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# meyn mamvro

ancient stones and sacred sites in cornwall



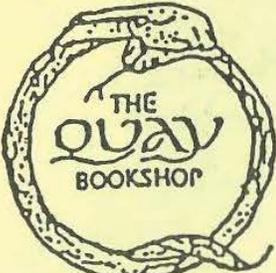
LANDSCAPE PATTERNS ● HOLY WELLS  
CORNISH GODDESSES ● ALIGNMENTS  
ST. NECTANS GLEN ● SCILLY ● LIZARD

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# Meyn Mamvro

## Stones of our Motherland

**. EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS  
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Following on from the on-going debate in MM about the closure of St. Nectan's Glen waterfall & café near Tintagel (see MM26 p.4 & MM25 p.3), we received a phone call from Barry Litton, the owner of the site. He wished to re-iterate the point that he and his wife Jean had closed the site primarily because they were "fed up with the public and the way they had been treated". He said that although 95% of the public had been O.K, the other 5% had made his life a misery. The main problem had been over people getting in to see the waterfall and then refusing to pay. The ensuing arguments had led on at least 2 occasions to physical assault and a fist fight above the water-fall, a scenario that should strike a chord with Sherlock Holmes fans! MM readers will recall that charging to enter this particular site is a very emotive issue, and strong opinions have been expressed both for and against (see MM17, MM18, MM19, MM21) Barry Litton's argument is that the charges, which he claimed were low compared with for example Lydford Gorge in Devon, were needed to offset his mortgage costs. Now he has put the site (which includes 11½ acres of land) on the market with an asking price of £350,000, though he would be prepared to drop to £250,000. Any readers interested?! Apparently the Council of Druids have been in touch, but backed-off when they heard the price. Until it is sold, he is not prepared to open it up again to the public, though he did agree to consider the suggestion that genuine seekers be still allowed to visit (perhaps in a group) provided they arranged it in advance.

Talking about the mystical sacredness of the site, he said that he feels that the energies there are very protective, and that the site is strong enough to cope with whatever responses individual people have to it. One one occasion a party of 22 people flew in from Switzerland to do a ceremony at the waterfall, and he was not unsympathetic to its use in this way. However, some individuals had had negative reactions there. One woman was in some distress when she reached the top, as she had felt at one point an unseen presence trying to wrench her head from her body. Later it was discovered that at that spot someone had drowned in the river. St.Nectan, whose Glen it was, was supposed to have been beheaded there, and carried his head down the Glen to the bottom, where he founded the well –a rather odd synchronicity. Evidently, the Glen is still a pretty powerful place.

Meanwhile, at nearby Boscastle the news about the Witchcraft museum is that, although it has been up for sale for some years, it opened as usual this year for the Summer (until the end of October). MM spoke to Cecil Williamson who is now in his 80s, and is concerned about the future of the Museum. He said that he has about 3 times as many artifacts as are in the Museum, and would like to ensure the survival of the collection after his death. If any readers are interested in helping to preserve this unique collection, please contact MM to see if anything could be done.



The 1995 series of talks commenced at The Acorn in Penzance on 26th January with a talk by **Jill Harris**, Cornish researcher and teacher, on "The Pre-Christian Origin of the Celtic Saints". Jill held the well-attended audience with an entertaining and instructive talk about the pagan and Goddess meanings behind the early legends of the Celtic saints in Cornwall, and there was a lively and interesting question-time afterwards. The examples she gave included St.Columb who is depicted with a black dove, sacred to the Goddess; St.Endellion who was "buried in the Old Way"; St.Keyne, who had to kill all the snakes around her church before she could be installed; and St.Senara (Zennor) and her mermaid legend, which she suggested was the survival of a sacrificial motif. She also discussed sacred cow mythology and the head-cult at St.Piran's Oratory. Jill will be writing an article on the whole subject for the next MM.

The February meeting attracted a large audience to hear an old friend of CEMG **Rose Lewis** speak about "Sacred Sites of the Himalayas and Tibet". Accompanied by some beautiful slides, Rose took the audience on a tour of some of the most sacred and holy places of the region, places where the spirits are still alive in the land and in the rocks, culminating at the omphalos of the land, the holy mountain of Kylash. The talk was packed full of knowledge and love for the land, and Rose held the audience enthralled.

In March, parapsychologist **Serena Roney-Dougal**, author of the book "Where Science and Magic meet", came down from Glastonbury to give a fascinating and informative talk about the connection of the human mind with ancient sites. She spoke of the altered states of consciousness paradigm, and the numinous dream-state that connects us all with the Earth through the mythic level of the cathonic mind. She identified the pineal gland in the brain as the source of the production of the chemical melatonin that triggers us all into the dream state about 6 hrs after sunset. This gland is exquisitely sensitive to changes in the earth's magnetic field, and as ancient sites are often located in places where the earth has magnetic anomalies, there is a direct relationship between the Earth, ancient sites and psychic experiences. The pineal gland also uses the moon's phases to set our internal biological clocks, so we are affected at all levels. The audience were fascinated by her research, with numerous questions afterwards.

Finally, in April **Andy Norfolk** explored the subject of "Dowsing: Gift or Heresy?", of which more in a future edition of MM.  
*Details of CEMG from Andy Norfolk, The Cottage, Launderers Hill, Crowan, Camborne. (01209-831519)*

### LONG SHADOWS OF THE SOLSTICE SUN

CEMG member *Kenny May* has been researching the area of Carn Brea neolithic hillfort near Redruth (SW6860 4059), where he has discovered the following midsummer sunrise alignment.

'Last year I went to Carn Brea and watched the sun rise at the Summer Solstice. The rolling hills all around gave beautiful views and I was rewarded with clear weather. I went to a spot on the south side of the hillfort where there is a 15ft standing stone [pictured right], and waited there to see the sun rise. I leant on the stone, and soon the sun rose over the horizon and the sky lit up. After about  $\frac{1}{2}$ hr as the sun gained height, I noticed a shadow creeping towards me and it eventually went right up to the stone. I followed the shadow back to its source and saw a tip of a small granite stone peeping over the fern. Pushing the fern



around it revealed a small standing stone some 3ft high and nicely shaped. I went back to the larger standing stone to see a shadow coming off this stone, and watched in amazement as it travelled across the ground straight to a gateway entrance, just off the line from the larger stone. On the gateway entrance it had jam stones in place going in towards the main gate post. The shadow lined up with the first stone and then moved one by one across the stones. As the sun became higher it moved off the stones and faded and disappeared into the fern, but I had been privileged to see the magic of a midsummer sunrise shadow path across the stones.' [Kenny May]

*Kenny will be available to show interested spectators the alignment this midsummer sunrise. Meet at the car park on the top of Carn Brea at 4.30am on Sunday June 18th or Wednesday June 21st 1995.*

### TIME TEAM TV IN CORNWALL

The Channel 4 Time Team television archaeological series came to Cornwall in March to film a contribution to the series on fogous. They were centred on Boleigh fogou near Lamorna, where they excavated part of the surrounding area and found evidence of a small enclosure that could have held a Courtyard House or a Hut Circle. 60 sherds of Iron Age pottery were found, and a reconstruction of prehistoric tin-smelting done on site. A cast was taken of the "carving" of the figure at the fogou entrance, but the results were inconclusive. Fogou expert Ian Cooke was involved in the filming, as well as local dowsers Hamish Miller and Don Wilkins. There was also a visit to North Treveneague where a geophysics survey found the location of the missing fogou. The programme will be shown in January 1996.

# READERS WRITE



## THE SISTERS AND THE MOON-AN-TOL

"I am intrigued by your thought that Norden may have been describing a double row of standing stones on St.Breock's Down [See Stone Circular-MM26 p.3] of which only one side has survived, The Nine Maidens. There are not, as far as I am aware, any double rows in England south of Dartmoor, but it is possible that Norden's site was an outlying one. A pity that one can't do a resistivity survey to locate the possible stoneholes of the errant line."

Aubrey Burl, Birmingham.

*(Although the C.E.M.G does not have the resources to do a resistivity survey, it is planning to do a dowsing survey at St.Breock Downs in Summer 95 to try and locate the missing site - see back cover (Ed.)*

"I was also very interested in the article by Kris Bond about the Mên-an-Tol and the midsummer extreme moonrise although I am not sure upon what horizon altitude he has based his calculations. I also notice his reference to 'entrance' stone circles which, as he remarks, are not common beyond Cumbria. There are, of course, sites such as the Druids' Circle in North Wales and the Rollright Stones in Oxfordshire. There are also comparable rings in eastern Ireland around the Wicklows. It would be very pleasant to establish a possible Irish Sea enclave reaching from the Solway Firth down to Land's End. I'll have to do some homework to see how strong the hypothesis is."

Aubrey Burl, Birmingham.

*(Andy Norfolk has also checked out Kris Bond's suggestions and has come up with some other interesting solar and lunar alignments at the site - full details in the next MM. (Ed.)*

## TREEN CIRCLE

"I was going over some old Meyn Mamvros, which reminded me that, when I was down in West Cornwall again last year, I went back to the 'circle' at Treen Common (SW4446 3666) It still looks to me very much like a particular kind of stone circle. But, if it's ever referred to at all these days, it's still described as Iron Age. Has the Cornish Archaeological Unit done any recent investigation there? Apart from other means of checking the site, like resistivity surveying, presumably it could be dated fairly accurately by some judicious digging particularly in and across the perimeter. I am wondering if MM could suggest an investigation to the CAU; perhaps some funds could be raised co-operatively to test the site one way or the other. A definite identification is good news whatever the outcome."

Calum MacIntosh, London.

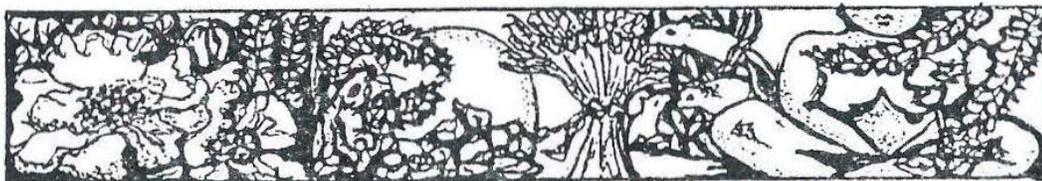
*(No recent investigation of the site has been done, and the CAU are only able to do archaeological digs where they are commissioned to do so (e.g, by National Trust, English Heritage, etc) or where a site is under threat. Craig Weatherhill believes that the site is connected to the nearby Iron Age settlements, but no-one as yet knows for sure.(Ed)*

KERRID-WHO?

MM reader Jo Pacsoo has drawn our attention to Kerrid, the Moon Goddess of Liskeard! On a poster in Liskeard railway station and in the Town Trail Walkabout leaflet written by David Szewczuk of the Cornwall Heritage Project it states that the name Liskeard derives from the Cornish word 'lys' meaning 'court', and the name 'Kerrid'. It goes on to suggest that "Kerrid was a Celtic moon-goddess mentioned in Welsh mythology, notably the 'Song of Taliesin'. She had the ability to change her form into that of a bird, geyhound or horse in order to escape her pursuers. Ancient British coins, of about 50BC, found at Carn Brea (Redruth) have this bird-greyhound-horse symbol. Liskeard could have been the site of moon worship and the court of Kerrid in ancient times." Now, it is wonderful to find Goddesses where you least expect them, but Kerrid has certainly changed not only her shape but her name. The Goddess of Welsh legend is in fact Cerridwen, and Oliver Padel in "Cornish Place-Names" [Alison Hodge, 1988] says that Liskeard means "the court of Kerwyd, either a personal name or (less likely) the court of stags". Kerrid as the truncated form of Cerrid-wen is an original theory, but is it anything more than a shape-shifting fantasy?

The problem over dubious Goddesses seems to be a growing one, with the increase in Goddess studies in this country. Another problematic one is the so-called Goddess KER (perhaps the daughter of Kerrid?!), first identified by Kathy Jones in her book "The Ancient British Goddess" [Ariadne Publications, 1991] where she says that "Ker is one of the earliest names for the Great Mother and the Grain Goddess" and specifically links her with Kernow (Cornwall) and other placenames beginning with Ker in Cornwall & Brittany. Andy Norfolk, who is a Cornish speaker and researcher, has this to say:- "I don't believe that the goddess 'Ker' existed. Kathy Jones suggests that this putative goddess name is an element in various place names and is wrong in every case! Most of the names she cites contain 'ker' meaning fort, 'karn' meaning a tor or rock-pile, and, in the case of Kernow, 'Kern' probably meaning horn or peninsula. She also hijacks the perfectly good Breton word 'korr' meaning dwarf or pigmy, with equivalents in Welsh - 'cor', Cornish 'korr' and ancient British 'kor', because she feels like using it with another Goddess name! I accept that it is possible that the word 'ker' meaning dear or precious could have been used as an affectionate way of referring to the goddess (shades of Gollum) or indeed as a way of placating her and avoiding her wrath in the same way as the fairy folk were traditionally called the good people or the fair folk. I do not believe that this is the same as a proper name. In fact the idea of a goddess called Ker seems to be keryoryon, which as you may have guessed means cobblers!"

*For Andy's suggestions on where we may find traces of actual Cornish goddesses see article "Bride's Bed Revisited" on p18-19.*



# LANDSCAPE PATTERNS

The following three articles all deal with geomantics – the study of patterns in the landscape. Each in its own way is an original piece of speculative research on significant landshapes and alignments at places in the land at The Lizard, St.Mabyn and the Scillies.

## THE GIANT OF THE LIZARD

by ANDY COLLINS

A place-related association between the mind of a psychic and the energy continuum is exemplified in an incident that took place during a research trip to the Lizard Peninsula on 31st October 1993. In Polpeor Cove, on the southerly most tip of the Lizard Point, our party of twelve inspected various caves and found them to be of only passing interest.

Beyond this was a rocky headland and another cove containing a waterfall hiding a shallow cave known as Pistol Ogo (Cave of Waterfall), situated beneath sloping ground known as Pistol Meadow. Fifty feet beyond the headland, heading in a northerly direction towards the waterfall, we came across a narrow-entranced, yet fairly deep, cave situated on the eastern side of the cove (SW6989 1154). Inside, my partner Debbie Benstead intuitively felt this place to be 'important' as it had been a ritual site in prehistoric times. She had not experienced any similar feelings in any of the other caves we had visited, so her words intrigued me. Curious as to her own feelings, she searched her mind for further information and received the immediate impression that the cave's sanctity was in some way connected with something situated above the cave.

Venturing outside I saw only steep cliffs, and this I relayed back to her. "There's a giant here (i.e, some kind of guardian)", were her words as she emerged from the cave and turned to face the rocky headland we had just passed beneath. At that moment she apparently saw the jutting rock transform into the clear face of a flesh and blood giant. The vision lasted for only a few brief seconds before the headland reverted to its usual appearance. This was obviously her giant, and therefore the reason why the cave had supposedly become important to the Lizard's prehistoric ancestors. Certainly the headland gave the basic impression of a head – complete with mouth, nose and eye sockets –but I doubted whether we would have realised its apparent significance if Debbie had not experienced her fleeting vision.

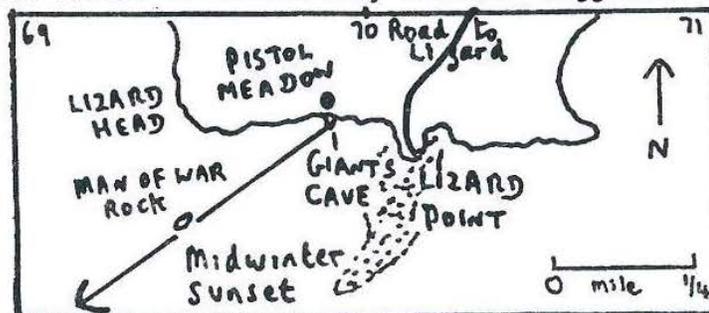
Returning to the cave, I realised someone else of possible importance. Standing in its entrance, I could see that a small off-shore island some 500 yards away, and marked on the map as Man of War, could clearly be seen beyond a saddle-back indentation cut into the surface of another stack of rock just 40 yards away, the edges of which being raised like two rounded horns. Symbolic alignments of this sort were of great significance to prehistoric cultures, especially in Crete and Greece, from at least the second millenia BCE. They are also thought to preserve an early form of matriarchal devotion [See Paul Devereux's "Symbolic Landscapes" for further information]

Another point of interest was the direction of this natural alignment: it appeared to be orientated west-south-west towards the setting sun at midwinter. On arrival home from our trip I used a 1:25000 OS map to attempt an azimuth reading between the cave and the Man of War rocks. After careful consideration I concluded that the alignment lay somewhere between 237 and 240 degrees off true north. The midwinter sunset is around 234 degrees, meaning that the midwinter sun would almost certainly set into the left hand side of the Man of War rocks. The work of Ian Cooke on the orientation of fogous (the name deriving from the Cornish word for cave) shows that no less than 5 are orientated towards the setting sun at midwinter. Quite clearly, any natural cave found to possess a midwinter orientation marked by a symbolic alignment of the above description would, I feel, have been utilised for ritual purposes by past cultures.

I subsequently discovered that the headland on the other end of Pistol Meadow is known as Lizard Head and local tradition asserts that a human face can be discerned and photographed among its rocky features. had we therefore found a second 'giant's' head on the other side of the cove? According to 19thC folklore historian Robert Hunt, a local legend asserts that the original Lizard People were colonised by a tall race, i.e giants, who came from across the sea. Circumstantial evidence certainly suggested that the cave on the eastern side of Pistol Meadow may once have been used for ritual purposes, tentatively confirming Debbie's vision and lending weight to the idea that places can store and then release information concerning their own past history, a form of place psychometry, if you like.

It was now up to us to visit the same cave at midwinter to see the accuracy of the alignment. On 21st December 1993, Debbie and I re-visited the location and used the treacherous step-way to the west of the Pistol Meadow waterfall to reach the beach. We stood in the entrance of the cave and watched as the sun, intermittently visible through the rain, gradually descended down towards the west-north-west. About 5 to 10 minutes before final sunset, thick clouds obscured our view so no final conclusions could be drawn. However, all the indications were that the sun would indeed set directly into the left-hand side of the Man of War rocks, which may well have been recognised and utilised by those cultures inhabiting Cornwall in ancient times.

Extracted from "Urban Shamanism and the Psychic Questing Phenomenon" [c] Andrew Collins. The alignment was checked at the Winter Solstice 94 by CCCG members Barbara Davies, Nancy Hill and George Bishop, and a perfectly clear sunset confirmed Andy Collins' suggested alignment.



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THE PENTAGON OF ST. MABYN

by BRUCE MACFARLANE

I was studying an Ordnance Survey map of the area of North Cornwall, looking for ley lines when I noticed certain geometric relationships between the churches in the area of St.Mabyn near Wadebridge and the River Camel.

The first peculiarity was that a circle could be drawn with a centre approximately 200m west of St.Mabyn (grid ref: SX040 732) with the following 4 churches on the circumference (radius 4.10 km):-

St.Kew (SX022 769).  
St.Tudy (SX066 763).  
Helland (SX075 710).  
Egloshayle (SX001 719).

I found that all the churches were Norman and could be seen from the hill at St.Mabyn. I then noticed that the positions of the churches were such that an irregular but symmetrical pentagon could be drawn with the 4 peripheral churches lying on 4 points of the pentagon. I then tried to find the fifth point of the pentagon by projecting line perpendicular from the base of the pentagon through its centre at St.Mabyn to the southern edge of the circle. I could find nothing of significance. I then tried to draw the southern point as the intersection of two lines drawn from the base line of St.Tudy and St.Kew each with a pentagon angle of 72 degrees. This was more interesting as the intersection was close to Pencarrow Rounds (SX040 700), which I had read was a place where Mordred was slain and a pagan chieftan called Conan was converted to Christianity by St.Breoch. However, this made the pentagon slightly skewed; never-the-less I thought that this was a reasonable fit.

It was not until much later while looking at the map with a magnifying glass that I noticed the OS mark for a small church [+] at grid reference SX036 700 just on the southern edge of the map to the west of Pencarrow Rounds. When I redrew the pentagon with the 5th point intersecting at this church I had before me an almost perfect irregular symmetrical pentagon. I then realised that I knew the church well. It was the mysterious isolated church on the Wadebridge-Bodmin road near Washaway called St.Conan which I had passed many times. It was built in the gothic style and I had always presumed it to be quite old; however when I looked up its history in Pevsner I found it had been built in 1880! I visited the graveyard expecting to find evidence of a much older church but I could find none. However, there was a Norman font from Lanteglos near Camelford in the church. It seemed strange that a church had been built in isolation at a point which seemed to fit on to a pentagon which may have been designed almost 600 years ago. Why did St.Conan have a font from the original mother church of Camelford? Was there something here before the little church of St.Conan was built?

I returned to the map and measured, as accurately as possible the distances between the churches on the points on the pentagon and found the following:-

St.Kew to Egloshayle	(5.40km)	=	St.Tudy to Helland	(5.39km)
St.Kew to St.Conan	(7.02km)	=	St.Tudy to St.Conan	(7.00km)
Egloshayle to St.Conan	(3.98km)	=	Helland to St.Conan	(4.03km)
St.Kew to Helland	(7.98km)	=	Egloshayle to St.Tudy	(7.90km)

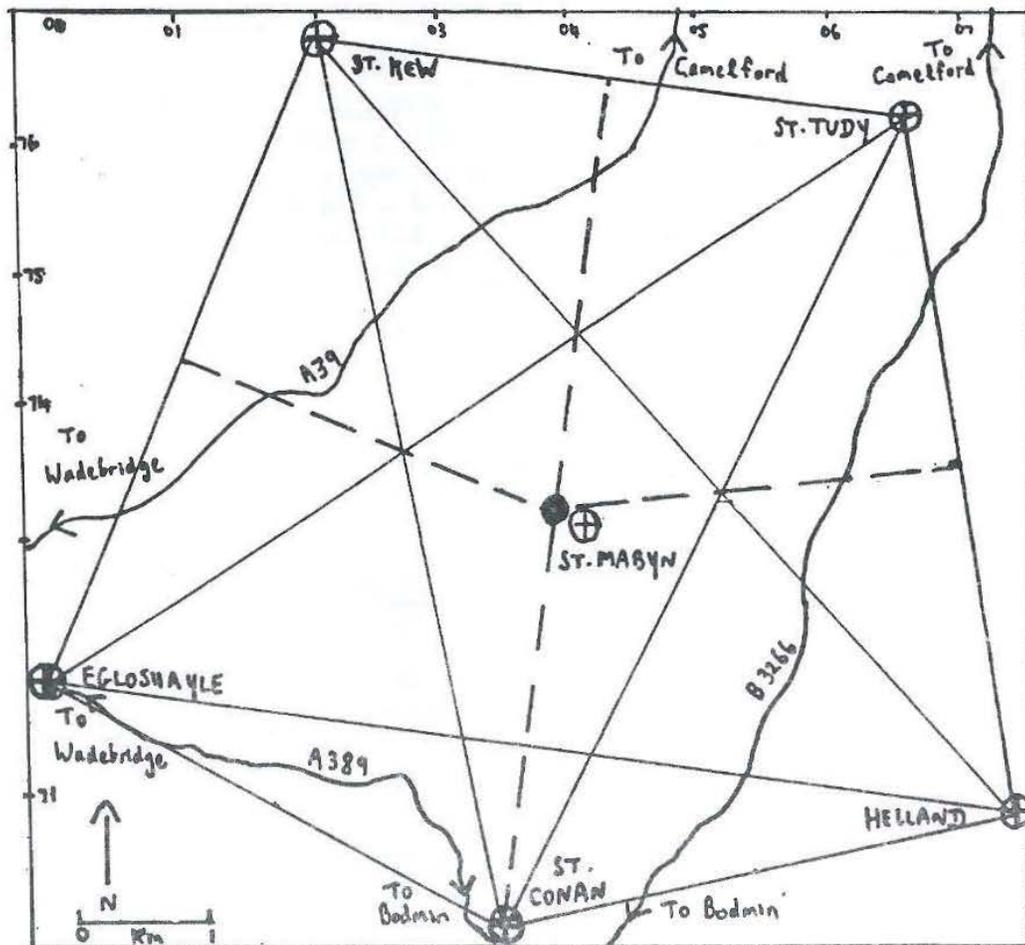
There was less than 2% error between each pair of distances!

I also found a larger circle based on St.Mabyn which had on its circumference:-

St.Endelin; St.Beward; Bodmin Church; Tumuli Hustyn; Michaelstow Church; Tregare Rounds; Ruthern Bridge.

St.Endilin to Hustyn Tumuli (10.5km) = St.Beward to Bodmin Church (10.5km).

I have no idea what to make of these discoveries. They may just be all coincidences, but I thought they may be of interest to readers of MM.



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## THE SCILLY ZODIAC - THE TEMPLE OF LYONESSE?

by JIMMY GODDARD

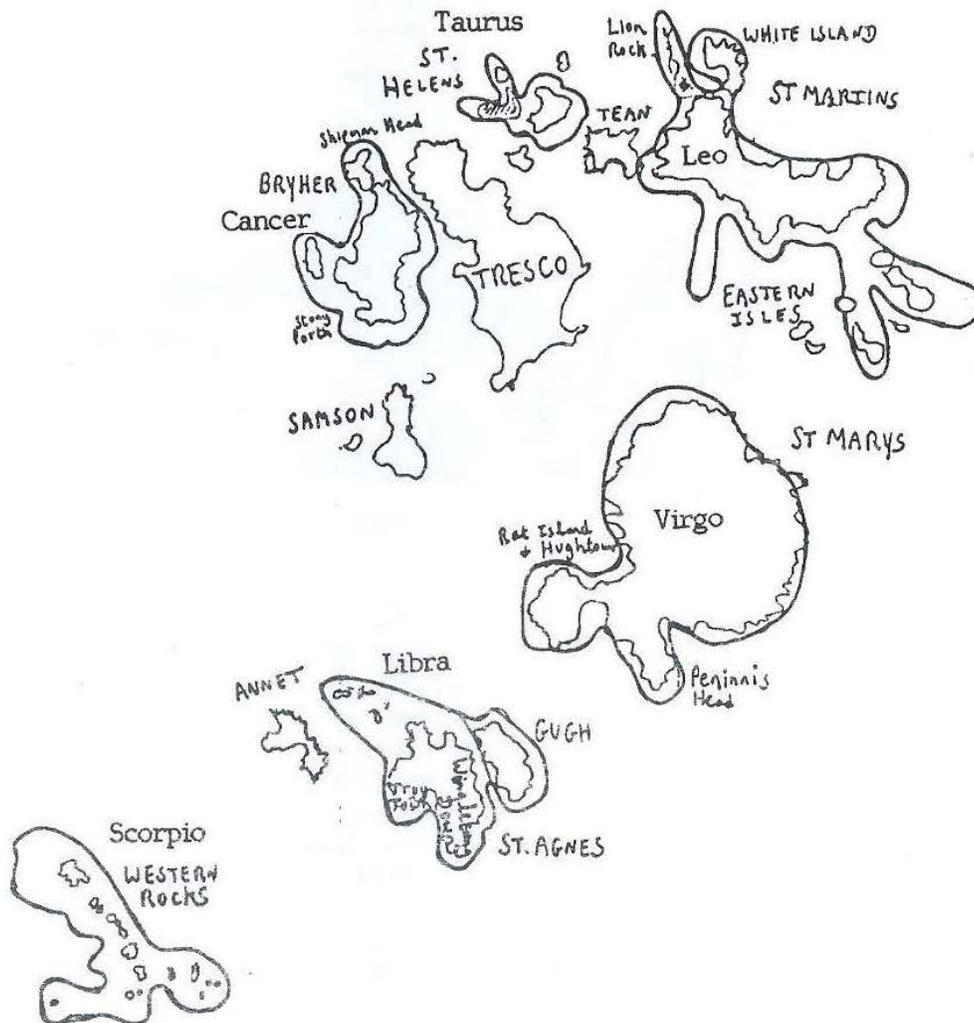
The Isles of Scilly, 28 miles out into the Atlantic off the coast of Cornwall, have a dual nature. They are a place of storm-lashed rocks, where many ships have come to grief, but at the same time the kindly effects of the Gulf Stream give them a sub-tropical climate where many unusual and spectacular plants thrive.

That most of the islands were one land mass in the Bronze Age is generally accepted. Indeed, Scillonians usually refer to their land simply as "Scilly". There is evidence that the area of Scilly was considered a holy place in ancient times, for prehistoric sites are concentrated in their tiny area [See MM16 on Scilly and/or forthcoming EM Guide to Scilly for full details of sites]. Legend, however goes further, and holds that a fertile land called Lyonesse stretched outwards from what is now Land's End, and that the islands are hilltops once part of this land. [See article in MM8 on "Lyonesse: the legend and the land" for more details]. Lyonesse also figures in Arthurian legend, where after the last battle Merlin causes the land of Lyonesse to sink and Arthur's loyal followers escape safely to Scilly.

When visiting the islands recently, I noticed that there seemed something familiar about the local map. Suddenly I realised what it was: the outline of the islands bore a distinct similarity to the figures of the Glastonbury Zodiac found by Katherine Maltwood - but going in the opposite direction! (In Somerset the figures go round anti-clockwise, while in Scilly their sequence is clockwise). When looking at the under-sea contours, this similarity became even more apparent. Most of the figures seem to be in their correct position, though there are some strange anomalies. Also, there are a number of significant place-names.

CANCER is a ship in this Zodiac, as it is in Somerset. It is the island of Bryher. The rear structure of the ship is clearly outlined by Stony Porth, and there is a Stoneship Porth just to the north. The ship appears to have a large figurehead called ... Shipman Head! LEO is a huge, bounding lion formed by St. Martin's, its head formed by White Island, one front paw being Lion Rock. One back leg is formed from the Eastern Isles, Great Ganilly and Great Innisvoulis; Little Ganilly and Great and Little Arthur form the other. St. Mary's is of course VIRGO, the next figure in the Zodiac. Peninnis, which means "Island Head" is the head (although not very obviously at the present time). There is no obvious corn connection with The Hugh, but there is a Rat attacking it - Rat Island, by the quay, which seems to be somewhat rat shaped. John Leland in 1540 wrote of the huge number of rats there. Perhaps the most beautiful of the figures is the next - LIBRA, which is a dove as in Somerset. It is the island of St. Agnes. Its wings are outstretched, the southern one being formed by Wingletang Down! The under-sea contour shows the other, with Great Smith and Halftide Ledges. Its beak is Long Point, and the Troy Town labyrinth, formed of white pebbles, is in the right position to be its eye. The island of Gugh, joined to St. Agnes at low tide, is its great fan tail.

SCORPIO is formed by the treacherous Western Rocks, and its outline is formed by the under-sea contour. The HMS Association was wrecked on the Gilstone, on the western claw of this fearsome figure. GEMINI is not clear, but the twin hills of Samson may be part of it. Tresco is also something of a mystery, being between Cancer and Leo. It could possibly be the other twin - if so, it is a girl twin, from its general shape and Skirt Island to the south, but this is in no way as clear as with the other figures. Tresco also seems to have a twin nature which reflects the duality of Scilly as a whole. Its north is wild and rugged, while its south is lush and sub-tropical, with its famous Abbey Gardens. TAURUS is even more of a mystery, being seemingly completely misplaced. It would appear to be St. Helens, looking very like the Somerset Taurus (just a neck), with its horns being Golden Ball and Men-a-vaur. Its neck is Beef Neck! But it would not appear to be in the right place. Annet and its attendant islands, with the under-sea contours looks very like a fish, but once again it is in the wrong position for PISCES. Sagittarius, Capricorn, Aquarius and Aries would seem to have been claimed by the Atlantic, if they existed.



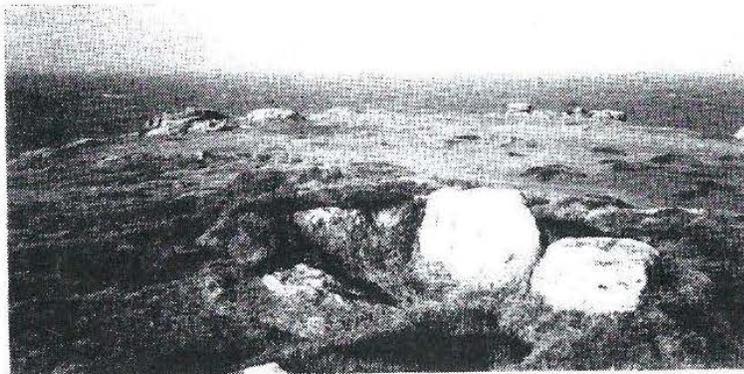
## GUIDE TO BARROWS IN WEST PENWITH

MM's Guides to the Ancient Sites in Cornwall have previously featured both Cromlechs (MM3) and the Penwith's Entrance Graves (MM5) [Also to be found in "The Earth Mysteries Guide to Ancient Sites in West Penwith" - MM Publications, 1992]. This Guide lists some of the other barrows that still have visible remains worth visiting. [A full catalogue of over 300 extant, destroyed and noted barrow sites is given in Vivien Russel's "West Penwith Survey" (CAS, 1971)].

Some of the information in this Guide is taken from a list of West Penwith's ancient sites which are worth visiting, compiled by MM reader Tony Ford. If any readers are interested in these lists (which also include Standing Stones, Stone Circles, Holed Stones, Fogous, Cupmarked Stones, Hillforts & Cliff Castles, and Settlements & Enclosures) they may be obtained, either on 3.5" diskette (saved as ASCII text to run under any program on IBM compatible - not Windows), or as a full print out running to 20 pages, from A.J.Ford at 4 Heathfield Close, Potters Bar, Herts EN6 1SW [Tel: 01707 646262].

MAYON CLIFF (S)SW3482 2601 (N)SW3497 2609.

2 round barrows on the cliffs between Lands End & Sennen Cove. The S one (marked "Cairn" on 1:25000 OS map) is a 26' diameter by 2' high mound retaining much of its kerb. Near the southern edge are the exposed roofless remains of a large cist [pictured right].



The N one (marked "Tumulus") is a low 30' diameter mound. Both barrows were excavated by W.C.Borlase in 1879.

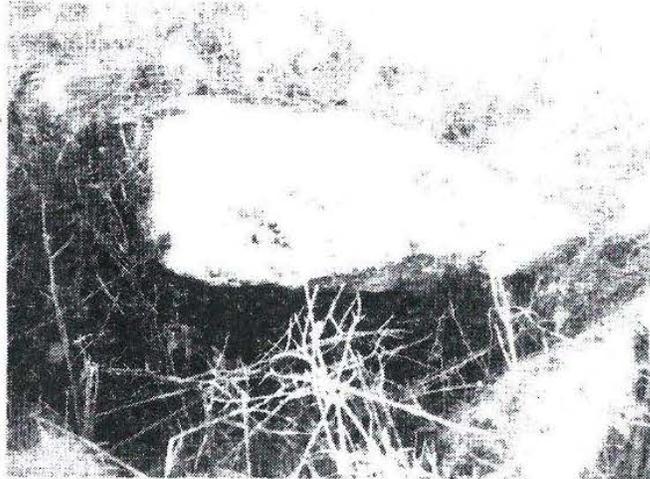
BOSCREGAN - CARN CREIS (N)SW3575 2969 (S)SW3573 2967. Another 2 round barrows on the cliffs between Sennen Cove and St.Just (marked "Cairns"). The N one is 33' in diameter with parts of the inner and outer retaining walls still visible. A central cist was found of which the capstone is probably the slab lying on the eastern edge of the mound. The S barrow is only 23' across. It was a kerbed ring built round a 4' high natural boulder, and now the wall and rock remain. Both barrows were excavated by W.C. Borlase in 1878, and the S one yielded 4 urns, faience beads, shale discs, glass, steatite button, perforated stone and a leaf-shaped arrowhead.

BOSCREGAN - CARN LESKEYS (SW3578/9 2982). Nearby to Carn Creis there are another 2 barrows, only visible as low mounds, one with an outer wall. Both were also excavated by W.C.Borlase in 1878; one yielded many beach pebbles, and the other 10 deposits of pottery including urns, 3 perforated stones and flints. A third low mound can be found at SW3579 2981.

TRUTHWALL COMMON (W)SW3885 3255 (E)SW3892 3257. Marked "Tumuli", these two round barrows are visible on the way on from Tregeseal Stone Circle to the Kenidjack Common holed stones. The W one is 40' in diameter and 5'6" high. It has part of a kerb still remaining and may once have held a cist. The E one is 46' high and 5' high containing the ruins of the stone chamber of a Neolithic Scillonian entrance grave.

POROTHERAS COMMON (SW3914 3327).

A denuded round barrow 40' diameter & 2'6" high with much of its stone kerb remaining. It may possibly be an entrance grave although it contains a central cist measuring 4' long x 2' high roofed by a 6' long capstone. It contained a cup-marked stone (whereabouts unknown).



BOTREA ROUND BARROW CEMETERY. Marked "Tumuli", these are 4 low, flat-topped disc barrows (SW4032 3141/4031 3133/4032 3121/4033 3107) with diameters ranging from 53' to 120' arranged in a N-S line. There are the remains of 2 small bowl barrows lying to the W, and 3 large kerbed barrows (one almost ploughed out) to the S.

CHÛN DOWNS (SW4080 3429). Marked "Tumulus", this mutilated mound with part of a retaining wall lies in the next field NW of Chûn Quoit.

WATCH CROFT (N)SW4206 3572 (S)SW4191 3546. Marked "Cairns", the N one is a stone cairn, 66' across & 8' high, now topped by an OS trig pillar. The S one is a cairn 50' across & 6' high built over a natural outcrop of rock, surrounded by a retaining wall up to 3 courses high which also makes use of the outcrop. There was a central cist. Both barrows were excavated by W.C. Borlase in 1862: Roman coins were found in the S one, now in Truro Museum.

NINE MAIDENS (SW4326 3520). Marked "Tumuli", the northernmost of a line of 3 denuded barrows near to the Nine Maidens stone circle. It has a ring of unusually tall retaining kerbstones.

MULFRA HILL (SW4517 3550). Marked "Tumuli", this cairn lies beside the pathway to Mulfra Quoit. It was excavated by W.C. Borlase in 1871 and yielded charcoal and a pebble.

TRENDRINE HILL (N)SW4787 3875 (S)SW4787 3873. Marked "Cairns", these are 2 large round barrows standing on a hilltop. The N is the larger, a stone cairn 62' across & 8'6" high, now topped by an OS trig pillar. The S one has a mound 46' across & 6'6" high with a kerb of extremely large stones. It has an inner retaining wall & central cist, parts of which are visible.

## IN SEARCH OF CORNWALL'S HOLY WELLS 2

*Following on from the visit to holy wells in the Newquay area in the last MM, local resident Sally Thomas and I travelled to the Redruth/Camborne area to visit some of the little-known wells there.*

Redruth/Camborne is an area heavily scarred by the remains of mining from the last century, and now being reclaimed for walkers and cyclists by the Kerrier Groundwork Trust. Amongst all the relics of the industrial age there are remnants of a much earlier period, holy wells hidden in unexpected and unlikely places.

Our first stop was in Camborne town itself where Fore Street heading north from the centre of the town leads to Tehidy Road and the Rosewarne housing estate, originally the grounds of Rosewarne House. Inside the old wall beside the road (on the outside of which is a plaque commemorating both the well and Richard Trevithick's locomotive) is a beautiful round well nestling under some holly trees, female ones with red berries. This is the location (SW647 406) given by Meyrick ["A Pilgrims Guide to the Holy Wells of Cornwall", 1982] for **ST.MERIASSEK'S WELL**, although Charles Thomas ["Christian Antiquities of Camborne", 1967] claims that the original well was on the other side of the road until about 1850 when it was drained. Wherever it was/is, it was certainly noted as both a healing well and a wishing well, and was much visited every year, those who washed in it being called Mereasicks. We decided not to immerse ourselves(!), but instead give thanks for this quiet well, originally a site of the Virgin Mary, and the sunlight dappling onto it through the beautiful red-berried holly trees.

From here we went on towards Redruth, where the holy hilltop of Carn Brea stands over the whole area, surmounted by a Neolithic hill fort and a modern monument. On the north side of the hillfort down a winding hidden path is **CARN BREA** well (SW684 407), set in the hillside with a granite surround. It is not known if this was a holy well, or the everyday well for the hilltop inhabitants (perhaps it was the same thing anyway) but it is certainly a most spectacularly situated well. At the foot of the hill Carn Brea village nestles in its shadow and opposite the village hall is a



St. Euny's Well, Carn Brea.

pretty stream. Next to the stream is the holy well of **ST EUNY** (SW691 413) which lies in a granite basin which has unfortunately been partially filled with fallen granite blocks. If these were removed the well could be restored to a good condition. The water has a reputation for purity, and a legend existed that anyone baptised in it would not hang. Euny is a widely-known saint in Cornwall, with wells dedicated to him at Sancreed, Wendron and Lelant. Here in Carn Brea village we dipped our hands into its waters and lingered awhile by the banks of its murmuring stream.

From Carn Brea it was but a short distance to the twin hill of Carnmarth, now scarred by mining remains, but which originally would have been a holy hill surmounted by barrows. From the Redruth-Lanner road we drove up Carnmarth Lane until it gave way to a track which divided into two branches. Taking the right hand one, we walked up to a private house (Rocky Field) where we asked permission to visit **FIGGY DOWDY'S WELL** (SW715 406) which was in the garden at the back overgrown and hidden in the side of the hill. But it was still in place, a granite surround with steps down to the clear water inside. Figgy Dowdy is now largely forgotten but it has been suggested (by Andy Norfolk - see article on p.18) that she was originally a harvest goddess. There is also a rhyme about her well:

Figgy Dowdy had a well  
On the top of Carnmarth Hill.  
She kept it locked by night and day  
Lest people should take her water away.

We took no water away, but gave a little dedication to her well and hoped that her presence would remain there.



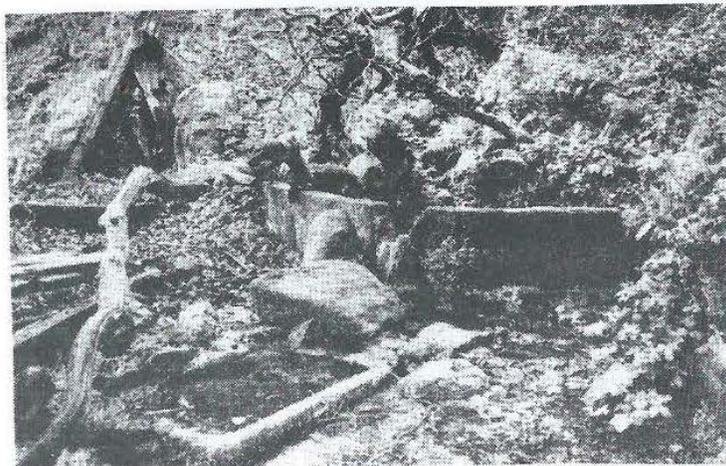
*Figgy Dowdy's Well*

Our next stop was outside Redruth at Gwennap, about 600 yards east of Gwennap Church. Past the cemetery, the road bends to the left and in a field on the right is a distinctive round hill, at the bottom of which is a rather swampy hollow. This is all that remains of **ST.GWENNAP'S WELL** (SW741 403) which was originally accompanied by a Baptistry and a Celtic Cross. Now there is a feeling of abandonment here, a place where very few people would visit, although the round hill still broods over the place.

From here we drove to Troon where there are two wells. Turning west in the village we went down the hill to Reens where there is a beautiful wooded gorge with a river running down. Unfortunately this is now privately owned and the farmer does not encourage visitors, but hidden in the gorge is the holy well of **ST.IA** (SW658 383) which rises in the chapel of St.Ia. St.Ia was the sister of St.Euny, but unlike his public well in Carn Brea, hers remains a secret in its wooded vale.

Back at Troon we went on a hunt for **VINCENT'S WELL**, famed as a healing well, particularly for eyes, its waters being collected by doctors in the 1930s and taken as far away as London. Turning east at the crossroads after about a mile is the hamlet of Bolenowe (SW673 381) where beside some cottages can be found a granite trough into which water flows from a shute. Although sometimes believed to be the well, in fact the actual well is a natural spring rising on Bolenowe Moor nearby. We drove along the B3280/B3279 to Forest Farm where a bridlepath leads north towards Grillis. After two fields there is a lane leading west which runs onto the open marshy moor. Here at the bottom of the valley in a very wet and swampy area we found the well (SW677 378), a little hidden gem in a remote setting. It consists of two horizontal granite slabs out of which the stream runs, eventually making its way to the river below. Obviously much visited in the past, with the lane leading directly down to it, it is now little-known and almost entirely lost.

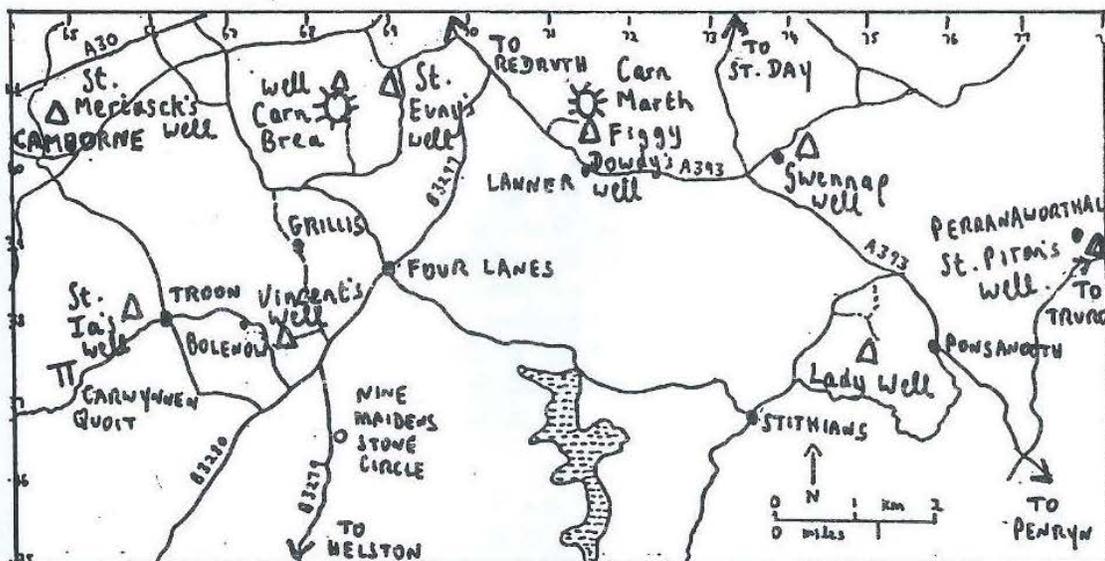
We now drove back to Four Lanes and took a minor road to Stithians. A mile to the NW is Kennal Farm where holiday cottages were being built. We parked here and took the public footpath to the NE which led across two fields and through a wooded copse towards the field where the Stithians Show takes place. At the point where the footpath turns left, we bore right across a wooded vale. Entering the wood we found we found the well about 50 yards below (SW750 376), a most secluded and peaceful place. There was some nasty corrugated iron around that could do with being properly removed, but the well itself was in place, water running out of the earth into a granite basin and out again down into the stream in Kennal Vale below. The well was known as **LADY HOLY WELL** and it still feels a very female and soft place. We stayed here soaking up the atmosphere and came away from the remote spot feeling very refreshed.



Finally, we drove on to Perranaworthal on the busy A39 road where we parked at Norway Inn. A path from the Inn leads up towards the church and on the right hand side is a gate leading down to a steep path to the holy well of **ST. PIRAN** (SW779 388), the patron saint of Cornwall. This well, as befits its patron, is most beautifully preserved and upkept, and the water runs out from inside the tall well-surround in the side of the hill. It has the appearance of a grotto or a shrine, and is a place of much peace and tranquility despite the distant roar of traffic on the A39. Here we gave thanks for the gifts that all the holy wells had given us, and blessed each other with the clear cold water from this attractive well. Amidst all the scars of modern man - the industry, the roads and the cars - these wells remain to enchant and delight us if we take the trouble to seek them out, as we had done on that lovely day.



Article [c] Cheryl Straffon & Sally Thomas. Readers may be interested to note that *SOURCE*, the Journal of Holy Wells has a reprint of the article by Charles Thomas on the holy wells of the Camborne area [mentioned on p.14 above], first published in 1967, in issue no.2. Address may be found in the Exchange Listings (inside back cover).



# BRIDE'S BED REVISITED

by ANDY NORFOLK

I have often wondered where the Cornish gods and goddesses went. In Ireland they have such deities as Danu and the Dagda. In Scotland they have Bride and even Yorkshire has some claim to Brigantia. Bath of course has Sulis/Minerva. We seem to have no surviving tales of our own indigenous deities. Or do we? Perhaps we need to look more closely at some of our folk-tales to see who is peering out from between the lines.

"See-saw Margery Daw" goes the Cornish rhyme, "Sold her bed and lay on the straw"<sup>1</sup>. Who was Margery Daw and why was her bed recorded in this rhyme? The well on Carn Marth near Lanner (see p.15) is known as Margery Daw's or Figgy Dowdy's well<sup>2</sup>. So she has another name. Other Cornish folk tales refer to Madge Figgy<sup>3</sup> or 'the dowdy'<sup>4</sup>. I think all these are the same person who is really a Cornish harvest and fertility goddess, closely related to, or identical with, Bride.

Bride is a Celtic goddess responsible for the fertility of the land<sup>5</sup>. In Scotland she was represented by a corn dolly on her festival of 1st February, Imbolc, and was carried from house to house before finally being placed in a bed made of straw and/or hay overnight<sup>6</sup>. A similar ritual was carried out in Ireland. So we have a fertility goddess represented by a doll and placed in a straw/hay bed. The doll was dressed in white and the bed also contained a short staff. It has been suggested that this ritual represented a sacred marriage by which the Bride doll was "energised" in order to produce a new harvest<sup>7</sup>.

Figures representing a vegetation spirit/corn mother were traditionally thrown into water in spring in many places to ensure the fertility of the land<sup>8</sup>, and this custom appears to have its Cornish counterpart. It is recorded that children took their dolls to be baptised at Figgy Dowdy's well on Good Friday<sup>9</sup>. Dolls were also taken to a well on Carn Galva for the same purpose on the same date. Alas this seems to be the wrong date for a Bride festival. However corn dollies were also involved in fertility rituals at other times of the year. In some places they were called May Dolls or May Babies and carried from house to house on May Day for example<sup>10</sup>. A Mother earth corn dolly, which could be four feet high, was part of the harvest tradition, but was also carried round the fields to awaken the newly sown seed<sup>11</sup>. One version of the Margery Daw rhyme ends "She sold her straw and lay in the smut. Wasn't she a dirty slut"<sup>12</sup>. Which seems to echo the custom in some places that the corn dolly which had been placed in a cosy straw bed was finally ploughed into the field to help ensure the fertility of the soil.

So what connection is there between Good Friday and fertility rites? In Cornwall Good Friday is traditionally the best day to sow seeds because it is supposed that they will all grow<sup>13</sup>. In addition, Easter is named after a fertility goddess, Oestre or Ostara. The date of Easter Sunday is now set as the Sunday following the full moon on or immediately after the Spring

Equinox. Or it would be except that the date is now set relative to a "hypothetical moon" according to tables set by an 18thC act of parliament. Originally though, Easter was at the same time as the Spring Equinox. This was traditionally celebrated on March 25th, which is now known as Lady Day. This was regarded as the start of the year in mediaeval times and a vestige of this is the strange date on which the financial year starts. There are many other traditions of festivals at wells and on hills linking Easter with the fertility of the land and rebirth of a vegetation deity<sup>14</sup>.

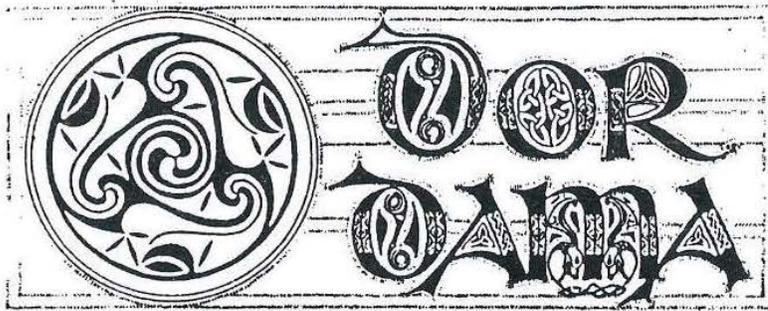
I think that the tradition of baptising dolls in the wells on Carn Marth and Carn Galva is a remnant of a fertility ritual, probably originally at the Spring Equinox, to ensure that the harvest goddess made the crops grow well. The doll was probably ploughed into the fields or grain from it was scattered onto them after being blessed at the well.

Finally, the names Margery Daw, Madge Figgy and Figgy Dowdy may be derived from ancient Cornish names for this goddess. "Medge" means to reap or mow. "Medgeri" means a reaper. "Da" means good. "Dew" means god, and "Filh" pronounced with a strongly voiced 'h' means scythe. So Margery Daw may be either "The Good Reaper" or "the Reaper God(dess)". Madge Figgy could be "The Harvest Scythe" and Figgy Dowdy "The Good God(dess) of the Scythe". So next time you go to Figgy Dowdy's well go as a pilgrim and don't repeat the slanderous version of the Margery Daw rhyme. Now, does anyone know which well it is on Carn Galva that is also dedicated to a fertility goddess?

<sup>1</sup>Robert Hunt - "Popular Romances of the West of England" p.97/M.A. Courtney - "Folklore and Legends of Cornwall" p.122. <sup>2</sup>J.Meyrick - "A Pilgrim's Guide to the Holy Wells of Cornwall" p.54. <sup>3</sup>Hunt - *ibid* p.330 & 332. <sup>4</sup>Hunt - *ibid* p.93./Courtney - *ibid* p.127. <sup>5</sup>Ann Ross - "Pagan Celtic Britain" p.205. <sup>6</sup>R.J.Stewart "Celtic Gods & Celtic Goddesses" p.98./J & C Bord - "Earth Rites" p.15. <sup>7</sup>C.Wise - "Imbolc, the Festival of Brigid" Talking Stick No.3 p.17. <sup>8</sup>J.Frazer - "The Golden Bough" p.120-135 & p.399-412. <sup>9</sup>A.K. Hamilton-Jenkin - "Cornwall and its People" p.310/Courtney - *ibid* p.159. <sup>10</sup>Bord - *ibid* p.186. <sup>11</sup>M.Lambeth - "A Golden Dolly" p.54. <sup>12</sup>Hunt - *ibid* p.97. <sup>13</sup>Hamilton Jenkin - *ibid* p.429. <sup>14</sup>Bord - *ibid* p.199./Michael Dames - "The Silbury Treasure" p.97.



Article and drawing of "The Goddess of the Land" [c] Andy Norfolk  
This drawing (together with Madge Figgy details) is one of a range of 4 available as an 8"x 6" card (blank for greetings) @ 50p per card + envelope (postage extra). Direct from The Cottage, Launderers Hill, Crowan, Camborne (Phone 0209- 831519).



The Earth Mother column this time features two contributions from opposite ends of the county: the Rame peninsula in the south-east, and West Penwith peninsula in the west.

### STRANGE EXPERIENCES IN THE RAME AREA

by MARY COOMBS

A couple of Autumns ago I went across to Mt.Edgecumbe Country Park to take photos in the woods. I had no intention of walking far or exploring As I came out of the woods above the coastal path and cut across the track below the folly ('ruins') and began to enter the wooded section above Barn Pool ('the ampitheatre'), from somewhere the thought-affirmation arose within me that "Pan lives in these woods". Dismissing it as nonsense, contrary to intention I back-tracked, then climbed the slope to the stile to the Deer Mark. Normally I would go straight across the main track running over the top of Maker Heights; instead I found myself following the perimeter fence around at the lower part of the field and wondering why on earth I was doing it, yet somehow feeling compelled to continue.

Before I had got half-way across the field I felt a growing sense of being watched by someone/something other than deer, sheep or the Park Warden who is often on observation up there. Dismissing it as my imagination I continued walking, heading for Maker Church, or maybe St.Julian's Well, I wasn't really sure. The sense of unease finally reached such a pitch that if I'd had wings I'd have surely flown out of that field. I couldn't tolerate it any more, and re-traced my steps back to the stile. As I did so, I came across sheep bones, a thing common enough on Dartmoor, but not expected in a well-patrolled Country Park. This added to my anxiety.

Safely out of the field, I rested on a seat, suddenly realising I was suffering from mild shock, which I hastily attempted to deal with via a warm drink and something sweet to eat. The effects of this encounter lasted all day. When I got home and checked the date I suddenly realised it was Halloween/Samhain! I have attempted to enter that field two or three times since that experience, but can never get more than half-way as the panic returns. This really frustrates me, more so when I see others cross the field with ease, and know I too did so before that incident. I was reading that the name 'Maker' shares the same root as 'Magor' near Camborne, meaning "old walls", and is usually identified with the site of a Romano-British villa or fortification, which in this case quite possibly occupied a site of Celtic interest. I would be interested in learning more about this oft-forgotten part of Cornwall.

FEELINGS & REFLECTIONS ON WEST PENWITH

by RAYMOND COX

Last May I came to Cornwall - West Penwith to be precise - for the 21st visit over a period of some 25 years. I think magnetism is the right word to describe the call of the ancient granite land, a call to which many respond. It was a 'coming of age' in more ways than one - a coming to the ages long gone, yet where lingers some psychic residue, resounding in one's being. Would it have been the same without the ancient sites? After all, there is the stunning attraction of the coastline, with the new view around every rocky outcrop of the tortuous coast path, the array of cliff flowers, the lush growth in the hidden valleys and the gold and purple of gorse and heather on the moorlands. Yes, of course, but then it would have been just tourism and not as pilgrimage.

It set me thinking when someone asked me - "Have you got some favourite places you go to?" Yes, I could think of some - other folks will have some different ones. A favourite all-time for me is probably the profoundly peaceful Alsia well, the Holy Well of Saint Berriona. We approached it this time on a longer trek from the bluebell-filled upper Penberth Valley and Bosfranken. There was no-one there again as my wife and I arrived with that same joy, even thrill, as before. But evidence of visitors, and of loving care, was present. The well is tucked away in the bottom corner of a sloping grassy field, inside an iron gate, which, for this site at least, seems not to detract from its atmosphere. The well flows pure, within a close environment of fern, bluebell, campion, and protected by a hawthorn, at this season with its white array. A few yards away is the rippling stream and a growth of bushes and trees along the field bottom. But it was the quiet peace of this spot which had the greatest effect - the hypnotic enchantment from which it was most difficult to pull away.

What of other favourite sites to which the old stony tracks bordered by high flower-filled hedges lead? For instance, the track to to the mysterious Mên-an-Tol, on the downs above Bosullow. Maybe not quite the sudden thrill of arrival now, perhaps, with an area cleared of vegetation all around it. The stone circles have their own attendant trails of the ancients approaching them. The potent Boscawen-un is secretly and beautifully enclosed by a circular hedge. But Tregeseal has its own mystery, set on the open moorland below the stark and shiver-inducing Carn Kenidjack. The circle seems to enfold you and keep you set in its own time. On a hot day you'll hear the adders scurrying away maybe, and apart from the occasional walker or rider, again there will be just the quietness with perhaps a lark overhead or the sound of a distant farm vehicle.

Of the standing stones, I think my favourite is Carfury, not far from Ding Dong. It stands in a hedge encircled by a neighbourhood of bushes, gorse, hedge flowers, looking over a tilting pasture of buttercups. Finally, there are the wayside crosses, which have the special feel of being arrived at very suddenly. One cannot choose, but I especially remember a visit to the Vellansaga cross near St.Buryan in a lovely woodland valley as a beam of sunlight shone through the trees on to the stone shaft. Places to find rest for the soul.

**BOOK REVIEW****THE EARTH MYSTERIES GUIDE TO MID-CORNWALL AND THE LIZARD**  
(Meyn Mamvro Publications, 1994, £3.30)

*Reviewed by George Bishop, Town & Country Magazine (New Year 1995).*

'This very handy guide is a companion to the EMG to Bomin Moor and North Cornwall that we reviewed not so long ago. Written in the same illuminating vein and illustrated with some wonderfully evocative artwork, it contains many photographs to illustrate the subject matter. Basically the booklet sets out to provide a guide to the many prehistoric standing stones, holy wells and ancient sacred sites of Mid-Cornwall. Here it becomes slightly misleading because it offers a potted guide to south-east Cornwall too, even venturing as far as Rame Head.

As a companion to earlier works, it succeeds in providing an excellent introduction to the mute remains of ancient man. There are countless asides of tales and myths that help to put flesh on the bones of prehistory, as well as the odd comment about some of our own shortcomings. Not only are the sites given map references, but indications about accessibility (or not in some cases) and the need to ask permission to visit some of the sites. If you succeeded in visiting every site listed in this booklet, you would have to be very busy indeed. I defy anyone to complete the list and come away unmoved by both the splendour of some and the squalor of those that have fallen victim to human interference and pollution.

Written by Cheryl Straffon who has lived in Cornwall for many years and has been editress and contributor of "Meyn Mamvro" for a long time, her expertise and knowledge are beyond question. Those of you who enjoyed the last book will need no cajoling to read this one. Those who haven't, have a treat in store. The Guide is in A5 format with 48 well crammed pages. If you are into ley line hunting and earth alignments liberally sprinkled with myth, mystery and legend, then look no further. Pick up your copy and good hunting!

*Available direct from Meyn Mamvro Publications (address on inside front cover). SBN: 0 9518859 3 6. £3.30 post free.*

**ALSO AVAILABLE**

**The Earth Mysteries Guide to BODMIN MOOR & NORTH CORNWALL (including Tintagel).** A comprehensive illustrated 48 page guide to the alignments, ley paths and anomalous energies at ancient and sacred sites in North Cornwall. *Available direct from MM. SBN: 0 9518859 1 X. £3.30 (inc. postage).*

**The Earth Mysteries Guide to ANCIENT SITES IN WEST PENWITH.**

A comprehensive illustrated 54 page guide to the alignments, ley paths and anomalous energies at ancient and sacred sites in the West Penwith area. *Available direct from MM. SBN: 0 9518859 0 1. £3.30 (inc. postage).*

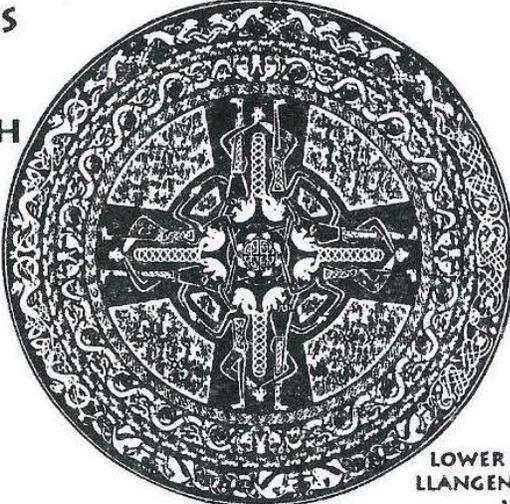
**FORTHCOMING**

**The Earth Mysteries Guide to ANCIENT SITES ON THE SCILLIES.**  
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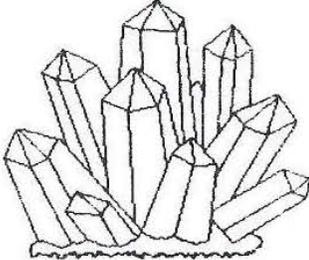
**BOOK NEWS**

\* A new book by archaeologist **Aubrey Burl** on "Stone Circles: a guide to the megalithic rings of Britain, Ireland and Brittany" (Yale University Press, £9.95) is now published. It includes entries on over 500 sites, including Cornwall, accompanied by maps, photographs and analysis. Highly recommended

\* A new novel by MM colleague and contributor **Caeia March** entitled "Reflections" (Women's Press, £6.99) is published in June 1995. It is set in Cornwall around the ancient sites, and weaves a pattern of women's spirituality, ritual and Cornish legend and myth.

<p><b>KELTIC DESIGNS</b>  <b>ORIGINAL</b>  <b>T-SHIRTS</b>  <b>BY JEN DELYTH</b></p> <p>FINELY DETAILED          HAND-PRINTED          SHIRTS</p> <p>SERIGRAPH &amp;          LITHO PRINTS          KELTIC MANDALA          TRISKELION</p> <p>WINDOW DECALS          RECYCLED PAPER          STATIONERY,          LABELS AND          GREETING CARDS</p>		<p><b>KELTIC MANDALA IS</b>  <b>A FINELY DETAILED</b>  <b>ORIGINAL DESIGN</b>  <b>BY WELSH ARTIST</b>  <b>JEN DELYTH ©1992</b></p> <p>This and other original          designs by Jen Delyth          are available on quality          100% cotton shirts — white          ink on black shirts, black          ink on stone ash grey.</p> <p><b>FOR OUR BROCHURE</b>  <b>PLEASE SEND S.A.E. TO:</b></p> <p><b>DRYAD GRAPHICS</b>  <b>LOWER MILL COTTAGE · HILL END</b>  <b>LLANGENNITH · GOWER SWANSEA</b>  <b>W. GLAMORGAN · SA3 1HU</b></p>
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# Adventur-ine



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## The Pipers Tune

A mystery concerning a supposed turf labyrinth in Cornwall at Crackington Haven called "Maureen's Mump" has been solved by Jeff Saward of Caerdroia magazine [address in Exchange Listings opposite]. The labyrinth was first mentioned in an article in The Countryman magazine, and subsequently picked up by Folklore Journal, where it appeared in an article on "English Turf Mazes" in the 1991 edition. It was described as a surviving turf labyrinth with associated May Day gatherings, hitherto unrecorded. If true, this would have been a major Cornish discovery: unfortunately, as Jeff Saward discovered, it was nothing more than an elaborate hoax, one of a series of such stories placed in magazines and newspapers over a period of many years by a group of businessmen in Surrey. The spoofs were just plausible enough to be convincing (Maureen was actually the name of the wife of the owner of Roundhayes Farm, supposed site of the labyrinth!), and to get into print in a respected academic journal!

Meanwhile, the controversy over the infamous restoration of the St. Agnes labyrinth on the Scilly Isles in 1988 (see MM8 p.24 & MM10 p.24) continues to rumble on. Although widely condemned by the C.A.U and the E.M press, the dowser Sig Lonergren has this to say in the latest "Caerdroia" mag: "Due to the use of dowsing the present restoration is energetically correct. It continues to be a powerful tool of magic. Perhaps at times, this is more important than being archaeologically correct."

## FAIR EXCHANGE

This 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.

**SOURCE** is a recently-revived Journal of Holy Wells, covering factual information on wells from all over Britain. Issue 3 now out reprints an article by MM editor Cheryl Straffon & Caeia March on the discovery of St. Bridget's Well at Landue in Cornwall, together with a debate between them & the editors of the Journal on the links between Bridget/Bride as saint and goddess. Issue 4 out Summer 1995 also contains an article on the annual Three Wells Walk in West Penwith by MM editor, Cheryl Straffon. There is also much more of interest besides!

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**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  
WISHT MAEN (Devon)PO Box 2, North Tawton, Devon EX20 2YS..£7[£2.30]

**SACRED SITES**

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..... £7 [£1.75]

RILKO (Patterns) 8 The Drive, New Southgate, London N11 2DY.....£8

THE DRAGON CHRONICLE (Dragon lore) The Dragon Trust, PO Box 3369, London SW6 6JN....£5 [£1.50]

THE CEREALOGIST (Crop circles) St.Aldhelm, 20 Paul Street, Frome, Somerset BA11 1DZ ..£8.40 (£2.80)

MEYN MAMVRO is available on annual subscription -3 issues £5.50 (inc p&p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM28 due Sep 95 will include Bridget's Chapel, Saints, 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.

**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]  
Also: Directory of Celtic Resources (£2) from same address.

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) PO Box 12, Leicester LE9 7ZZ (Cheques to A.Franklin).....£7 [£2]

PHOENIX (Cross-traditional) 25 Rose Terrace, Moorview Park, Newcastle-upon-Tyne.....[£3.50]

SIRIUS (Old Gods & Goddesses) 15 Lon Nant, Myddleton Park, Denbigh Clwyd LL16 4BE..... £12 [£1.10]  
Study papers also available.

**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

## NOTICEBOARD

ISSN: 0966-5897

**MAY DAY CELEBRATIONS 1995**

Sat Apr 29th - Harmony Pottery celebrations. Wheal Rose, Scorrier, Redruth. Details: (01209) 890581.

Sun Apr 30th - 7th annual Maypole Dance & feast. Carn Bosavern, St. Just-in-Penwith. Details: (01736) 787612.

Mon May 1st - 10am & 11am start. Obby Oss Day, Padstow. Details: (01841) 532387.

Sat May 6th (not Monday this year) Helston Flora Day.

**CORNISH EARTH MYSTERIES**

Sun May 7th (14th if wet) - 7th annual Three Wells Walk meet Sancreed 10.30am. Details: (01736) 787612.

Sun June 18th - Midsummer sunrise alignment at Carn Brea nr Redruth. Meet 4.30am at car park at top.

Sun July 2nd - Carn Euny fogou & Bartinney Hill with Ian Cooke. Meet Carn Euny car park 11am. Bring lunch.

Sun Aug 7th - St. Breock Downs. Meet at Nine Maidens stone row 11am. Bring lunch.

Sun Sept 3rd - Halligye fogou creative visualisation. Meet at fogou 11am. Bring lunch.

Further details from Kelvin & Debbie Jones (01736) 787614.

**CORNISH CROP CIRCLES GROUP**

Site visits and sessions. Details from Barbara Davies, Old Stables, Lescrow, Fowey. (01726) 833465.

**THE WELLBEING CENTRE**

Regular workshops & events. Old School House, Churchtown, Illogan, Redruth (01209) 842999

**RESEARCH & ENLIGHTENMENT CENTRE**

Regular monthly talks King's Avenue, St. Austell. Details: (01726) 74843.

**PAGAN MOOTS**

Monthly get-together for everyone at the Acorn in Penzance. Details: Adam Bear (01736) 787553.

**DRAGON ENVIRONMENTAL GROUP**

West Penwith Group. Details Matt/Caroline (01736) 51573.

**TAROT/WOMEN'S MYSTERIES etc**

Courses & workshops. Contact: Caroline (01736) 51573.

**CAER** [Centre for Alternative Education & Research]. Courses & workshops throughout 1995. Rosemerryn, Lamorna, Penzance Details: (01736) 810580.

**MIND BODY & SPIRIT FESTIVAL**

Saturday July 8th - Truro City Hall 10am - 6.30pm.

**ANTIQUITIES WALK** with Ian

Cooke. Sancreed-Boscawen-un-Chapel Carn Brea-Carn Euny. Sat July 29th 9-10 miles. Meet Sancreed Church 10.30am Details: (01736) 68282.