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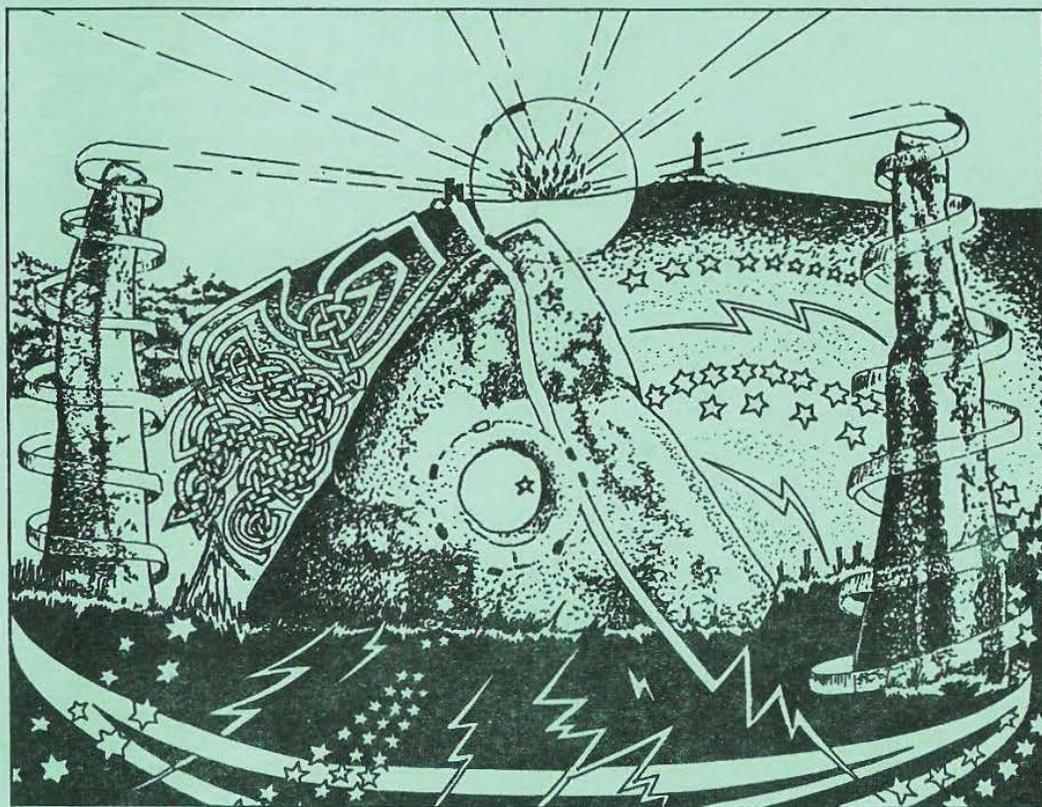
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ancient stones and sacred sites in cornuall



THE MOON-AN-TOL ● GEREINT – SUN GOD
HOLY HILLTOPS ● SACRED WELLS ●
LEGENDS ● JOURNEYING ● PAGANISM

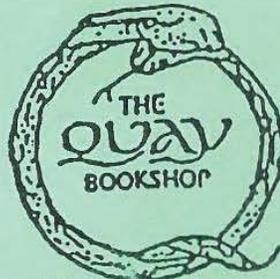
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Stones of our Motherland

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There has been much good networking and contact in Cornwall this Autumn. There was of course the annual very successful New Age Festival in Perranporth at the end of November, this year spread over 3 days with talks, workshops and entertainment, showing just what a variety of New Age activity is going on down here. In addition, Adam Bear organised a Pagan Moot in Hayle in West Cornwall in November, which brought together about 20 people with an eclectic range of interests, including Bards, Ovates & Druids, Fellowship of Isis and other Goddess celebrants, Runemasters, Shamans, Eco-Pagans, and Wiccans, including Pagan Federation representatives. Some very useful contacts were made, and future Moots and get-togethers are planned for 1995.

Also in November, the alternative magazine for West Cornwall "Peninsula Voice" ran a major interview with your editor Cheryl Straffon entitled "No longer a lone voice in the universe" (!) in which I was given the opportunity to talk about my path to paganism and the Goddess and what Cornwall means to me. The interviewer Emma George was kind enough to say: "'Pagan Cornwall' is a tribute to the land, to the Goddess and her traditions, it is a re-claiming of our lost history, our most ancient roots. It is an important work because it challenges the sacred cow of written history." I have been delighted that the book has been such a runaway success. It is now out-of-print, selling its print run of 1000 copies in less than a year. So many readers have told me what the book has meant to them - which is worth far more than simply selling many copies.

"The Earth Mysteries Guide to Mid-Cornwall" is now published, the third of a trilogy covering the whole of mainland Cornwall. Apologies to all readers who have been waiting for their copy which was delayed by about 6 weeks because of a major house move. The MM address however remains the same, and we are back on publishing schedule with this new MM. The quality of contributions to the magazine never ceases to delight me. This time there are 2 exciting original pieces of research, one on a possible moon alignment at the Mên-an-Tol, and the other on a sun-god alignment from Carne Beacon. Both are indicative of how much we can still discover about the megalithic sites and our forebears who built them with such care and connection to the Wheel of the Year. During November I gave a talk to the St. Just Old Cornwall Society on Earth Mysteries and was rewarded by some fascinating stories by 'ordinary' people who had experienced strange phenomena at ancient sites, including a surveyor with the water board who experienced total compass disorientation at Boscawen-un circle, and strange lights and a very cold uncanny feeling at a burial mound on Bodmin Moor. There is indeed much still to learn, and we can all learn much from each other.



The 5th year of annual Autumn & Winter talks commenced on Thursday September 22nd with a visitor from the opposite end of Britain. Poetess and writer **Jill Smith** gave a fascinating talk on the ancient sites of Lewis and other places entitled "Whispers from the Edge". The sacred landscape around Callinish was featured, and Jill's response to the land through her poems and her powerful Goddess imagery made a compelling presentation. A beautiful Autumnal Equinox moon hanging in the clear sky over Penwith on that evening added to the magic. [See article by Jill Smith on p.19].

The October meeting on the 27th attracted a good-sized audience to hear author and teacher **Kelvin Jones** speak about the history and meaning of Runes. Illustrated by unusual slides, the talk sought to get to the heart of the mystery of the Runes, a Nordic divinatory system with resonant meanings. Some of Kelvin's own rune poems also added to the evening's interest.

November 24th saw the well-known dowser **Don Wilkins** talk about "Dowsing - Old Stones & New Discoveries". A most entertaining speaker, Don talked of the significance of deer rutting sites to him, and how he believed that ancient peoples used deerhorn in order to "charge up" their standing stones. He spoke of his 12 year search to find the right stone to set up in his favourite deer park, and how he believed our ancestors also selected particular stones, especially those which contain a lot of quartz - "quartz is time, power and memory". He described the difference between dowsing for water and dowsing "energies" (different wavelengths), and how a water course is sometimes the source of earth energies and sometimes the conveyance of it. Altogether, a most intriguing and informative evening.

Finally, the annual Winter Solstice walk to Chûn Quoit to see the sunset alignment was this year followed by a story-telling social at Heather Farm and a further trip out to see the full moon rise at Tregeseal circle.

CARWYNNEN QUOIT UPDATE

As reported in the last MM, local CEMG member **Kenny May** is attempting to restore Carwynnen Quoit near Troon, Redruth (SW6500 3720), and has persuaded the farmer to co-operate, but was faced with a £50,000 bill by English Heritage to fund a full-scale excavation prior to the restoration. The good news is that the Cornwall Archaeological Society have agreed to do the excavation with volunteers, thus avoiding the huge cost. The bad news is that EH are still insisting on excavation of a large surrounding area, and the farmer is naturally reluctant to put up with all the disruption and loss of land without compensation. Watch this space for more news!

STONE CIRCULAR

WHAT AND WHO WERE THE SISTERS?

Aubrey Burl has written to MM about a missing 'stone circle' site:

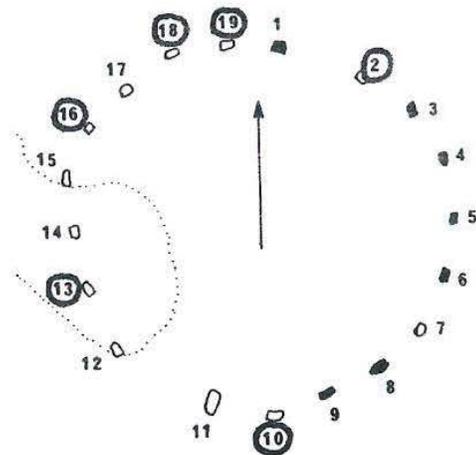
"In his 'Topographical and Historical Description of Cornwall' c1603-7, printed in 1728 and reissued in 1966, page 48, John Norden mentions - 'The Sisters, nine greate Stones set vpright in the wyld and vaste downes, importinge, as may be collected by the manner of their standinge, and by the hugenes of them, some notable monument of antiquitye. It is not farr from Castle Andinas.' He provided a sketch (see below), and on his map of Pyder Hundred he placed the circle between Castle-an-Dinas, St.Wenn, Trewallack, St.Breock and Withiel. It must therefore have been on St.Breock Downs at around SW97.68. As well as a line of round barrows along the hills, there are still two big standing stones on the Downs, Men Gurtha (SW9678 6831) and the Menhir (SW9732 6825) a ¼ mile to the east. It seems unlikely that either of these standing stones is the survivor of Norden's circle, but if anyone can add some information about this missing ring I shall be most grateful to hear from them c/o Meyn Mamvro."



Editor's note:- Norden does not actually say his site is a circle, though Aubrey Burl believes that is what the drawing depicts, together with his comment that "sundrie of theis kindes of monumentes are in this Countrie." However, this could equally well apply to all kinds of megaliths, and the drawing does look rather like a double stone row. There is of course a (single) stone row on the Downs called the Nine Maidens (SW9363 6745) - could it originally have had a Sister? In an interesting article in MM21 (p.16) Terry Cox mentions that his wife had a psychic vision of 2 small rings of stones and a small row at this site, so perhaps there was once more here?

CUP-MARKED STONES AT TREGESAL

Reader Rory Te'Tigo has made a discovery of cup-marks on 6 of the stones of the Tregeseal stone circle (SW3866 3238) as indicated on the map opposite. They are about an inch in diameter and about ¾" deep, weathered in the edges and overgrown with lichen. Some are positioned so they could hold a libation but others are mere dimples on the side of the stone. Cupmarks have been discovered at other sites in Penwith, such as Chûn Quoit.



READERS WRITE



CAN WE TRUST ST.NECTAN'S GLEN?

"I note with interest the closing of the café and waterfall at St.Nectan's Glen (see MM25 p.3). On my last visit there the owner intimated that he had 'psychic troubles'. It would be amazing if these had forced the closure of the café! If the site is up for sale, could something similar to the Chalice Well Trust in Glastonbury be formed to look after the waterfall?"

Robin Ellis, Sheffield.

I have been told by someone else that the owner closed the site as he was fed up with "people treating him with disrespect", demanding to be let in to see the waterfall, and even on one occasion knocking him to the ground! Perhaps he would be disposed to sell, and if anyone wishes to take up Robin's suggestion about a Trust, perhaps they would like to contact him via MM. (Ed.)

MAKING A JERSEY CONTACT

"We are very interested in making contacts in Cornwall, and both feel it would be nice to have exchange visits with us here in Jersey. We could share the natural and sacred sites of the island, our contacts with like-minded people here, festival dates, suggestions of what to do, etc. We could be guides and a holiday-cum-pilgrimage can be achieved, a two way contact of mutual benefit"

Steven Le Geyt & Rebecca Jeavons,
c/o 122 Elysée Estate, Trinity Hill, St.Helier, Jersey, Channel Islands.

SAINTS ALIVE IN CORNWALL!

"Cornish saints show a strong correlation with the 8 basic festivals. Looking at one book listing 121 Cornish saints (90 male, 31 female), 80 male feast days are recorded, 35% at the right times. 20 females had feast days (lower % recorded - bit of 'hidden from history' I guess), but their score was 45% correlated. It would be also worth looking at other (not specifically Cornish) saints like Brigid and Agnes".

Calum MacIntosh, London.

A talk on the Pre-Christian origin of Cornish saints will be given by Jill Harris at the CEMG in Penzance on January 26th [details back page

WAKING THE ENVIRONMENTALLY-FRIENDLY DRAGON

"The Dragon environmental group unites ecological action in the form of campaigning, conservation projects and information networking, with magickal ritual. New groups are forming around the country building a network with much potential and power. The time to act is now. Dragon has already achieved much (e.g Oxleas Woods, Twyford Downs etc) but more people are needed. You don't need to be a campaign hardened environmentalist or a master magician - anyone with a desire to help is welcome. Anyone interested in forming a group in the Penwith area please contact Matt or Caroline on (0736) 51573."

The Women's Enviromental Trust are also active in trying to protect and preserve ancient sites, including Cornwall. Contact MM reader Branwen Griffiths at 30 Bois Hall Road, Addlestone, Surrey KT15 2JL.

THE PRE-HISTORY OF FOWEY & GODDESS SITES

David Stringer's article in the previous MM (no.25) has elicited some interesting responses, including the following.

"I enjoyed the article on Fowey. Lescrow certainly has an earlier past and it has also been thought to mean 'Court of the Cross'. An early settlement was found in aerial photography during the drought of 86 in the field by Four Turnings."
Lyn Harrison, Lescrow Farm, Fowey.

"Liskerrow is almost certainly 'the court of the forts' and has nothing to do with springs or a goddess called 'Ker' (who I don't believe ever existed, ker usually meaning fort). Lankelli is from lann, meaning 'sacred enclosure' and now church site, and kelli meaning 'grove or copse'. So David is probably right in suggesting this is the sacred grove. On the other hand, Covington could easily be an English rather than a Cornish name as English displaced Cornish fairly early in this part of Cornwall. Covington in Huntingdonshire means 'the settlement of the people of Cufa'. It is quite possible that the name derives from the English cove which could mean a recess or valley amongst hills as well as a creek or inlet. Covington Woods were actually named this in the 1920s or 30s after Mr Stenton Covington who donated half the cost of buying them! The place name has nothing to do with covens.

A possible site that David mentions in passing is the site of St.Katherine's Chapel which was licensed by the Prior of Tywardreath in 1390. This chapel was on the headland and stones were taken from it to renovate the castle. St.Catherine has as her symbol the wheel on which she is supposed to have been tortured. It has been suggested that she is really a pagan solar goddess, her wheel representing the sun. St.Katherine's Chapel could have been built on an earlier sacred site on the headland; a very suitable place for a sun-goddess site."
Andy Norfolk, Crowan, Camborne.

"Once again I note that St.Catherine has turned up, this time near Fowey. Like Warleggan (see MM23 p.5) not an obvious place. It strikes me it pays to dig a bit under the surface and you find all kinds of goodies where you least expect. I am moving towards a view that local gods and goddesses may well be memories of dream-time beings within the sacred landscape, that in fact 'reality' has a 'fuzzy' program at the edges, allowing mythological things to appear 'real', and real people to become mythological, within the dreaming! Thus dream-time totems might have actually appeared to have an effect in reality. To secure their 'grounding' shamans may have met them 'half-way', and this is what the Celtic saints may have been doing in their lonely cells at the edge of the world. This would explain the difficulty in separating the old gods and goddesses and the Celtic saints. Thus Morwenstow would have been the haunt of both a dream-time totem, who later became seen as a goddess (and subsequently as a Celtic saint) and later still by the Rev. Stephen Hawker (eccentric vicar of Morwenstow who wrote poetry in the 1840s in a hut he built on the clifftop), creating a continuation of 'stewardship' of the land throughout the dreaming!"

Robin Ellis, Sheffield.

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the moon-an-tol

by KRIS BOND

"If the complex at the Mên-an-Tol was indeed a stone circle, then it would seem likely that the holed stone originally stood at right angles to its present orientation - i.e, in line with the circle. Perhaps it was a 'special' stone - a focus for rituals or for observing distant features from the circle. If at a tangent to the circle, observations through the hole would have been to the NNW or SSE. At this orientation no obvious astronomical events or landscape features suggest themselves to the writer, but others may be aware of something significant."

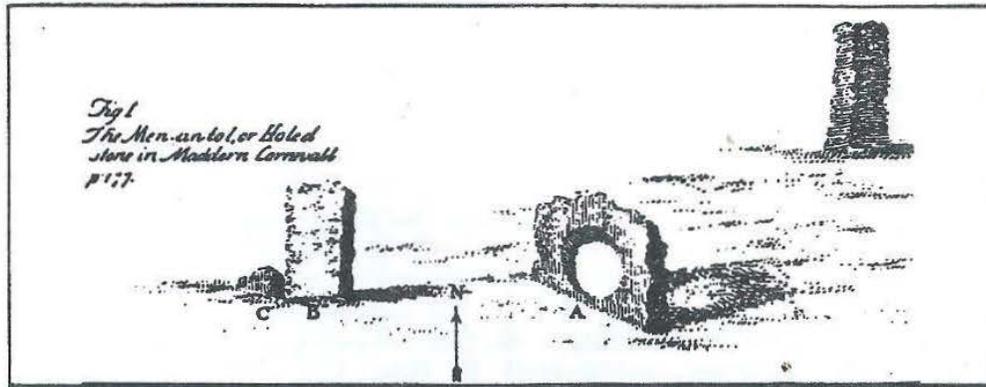
Ann Preston-Jones - Cornwall Archaeological Unit (MM22 p.5).

On reading this quote I was at once intrigued to find out more about the possibility of this unique ring containing any astronomical orientations, and any further information concerning the architecture of the circle. The ring of orthostats at the Mên-an-Tol would seem to belong to the



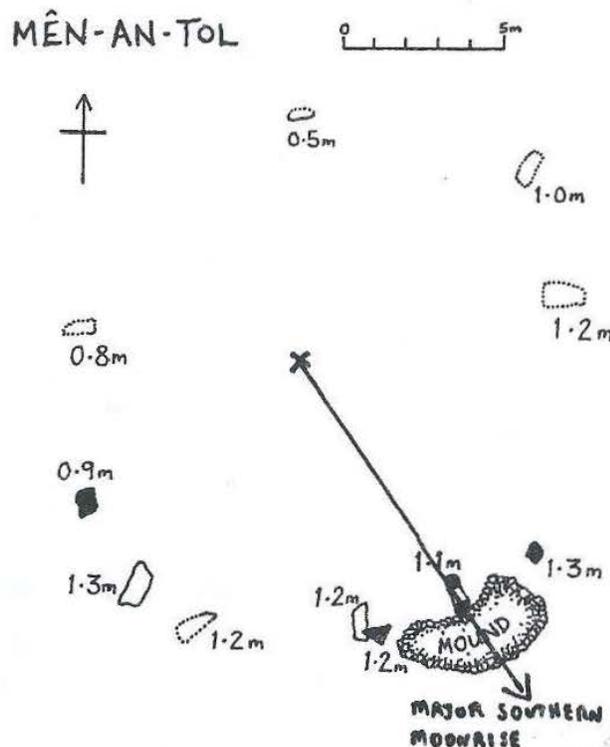
Symmetrical Class of circles (Barnatt's class E), common throughout Devon and Cornwall, and in particular to the South Western Freestanding Class of circles (Barnatt's sub-class F9). Within this group there is a small group clustering in Penwith which are smaller than average and therefore also have a smaller number of stones (It seems that the regularity in the size of the gaps between the stones was of more importance than the number of stones in this group). This small group of circles all show careful and considerate planning and a tendency towards more accuracy in their circularity than most. They all have similar diameters and numbers of stones, as well as a restricted range of stone heights and width of gaps between the stones [see table on p.9]. The stones themselves are often specifically chosen for their regularity of shape: flat-topped and with flat inner faces. In some cases the stones show signs of artificial shaping. About half of the circles are graded, usually quite subtly, ranging from the west to south-east

As can be seen from the table on p.9 the Mên-an-Tol circle has close architectural affinities with the stone circles in this sub-group, and with two of them in particular: Little Hound Tor on Dartmoor and the Merry Maidens in Penwith. As the CAU noted, it is quite possible that the holed stone has been turned through 90°. When Dr. William Borlase made a plan of the stones in 1754 the holed stone was closer to this postulated position than it is at present [see drawing on next page].



It is therefore quite possible that, if originally, the holed stone did stand with its long axis along the arc of the circle, and with the hole facing the centre of the ring, then it could have been positioned with the specific aim of framing the moon as it rose at its major southern standstill. The shape and size of the hole would seem to support this theory, as does the use of the number 9 in the healing rituals formerly practised there. The horizon to the SSE lies at almost the same altitude, just to the west of Ding Dong mine where the Bosiliack entrance grave sits with its entrance facing in the same direction. There is also a possibility that the ring was graded to the SSE, as can be seen in the plan [below]. The 3 prostrate stones at the SSW would have been shorter when earthfast. To complete the grading and also to facilitate the positioning of the hole in regard to the moon, the holed stone was raised by means of a small round of rubble, the remains of which still lie around the base of the stone.

At the Merry Maidens there are two boulders lying some 15m SSE of the circle, and it seems likely that the circle was also graded to the SSE where the tallest stone is situated (1.4m), the shortest stone being opposite at the NNW (0.85m). The height of the stone may be relative to the appearance of the major southern moonrise over a slightly higher horizon. At Little Hound Tor, the outlier known as the White Moor Stone lies some 150m to the SSE of the circle, but the SSE horizon drops down towards the valley of Gallaven Brook. Therefore a much smaller stone was needed. At the SSE of the circle is a prostrate stone some 0.95m long which when earthfast would have been even shorter, with a broken stump on the other side.



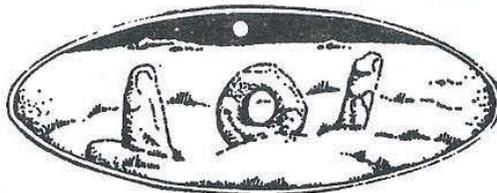
These stones could therefore have flanked the marker in a similar way to those at the recumbent stone circles of Aberdeenshire. It may be relevant that directly opposite this stone there is what may be an original entrance. When the circle was partially restored in 1896 there was no trace of a stone-hole in the gap, unlike the other gap at the ESE which possessed a stone hole containing fragments of stone. It is noticeable that Little Hound Tor, Boscawen-un and the Merry Maidens all have possible entrances, a feature otherwise uncommon outside of Cumbria. The Mên-an-Tol may also have possessed an entrance. The architecturally related circle of Hurlers North on Bodmin Moor is also graded to the SSE and not to the SSW which is the direction that the orientation of the 3 circles would suggest. A line continued in this direction would seem to align with with the steep south western slope of Caradon Hill. At the other major type of stone circle in the south west, the Westen Irregular Circles, there is a definite tendency for directional stones to congregate at SE/SSE. In 1820 Robert Knox drew an isometric plan of the Cloughton Moor circle, which was later published in his 1885 book "Descriptions of East Yorkshire". The 9.5m diameter ring has a strange arrangement of stones at the centre, and most notably, a holed stone lies at the SSE of the circle. What may also be relevant to this present study is the belief that the ring is in fact the kerb of a denuded barrow.

Without a detailed analysis of the orientations at these rings it is impossible to be certain about them, but the information would seem to suggest the intriguing possibility that all three rings are architecturally related and are orientated on the major southern moonrise. It will be interesting to sit at the centre of the ring and onserve the rising of the moon at her most southerly position, and if it seems likely that she was originally framed by the holed stone then we have an even more extraordinary and unique monument than we could have hoped for in the Mên-an-Tol

[c] Kris Bond, 1994.

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 National Monuments Record SW43SW35, File 424271.



SITE	1	2	3	4	5	6	7	8	9	10
BOSCAWEN-ÛN	SW41222736	110	23.4	77.1	19-20	1.05	0.85-1.30	3.80	3.10-4.40	W
CROWAN BEACON	SW66403480	195	c25.5	c80.0	22-25	0.95	0.80-1.10	3.50	2.70-4.00	-
LITTLE HOUND TOR	SX63278961	475	20.4	64.0	19-20	0.90	0.65-1.30	3.20	2.60-3.80	-
MERRY MAIDENS	SW43272450	100	23.8	74.8	19-20	1.15	0.85-1.40	3.80	3.40-4.30	SSE
TREGASEAL EAST	SW38653236	165	c20.7	67.5	21	0.95	0.75-1.40	3.25	3.20-3.50	SW?
TREGASEAL WEST	SW38613237	165	c23.2	c73.0	18-19	?	1.55	?	?	-
WENDRON NORTH	SW68293656	215	c21.0	c66.0	?	1.05	0.95-1.15	?	3.30-3.50	-
WENDRON SOUTH	SW68313653	215	c16.0	c50.5	14-15	1.05	1.00-1.10	3.40	3.30-3.50	-
MÊN-AN-TOL	SW42643493	195	c16.8	53.0	19-20	1.05	0.80-1.30	c2.40	c1.80-2.80	SSE

c2.40

	11
BOS	CENTRE STONE, 4 OUTLIERS, ENTRANCE?
CRO	POOR CONDITION, ALL STONES PROSTRATE
LHT	OUTLIER AND MARKER? AT SSE, ENTRANCE?
MM	2 BOULDERS TO SSE, ENTRANCE?
TRE	RESTORED PRE-1932, POSSIBLE GRADING
TRW	DESTROYED FEBRUARY 1961
WEN	DESTROYED, 2 STONES REMAIN IN WALL
WES	6 STONES REMAIN, 2 IN WALL
MÊN	LARGE HOLED STONE AT SSE

- 1 = GRID REFERENCE
 2 = ALTITUDE (A.S.L.)
 3 = AVERAGE DIAMETER
 4 = CIRCUMFERENCE

- 5 = ORIG. NO OF STONES
 6 = AVERAGE STONE HEIGHT
 7 = RANGE OF STONE HEIGHTS

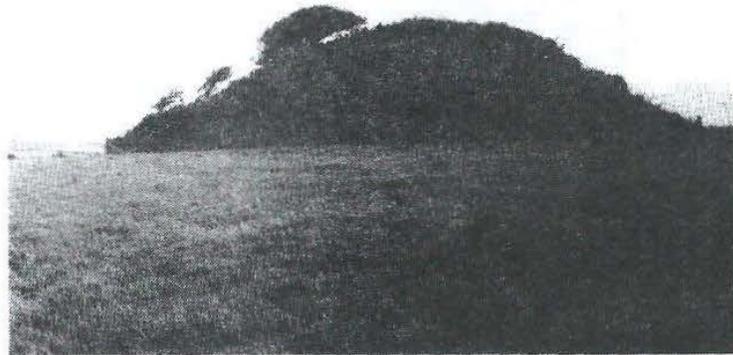
- 8 = AVERAGE WIDTH BETWEEN STONES
 9 = RANGE OF WIDTH BETWEEN STONES
 10 = GRADING DIRECTION
 11 = OTHER FEATURES

All measurements are
 in metres.

GEREINT: A LOST CORNISH SUN

by ANDY NORFOLK

The Cornish village of Gerrans was named after Gereint, a saint and a king. His name is spelt Gerontius, Geruntius, Gerent, Geraint, Gerendus, Geren, & Gerrenius. He is supposed to have lived at Dingerein Castle and to have been buried under Carne Beacon [photo right] in a



golden boat with silver oars in which he was ferried across Gerrans Bay¹. Clearly a Dark-Age king cannot have been the original burial in a Bronze-Age barrow but he could have lived in the Iron-Age castle.

Bede refers to a British war leader called Gerontius who died in 411 C.E. In the Book of Llandaff written after 1133 C.E, the life of Saint Teilo is recorded. It tells how Saint Teilo fled in 558 C.E from the yellow plague in Wales to Brittany, stopping on the way in Cornwall at King Gerennius' court. He returned to Wales 7 years and 7 months later, stopping again at King Gerennius' court where he gave a final christian blessing to the dying king. Aldhelm, Abbot of Malmesbury wrote before 705 C.E to Geruntius, king of Dumnonia, urging him and his clergy to abandon the peculiar usages of the Celtic Church². The Anglo-Saxon Chronicle says King Gereint fought the Saxon kings, Ina and Nun in 710 CE. There are apparently very few historical references to any other men called Gereint.

Is the Cornish king and saint the same as the Arthurian hero, Gereint? The historical accounts and the Arthurian stories are all garbled to some extent. But I believe the story in the Welsh collection of traditional tales called the Mabinogian, written down between about 1300 to 1325 CE, is based on the Cornish king, or a god he was named after. This story is titled "Gereint, son of Erbin" and it includes references to Edern son of Nudd, but I think from what happens to Edern and Gereint that they are the same person confused by the story-teller. It is more likely that as in the "Life of St.Cybi" Erbin is the son of Gereint and Gereint is the son of Lud. Lud is the same god as Nudd, Nodens and Nuada of the Silver Hand. This makes Gereint the son of a powerful Celtic deity, god of the underworld and owner of one of the four Celtic treasures, a sword fatal at every stroke. This tradition may be the result of the royal tradition of trying to trace a lineage back to a god to help establish the "divine right" to rule.

The legend of "Gereint, son of Erbin" in the Mabinogian is probably a late grafting of chivalric tales onto an ancient Celtic myth hidden in the Chinese whispers passed down through history. The final part of the tale is about a journey through a Celtic underworld, involving an encounter with Death, the help of The Little King, and a challenge to the death at some Enchanted Games at the court of Earl Owein. It seems likely that Gereint, Edern (a killer of giants and bears) and Gwynn ap Nudd (lord of the underworld) are the same character; a triple god? The Little King is identified by Ward Rutherford⁴ as the god Belinus. He also suggests that Uther Pendragon is Bran. Yet another Arthurian character in Cornwall appears to have hidden mythological significance because I believe that Gorlois' name means the "green man". So it appears that Bran duped and killed the vegetation god to bring about the birth of the young solar hero Arthur, representing renewed fertility in the land. Gereint descends into the underworld and carries out a ritual sacrifice to renew the land. Earl Owein in the original legend should have been beheaded to bring about the ordered turning of the seasons.

Burial in boats or boat shaped mounds is something associated mainly with the Bronze-Age Scandinavian peoples. This was a resurrection cult of the god Frey, who had a magical flaming sword and was a god of vegetation fertility and summer sunshine! He is equivalent to Cernunnos⁵. Frey is the son of Njord who is a god of wind and sea, worshipped by seafarers and also a fertility god. I believe he is an equivalent to Nudd.⁶

What has all this to do with Gerrans? Well perhaps a king died or was ritually murdered and carried ceremonially to Carne Beacon for burial to promote the fertility of the land. But it may have more to do with Gereint being a local variant of Cernunnos and astronomical events representing his death and rebirth. If you stood on Carne Beacon at dusk at mid-winter in the Bronze Age you would probably have seen the dying sun/fertility god set over Pednvanan Point. If you had stood on Pednvanan Point at dawn at mid-summer you would probably have seen the sun/fertility god rise renewed over Carne Beacon. No doubt when the sea was calm there would have been an impressive path of reflected light across Gerrans Bay. I think this explains the legend of the golden ship with silver oars.



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HOLY HILLTOPS OF MID-CORNWALL

In the area of mid-Cornwall there are a number of enclosures, many on mounds and/or dramatic hilltop sites. Often these were constructed during the Iron Age, but some date back as early as the Neolithic. Their exact function is not known: they may have had a defensive role, but equally there is much evidence for peaceful occupation of living and working.

South of St.Austell near the village of Porthpean lies **CASTLE GOTHA** (SX0276 4964), an Iron Age site excavated in the early 1980s. Here were found traces of the huts of metalworkers, together with brooches and a linch pin in the form of a human head, which places it strongly in the Celtic tradition of venerating the human head.

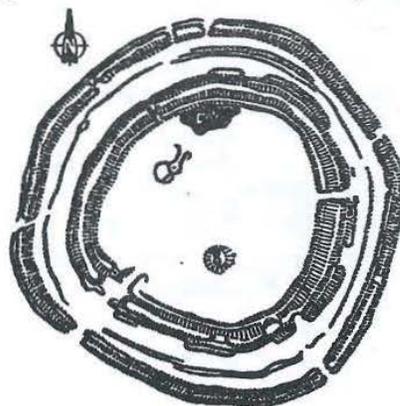
To the west of St.Austell near St.Stephen-in-Brannel lies **RESUGGA CASTLE** (SX9400 5101), a well-preserved Iron Age fort in an attractive setting. Dowsers Paul Broadhurst and Hamish Miller felt that it was an important ritual centre where ancient ceremonies had once invoked the Earth Spirit at crucial times of the annual cycle. In nearby St.Stephen Church is displayed a descendant of the Glastonbury holy thorn.

North of St.Austell near the village of Roche is the extraordinary **ROCHE ROCK** (SW9910 5960), a granite outcrop rising over 100ft into the air. On the summit, built into the rock itself is an ancient chapel, dedicated to St.Michael, and originally the haunt of the Celtic saint St.Conan. It is

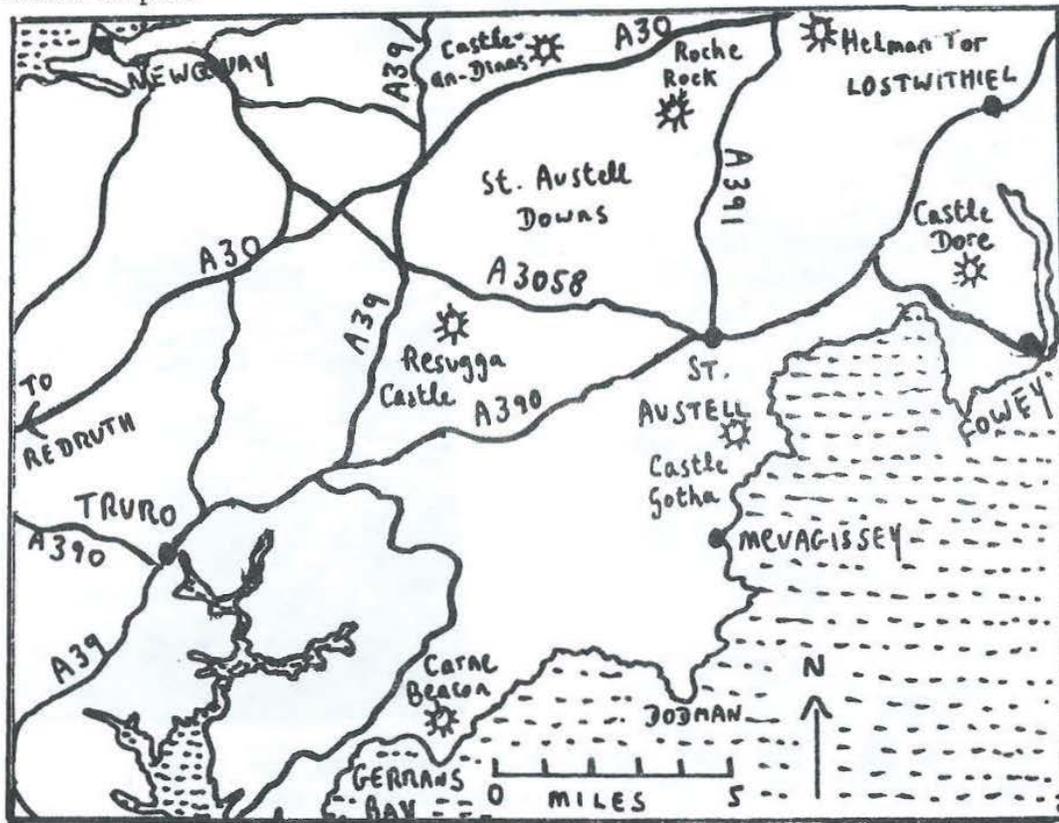


a powerfully impressive place, made even more mysterious by legend of a well at its base that is supposed to ebb and flow with the sea, though it is many miles inland. Solar and lunar energies meet here in this mystical place.

To the north-west of Roche across the A30 lies **CASTLE-AN-DINAS** (SW9460 6240), a large Iron Age hillfort some 850ft across. Huge earth ramparts enclose a settlement area that may include Bronze Age barrows. It awaits a detailed excavation.



Finally, to the east near Lanivet reached by minor roads lies **HELMAN TOR** (SX0680 6070), a rocky outcrop that may originally have contained a Neolithic hill fort, similar to Carn Brea near Redruth. (Neolithic greenstone axes have been found). It also continued into Bronze Age times, with a settlement on the western slopes.



All information taken from:-

THE EARTH MYSTERIES GUIDE TO MID-CORNWALL (AND THE LIZARD)
A comprehensive illustrated guide to the alignments, ley paths and anomalous energies at ancient and sacred sites in the mid-Cornwall area.

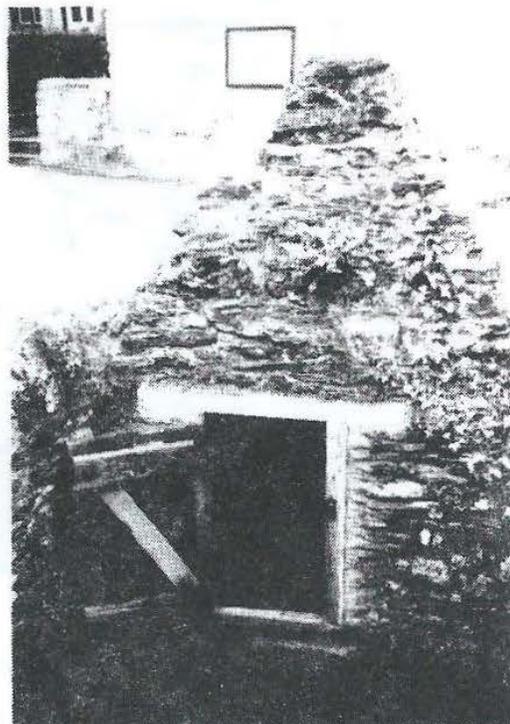
Over 60 photographs & line drawings, 10 separate maps + original artwork, featuring over 150 sites. Price £3.30 (inc. p & p) from MM address.

in search of CORNWALL'S HOLY WELLS·1

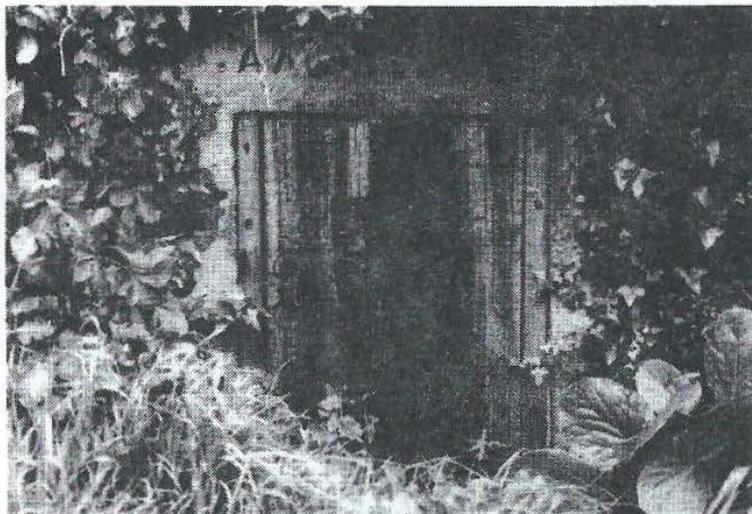
During research for the new mid-Cornwall booklet, I needed to seek out and visit some of Cornwall's loveliest and least well-known sites, especially ancient and holy wells. This series of articles follows the trails to discover these hidden gems, to help others find these special places themselves. On the first trip, Carol Beale and I set off for the Newquay area [Map on p.18]. Cheryl Traffon.

Newquay is often described as Cornwall's premiere holiday resort, and in the summer it throngs with thousands of holiday-makers enjoying the beautiful beaches and all the trappings of a seaside resort. However, there is another side to Newquay, much less well-known but still accessible for the discriminating visitor. In small villages, hamlets and farms outside Newquay are some of Cornwall's most beautiful wells, and it was to these that we headed one day in early Spring.

Firstly we drove to the small village of CRANTOCK (SW789 604) on a minor road to the south of Newquay. We parked in the village square and looked around, and there was the well, like a miniature pisky house sitting right in the heart of the village. An old stone construction has been surmounted by a beehive roof giving it a most distinctive appearance. "Crantock" comes from Caratocus, a 5th century Irish saint who studied under Patrick and came to Cornwall in 460 C.E in a coracle with a dove. Shavings carried by the bird became the site of his oratory and well, a legend that typifies the peaceful nature of this site.

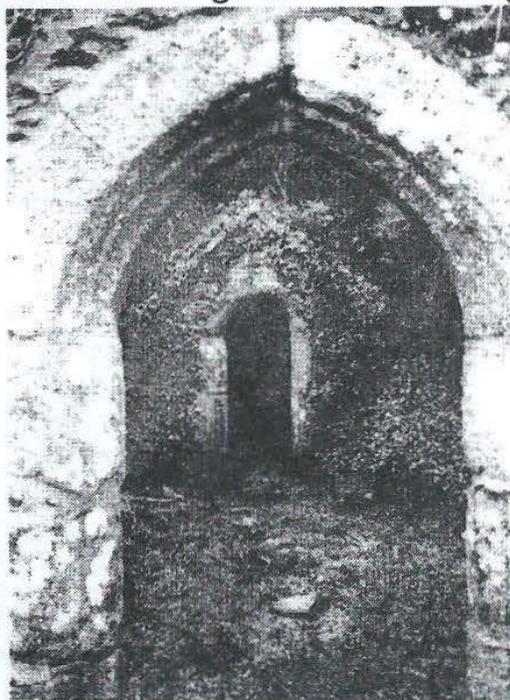


Taking the road from the village leading to the Gannell Ferry, we drove past another holy well before we realised we had missed it! The well of St.AMBRUSCA (SW789 607) stands in a hedge only some 200 yards outside the village. Although the door to the well is now unfortunately locked, it is worth visiting for the door itself, a magnificently carved wooden structure with the mysterious face of the saint peering out. The door replaced an even earlier one of similar appearance and the site must have been very important in the past, as a chapel also stood here which has now disappeared. However the face of the saint remains to intrigue and mesmerise any passing pilgrim.



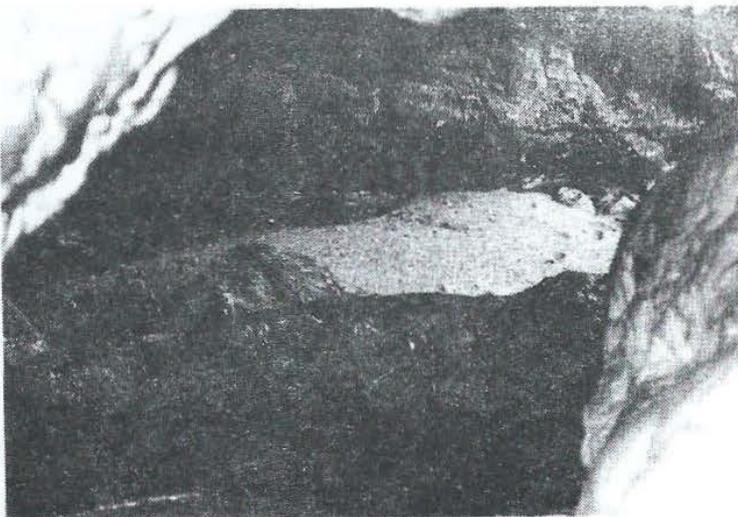
St. Ambrusca well at Crantock.

From here we drove back through the village and took the road south to CUBERT. Only a few miles away lay another two beautiful wells. On the right-hand side of the road to Holywell Bay lies Trevornick Farm holiday site which spreads over the sand dunes with a go-cart track and golf course. Many visitors come to stay here in the summer, but we wondered how many take the trouble to walk across the sand dunes to find the hidden well by a stream at the valley bottom (SW773 588). The 14th Century stone building was restored in 1936 by the local Old Cornwall Society, and a fine job they made of it. Walking into the place (you need boots!) was like the entry into a magic water garden. Through one arch we went, splashing in the water, and then through a second arch into the cool interior of the well itself. We lingered here a while, savouring the atmosphere, and then splashed our way out again through the arches.



Our next destination was a well also much affected by water. Probably the most unique well in Cornwall, it lies in a cave in the rocks of HOLYWELL BAY itself (SW764 602). We drove on from Cubert and parked at Holywell Bay. Heading northwards (to our right) we walked across the sand dunes and the beach to the far end of the beach, making sure that it was low tide! Here there are spiralling rock formations and a number of caves in the rocks. It took a few moments to locate the right one, and as we entered its dark and mysterious interior we felt we were going into an unknown world.

On the left as we entered, a cascade of fresh water came tumbling down over rocks stained by green, red and purple calcite, forming shallows and pools. It was a sight of breathtaking beauty. We clambered up the rocks, which were slippery in places, to find a tiny



cavern at the very top from where the water dripped out. We crouched in there together, deeply darkly in the very womb of the cave's well. We breathed the breath of the spirit of the Goddess, at one with the source of all life. At this place mothers would bring their sickly children to be cured by passing them through a small aperture in the rocks on November 1st, the day of the old Celtic festival of Samhain, the most potent day of the year for reaching into the darkness. A most magical and sacred place!

We left the cave and returned to the light of day, feeling we had undergone a profound experience of connection inside the cave. From there we returned to the 20th Century and took the A392 road inland through Quintrell Downs towards Mountjoy, where we took a side road going north to COLAN. After about $\frac{1}{2}$ mile we parked the car and walked up a quiet lane to a cluster of cottages standing by a stream. At the water's edge is the holy well of Our Lady of Nance (SW870 604), a small stone building rather overgrown but recognisably a well. Nothing seems to be known about St.Colonus, but "nance" means valley, so the well is really the well of the Lady/Goddess of the Valley. The well was famous for the cure of sore eyes and foretelling the future (healing and divination), but this was dependent on holding a straw cross with one hand and giving an offering to the priest with the other! We just gave an offering of flowers to the well and left it to quietly flow on.

Our next well was a puzzle of a place to find! We drove back towards Newquay and just outside the town took the road to St. Columb Minor. We were looking for RIALTON MANOR, and subsequently discovered there are two ways to get to it, through the village and to the bottom of the hill, or around the edge on the A3059 road. After doubling back on ourselves a couple of times, we found the beautiful manor house, and after asking permission went around the back to see a perfect well-house standing in the garden. There was clear cold water inside the well, and a statue of the Virgin Mary in a niche. The water has always been held in high regard and supposedly never fails. It is however a well-travelled well. The whole structure was dismantled in 1840 and taken to Somerset by a Duchy Steward who was subsequently forced to return it to its original site! (SW847 619)

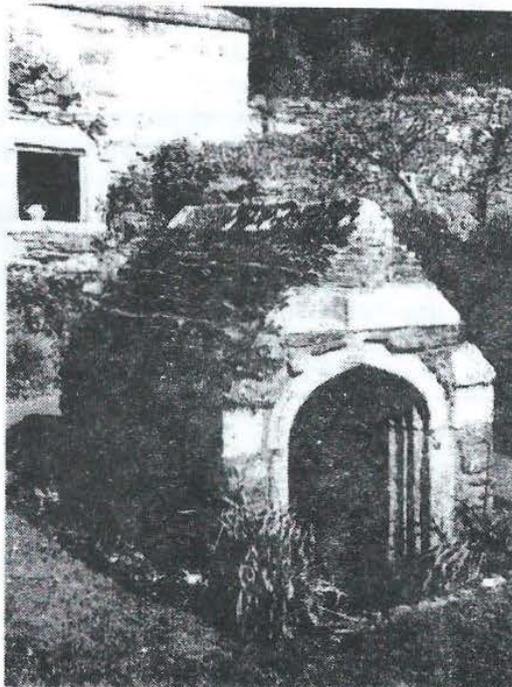
Our final destination was only about a mile away on the A3059 at TRELOY, but it was the hardest well of all to find. Situated on Treloy Farm itself (SW858 623), where we asked permission, the well lay several (very muddy) fields away in the slope of a valley by a stream. We stank our way across bog and brier and had almost given up the search when, following the stream downwards to a small wooded copse we saw the roof of a building below us. This was an amazing place. Hidden far from the beaten track, no-one would come here unless they were specifically seeking out this enchanting place. An ancient



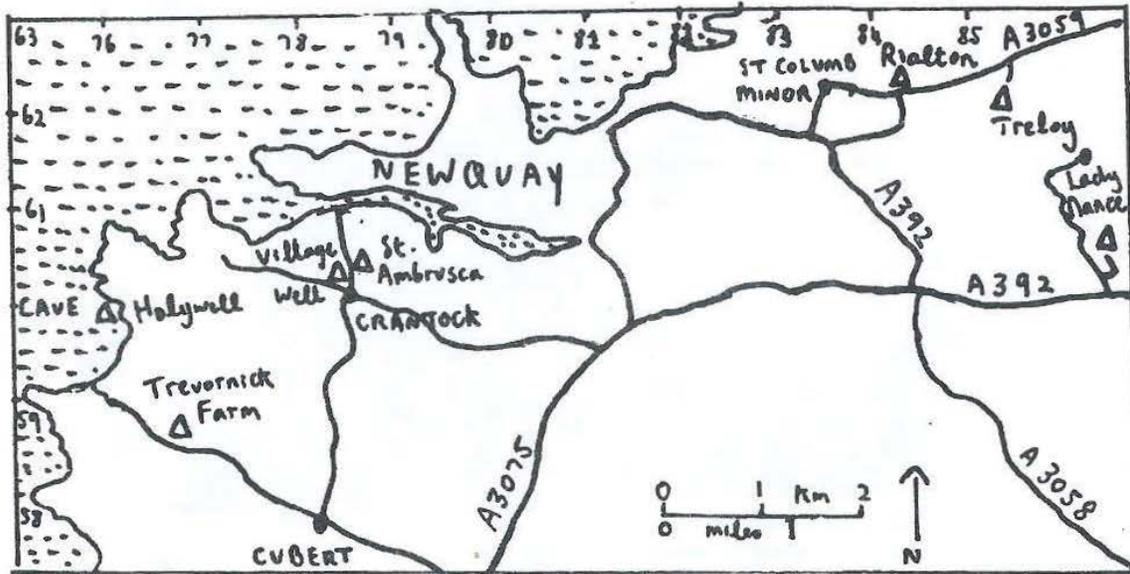
stone building covered the mossy-green weed and fresh running water, into which we dipped our hands and gave each other a blessing. We sat on a ledge by the water for a long time quietly musing and soaking up the atmosphere of such a peaceful place. Once there was a chapel here dedicated to St. Pedyr, and the well was much visited by the sick. Now we found its ability to heal the spirit much more powerful, and we eventually took our leave refreshed and content from its gentle energy.

All these 7 wells lay within a few miles of Newquay, and all were a real gift from the Goddess. We returned home feeling as if their waters had flowed through us that day and brought us much peace and tranquility. We hope that you too can find and enjoy these special sacred sites.

Rialton Priory
well



Article and
photographs[c]
Cheryl Traffon
& Carol Beale.

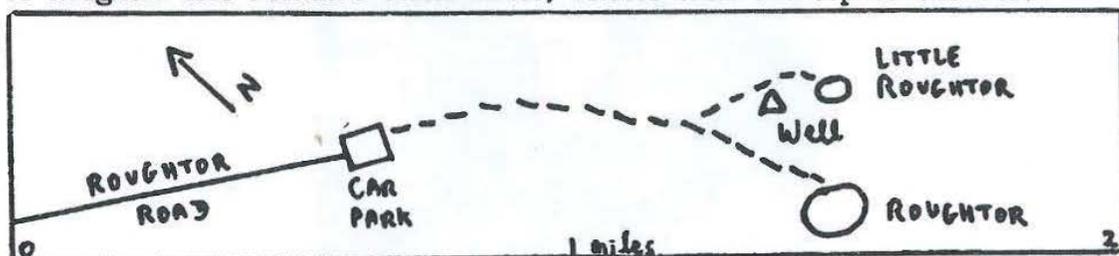


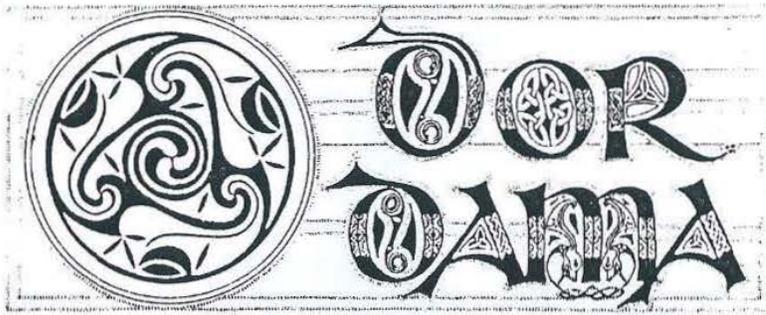
SOURCE the Journal of Holy Wells has now been revived under new editors and No.1 in the new series was published in Autumn 1994. It consists of 32 pages of information and articles on wells (predominantly in Wales) by contributors including Janet & Colin Bord and Dr. Miranda Green. There are also letters, news and books reviews (including 2 Cornish books on wells). Full details in Exchange Listings for anyone interested in subscribing.

WELLS NEWS

ANCIENT HOLY WELL AT ROUGHTOR RE-DISCOVERED

The ancient well at Roughtor on Bodmin Moor (SX1467 8100), mentioned as a holy well by Lane-Davies in 1970 and subsequently lost as the roofing stone collapsed, has been re-discovered and renovated by the National Trust, the North Cornwall Heritage Coast and the Cornwall Archaeological Unit. It is an important well, lying as it does near the foundations of St. Michael's Chapel which used to adorn the Tor, and which indicates the site had pre-Christian significance. The well is situated on the western flanks of Little Roughtor, built over a streamlet that rises to the surface and flows down the hillside, and consists of a dry-stone chamber built into the hillside to a depth of $4\frac{1}{2}$ ft and capped by two large granite slabs. The chamber is 5'10" long by 3' wide, and has flat steps leading down to the water. It lies in a very beautiful setting with views across the western edge of the moor, and is approachable from the car park at the end of Roughtor Road from the Camelford direction. Take the pathway leading to the top of Roughtor, and about $\frac{2}{3}$ of the way up, take the path bearing left to Little Roughtor. Nearby to the south-west is Stannon Stone Circle, and over the eastern side of Roughtor lies Fernacre stone circle, visible from the top of the Tor.





Earth Mysteries writer and artist JILL SMITH recently travelled from the Isle of Lewis where she lives to Cornwall where she gave a talk & explored the land. This article, written for MM, is about that experience.

FROM EDGE TO EDGE - a small journey from the Western Isles to Penwith

It had been 1½ years since we'd last left the Western Isles, and fortune blew us to Penwith. (I'd like to say a huge thanks to Charla and Paul Devereux for being the instruments of Fortune's Wind on this occasion). I felt I'd like to write a little of my feelings, experiences and observations

I've lived for nearly 8½ years with my son Taliesin on the Isle of Lewis. Although we can't see the sea from our house (something I now sorely miss, but didn't realise when I first moved here), or feel the tides, I seem now to get my sense of place - where I am - on the greater island of Britain; on the globe; from making contact with the sea. The sea places me, and the seas are all different. The loch near our house flows in and out of the Minch - the water between the islands and mainland Scotland - and this is a different experience of sea from the Atlantic on the western side of the island: turquoise water, white shell-sand, clean, and with the sense of how far it is to the other side.

The pace of travel I find quite disturbing. To leave Stornoway on Lewis early in the morning, in the dark, and be in Hull by mid-evening is very strange - and this is by sea and rail; I don't think I could handle the speed of air (I prefer the pace of walking!). Different bits of me seemed to be in different places and it took a while to pull them all together.

So we went to Lincoln and the Ley Hunter Moot, and so, we went to Penzance, mainly by Motorway and much in the dark. And I didn't know where I was. I became desperate for the sea. After a day or so, Talie and I walked around the shore to St. Michael's Mount. A profound need to sit there - just sit, and gaze back at the land, back at the whole of Britain stretching away - and know where I was. And to realise we were almost directly under Lewis, with not that much land in between, but so much farther south. Equinox; the same length of light and dark as Lewis, but timed differently. The light is different. The dark is different.

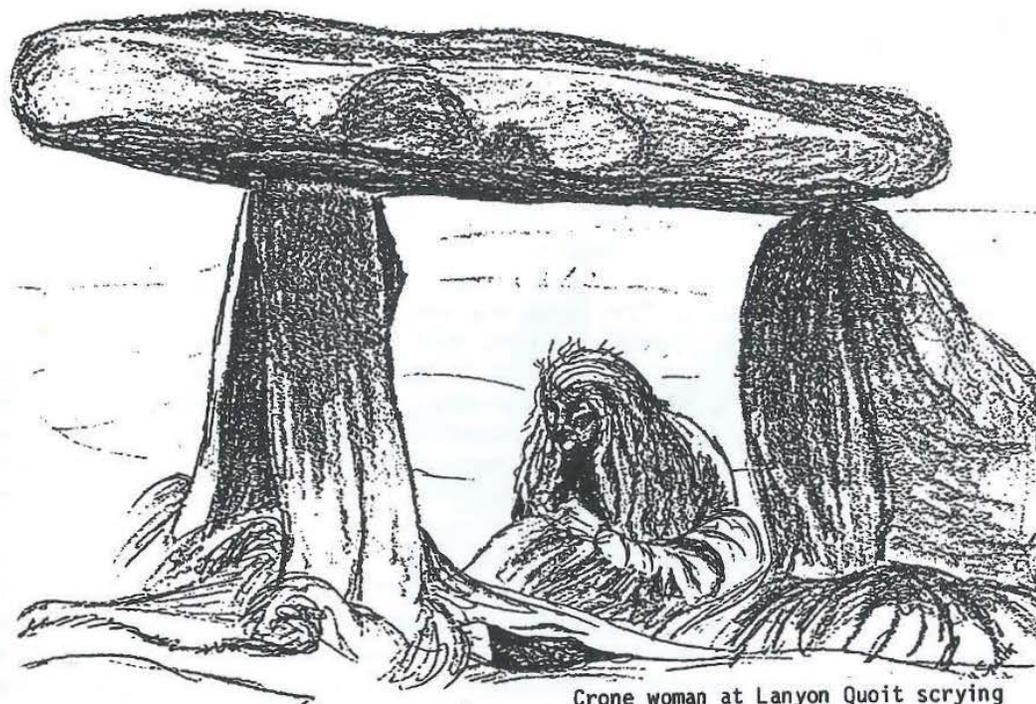
We sat there, saddened that we couldn't climb the hill of the island unless we paid admission to the Castle. I think this is wrong. Sat there and felt the ancientness; felt the mythical, but perhaps physically real once, lost lands stretching beyond in the other direction, felt the strange magic from which arose Merlin and Arthur; sat and just were. Were where we were and knew where we were. The tide came in and we got a ferry back, as though we needed to be ON the sea, needed to come from the sea to the toe-tip of Albion.

Walking back to Penzance, the continuous roar of helicopters and the smell of aviation fuel were the strange clues to the Isles of Scilly, lying still further beyond; almost beyond my realm of awareness, almost the mythical lands themselves. So, once, did the Western Isles seem to me - now THEY are home, the point from where my perspective focusses. I felt very content in Penzance; felt still a sense of experiment and adventure I missed when I later returned to Norwich. I enjoyed being able to present my slides and words at the Acorn Theatre and thank everyone who made that possible, but I had a deep need to get out into the land, to be with the land and walk between the ancient sites of Penwith. Taliesin knew these from books and longed to meet them in reality.

We came down from Lewis so loaded with the things we needed, that we had more than we could easily carry, so thanks were due to Caia March and Cheryl Straffon for making it possible for us to leave half of it while we went off walking. Thank you for much help and kindness.

At last, there we were, on the edge of moorland, already away from civilisation it seemed. A strange mist had descended, enclosing small areas, concentrating the sense that where one is is all that is. I felt strangely alone and almost lost. A man walking his dog guided us to the Tregeseal Circle. I was full of wonder. Wonder at the extraordinary blend of yellow gorse and purple-pink bell-heather; wonder at the deep carpet of shoulder-high gorse that meant the time-worn paths between were the only routes through it; wonder at the lack of notices, signposts, interference in what I assume is a high tourist area. This latter was a great joy, coming from Lewis, where Callanish in particular is becoming surrounded by paths, "keep to the path" signs, Visitor Centre, coach park, and "Interpretation", the current fad. We were wonderfully pleased at how isolated we felt, even though we were rarely out of sight of some building. Time seemed to fall back and we were in timelessness. The mist came deeper, and having found a path that in a roundabout way took us to Carn Kenidjack, we decided to venture no further that night. The wind blew and howled above us (just like home) but we were so protected, in so calm and sheltered a spot, that it was like a dream.

The rain, which was almost the only we experienced in our six weeks in England, turned the deep paths into muddy streams. As we trudged on, exploring, not knowing the ways, having to find our way, often with some difficulty, I was filled more and more with an appreciation of how the landscape has been left alone. The sites are so famous, appear in so many books, and yet nothing is signposted or labelled. A seeker must be truly dedicated. It retains the sense of pilgrimage to move from site to site, retains one's smallness in the scale of the landscape, still gives one the sense of how it was thousands of years ago when the sites were erected, though maybe then the vegetation was different. I had visited many of these sites 15 years before, but in a vehicle, driving on roads, parking, walking to a site, then back to the vehicle again. That had given me no sense of how they lay on the land. The joy of this walk was to see how the places linked and to move the paths between them. I realised how old my OS map was! I tried a few times to get my bearings from power lines and pylons which weren't on my map! And near Penzance a ring road wasn't on the map either. But so much, wonderfully, stays the same.



Crone woman at Lanyon Quoit scrying

I don't here want to write of individual experiences of place. It was a light touching of place and I respect so many of you who live and work in this area and have grown to know these places deeply through time. For me, the joy was to sense the pattern, to move between and for a few days to be IN the land. How suddenly and completely everything changes when that is where you are, walking, carrying a load and your meagre food and water; when there is no cosy home to return to - no safety, and you have to find a place to spend the night, which always in fact gives me an even greater sense of safety, lying on the earth, surrounded by the weather, part of it. We were sustained by the abundant blackberries and, near the end, by a very kind lady who sold us, very cheaply, a huge packet of biscuits and some bread rolls.

We journeyed on to Chûn Quoit, Chûn Castle and well, Lanyon Quoit, Mên-an-Tol, Mên Scryfa, Nine Maidens Boskednan, Mulfra Quoit, Madron Well and finally to Boscawen-ûn. This last circle had been the beginning of my journey through the land when I made my first pilgrimage to Lewis in 1982. It was magical to be back there, spend some time there, be with the full moon there and feel the night dew damp on the quartz stone, warm like wet silky flesh. It felt like a new beginning - a time of change - a time to move on, move forward - the next phase.

I marvelled how a woman, a boy and a small green tent can still disappear into the landscape, can still be a part of, held in the hand of place, nurtured and taught. I marvelled at the lack of tourist-isation. I hope sometime to return and to get to know better. The mist enclosed us. We could not often SEE how place linked with place, though sometimes St. Michael's Mount and the sea would emerge from the mist, then disappear again. but we felt the links by the path of our walking; touched the web for a moment and left a little of ourselves there. Thank you place, and thank you all who helped us, and may we return before too long.

BOOK REVIEWS

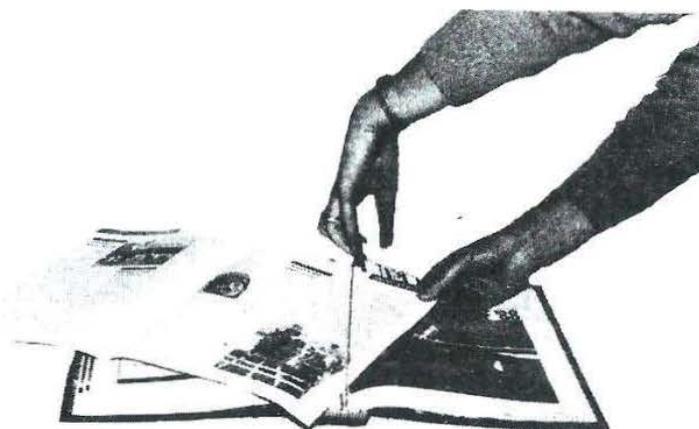
"And Shall These Mute Stones Speak?" – Charles Thomas

[University of Wales Press, 1994 £35].

A new book by Professor Charles Thomas is always a notable event, especially when it opens up a hitherto neglected subject, such as the inscribed stones of Demetia (south-west Wales) and Dumnonia (Devon & Cornwall). Some of the material was previewed in 2 special features in MM19 & 20, but this book contains in its 350 pages much more detail – sometimes, one has to say, too much. The author's aim is, as ever, to produce an accessible book for the 'general' reader, and some of the argument about the origin and diffusion of the inscribed stones is fascinating. But although the book purports to bring alive the real men and women behind the inscriptions, all too often the information and description of those inscriptions is quite technical and tedious and the arguments quite convoluted. There are some valuable and interesting points made: for example, that the Camel estuary was the main area of immigration by Welsh settlers, probably Christian, from Ireland in the 5th Century, and an estimate might be 500–1000 folk in all; but farther west, far from being a land of Saints, was largely pagan until well into the 6th Century. Also that the inscribed stones only built on an earlier pagan belief that a person's spirit continued to reside within the stone to guard his or her descendants land. There are also however other curious lapses in knowledge. Thomas identifies St.Nectan with King Brychan of Wales (this information coming to him not by deductive reasoning but in a blinding flash in Stoke Church, a statement that if made by an Earth Mysteries writer would be pilloried by the archaeologists!). But most EM researchers know that Nectan is only a later Christianisation of the pagan water deity Nechtan. So, overall the answer to the question posed in the title "And shall these mute stones speak?" is, at best, "only imperfectly".

Blandford publishers are producing a good range of books on Celtic and other related topics. "Celtic Myths, Celtic Legends" by R.J.Stewart (1994, £15.99) re-tells 10 Celtic tales, and is a companion volume to his "Celtic Gods, Celtic Goddesses" (reviewed in MM14), an excellent reference book. This is in the same format, with colour illustrations by Courtney Davis. "King Arthur and the Grail Quest" by John Matthews (1994, £16.99), co-author of "Legendary Britain" with R.J.Stewart (also reviewed in MM14), explores the Arthurian themes in a "richly woven tapestry of myth and legend". He draws on many traditional sources, and the text is accompanied by many excellent colour photographs. Finally comes "The Celtic Druids Year" by MM reader John King, who formerly lived in Cornwall and who kindly gives MM a mention in the book (1994, £15.99). This is an account of the seasonal cycles of the ancient Celts, the first part being an historical overview of their society, religion and customs, while the second part looks at the great agricultural cycle, the annual ceremonies, and the calendar of the year. It is this second half that contains the most original and the most speculative material, and while many of his suggestions and conclusions are a matter of interpretation, his knowledge of Celtic matters is infused with his mathematical and linguistic expertise (he is a fluent Cornish speaker), and because of his Cornish connection some Cornish material, such as fogous and the Cornish saints, is also included. A worthwhile and interesting book that questions some assumptions about the Druids' customs and festivals. [CS]

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This interesting-looking Mother Goddess shape is in fact a map of the outline of Stowe's Pound hillfort on Bodmin Moor, one of the unusual features in the complete CAU survey of the Moor from prehistoric times to 1800. There are comprehensive details of the megalithic monuments, and although nothing more is revealed than what has already been listed in MM's EM Guide to Bodmin Moor, nevertheless this is a useful professional reference tome with plans, maps, drawings and aerial photographs. Available direct from CAU, Old County Hall, Truro TR13EX

COMPETITION WINNERS

There was a good entry to the competition in MM25 to win a free copy of the book "Myths and Legends of Cornwall" by Craig Weatherhill and Paul Devereux [Sigma Leisure, £6.95]. The correct answers were 1) The giants of Trencrom & St.Michael's Mount threw a (cobbling) hammer to each other; 2) The carving of a mermaid is in Zennor church; and 3) Lyonesse lies under the sea between Lands End and the Scillies (or as one entrant said, "or deep inside us!!). The 5 lucky readers drawn out of the box were: Helen French of Kent; Janet Kersey of St.Erth, Cornwall; Diane Lovett of Hertfordshire; Rob Tremain of Launceston, Cornwall; and Mike Woolf & Rachel Garcia of Glastonbury; who have each received a copy of the book.

The Pipers Tune

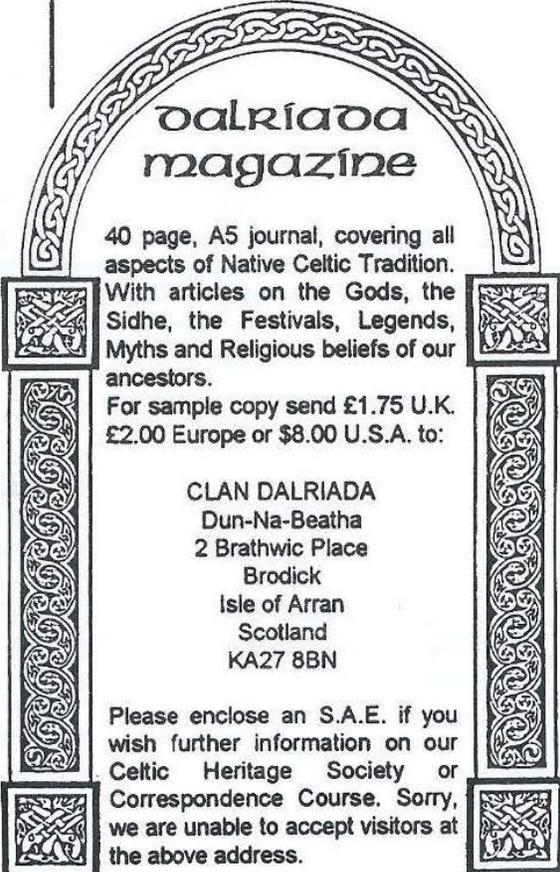
A letter by Roger Penhallurick, archivist at the Royal Cornwall Museum in Truro, to "Current Archaeology" journal has set the proverbial cat among the pigeons. In it he suggested that evidence of ancient North African trading contacts with Cornwall have become more widespread, adducing as evidence the finding of three North African bronze coins found in West Cornwall - one on Carn Brea (in about 1830), another in the Hayle estuary (in the 1950s) and a third in a garden at Mount Hawke near Truro (in 1981).

However, this interesting suggestion that there may well have been contact between Cornish and African prehistoric peoples [which has also been alluded to in "Pagan Cornwall: Land of the Goddess (p.18)], was taken up by a London newspaper. In a garbled account it suggested that after 2000 years of interbreeding "it may not be easy to tell whether you are a Cornish North African", adding "But the combination of blue eyes and black curly hair may give a clue". There is a whole interesting area here that clearly needs further research, but meantime the paper's suggestion that some Cornish names, such as Tregaskis and Tregenza, have a Mediterranean ring to them brought the Cornish nationalists out of the woodwork to defend their "pure Cornishness"! After receiving abusive letters, Roger Penhallurick has retreated to his archives, wishing he had never raised the topic in the first place!

FAIR EXCHANGE

This new occasional column takes a look at some of the magazines Meyn Mamvro exchanges with, listed on the opposite page, selecting those that may be of most relevance and interest to our readers.

The first one is **DALRIADA**, a Celtic magazine covering mainly the ancient pagan traditions of Alba (Scotland) & Eire (Ireland). Articles have included the Gods and Goddesses of the Celts, the Sidhe (Fairy Folk), and the traditions and legends of the Islands, and, as can be seen, there are many correspondences between them and the articles in Meyn Mamvro.



Dalriada magazine

40 page, A5 journal, covering all aspects of Native Celtic Tradition. With articles on the Gods, the Sidhe, the Festivals, Legends, Myths and Religious beliefs of our ancestors.

For sample copy send £1.75 U.K.
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Dun-Na-Beatha
2 Brathwic Place
Brodick
Isle of Arran
Scotland
KA27 8BN

Please enclose an S.A.E. if you wish further information on our Celtic Heritage Society or Correspondence Course. Sorry, we are unable to accept visitors at the above address.

EXCHANGE MAGAZINES

Prices are for annual subscriptions
[sample copies in brackets].

EARTH MYSTERIES

THE LEY HUNTER - PO Box 92, Penzance, Cornwall TR18 2XL.....£5.25
NORTHERN EARTH - 10 Jubilee St, Mytholmroyd, Hebden Bridge, W.Yorks HX7 5NP.....£5.00 [£1.50]
3rd STONE(formerly GEM) - PO Box 258, Cheltenham, Glos £6.00[£2.50]
MERCIAN MYSTERIES - 2 Cross Hill Close, Wymeswold, Loughborough, Leics LE12 6UJ.....£7 [£2]
TOUCHSTONE(Surrey) - 25 Albert Rd Addlestone, Weybridge, Surrey...£2
MARKSTONE(Lincs & E.Yorks) -Glebe Farm Hse, Fen Road, Owmby-by-Spital, Lincoln LN2 3DR.....[£1.35]
WISHT MAEN (Devon)PO Box 2,North Tawton, Devon EX20 2YS..£7[£2.30]

SACRED SITES

ASH (Albion's Sacred Heritage) 2 Kent View Rd, Vange, Basilton, Essex SS16 4LA £6.50 [£1.75]
SOURCE (Holy wells) - Pen-y-Bont, Bont Newydd, Cefn, St.Asaph, Clwyd LL17 OHH£8 [£2.25]
PENDRAGON (Arthurian)Smithy House, Newton-by-Frodsham, Cheshire....£6
CAERDROIA (Mazes & labyrinths) - 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB.....£5
CELTIC CONNECTIONS - Tamarisk Farm, West Bexington, Dorchester, Dorset DT2 9DF..... £5.50 [£1.50]
RILKO (Patterns) 8 The Drive, New Southgate, London N11 2DY.....£8

PAGANISM

THE CAULDRON (Old Religion) Mike Howard, Caemorgan Cottage, Cardigan, Dyfed, Wales..£6 [£1.50]
WOOD AND WATER(Goddess centered c/o Daniel Cohen, 77 Parliament Hill, London NW3 2TH....£5 [£1.25]
DALRIADA (Celtic) Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran, Scotland.....£6 [£1.75]
DEOSIL DANCE (Paganism today) BM Pentacle, London WC1N...£8[£2.25]
QUEST(Pagan magic) BCM-SCL Quest London WC1N 3XX.....£6 [£1.50]
THE SILVER WHEEL (Native British) Windrush, High Tor West, Earl Shilton, Leics LE9 7ND..£6 [£1.75] (Cheques payable to Anne Franklin)
PHOENIX (Cross-traditional) 25 Rose Terrace, Moorview Park, Newcastle-upon-Tyne.....[£3.50]
THE DRAGON CHRONICLE (Dragon pagan) PO Box 3369, London SW6 6JN.....£5 [£1.50]

WOMEN/GODDESS

from the flames (feminist spirituality) 42 Mapperley Rd, Nottingham NG3 5AS. [Sliding scale of subscriptions].
MRRN [Matriarchy Research & Reclaim Network] c/o Wesley House, 4 Wild Court, London WC2B 5AU..... £6

MEYN MAMVRO is available on annual subscription -3 issues £5.50 (inc p&p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM27 due May 95 will include Sacred Landscape, Cornish Shamans, and Holy Wells.

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

NOTICEBOARD

ISSN: 0966-5897

CORNISH EARTH MYSTERIES

GROUP Meets in Penzance on the last Thursday of every month. 1995 Winter talks:-
 Jan 26th - Pre-Christian Origin of the Cornish Saints by Jill Harris. Feb 23rd - Sacred Sites of Tibet & the Himalayas by Rose Lewis. Mar 23rd - Earth Magic by Serena Roney-Dougal [author-"Where Science & Magic Meet"
 Apr 27th - Dowsing by Andy Norfolk. Further details from Andy Norfolk, The Cottage, Launderers Hill, Crowan, Camborne (0209-831519).

CORNISH CROP CIRCLE GROUP

Site visits and sessions, including Sat Mar 17th 2.30 Andy Collins on the latest research into the inter-relationship of human and non-human energies and ancient sites. Sun Mar 18th Songs of the Spirit with Lorna West & Jenny & Pat Selfe. Details from Barbara Davies, Old Stables, Lescrow, Fowey (0726-833465).

THE WELLBEING CENTRE Old School House, Churchtown, Illogan, Redruth(0209-842999) Regular workshops & events.

RESEARCH & ENLIGHTENMENT CENTRE King's Avenue, St.Austell (0726-74843).

Regular monthly talks, inc Andy Collins on Mar 17th.

PENWITH UFO RESEARCH Meets first Sun each month at Starship Gaia, Penzance 2pm. Contact Coral (0736-64695).

PAGAN MOOTS Meet at the White Hart Hotel in Hayle. Weds 8th Feb 7-11pm-Contact Adam Bear on 0736-787553.

HARMONY POTTERY Geraldine Andrew, Wheal Rose, Scorrier, Redruth (0209-890581). Wheel of the Year celebrations.

PAN-PAGAN SCHOOL Goddess/Wiccan. Correspondence only. Jo O'Cleirigh, Chy-an-Goverrow Lamorna, Penzance TR19 6XW.

THE PAGAN FEDERATION

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For more information write to the address below, or send £2.50 for information pack, sample magazine and membership details.

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