

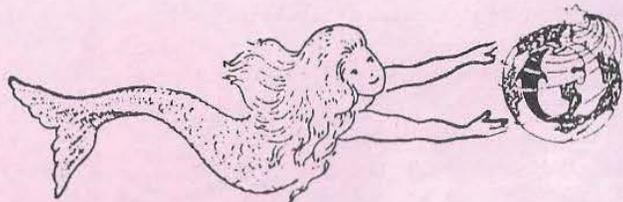
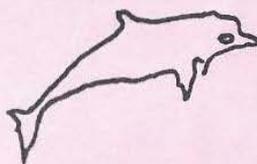
CORNISH – IRISH CONNECTION ● MAZES
RITUAL LANDSCAPES ● EARTH MYSTERIES
FOGOUS ● FAIRIES ● FOLKLORE ●

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Meyn Mamvro

Stones of our Motherland

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

A small press like Meyn Mamvro depends a great deal for its survival on the support and good-will of others. The contributors to the magazine form a vital ingredient in keeping the content original and lively, and providing ideas and information that are not available anywhere else. The artists add a real visual impact, and here we must particularly thank Andy Norfolk, whose interesting and striking artwork makes up this and all our other covers. The printer is the next vital link, and here we have had mixed blessings. Our present printer, Plusprint of Penzance, have been most helpful and reliable, and they are also responsible for the West Penwith & Bodmin Moor guides, both of which are once again in print. The West Penwith Guide had been out of print for a year, for which we apologise, but in this case we were let down very badly by our-then printer Kevin Carlyon, who not only stole over £350 of our money, but also kept the original copy of the West Penwith Guide, forcing us to begin work on it all over again. We have taken him to Court and received judgement in our favour, but unfortunately have not received a penny back. He has gone to ground somewhere, so if any of you come across him anywhere, or see him in the news (particularly in the Sussex/Kent areas) please let us know!

Another important link is the outlet. A number of shops have supported us well over the years, and it is always sad to report the closing of one, in this case Visions and Journeys of St. Just, who also used to advertise regularly in MM. We have a particular soft spot for this shop, as it was here that MM was officially launched in December 1986. However, we are pleased to announce the opening of a new shop, Aquamarine in St. Ives, which with its interesting variety of wares, is certainly worth a visit. Finally, perhaps the most important link in the chain is you, the reader. You who continue to buy or subscribe to MM in these difficult financial times ensure our survival. You too who have bought "Pagan Cornwall: Land of the Goddess" so well have also ensured its success. And the lovely letters of appreciation your editor receives really make it all worthwhile! Thank you!

This MM is rather a special one, as it is focused around a theme, as we have done sometimes in the past, for example, fogous, stone circles, wells, ley lines, Arthurian Cornwall, Scilly, etc. A previous edition looked at the links between Cornwall and Brittany, and we are devoting much of this edition to a special Cornish-Irish theme. There is much of interest in the connection between the two Celtic countries, and as this year's International Celtic Congress of the 6 Celtic nations took place in Falmouth in April, it is perhaps an appropriate time to explore this intriguing link.



The Winter/Spring season of the Group started on January 20th with an illustrated talk by Paul Broadhurst on "Tintagel and the Arthurian Mythos". Based on his most-recent book, Paul's talk encompassed the significance of sites on Tintagel island, such as King Arthur's Footprint and the underground chamber, as well as the Winter Solstice line from Tintagel to Stowe's Hill on Bodmin Moor, the centre for megalithic mysteries in the area. He drew together all the strands to show that the meaning behind it all was the inauguration of the sun king/god at the sacred centre of the land. It was a fascinating and detailed talk much appreciated by all present.

The February meeting on the 24th featured a talk by MM editor Cheryl Traffon on "The Goddess in Cornwall". Showing slides ranging from prehistoric Goddesses to ancient and sacred sites in Ireland and Cornwall, the talk traced a continuity of tradition including the alignment of sites to the living body of the earth, and legends and folklore recalling the priestesses of the moon and the customs of the wells. Over 60 people came to the talk, showing the amount of interest in the subject, and there were many questions and points raised afterwards.

The March meeting on the 25th saw a visit by Northern Earth Mysteries editor John Billingsley who spoke about "Earth Mysteries in Japan". John has visited Japan a number of times and lived there for a while, and his talk, illustrated with original slides, showed a side of Japanese pre-history not normally known about. He concentrated on the province of ancient Kibi (modern Okayama) where he traced two landscape lines, one E-W equinoxial sunrise line (9 sites over 10 miles) crossed by another line based on a geomantic giant myth. Megalithic stones and Shinto shrines lie on the lines.

WHERE ARE THE GARRACK ZANS?

Researcher Jan Gendall is trying to discover the whereabouts of the ancient Cornish Garrack Zans (holy rocks). These table-like rocks used to stand as the focal points of many parishes, particularly in West Cornwall. They may have had sacred significance, as they were formerly venerated and it was considered unlucky to remove them. The most well-known was Tablemaen near Sennen, where King Arthur and ten Saxon Kings were supposed to have dined, and where the Midsummer bonfires were lit, but according to Bottrell (1873) there were others recorded as Escols (near Sennen) where a maypole was erected, Treen around which a market was held, Sowah (?), and Roskestal near St. Levan. Nothing is now known about these, but if any reader has come across any details please let us know.

READERS WRITE



WENDRON'S CIRCLE ALIGNMENTS

"I was at Wendron stone circle during the winter solstice to check out a possible solstice sunset alignment. Wendron stands at SW681 365, in a field just behind a farm on the B3267. What you see are the remains of a circle cut by a hedge-wall. Nothing is left of the second circle believed to have stood in the next field. There is an obvious equinoctial sunrise alignment to Carnmenellis, which dominates the ground to the east. But, on the map there is a very likely target from a mid-winter sunset. This is Crowan Beacon (SW662 351) just over a mile away. It still looks right on-site, but you have to sit on the wall in the circle (friendly farmer!), and the Beacon is just visible between a house across the road and a sort of telegraph pole! In the end, the sun was clouded-out altogether, so we couldn't prove the alignment - any takers for this one?"

Calum MacIntosh, London.

WEST PENWITH ALIGNMENTS

"There is a great deal more to the stones than their alignments, but I'm sure that recognition of this feature is the best way of ensuring that they are appreciated. We need all the 6" sheets of the OS for West Penwith stuck together, the unmarked stones plotted on it and the alignments drawn in. That is the only way of seeing where the lines intersect (possible stone position) and together with fieldwork, where there are gaps in the chain of intervisibility. The computer is no substitute for this direct map work. By computer one can find alignments, but only roughly, because the map refs are not tight enough. The computer also throws up unlikely alignments, between widely spaced monuments across the map. It certainly has its uses, as Andy Norfolk's work shows, but the map, supported by old aerial photographs, is the basic reference.

The debate about whether alignments actually exist has gone on far too long, and it is now time that amateurs and archaeologists agreed at least upon this basic fact. This would, or should, open the way to a completely new approach to megalithic studies. First, the most certain alignments should be walked and investigated for 'gaps in the chain'. A surveyor could establish where a missing stone should be (and possibly find it), and these points can then be added to the data base, possibly generating new alignments. Much of the system, I believe, can be rerstored, enough perhaps to reveal principles behind the megalithic science."

John Michell, London.

CORNISH-BORN CONNECTION

"I have just read your book 'Pagan Cornwall - Land of the Goddess' and am writing to tell you how much I enjoyed it. I was born in a remote part of St. Buryan parish, quite near to Alsia Well. From about the age of 2, I lived at Kelynack Valley, St Just. I have always felt linked in to the essence of the Earth Mother and passionately love West Penwith. I work as a natural healer and when I need to re-charge myself, I find my soul-self at Alsia Well, Boscawen-un, Tregeseal Circle or just a stroll across the cliffs at Carn Gluze."

Jean Harris, Hayle.



CORNWALLS & IRELAND the ancient link

There has probably always been contact between Cornwall and Ireland from the time of the very first peoples. In the earliest period of the Mesolithic (8000–3500 BCE) fisherfolk may have travelled the western seaboard from Portugal to Brittany, Scilly, West Penwith in Cornwall and then around both sides of Ireland. It has been suggested¹ that the earliest megalithic tombs, the passage graves and some of the long barrows, may date from this time. Certainly, by the time of the late 3rd and early 2nd millennium BCE, Cornwall would appear to have been more in touch with Ireland and Brittany than the rest of England.² Some of the evidence for this can be found in the similarity between stone circles from NW Bodmin Moor (e.g Stannon & Fernacre) and those in SE Ireland, particularly around the Wicklow Hills. It has also been suggested that the centre stones in 11 circles in SW Ireland may have been added to the circles as a result of influence by copper traders from Cornwall. "People knowing of Cornish circles like Boscawen-un with its large quartz pillar...could well have added such a feature to the otherwise alien recumbant stone circles they encountered in Cork and Kerry."³ These similarities between the ritual monuments in the two countries are explored in the first article (p6–9).

Later in the Bronze and Iron Ages, there was much trading between the two countries for tin and gold, and then settlement in Cornwall by Irish people who erected some of the inscribed stones (p10–11), and may have brought maze carvings (p12–13). In this Celtic period, Cornish and Irish people spoke nearly the same language: Cornish (p Celtic) and Gaelic Irish (q Celtic) are cousin languages of each other, both originally deriving from the Gaulish tongue. They shared some of the same gods and goddesses, saints and legendary stories as well, and some of the knowledge of fairy folk and their relationship to the land was universal throughout the Celtic lands (p14–17). Finally, the mysterious underground chambers from this period, called fogous in Cornwall and souterrains in Ireland, are looked at (p18–19). Although there are many missing links in the story, and there is much we do not know, nevertheless the Irish–Cornish connection has always been a strongly flowing one across the 180 miles of sea that divide and unite the two closely-aligned countries.

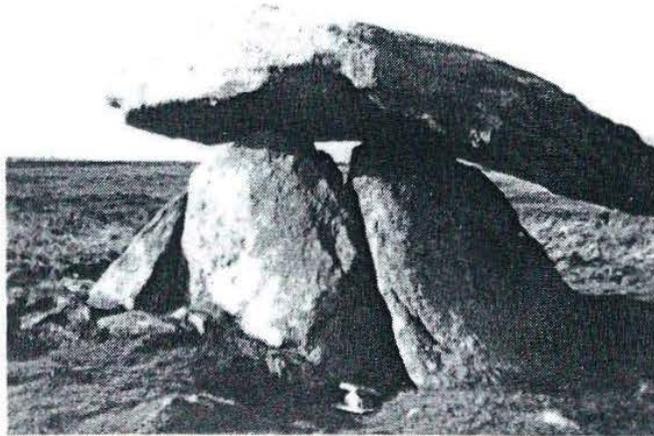
REFERENCES

- ¹ Paul Ashbee - "Mesolithic Megaliths?" (*Cornish Archaeology* 21, 1982)
- ² see Patricia Christie - "Cornwall in the Bronze Age" (*CA* 25, 1986)
- ³ Aubrey Burl - "Stone Circles of The British Isles" (Yale U.P, 1976)



INTRODUCTION

"Antiquities of the Irish Countryside" by Sean P. O'Riordain (1942) gives a number of references to the similarities between the monuments of Ireland and West Cornwall.



Portal Tombs (Penwith tombs or quoits) are found in the north and east of Ireland as well as parts of Wales and the west of England. These consist of one, or possibly two, rooms surmounted by a massive capstone supported by blocks of masonry. Chûn and Zennor quoits are two examples of these, and similar tombs denuded of the earth covering are found in Ireland.



Chûn Quoit in West Cornwall (above) & Haroldstown Dolmen in Co.Carlow (below)

The entrance graves of West Penwith are of the same type as passage graves of Ireland where they are distributed to the north and east as well. These are walled passages, enclosed in an earthen mound sometimes with chambers off them. Pennance and Carn Glûze are examples of these as well as tombs on the Isles of Scilly. Riordan states that these tombs closely resemble five entrance graves located at Tromore, County Waterford. Both sets of tombs are in areas of copper mining which presumably means a link with the same tribe or clan. Archaeological finds within the tombs suggest a connection.

Another link between Cornwall and Ireland is indicated by the fogous/souterrains. These underground structures are found only in Cornwall, Ireland, Scotland and Brittany. Souterrains are far more widespread in Ireland than elsewhere - and far more elaborate. [For a more detailed comparison see p18-19]. It might reward us to make a study of the old stones in Ireland to try and find more links and maybe unravel any further mysteries and anomalies.

PAUL THOMAS

the Calendar of the Land

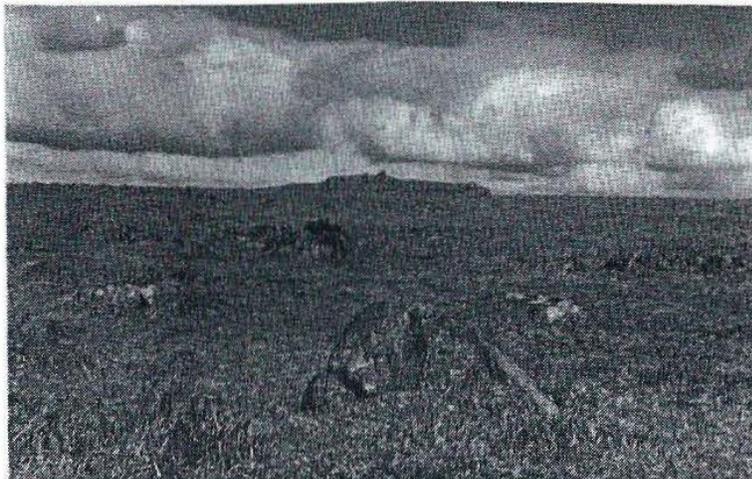
RITUAL LANDSCAPES OF BODMIN MOOR & LOUGHCREW

by CAEIA MARCH & CHERYL STRAFFON

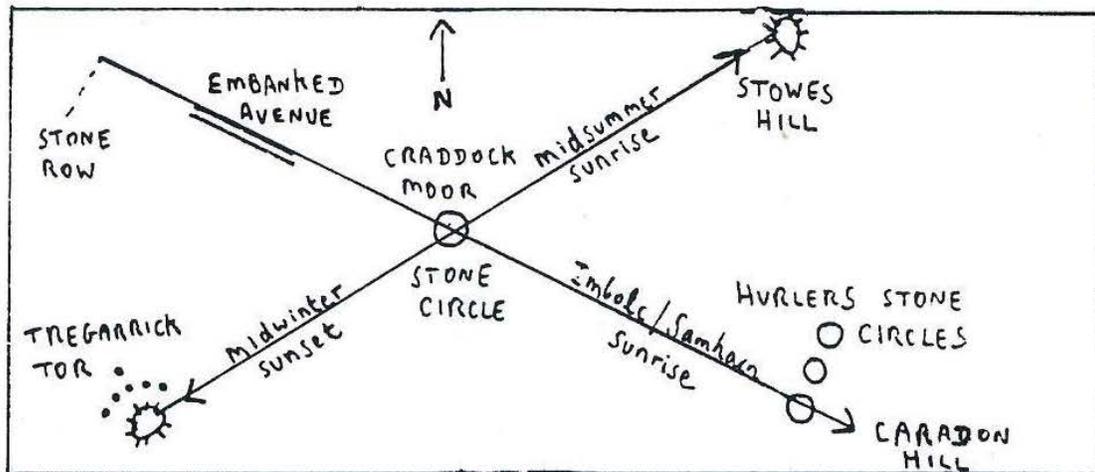
To ancient peoples the whole earth was alive: a magical living being whose shape was that of the Earth Mother, and who functioned in relationship to the cyclic round of sunrises, sunsets, moonrises and moonsets, the turning wheel of the year with the megalithic sites as the hub. However, often what we have left are only fragments of that wheel, isolated sites that still exist by chance or luck. Sometimes we know that a specific site is aligned to a particular celestial event, such as Newgrange (Ireland) to the winter solstice sunrise, or Bosiliack Barrow (Cornwall) to the summer solstice sunrise; or we can infer that it is aligned to a significant landscape feature such as Callinish stone circle (Scotland) to the "sleeping woman" hill at maximum summer moonrise.

However, sites do not usually exist in isolation. Newgrange is part of the Boyne Valley complex of about 30 megalithic tombs; Callinish has several other similar satellite stone circles. The problem lies in that we rarely have all or even enough of other related sites in a good enough condition to understand the whole picture. The jigsaw has pieces missing, leaving us some attractive designs but no overall pattern. Just occasionally, however, we can piece together a whole megalithic landscape with enough parts available to make intelligent guesses about the rest. We have recently looked at two particular cases in some depth, one in Cornwall and one in Ireland, and it has been a most exciting experience putting together again the picture from 5000 years ago.

In Cornwall, on the uplands of Bodmin Moor, neolithic farmers settled and built their stone circles. The positioning of these stone circles shows great awareness of the natural body of the hills on the Moor and the passage of the sun throughout the year. Researching the area around Minions and the Hurlers stone circle, we have come to realise that the hub of that particular landscape complex is the now-ruined and hard-to-find Craddock Moor stone circle. From here the land stretches out on all sides to nearby hilltops: to the northeast lies Stowe's Pound, now known to be a ceremonial site; to the southwest is Trevarrick Tor, also a ceremonial site, and to the ESE/SE lies Caradon Hill, crowned with 11 ancient barrows.



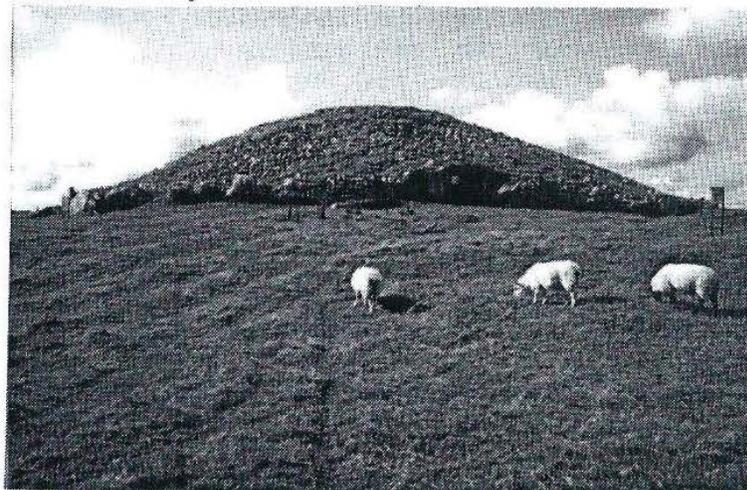
Stowe's Hill seen from Craddock Moor circle



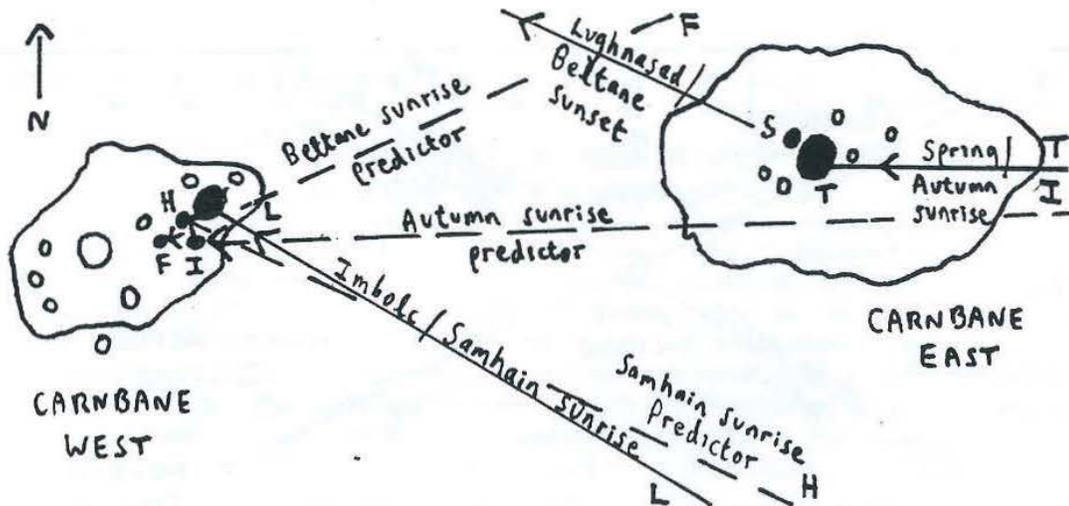
These hills were clearly significant to the stone-circle builders. For anyone standing at Craddock Moor, the midsummer solstice sun would have risen over the ceremonial centre of Stowe's Hill with its suggestive pear-shaped enclosure; and at the same spot the midwinter solstice sun would have set over Trevarrick Tor, also with a shaped ritual enclosure. Between these two half times of the year, more fine tuning would have taken place. The line of cairns on Caradon Hill would have marked the passage of the rising sun from Samhain (November 1st) to winter solstice (December 21st) and back again to Imbolc (February 1st), each cairn denoting a stage along the celestial pathway. The axis of this alignment is marked by a stone avenue running in the opposite direction from the stone circle, which ends at right angles to a stone row. This may have formed a processional route to the stone circle.

What we have then is a huge sundial, a celestial clock marked out on the land to denote and celebrate the turning of the year's cycle. There may have been yet other 'markers' on the land, megalithic stones or cairns now lost or destroyed, which filled in the missing gaps in the year's celestial round. But what we have left is impressive enough: little-known but still able to function after thousands of years.

From Bodmin Moor we journeyed to Ireland, and there visited another little-known megalithic complex, that of Loughcrew. Lying about 20 miles west of the more well-known and visited Boyne Valley tombs - Newgrange, Knowth and Dowth, Loughcrew is thankfully much more peaceful.



Cairn T at Loughcrew



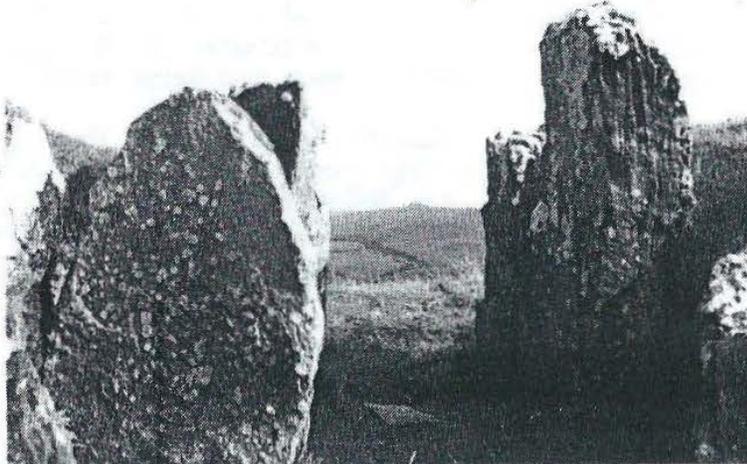
We spent two days going over the 15 or so cairns still remaining on the hilltop sites of Carnbane East and Carnbane West. These cairns also seem to have been purposefully laid out on the land as a sophisticated calendrical observatory. On Carnbane East the spectacular Cairn T is aligned to the Autumn Equinox sunrise. We visited it in the misty early morning of September 23rd 1993 (the Autumn Equinox last yaer), a beautiful sight as we climbed the hill and looked down on a landscape of mist with green islands of land rising out of it. At 7.20 a.m the sun rose out of the mist and sent a shaft of light straight down the entrance passage into the chamber within.

A few of us crouching inside could see it light up the stone at the end which has wonderful inscribed carvings of great detail that have been interpreted as sun-symbols and Goddess-drawings. The sun's light moved slowly across the stone, illuminating one symbol after another in a dazzling display of rosy-golden light, for about half an hour until the sun again disappeared into the mist and the magical performance ended. This awareness of the Spring and Autumn Equinox sunrise by the Loughcrew builders was also shared by the Boyne Valley community nearby. Knowth is similarly aligned, one passage to the Spring/Autumn Equinox sunrise, and the other to the Spring/Autumn Equinox sunset.



From the Autumn Equinox the wheel of the year turns to the neighbouring hill Carnbane West. Here Cairn L, which is similarly decorated with carvings, is aligned on Nov 8th (Samhain) & Feb 8th (Imbolc) to receive the rays of the rising sun which enter and touch a white standing stone inside.

From this cairn and surrounding ones the previously mentioned hill of Carnbane East looks unmistakably like the breast of the mother-Goddess herself, outlined particularly from the entrance to Cairn I, a sight that cannot have escaped the megalithic builders.



They were also aware of the other cross-quarter days, for Cairn S on Carnbane East is aligned to the Lughnasad (Aug 8th) and Beltane (May 8th) sunsets. So accurate is this celestial landscape clock that there are even 'predictor' cairns used to anticipate the significant solar events. The light enters Cairn I on Carnbane West a few days before the Autumn Equinox alignment into Cairn T; it enters Cairn H on Carnbane West a few days before the Samhain alignment into Cairn L; and it also enters Cairn F on Carrbane West a few days before the Beltane festival.

The significance of these hills as Goddess places from antiquity is enshrined in the legends. The hill of Carnbane East is called in Gaelic "Slieve na Cailli" = the hill of the Calleach, the ancient Goddess of the winter months, the third phase of the Triple Goddess, the crone whose memory is recalled in 'The Hag's Chair', a stone on the side of the cairn where she was supposed to sit and smoke her pipe! That her name is associated with this ancient place of celebration and ritual is not a coincidence. We certainly felt her presence in the deep stillness of the megalithic tomb and on the countours of her hill.

There are again, like Bodmin Moor, some missing links in the celestial clock. At Loughcrew it is mainly the solstices, but there are also other ruined cairns, particularly to the west of Carnbane West whose orientation we do not know, but which could have marked these solstices. We shall perhaps never now see the whole picture, but to stand on Loughcrew or Craddock Moor and see the landscape still functioning around us is a most marvellous experience. Both of these ritual places are rare extant examples of ceremonial landscapes that acknowledged and revered the land as the body of Mother Earth, and celebrated her imminence in the ever-turning cycle of the wheel of the year, viewed from the cairns, rows and circles constructed to honour and celebrate the sun in the seasons round. [CM & CS]

BIBLIOGRAPHY "The Stars and the Stones": Martin Brennan (T & H, 1983).
"Light Years Ago" - Tim O'Brien (Black Cat Press, Dublin, 1992).

IRISH SITES IN CORNWALL

The main evidence we have for Irish sites in Cornwall falls under 3 headings: 1) The Bronze Age artifacts. 2) The Dark Age inscribed stones. 3) The legends of pagan god/esses and Celtic saints. To take each in turn:-

1] The Bronze Age artifacts. It is thought that copper from Ireland was smelted down with tin from Cornwall to produce Bronze Age tools. A 4000 year old Bronze Age axe found at St. Erth probably came from Ireland, as did 6 gold bracelets found at Morvah, and the gold hoard (torcs & bracelets) from Towednack. Two lunulae (neckbands), one found in St. Juliot and the other at Gwithian, were also made of gold mined in Ireland and brought to Cornwall as a probable trade-in for Cornish tin. All this indicates extensive trading links between the two countries from the Bronze Age onwards.

2] The Dark Age inscribed stones. From the Celtic period (6th-7th century) there are a number of inscribed stones, found mainly in North Cornwall, with words and names that are Irish in origin. Some of these stones (4 in NE Cornwall & 2 more in Devon) have ogham lettering, a stroke alphabet invented in southern Ireland. Charles Thomas has suggested ("Guide to Inscribed Stones" MM20 p11-12) that these examples are possible evidence of a community of incomers from SE Ireland who first of all settled in SW Wales and then moved on to Cornwall via the Camel estuary and Padstow, finally dispersing further into South Devon.

3] Legends of pagan god/esses and Celtic saints. Caeia and I have suggested ("The Search for Bride" MM21 p20) that when the Irish immigrants arrived they brought their goddess Bride (Christianised into Bridget) with them, the clues for this being found in the place-names of St. Bride's Bay (South Wales), St. Bridget's Well (NE Cornwall) and Bridestow (South Devon). There is also the legend of the white lady from Ireland who appears at the entrance of Pendeen fogou on Christmas morning, who may have been a lunar goddess.

Other legendary material points to a link between the two countries. In the 6th century Tristan and Iseult story, the Morholt comes from Ireland to Cornwall demanding tribute, Tristan slays him and then goes from Cornwall to Ireland to be healed, and Iseult herself then comes from Ireland, where she is a Daughter of the Land, to Cornwall to marry Mark of Cornwall.

Finally, there are the Lives of the Saints, written in the 11th century onwards, but referring to a much earlier period. They talk of many missionaries coming from Ireland and settling, particularly around the Hayle estuary and West Penwith. These include St. Breca (Breage), St. Ia (St. Ives), St. Uni, St. Sininus (Sennen), St. Helena (Helland & the chapel on Cape Cornwall), St. Gwithianus (Gwithians), St. Wynnerus (Gwinear), & St. Germoch (Germoe). The Irish St. Kieran became the Cornish patron saint St. Perran, the Irish St. Bruinsech became the Cornish saint St. Buryana (and shared the same Saints Day May 10th), and the Irish saint St. Selevan became the Cornish saint St. Levan. Taken together as a whole, we thus have a picture of regular contact between Ireland and Cornwall from the Bronze Age onwards.



Location of principal Irish & Cornish sites mentioned in the articles.

Cornwall's mysterious places

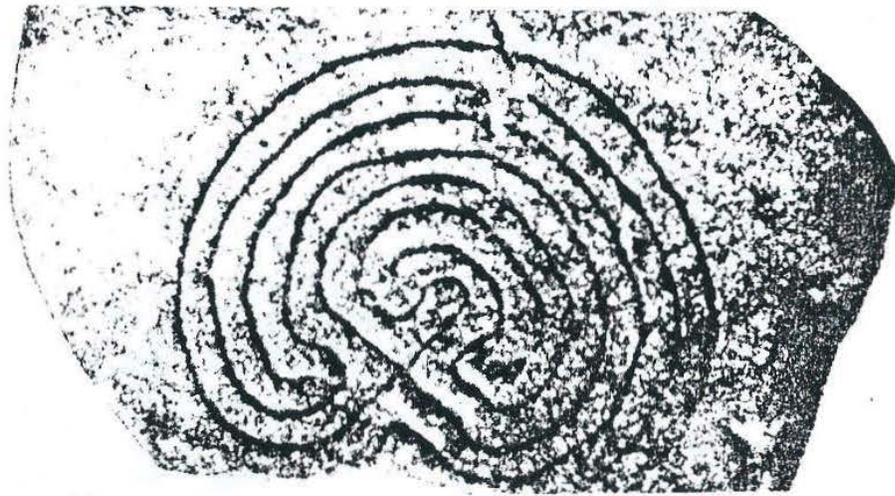
ROCKY VALLEY MAZES - The Irish Link

In Rocky Valley near Tintagel are carved on the walls of a rockface two left-handed labyrinth carvings, in traditional Cretan style (right). Despite a plaque nearby claiming that they are "Bronze Age" in date, the quality of their preservation and the fact that they were probably carved with a metal tool seems to indicate that they are much more recent.



Andy Norfolk has suggested (pers.com.) that a close examination of them shows that they may not have been carved by the same hand. They are executed in a different manner: the left-hand one is more assymetrical and regular, with a standard width of path, probably carved by the cross and dot method (seed pattern) widely known about from elsewhere; the right hand one though is more irregular and circular in which the width of paths vary, indicating that it may have been a copy of the original. If so, and if they were carved at different times, then there may have only been one there originally.

This has considerable implications for an Irish link, for across the Irish sea, near to Hollywood in the Wicklow Hills, the mirror-image of the Tintagel labyrinth was discovered, carved on the underside of a rock in 1908. The Hollywood Stone (pictured next page), now in the National Museum at Dublin, is a right-handed labyrinth carving, and the location of its discovery is very significant. It was found close to an ancient trackway called St. Kevin's Road linking Hollywood with the sacred place of Glendalough, which was founded in the 6th Century C.E, central to the period we are looking at. Both the Hollywood Stone and the Tintagel mazes were carved with a hard-edged metal tool. In fact they are so similar to each other, and so unlike anything else that has been found, that the question must be asked - were they carved by the same hand? Perhaps the people from Ireland who lived in the Wicklow Hills, not far from the east coast, made their way across the sea to Cornwall, and there left a mark of thanksgiving or remembrance in the rockface near Tintagel, as if to say that Cornwall and Ireland were mirror-images of each other.



But why a labyrinth? Such carvings are very ancient, dating from pre-Christian times and then adapted by Christianity. The period of the 6thC was at the interface between paganism and Christianity, and the labyrinth had come to represent a symbol of a journey into the centre of the self. I have also discovered that some 30 miles to the SW of Hollywood near Ballon in Co. Carlow there was an important Bronze Age cemetery on Ballon Hill, which was known locally as "The Walls of Troy". Such a name is an indication that there was formerly a maze there (such as the Troytown maze on St. Agnes, Scilly), perhaps a Bronze Age ritual maze used for walking, the memory of which was preserved in the name. Perhaps its location is not coincidental – maze building may have been part of the special tradition of the area, a tradition that the carvers of the Hollywood stone inherited, and subsequently brought to Cornwall.

There is also another interesting link at the Cornish end. Inland from Rocky Valley, across the north of Bodmin Moor, lies the church of Lewannick. Here there are two inscribed stones with Irish ogham notches on them, showing that the Irish travellers came this way and probably settled. The church itself contains a 12th century font (the rest of the Norman church was destroyed by a fire in 1890), and the font is inscribed with a variety of esoteric symbols, including two pentagrams – and labyrinth, spiral and maze patterns! Now, this seems too much of a coincidence to be one! In a church, built on an earlier Celtic mound, a sacred site visited by Irish travellers who may have carved a maze in Rocky Valley, we find a maze carved into the granite! I would suggest that these maze and labyrinth patterns were carved here because the pre-Norman lan where the church stands originally contained a maze in some form. If so, we have here the final maze spot on a trail that started in the Wicklow Hills, came to Rocky Valley, and finished at Lewannick. The Rocky Valley maze is at last beginning to unravel its labyrinthine secrets. (CS)



Maze pattern on Lewannick font

the FAIRY LANDS

by CHERYL STRAFFON & CAEIA MARCH

Many of the legends and stories of Fairy Folk that are common to all Celtic countries (Ireland, Cornwall, Wales, Isle of Man, Scotland & Brittany) contain elements that hint at the ancient significance of the 'genus loci' or "spirit of place". To our early ancestors, many of the places of the land were infused with the spirit of that land, and what to us may appear to be inanimate objects, such as stones, rocks and trees, were the embodiment and living place of the spirits of the earth, in ancient times the Goddess herself.

For example, In Ireland and Scotland the little people were known to inhabit certain places, usually ancient hilltops, 'fairy knolls', and prehistoric earthworks. This is reflected in the names of some Irish places, such as "mullach na sidhe"* = the fairy mount, or "slieve gullion" = the enchanted mountain. In the recent re-mapping of Ireland by the Irish O.S some 30,000 such sites have been identified! In the Isle of Man there were many fairy glens - indeed there was hardly a glen or hollow that was not their haunt. Their memory remains in some of the place-names: "cronk ny shee" = the hill of the fairy, and "glion ny shee" = the glen of the fairy. "Glenshee" in Scotland is the same word. Wales too has its fairy glens, at Betws-y-Coed and Penmaenmawr, which lies near the Bronze Age Druids Circle. The dolmen at Pentre Ifan was also known to be the haunt of fairies, as was the mound of Corriecatachan on Skye where the fairies danced on moonlit nights.

In Cornwall, the name pisky has been applied to both natural features, such as Piskey's Cove near Mount's Bay, and Piskie Fields in Madron and Lelant, and also megalithic structures, such as Piskey Hall fogou at Constantine. The piskeys and spriggans ("spyrasyon" in Cornish) were thought to inhabit the old ruins and megaliths as well as the high places, and this could perhaps be a folk memory of the small-statured Neolithic people who built them. Very often the places of Fairy are the sacred places of the ancestors. Caroy Church on Skye is built on the site of a prehistoric burial mound, but below that it was thought to be fairy ground, and their songs could be heard rising through the earth. In Ireland there were two such places: one was at Tara, the magical and sacred centre of the island. As Evans-Wenz noted: "On the ancient hill of Tara, from whose heights the High Kings once ruled all Ireland, from where the sacred fires in pagan days announced the annual resurrection of the sun, the Easter Tide, where the magic of Patrick prevailed over the magic of the Druids, and where the hosts of the Tuatha De Danann were wont to appear at the great Feast of Samhain, today the fairy-folk of modern times hold undisputed sovereignty." The other place was Lough Gur (in Co. Limerick). Wenz described it as "a very sacred spot, a mystic centre for pilgrimages and for the celebration of Celtic religious rites". On the two hills near Lough Gur, sacred rites to the ancient Goddesses Aine and Fennel (Finren) were celebrated, a hint that the fairy places may originally have been places of the Goddess.

* Sidhe (pronounced 'shee') in Irish Gaelic, Sithe in Scottish Gaelic, and Shee in Manx are etymologically identical.

The most fairy-haunted part of the Isle of Man was the southern slopes of South Barrule, the mountain on whose summit the ancient god of Man, Mananin was said to have had his stronghold. In Wales the cromlech of Pentre Ifan, already mentioned, was also known as the 'Womb or Court of Cerridwen', the ancient Celtic Goddess. In Cornwall the fairies often occupied places ruled over by the giants, for example Trencrom Hill, where the spriggans guarded the buried treasure, was controlled by the giant Trecrobben, which may be a possible memory of a former god worshipped there, just as the giant-killer Jack the Tinker is probably a late corruption of the Celtic god Lugh. The fishermen at Newlyn also used to leave part of their catch out for the Buccas*, a propitiation to a possible former sea-god/goddess. The same custom existed on Lewis in Scotland where libations were poured to the Shoney in order to bring in the seaweed.

Many fairy places were entrances to otherworlds, places where the veil between this world and the other world was at its thinnest; for example Lough Gur in Ireland was known as the entrance of Tir-na-Nog, the Celtic otherworld of eternal youth. One such place in Cornwall was The Gump near St Just where piskey folk and visions of otherworldly spirits were seen, and the whole area has legends of the spirits of the dead associated with it. At Mousehole, also in West Penwith, troops of small people used to come out of a hole in the cliff opening onto the beach, perhaps a memory of the occupancy of caves by ancient peoples. There is a similar legend on Skye where the Pipers Cave was thought to connect with Fairyland. In Wales it was lakes and places along the sea-coast of Pembrokeshire that provided the contact with the little people, and Man too has the same tradition - one of the last places the little people** were seen was at Lough Goayr in Kirkbride one summer evening at dusk, shouting "Hoi son n'herin!" (Hey for Ireland!).



The area of fairyland, though extensive, was often quite boundried. Water provided one boundary. In Ireland if pursued by fairies escape might be effected by crossing a stream. In Man the moving water in the Glens were the places where the fairies loved to sing and dance. Also in Man a boundary is marked in one story when a girl enters the fairy world by crawling through a gorsebush. In Cornwall Grace Hutchens (in the story of the fairy dwelling on Selena Moor) enters fairyland by wading a brook and entering an orchard where she hears music at a distance.

Boundaries and pathways are actually very important to an understanding of fairylore, and provide a clue to the relationship of fairy to the sacred lines on the land. Some of the most interesting fairylore is to do with this. At Tara in Ireland fairies from Rath Ringlestown would form in a procession across Tara road and between two houses. One man went out of his house at the time of the procession and was later found dead, the

* Cornish Bucca is equivalent to the Irish 'pooka' & the Welsh 'pwca'.

** "yn sleih veggey" in Manx, and "an bobel vyghan" in Cornish.

fairies having taken him for interfering with their procession. Evans Wenz comments that fairy paths or fairy passes may be actual magnetic arteries through which circulates the earth's magnetism. Certainly the knowledge of this in Ireland was well attested. Corners were cut off houses if they stood in the way of fairy paths, or the doors and windows that covered the fairy paths had to be left open at night to let the fairies through. In Wales the Tylwyth Teg (fair folk) also had paths like those reserved for the Irish 'good people' and the Breton dead, and it was death to a mortal while walking in one of these paths if they met the fairy folk. On Man the Ronaldsway-Douglas road leads to the Fairy Bridge, where the traveller was (is) expected to stop the vehicle and acknowledge the fairies, or else an accident would ensue. There is a similar Fairy Bridge near Dunvegan on Skye, treated with reverence and fear by the locals and their horses because of its association with the little people and the legend of the fairy bride of the 4th Chief of the Macleods. In Co.Wexford in Ireland we were shown a fairy path that crossed a road near to the town of Ballysheog ("baily seighi" in Gaelic meaning 'the town of the fairies'). Although the spot is indistinguishable to the ordinary eye, nevertheless the locals would always stop there and acknowledge the fairies before they drove on.

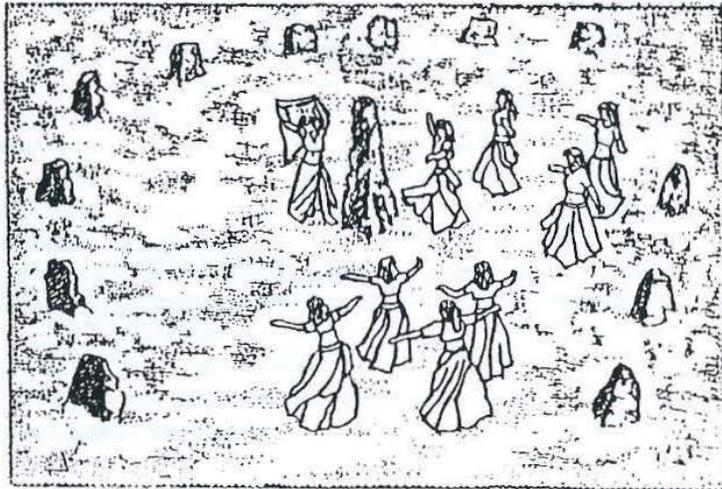
In Cornwall a legend relates to St Nuns Well (Piskey Well) near Pelynt which has a guardian elf and piskies that follow anyone who does not acknowledge them by leaving an offering. The power that the fairies have over certain paths and ways is manifested particularly in Cornwall in the idea of being piskey-led (also in Ireland, Wales and Brittany). For example Uter Bosence of Sancreed was piskey-led (led out of his way) at Botrea, and also attacked by sprights and spriggans and other strange apparitions (such as unearthly lights) that were seen hovering around the ruins of the old chapel. A cure for being piskey-led was to turn your coat (or glove) inside out, reversing the altered state of being you were in, to return to the normal world.



Fairies are thus known to be very closely wedded to the land and to the idea of ancient paths and ways across the land. The other important factor is the time for connecting with them. In Scotland it was usually at twilight, the Celtic time between the worlds. And the time of year was significant. In Man on 11th May (Old May Day's Eve) ["Oie Voaldyn" in Manx] the fairies were supposed to be particularly active. Fires were lit on hills to drive them away, a practice known about in other Celtic lands especially Cornwall, where on May Day and Midsummer Eve similar fires were lit to ward off evil spirits. So wherever you are in Celtic lands, keep a look-out for them for they can still be found, in Man swinging and playing in the tramman (elder) trees, in Wales dancing and singing on the mountain-sides, in Scotland and Brittany pouring libations of milk over burial mounds at Samhain, in Ireland riding the horses and causing mischief, and in Cornwall dancing and frolicking in remote places in the land. The land is the domain of the fairies, they come from it, are a part of it and return to it. They are the spirit of the land, and as long as we believe the land has spirit, they have a place in our mythology.

the Dancing Maidens

There is a legend attached to a stone circle in Cornwall and one in Ireland that is identical in all respects. The legend is of a group of maidens who were dancing to the music of a piper, and because their dancing strayed over into the Sabbath, they were turned to stone. In Ireland, the legend is attached to a stone circle at Athgreany near Hollywood in the Wicklow Hills, called The Piper Stones. The stone circle represents the maidens, and the Piper is an outlying boulder a couple of hundred yards away. In Cornwall, the stone circle is of course The Merry Maidens, and here 2 standing stones a couple of fields away are called The Pipers. Now, a similar legend can be found elsewhere, but not as widely as one might expect, and not completely the same. The Ninestones at Belstone on Dartmoor have the same legend without the Pipers, Stanton Drew circle in Somerset has a wedding party turned to stone for dancing on the Sabbath, and Haltadans on Shetland has trows dancing at full moon who danced until sunrise and were turned to stone together with the fiddlers in the centre.



The only two identical legends are therefore in Ireland and Cornwall, although Cornwall seems to have proliferated it. The Boscawen-un stone circle near St. Buryan had the same legend: the nearby Blind Fiddler standing stone may have been the piper. And the Nine Maidens stone row near St. Columb had the same legend: here the (now-destroyed) menhir some $\frac{1}{2}$ mile away was called The Fiddler. The similarity in all these legends may show that they were given the story as a kind of Christian warning in perhaps the 16th or 17th centuries, but their concentration in Cornwall, and the identical link with Ireland should perhaps make us think that they may go back much earlier. They may be a folk-memory of the use of the circles for ritual dancing by women, perhaps priestesses of the Goddess, and the Irish-Cornish link may be an indication that the same kind of ceremony took place at the sites, or that the memory was brought from one country to the other by traders and migrants. At any rate, the dancing maidens of Ireland and Cornwall, together with those on Dartmoor, continue to hint of other realities: perhaps they were not turned to stone on the 'Sabbath', but on the witch's sabbat when they all met to dance in celebration of the Goddess?

[cs]

Drawing of the Merry Maidens by Marjorienne Rowland from "Pagan Cornwall: Land of the Goddess" (MM Publications, 1993).

Pogous & Souterrains

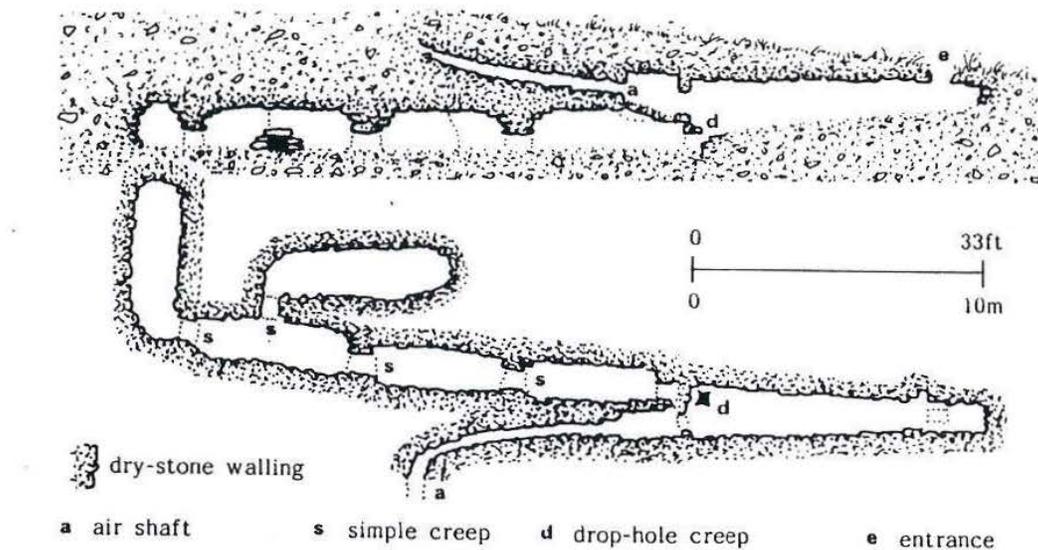
The Iron Age/Celtic structures known as 'fogous' in Cornwall are often thought of as unique, but there are related structures called 'souterrains' in other Celtic countries, particularly Ireland, Scotland and Brittany. The Irish examples have been most studied¹, and the consensus of opinion is that they were constructed as part of fortified settlements primarily for defensive purposes. Rachel Maclean also recently came to the same conclusion about Cornish fogous.² However, although superficially similar, there are important differences between fogous and souterrains that should make us hesitate before ascribing the same function to both.

One significant difference is date. The Cornish fogous seem to date from the Iron Age (500BCE - 500CE): in fact they may be even earlier as it has been shown that they often pre-date the settlements in which they later became incorporated. The Irish souterrains, on the other hand, are later: they seem mainly to date from the early Christian period, and it has in fact been suggested that the first ones were not built until about 300 years after the end of Cornish fogou building. Of course it could be argued that traders and immigrants took the idea of the Cornish fogou to Ireland, but the connection at this time seems to have been the other way - Irish immigrants into Cornwall rather than vice-versa.

The second major difference is structure. Ian Cooke³ describes the Irish souterrain as follows: "Some souterrains are as long as 400 ft with a series of chambers separated by creep-type doorways and including many additional features: stone-lined air shafts, 'beehive chambers', escape tunnels to the outside, right-angled bends to the passages, 'blind' tunnels, concealed passages, various kinds of trap, internal wooden doors, drains, alcoves, platforms and 'drop-hole' creeps. Where the souterrain was built using dry masonry, walls are often corbelled and it can be appreciated from the large number of supplementary features that an Irish souterrain can be a highly complex structure." Fogous on the other hand generally conform to a simple pattern of gently-curving passage, sometimes with a secondary passage only, originally entered by means a low and narrow creep passage.

The third major difference is location. Cornish fogous are always near to or part of courtyard-house type settlements; none have been discovered within hillforts, cliff castles or rounds. Therefore it seems as if the fogou was not originally part of a fort or defended settlement, but part of the village where it did not provide an entrance or exit. Irish souterrains on the other hand are usually associated with some type of military or defended site, such as a ringfort where they may have provided a refuge during the unstable tribal warfare in-fighting of the 1st-6th centuries.

Finally, fogous have significant solar orientations, the northern end of their passages all facing the midsummer sunrise (or in the case of Pendeen and Porthmeor) the midsummer sunset. Souterrains have no such similar orientations, nor do they seem to form the same kind of homogenous group as fogous.



Souterrain at Knockdhu, Co. Antrim [Ian Cooke]

Therefore, although fogous and souterrains appear on the surface to be related, underneath they may have been separate responses to different needs and different criteria in the two countries. At the Irish end, places to escape from the upper world, but at the Cornish end to connect with the womb of mother earth. Of course at the end of the day that, to our ancestors, may have been the same thing anyway! [CS]

REFERENCES

¹ R. Warner - "Irish souterrains: later Iron-Age refuges" (*Archaeologia Atlantica*, 3 81-89). ² Rachel Maclean - "The fogou: an investigation of function" (*Cornish Archaeology*, 31, 41-65). ³ Ian Cooke - "Mother and Sun: the Cornish fogou" (*Men-an-Tol Studio*, 1993).

POSTSCRIPT

One Cornish fogou, Pendeen (pictured right) does in fact have a legend linking it with Ireland. A woman in white with a red rose in her mouth is supposed to appear in the fogou mouth on Christmas morning. She comes from Ireland and portends death to anyone who sees her. Perhaps she is the memory of an Irish moon goddess brought originally to Cornwall and celebrated in the ritual site of the fogou - the white would indicate the lunar aspect and the red the association of the moon with menstruation. A final dramatic link between Cornwall and Ireland.



"MOTHER AND SUN - THE CORNISH FOGOU" - IAN MCNEIL COOKE
 [MEN-AN-TOL STUDIO, 1993 - £38] *post free*

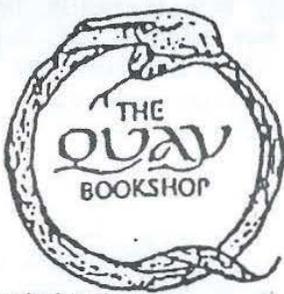
"Mother and Sun" is the complete book of the fogou, a beautifully produced, meticulously researched and comprehensively illustrated work. Its 350 pages are crammed full of everything anyone could wish to know about those endlessly fascinating and enigmatic structures.

The book falls into two main parts. After some introductory material defining what a fogou is, a complete list of all fogou sites is presented, some 62 in all including those that are definite, those that are possible and those that are unlikely. There are some surprises here: the so-called newly-discovered fogou site by the CAU at Bodean in St. Antony [see MM19] is only considered to be 'possible' and Ian gives very good reasons why this should be so. He makes the point that we have to be careful not to think that any hole in the ground is a genuine 'fogou', and shows that the antiquarians and archaeologists, who ought to know better, have been some of the worst culprits in this regard. It seems incredible that structures that are clearly not fogous are still being so identified by archaeologists, such as Nanjulian near St Just, and Porthmellion on Scilly [see MM19] (now believed to be a C18th or C19th smugglers cache!). Doubt is also cast on the location of the site at Bosulow, discovered by Craig Weatherhill a few years ago, and on the location of the one at Bosigran, identified by archaeologist Peter Herring in 1986. On the other hand, Boskednan, which is a most un-fogou like fogou and dismissed by most researchers is considered 'possible' by Ian and thoroughly examined in a new light. The new information given on Rosemorran by the late Dr. Alice Gilby in MM2 is fully acknowledged, and the 'missing' site of Treveneague has now been located by Ian. Each site is looked at in detail: its references, its map locations and its provenance.

The second half of the book takes the existing fogous and looks at their interpretation. Ian elaborates his work on the deliberate orientation of the northern ends of the fogous to face the midsummer sunrise or sunset, and he also comes up with interesting new evidence about the direction of tin-bearing lodes that were being mined at the time when the fogous were built. Folk tales, anomalous energies, distribution patterns, and comparisons and contrasts with souterrains in Ireland, Scotland and Brittany are all looked at. Finally, alternative theories of refuge, storage and ritual are considered. The former attributions are most likely to be made by archaeologists, but as Ian shows, with very little proper evidence. The ritual theory is generally adhered to by "earth mysteries enthusiasts" and here he quotes fully from the work done in MM and elsewhere. However, significantly the one archaeologist who has had most experience of excavating a fogou, Patricia Christie at Carn Euny, has come to the conclusion that "it was built for no ordinary purpose, but must have had some religious significance", a suggestion most archaeologists have preferred to ignore or distort. Ian explores all the evidence most thoroughly and concludes: "The Cornish fogou, far from being a simple village larder or hiding-place hardly worthy of preservation, forms a class of Iron Age religious structure without precedent in England." This book is a joy to read for all of us who love and revere the fogou, and with its detailed and cogent analysis of the 'fogou question' it should be required reading for all who value truth above prejudice. (CS)

"FROM CARNAC TO CALLANISH – The prehistoric stone rows and avenues of Britain, Ireland & Brittany" – AUBREY BURL [Yale U.P, 1993 £25]

If Ian Cooke's is the complete book of the fogou, then Aubrey Burl's has to be the complete book of the stone row. As the introduction says:- "Lines of standing stones have until now been the neglected wonders of prehistoric Europe", and this book certainly redresses the balance. Information about excavations, megalithic art, astronomical functions and legends are all combined to present a comprehensive picture of the different kinds of avenues, double and multiple stone rows and 2, 3 & 4-6 stone settings. Some have recently been identified in Cornwall, and due acknowledgement and reference is given to the information and research on them in MM nos 8, 9 & 14, and in particular the alignment at Craddock Moor is examined. There is also interesting material on the links between all the megalithic countries: "It explains the emergence of the (shorter) rows. Their catalyst was Irish copper. Their nexus was Cornwall and its tin. Their prototypes were Breton... Copper from Ireland, tin from Cornwall reached Brittany. Traditions from Brittany reached Cornwall and Ireland". There is also a willingness to take on board the possibility of astronomical alignments (indeed, Burl believes the avenues were primarily processional but the stone rows mainly astronomical in function) and the fact that the Celtic festivals of Samhain, Beltane etc, may have had Neolithic origins. All this from a professional archaeologist is a most refreshingly unprejudiced and open-minded approach to the interpretation of the sites, and shows how convergent some archaeologists and EM researchers have come in recent years. The book is well illustrated with a most comprehensive gazeteer, and should be on the shelves of anyone interested in these mysterious monuments. (CS)

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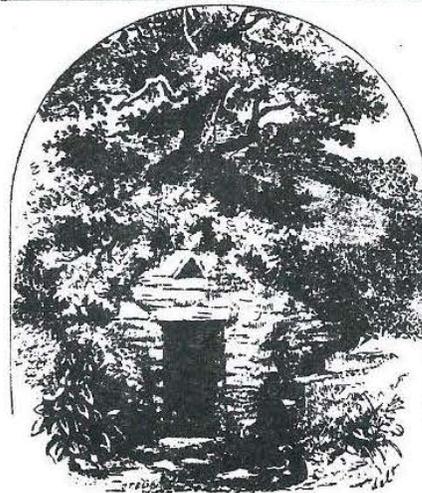
David James is a fine Celtic illustrator, and one of his pieces, Six Wild Horses, was especially drawn for "Meyn Mamvro" and featured on the back cover of no.13. It is included in a new collection of his artwork entitled "The Little Book of Celtic Designs" and is available direct from Celtic Connections Publications (address in exchange listings) @ £2.95 (inc. postage). There are 30 detailed illustrations of Celtic design and knotwork in the booklet, and more artwork and Celtic articles can also be found in the quarterly magazine available from the same address.

Meanwhile, Constable have brought out a series of reprints of books on Celtic themes. Among the titles available are "The Religion of the Ancient Celts" by J.A.MacCulloch (first published 1911), "The Celtic and Scandinavian Religions" by J.A.MacCulloch (first published 1948), and "Celtic and Arthurian Romance" by Roger Sherman Loomis (first published 1926). Although some of the interpretations presented in these books have to be treated with circumspection, nevertheless there is still much of value to be gleaned from them. In the same series, a more modern work and a classic of its kind is also reprinted: "Pagan Celtic Britain" by Anne Ross (£10.95).

Finally, an intriguing book entitled "The Celtic Lunar Zodiac" by Helena Paterson, who recently gave a talk to the Cornish Earth Mysteries Group, is worth dipping in to. It is beautifully produced [by Rider @ £18.99] with lovely border work and full-page illustrations all in colour by Margaret Walty. The subject is fascinating - the (re)discovery of a lunar rather than a solar zodiac, and the information contained in the book is wide-ranging over Celtic legend and myth, flower herb and tree lore and astrological correspondences. There are however some reservations: much of the information given is presented as fact, but is really based on the author's interpretation, and in particular her reading of Robert Graves, whose myth-making was superb, but whose historical accuracy is somewhat suspect. There is the usual new-age muddle over ley-lines, energy-lines, dragon-lines etc, and a rather outdated approach to women's rôle in history and myth as passive and receptive. Nevertheless there is also much of interest to ponder over, think about and look at in this original book. (CS)

"ANCIENT AND HOLY WELLS OF CORNWALL" by M & L Quiller-Couch, the original and classic work on the wells, first published in 1894, has now been reprinted by Tamara Publications of Liskeard @ £9.99. An invaluable reference to many of the holy wells and the state they were in 100 years ago, this is a most timely and welcome reprint of this important work.

*Drawing of St.Nun's Well
(or Piskie's Well) Pelynt
from the book.*



WISHT MAEN (meaning "eerie or mysterious stones") is a new Earth Mysteries magazine covering Devon. Tracey Brown, its editor, tells us that she was inspired to do it through "Meyn Mamvro", and we are proud to have a sister-mag to MM just across the border. The first edition is now out with the second soon to follow, and it is a fine magazine, which will interest anyone who enjoys MM. The range of topics is as diverse, with the first edition containing articles on "Brentor - hill of vision" by Paul Broadhurst, The Omphalos of Devon (following on from MM's feature in MM22), King Arthur on Dartmoor, The Goddess in Dartmoor (prehistoric carvings discovered by MM reader Calum McIntosh), Wistmans Wood, Crop Circles, Fairies, and "Dartmoor - the pattern of the stones" by MM editor Cheryl Straffon. The second edition will include "The Search for Bride in Devon", folklore of ancient sites, The Lych Way and much more. As we know when we started up MM 8 years ago, it is always difficult to get a new magazine into outlets and sell enough to carry you forward. So, do support Tracey by sending for a sample copy (£2.30) or better still take out an annual subscription (£7.00) from Condors, Exeter Street, North Tawton, Devon EX20 2HB.

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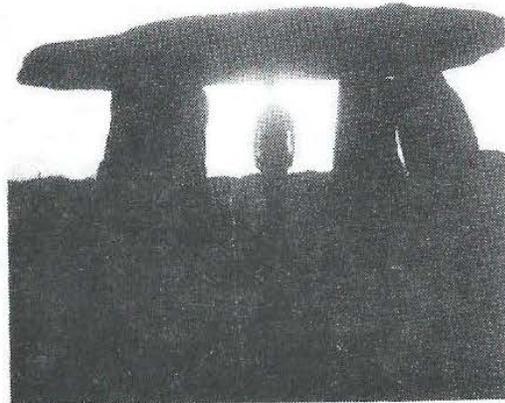
PAGAN CORNWALL - LAND OF THE GODDESS - Cheryl Straffon. £8 (inc.p&p)
 This book discovers a continuity of Goddess-tradition in remote Cornwall from ancient times right up to the present day, using evidence from archaeological research, folklore, legend, rural tradition and custom.

"I personally so much welcome this book especially since it is written by someone so central to the Earth Mysteries movement." [Monica Sjöö]

"Remarkable for its research and conviction, its theories are as stimulating as they are enlightening. The author's knowledge of the legends and mythology bring enriching insights on this journey of discovery in Cornwall." [Western Morning News].

The Pipers Tune

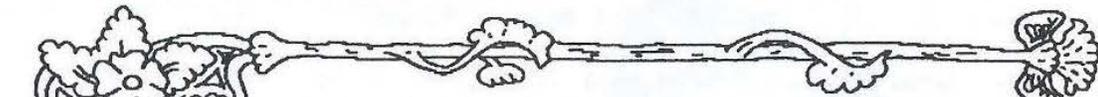
The current issue of "The Ley Hunter" magazine (no.120) has a piece by Paul Devereux on a Cornish churchway ley. He suggests that the course of the line is built up of markers from varying periods which had its origins in the human mind, not the landscape itself. "It arose from another kind of perception of the landscape, in which mindscape and landscape merged, as is the case in Aboriginal and other dreamtime surroundings".



The line runs for about 3½ miles northwest from the main church in Penzance, St.Mary's (SW 476301). This stands on the actual Pen Sans, the holy head(land), and on the site of an older chapel. The line then runs up Chapel Street northwestwards towards Madron Church (SW 454318), just over 1½ miles outside Penzance. Just beyond Madron, the course of the line is marked by a now isolated ½ mile section of old straight track, followed by a length of country road which runs parallel to the track. Beside this road is Boswarthen cross (SW 445326), and from here there is another ancient pathway that climbs the hill to a stretch of road leading to Lanyon Quoit(SW 429337)

The line is essentially a vestige of one of the numerous churchways or coffin lines, but the fact that Lanyon Quoit, a prehistoric monument, falls on it is an indication that it goes back much further into the Neolithic, and therefore originally may have been a spirit line along which the shamans travelled, either physically or through trance, akin to the fairy paths mentioned on p16 of this MM. As Paul Devereux says : "My guess is that a line, physical or conceptual, linked Lanyon Quoit with the headland that came to be considered holy long before there were any churches or any Christianity".

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Sept 94 will include megalithic mysteries, Goddess sites & a full index to MM

Most back numbers are now sold out, but photocopies can be done as a
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PAGANISM

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NOTICEBOARD

MAY DAY CELEBRATIONS 1994

Sat April 30th - Maypole dance, St. Just (details from 0736-787612).

Sun May 1st - Harmony Pottery celebrations, Wheal Rose, Scorrier, Redruth. Details from Geraldine Andrew 0209-890581.

Mon May 2nd (bank holiday) - Obby Oss day, Padstow.

Sat May 7th - Helston flora (furry dance) day.

CORNISH EARTH MYSTERIES

Sun May 8th (15th if wet) - Three Wells Walk to Carn Euny, Sancreed & Madron holy wells (details from 0736-787612).

Sun June 19th - Carn Euny fogou sunrise meet at dawn and/or at 11.00am with Ian Cooke as guide to the site

Sun July 3rd - 11.00am Madron Well clear-up trees, then Spirit Path walk (see p24)

Sun Aug 7th - 11.00am Chûn Castle levitation, scrying & dowsing day

Sun Sept 4th - 11.00am Carn Brea & Carnmenellis area.

Full details from Andy Norfolk, The Cottage, Launder's Hill, Crowan, Camborne (0209-831519)

CORNISH CROP CIRCLES GROUP

Site visits and sessions. Details from Simon Lackford, 8 Woodland Close, Lanivet, Bodmin (0208-831700).

MIND BODY & SPIRIT FESTIVALS

Sun June 26th - Wadebridge Town Hall / Sat July 9th - Truro City Hall / Sat July 30th - Bude Parkhouse Centre / Sun Aug 14th - Newquay Riviera Hotel. [All 10.30-6]

THE WELLBEING CENTRE

Old School House, Churchtown, Illogan, Redruth (0209-842999) Regular workshops and events.

RESEARCH & ENLIGHTENMENT CENTRE

King's Avenue, St. Austell (0726-74843)

Regular monthly alternative talks & discussions - 1994 programme includes The I Ching, zen, astrology, & pre-Christian origin of the Irish saints [SAE for full details].

CAER (Centre for Alternative Education & Research) Rosemerryn, Lamorna Nr Penzance (0736-810580). 1994 programme includes Sacred Rhythm, Meditations for Sacred Sites, Sitting with the Moon, Tantra & Shamanism, Healing etc. Programme available from CAER

WALKS Sun May 29th - Tinnors

Way. Meet St Just 10am. 13mls

Sat June 18th - Antiquity Walk with Ian Cooke. Meet St Buryan church 10am. 13mls

Sat June 25th - Tinnors Way by moonlight. Meet St Just.

Sat Aug 27th - Antiquity Walk with Ian Cooke. Meet Zennor 10am. 13mls. Full details from The Ramblers (0736-752121).