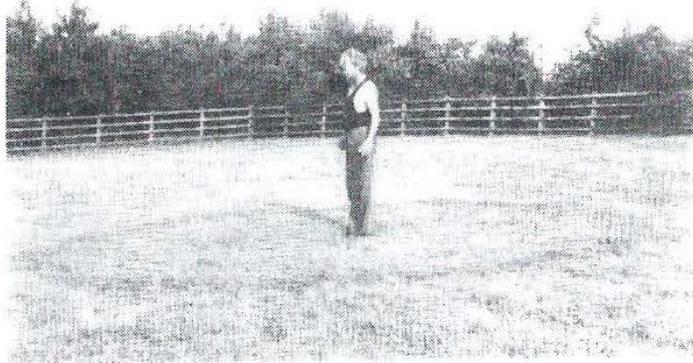
In May 1989 my mother came down on holiday to Newquay. She phoned us on arrival to come over for lunch at 1 o'clock. We set out early having planned to go to Pentire Head where we usually park overlooking Fistrall beach. We arrived about 12.20 but decided to park on the less busy side overlooking the Gannel and Crantock beach. It was a fine day and we were surrounded by tourists. When we looked down across Crantock beach we were mildly surprised to see a double row of about ten stones on a large sand dune. There was a man walking up the dune between them and I was surprised to note he was not looking at them, as they were fine stones taller than him. My wife used her monocular and I observed through my 8 x 30 binoculars which added a lot more detail to the stones. On reflection after the event, we realised they did appear darker than most stones and the wispy grass at their feet did have a rather "plastic" look, rather like the artificial vegetation displayed in miniature or model railway systems. I made the howling blunder of deciding, as it was a hazy day, to come back another time and photograph it properly. The stones were still there when we left at 12.50.

When we got home that night I decided to find the stones on my 1" map and study the situation. They were not there of course, and my wife insisted I was looking in the wrong place. I went back a few days later half expecting I would not see them, and I was not entirely surprised to see an empty sand dune. The first thing I did was check with Newquay Information Bureau to find out if a film company was in the area who might have erected a set. Then I contacted a member of the Old Cornwall Society who said he would research the areas for old stones. He was very interested, firmly believing in ley-line phenomena. We were discussing the event in detail when my wife started talking about two young women, one dark and one fair, wearing long dresses standing in front of us talking and laughing. For me they were not there at all. We decided to revisit as soon as possible, and when we did we found lots of differences. We recalled on the day there was a lifeguards Land Rover on the beach, and a man sunbathing in a nearby bungalow just down the hill. The bungalow was there, and the beach was the same. But beyond the beach things were different. Where on the day we saw open fields there was a huge caravan park. Where we saw an empty lane were houses. The road leading down to the beach was hard surfaced, not a sandy track leading to the stones. Had it not been for the beachguards Land Rover and the tourists, I would have thought it a complete time-slip. Had I considered the stones anything but solid and real I would certainly have confirmed the sighting with the people around me. This is the first occasion we KNOW to be an event of this type: however, there is another sighting many years ago that until now has remained a puzzle.

In 1965 we visited the Cheesewring on Bodmin Moor for the first time. We were pleasantly surprised to find a long avenue of slender stones about 6ft in height leading towards the Cheesewring on the western side. We were also surprised we had not heard about such a well preserved double avenue, and enjoyed walking through them. When we went back some time later, of course they were not to be seen despite a long search. We did not assume any abnormality in the event. I supposed a farmer, or some other agent, had removed them or destroyed them for reasons unknown. [Terry Cox]

A CIRCLE IN GRASS

I have limited and only empirical knowledge of crop circles but was interested to read in George Bishop's article (MM19) of the grass circle at Botus Fleming. Our phenomena was only spotted as Frank made his morning mushroom foray. September is the time for these



succulent fungi and we avidly collect the harvest from our fields each autumn. So it was an unexpected revelation to find a grass circle measuring approximately 15ft in diameter. I have heard of fairy rings but believe these are usually smaller, this was much larger and the perimeter grass was very lush. It was found in the waxing half of the moon, a few days before the full moon on the 12th September, and remained visible for over two weeks, in fact until we had horses grazing who soon obliterated the even edges of the circle.

One amusing anecdote is that in that particular field in the last week of August we had camping at Harmony a group of Morris men and women, seventeen in number, and they practised their dancing in the area where the circle manifested. Their tents formed a circle around the edge of the field and they performed a ritual of singing and chanting and welcoming in the quarters. Of course the ethos of the dance is pagan, and associated with fertility rites. This group, Rag Morris from Bristol, were particularly joyous in their celebration and invocation of the spirit of the dance. I wonder if they had anything to do with the appearance of our circle!

I would like to give a very personal interpretation of this symbol as it resonated in my own mind. This for me seems like a new time we are coming into on earth. Our consciousness is being raised very quickly and we must step into this new pattern in our own way and each on our own level. We are stepping consciously into the Great Circle of all things, from ameoba to plants, trees, birds, animals, and all earth's children. Standing in this field in the time of "mists and mellow fruitfulness" gave me a quiet sense of the harmony of all creation. I gradually walked to the centre of the circle and stood in the central pivot which gave me the joyful experience of being a privileged participant in the birth process which occurs in all of nature and the mind. I perceived the nourishment of all things that are needful of tender care so that they may develop and flourish. As one watches the growth that has sprung from within there is great fulfillment in knowing one is a real part of the foundations of life. And so from the centre the ripples are sent forth and we expand and grow within our understanding and love of Mother Earth. The intention of spirit is enormous and very powerful, and when we are at the centre in the stillness, there is no time nor space, and the equilibrium of peace is all pervading.

Our task in this world is to challenge straight lines and boundaries, to soften them into a natural curving flow. As I moved around our circle my arms became freer, they began to curve and swoop and move in ever larger circles. And so I realised as I moved within and without that power resides in circles, in allowing circulation, in recognising cycles and spirals in our own lives and projects. So, this swathe of grass reflected for me our need to wake up to the larger life around us. Healing the circle within ourselves may be the beginning, and then to heal the circle of our family, our community, our land, our entire human family. The security and fulfillment of being in touch with the very roots of my soul, the essence of self that feels, flows, breaths and grows as nature's child.

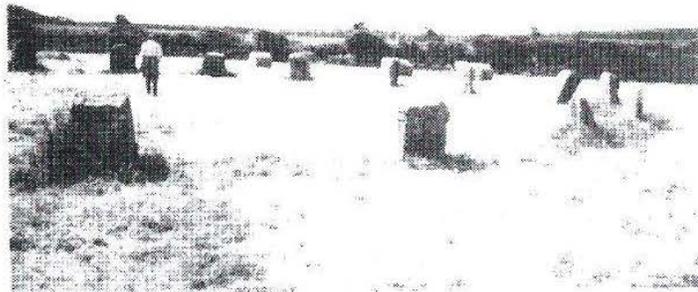
Mother Earth images the cosmic mind and speaks to us in the symbol of the wheel, the eternal mandala, life, death, rebirth, all within the atoms of consciousness. So, once more a single simple expression of nature had given me a sense of oneness with the source of all creation.

[Geraldine Andrew]

STRANGE LIGHTS AND A CROSS

It is nearly a year since our visit to Cornwall from Germany, and it is calling to us again. There is always a certain feeling of "coming home" there. While we were there last year (June 1991) we took some pictures at ancient sites, and two of them came out with remarkable signs. At Chûn Quoit there are 2 enigmatic red light dots near the base of the cromlech. At nearby Chûn Castle another photograph shows a similar light dot near the trouser pocket of one of us. These red dots appear on no other picture. And then in a photo taken at the Merry Maidens (below) after a couple of days without rain a pattern has appeared of a bow of green grass from one stone to another, and a cross-shape bisecting the circle. Could this be a sign of underground flowing water veins, or do other readers have an explanation?

[Hans & Gabrièle Jurgen-Fischer]



If any other readers have experienced unusual or inexplicable phenomena at ancient sites, Meyn Mamvro would like to hear from you. Enclose any photographs (returnable) and as much detail of the event and its significance as possible.

THE SEARCH FOR BRIDE

by Caeia March & Cheryl Straffon

Bride (pronounced Breed) was one of the principal Celtic goddesses, and was celebrated throughout the pagan Celtic world as the Goddess of healing, smithcraft and poetry. She is particularly associated with wells and her main festival was that of Imbolc (February 1st) which celebrated her return to the land, seen in the lactation of the ewes and the first flowers of Spring. She was so important a Goddess that the Christian church could not suppress her. Instead they turned her into St. Bridgit or Brigid, and she became one of the most revered saints of the early Celtic church. Legends and customs associated with her can be found in most Celtic lands, in particular in Scotland (where the Hebrides are named after her) and in Ireland, where she is still venerated until this day.

As a pagan Goddess, Bride has particular resonance for us, and since Imbolc 1992 we have found that she has played an important part in our lives and in our researches. It has always puzzled us that she appeared to have no particular place in the folklore and mythology of Cornwall, despite Cornwall's strong Celtic traditions. Our researches and personal journeyings have however over the last year revealed to us her presence in Cornwall in a very exciting and original way.

For a time now we have both been interested in the 5th - 7th century links between Cornwall (then part of the kingdom of Dumnonia) and other Celtic lands, principally Ireland and Wales. It appears that early potters came from Ireland to Wales and then on to Cornwall, probably landing in the Tintagel area and settling initially along the valley of the River Camel. There are the well-known maze carvings on the walls of Rocky Valley near Tintagel which are undated but could easily be from this period. There is also a little-known link between them and Ireland, for on a rock in the Wicklow hills (now in a museum in Dublin) was found another maze carving, the exact mirror image of the Rocky Valley ones (Rocky Valley is a left-handed and Wicklow Hills a right-handed labyrinth carving). We would suggest that both carvings may have been made by the same peoples who left their mark in their homeland of Ireland, and travelled to Cornwall where they carved its mirror image as a thanksgiving for their safe arrival.

There are other clues to the links between Ireland and Cornwall from this time: many of the early saints were supposed to come from Ireland and Wales, and several of the names are common to the three countries and nowhere else. For example, Saint Breaca who gave her name to Breage in Cornwall was supposed to be born in East Meath in Ireland and educated at St. Brigid's convent nearby. So if the Celts did travel trade-routes here they must have brought their legends and beliefs with them. One of the principal beliefs would have been of the pagan Bride, given a thin veneer of Christian nomenclature as Saint Brigid. There was a shrine to her at Kildare in Ireland tended by 19 priestesses (later nuns), and St. Bride's Bay on the coast of Wales, where the Irish migrants would have landed, was named after her. As they moved across Cornwall on the old route through Launceston and on into Devon, it seemed to us unlikely that they would not have left some mark behind of her central presence in their lives.

For us the breakthrough came when we started work on our books, for Caeia non-fiction research on the Cornish myth of Tristan and Iseult, and for Cheryl a book on the Goddess in Cornwall. It was our hypothesis that Iseult may have been a localised version of the Goddess Bride that set us searching for some evidence of her presence here. As Bride was the Goddess of poetry (creativity) and smithcraft (workmanship) as well as healing (inner and outer work) this was not without significance for us.

While researching the possible trade routes across north Cornwall we "chanced" on a listing on the OS map (at SX3500 7962) for St. Bridgit's Well. Here was the missing link we had been seeking! However, there appeared to be no source material on this well at all: no books listed it, not even Meyrick's comprehensive collection of over 130 Cornish wells, and there was no information on it in the Sites & Monuments Register of the Cornwall Archaeological Unit. The name was the clue we had been seeking, but for all we knew the well itself may have been a muddy hole in the ground or simply a lost tradition.

However, on a beautiful early Spring day in February 1993, Bride's month, we travelled through the snowdrop-filled lanes of North Cornwall to the spot given on the map, and discovered we were entering the private estate of Landue near Lezant. Now Lezant is Cornish for "holy place", and Landue probably means "sanctuary", so our surmise was that we had stumbled upon the site of a very early holy well around which a sacred settlement had grown. Confirmation for this came later (in Meyrick) in the discovery that a chapel to St. Bridget is also recorded there. On our way, we had stopped at the cross of Holyway (SX2727 8232), another clue to the route followed by the early migrants. Traced further eastwards, one comes to Bridestow in Devon - literally "Bride's Place". So it seems we had found the early route from the Rocky Valley through the Camel Valley, Landue, and on to Devon. Perhaps the Irish/Welsh Celtic migrants were only following a well-known trade route of their ancestors from the sacred lands of Ireland to the sacred sites of Dartmoor?

But what of Bridget's well? A special delight was to await us. By the kind permission of the owner of the estate, we followed a secret path through a bower of trees surrounded by snowdrops and early daffodils, to a beautiful well. The old gate was kept in place with shining white quartz stones, and when we gently removed them and opened the gate the water was clear and fresh. The midday sun shone through the trees straight into the well, with all the stones glistening deep red and brown. It was an enchanted place!



We thanked Bride for bringing us there and showing us the well, a well hidden for so many years, yet quietly cared for and looked after. Talking to the owner a little later, she told us that in fact a number of other wells in the area were also called by the local people Bridget's Well. Now there are no others listed on the map or in the SMR, so this is likely to be a very old folk memory of the importance of the area as a settlement on the trail, a trail we were now beginning to call 'Bride's Way'. And so our search was completed. It had taken us a full year to track down and discover the presence of Bride in Cornwall, and the route taken by the Celtic forbears who brought her here from Ireland. There is further research to be done on other possible significant places along the way, and the links between the Insular celts and their Continental cousins. But for the moment we were happy to have discovered the gift of Bride in Cornwall, and her special place in our lives.

CAEIA MARCH was born in the Isle of Man: her ancestors on her mother's side were Manx Celts. She has lived in West Penwith since 1988, loves the land, sea and sky there, and is a keen gardener. She is the author of three novels published by The Womens Press: Three Ply Yarn (1986), The Hide and Seek Files (1989) & Fire! Fire! (1991). She has also published poetry and non-fiction in several anthologies. Her new novel (work in progress) is called Reflections, and is set in Cornwall.

CHERYL STRAFFON's new book referred to is called "Pagan Cornwall - Land of the Goddess" - details below.

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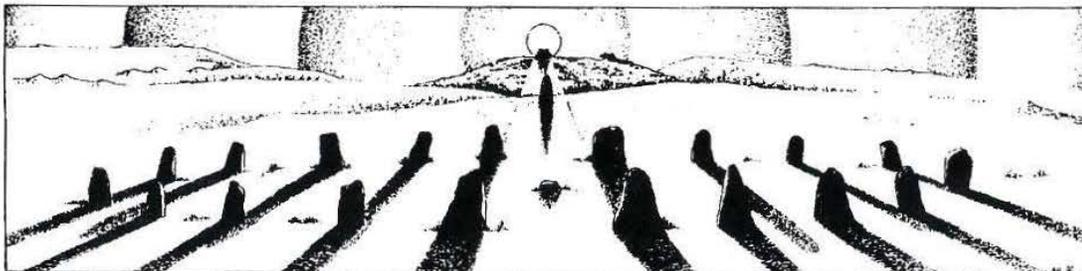
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The Pipers Tune

The current edition of The Ley Hunter journal (no.118) continues its research into Spirit Lines, and includes an article by Cornish writer **Craig Weatherhill** on the Zennor Churchway, a 'Classical Cornish Coffin Line'. Craig says: "In a district with the geography of Penwith it would seem impossible to lay out an almost straight route on a virtually level plane for 10 miles, and yet those who centuries ago laid the Zennor Churchway achieved just that."

The route was laid out just inland and parallel to the north coast for at least 10 miles from St Ives to Pendeen, crossing continuous patterns of small, stone-walled fields first laid out by prehistoric farmers "arguably the oldest continually-worked landscape in the world". The path can easily be followed, marked by dozens of 18th & 19th century stiles, stone crosses (or sites of them) from 1000 years earlier, and standing stones (at least 3 of which existed along the way) from several thousand years before that. Close to Zennor, a stone row, the only one currently known in West Cornwall, runs at right angles to the route.

The north-eastern end of the route appears to be a rock outcrop on the Island at St Ives, still named Carn Crowze = cross tor. The Island was formerly a sacred spot, connected with St. Eia, an early Irish priestess who arrived by sea. Craig speculates that she may have been an older seagoddess - the route, travelling westwards, passes Zennor and Morvah, both places closely connected with mermaids, or sea-goddesses. He points out that the name "Churchway" would appear to be a misnomer, as it passes 3 parish churches but avoids each one! Why then the presence of the waymark crosses? "Clearly older than any of the churches by at least two centuries, could they have been 'roadsigns' for the spirits of the dead, or for natural lines of force?"

He also points out that the route appears to have distinct associations with witchcraft, possibly an indication that it was significant in pre-Christian times. Witches are associated with the hamlets of Trewey, Wicca & Tregerthen, near to which all the area's witches used to meet on Midsummer Eve. It is a route of much mystery and otherworldly associations.

The Earth Mysteries Group are walking the route, led by Craig, on June 6th. Full details on p3.

Adventur - Ine



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paganism) PO Box 1445, Littleton,
MA 01460-9998, USA.

CIRCLE NETWORK NEWS (US pagan)
Box 219, Mt Horeb WI 53572, USA.

NOTICEBOARD

CORNISH EARTH MYSTERIES

Summer field visits on May 2nd, June 6th, July 4th, Aug 8th & Sept 5th [see p.3]
Full details from Andy Norfolk, The Cottage, Launderers Hill, Crowan, Camborne (0209-831519).

CORNISH CROP CIRCLES GROUP

Summer field visits on May 22nd, June 27th & July 18th [see p.3 for more details]
Full details from Simon Lackford, 8 Woodland Close, Lanivet, Bodmin (0208-831700)

FOXES WEDDING CAMPING WEEKEND

- "For all women who honour the Earth". July 2nd-4th. Self-catering site in Cornwall near the sea, woods & stream (all pagan mod-cons!). Includes talks & full moon ritual celebration.

Details from 98 Framlingham Crescent, Mottingham, London SE9 4AF [SAE please].

MIND BODY & SPIRIT FESTIVAL

Saturday July 10th - Truro City Hall 10am - 6.30pm

THE WELLBEING CENTRE

Old School House, Churchtown, Illogan, Redruth(0209 842999)
Regular workshops and events including Saturday May 15th Introductory Earthchant Day Tue June 8th Earth Chant Day

RESEARCH & ENLIGHTENMENT CENTRE

King's Avenue, St. Austell (0726-74843)
Regular monthly alternative talks & discussions. [SAE for full details please].

ART & HEALING FAYRES

10am-4pm at Queens Hotel, Penzance. July 4th, Aug 29th plus workshops including Spiral Dancing through Penwith from June 1st-11th. Details from Adventur-Ine 0736-331313.

THE GODDESS TOUR of England, Wales & Cornwall - a women's tour exploring the myths, legends & sacred sites with local women guides. July 19th-Aug 4th. Details from Meyn Mamvro.