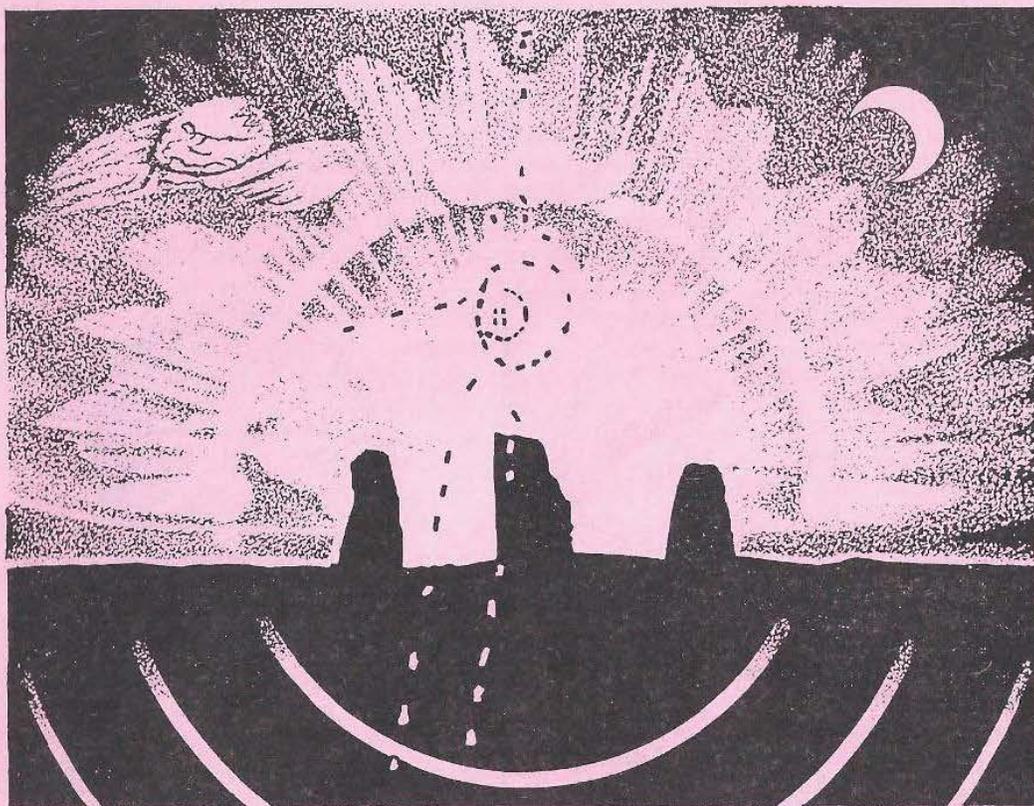


meyn mamvro

ancient stones and sacred sites in cornuall



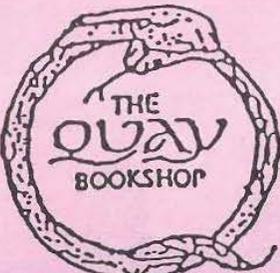
● IAN COOKE ON THE TIME TEAM ●
CHARLES THOMAS ON THE BOSLOW STONE
MERMAIDS ● WITCHCRAFT ● ALIGNMENTS

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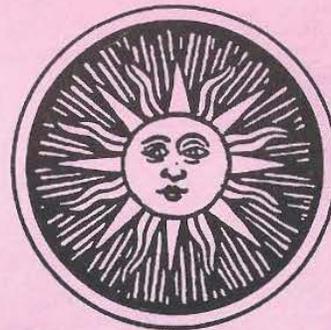
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**MOTHER AND SUN
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 by Ian McNeil Cooke

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Stones of our Motherland

**EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS
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Cornwall's archaeology was featured on national TV in January when Channel 4 Time Team series came to Boleigh fogou at Lamorna. Ian Cooke reviews the programme in detail on p.6-7, and includes a dramatic reconstruction of what the fogou and surrounding Courtyard House would originally have looked like. But what did Time Team's excursion down the 'fuggy hole' really achieve? In archaeological terms not a lot. But as a local public relations exercise it was a disaster! It managed to rubbish Hamish Miller and the dowsing technique, which seemed rather unnecessary. Dowsing is by its very nature an inexact 'science' unless one is dowsing for something specific like water or electricity cables. So to reduce the complexities of the subject to a challenge to find an extension to the fogou (which no-one was sure was there anyway) was probably doomed to failure before it began. It upset Craig Weatherhill by 'ripping off' his plans without acknowledgement or permission, and resulted in a strong letter of protest from his publishers. And it airbrushed Ian Cooke out of the programme completely, whose original idea it was and who is indisputably the foremost authority on fogous in Cornwall!

However, on the positive side, the programme was notable for a volte face by the archaeologists about the possible function of fogous and a noteworthy statement by County Archaeologist Nick Johnson that they were probably used for some ritual purpose because a refuge or store would not require that kind of structure. It is interesting to see that in areas like ritual landscapes and ceremonial functions of sites, archaeologists and Earth Mysteries researchers are now thinking in very similar ways, and both the Into Alignment feature on p.5, the discovery by Professor Charles Thomas of a midday sun alignment for an inscribed stone on p10-11, and the Correspondence Column comments by archaeologists Rick Walker and Aubrey Burl on p.8 of this MM reflect this more open approach. EM researchers have been working in these areas for decades, and it is good to see that some of their ideas are now being accepted.

In the field of paganism and witchcraft, there has also been another positive development. Cassandra Latham, a local Craft member from St. Buryan has now been appointed 'official' pagan priest at the Royal Cornwall Hospital at Treliske in Truro. Her brief is to minister to any pagan who would like her services while they are in hospital, and this may well be a goddess-send to anyone who feels the need of spiritual advice, but formerly only had recourse to a Christian minister. It is good to see the authorities taking the Old Religion seriously sometimes, and not simply dismissing it as a refuge for cranks, wierdos and devil-worshippers. But come to think of it, didn't Hunt have something to say about them down the fogou at Boleigh...!

CORNISH EARTH



mysteries group

The 6th season of Autumn/Winter talks at the Acorn in Penzance began on Sept 28th 95 with a talk by **Craig Weatherhill** on "Megaliths and Meanings". Accompanied by slides showing many sites in Cornwall, Craig gave an interesting insight into the original Cornish language meaning of the names of the sites, based on his new book on the subject). He also spoke about how some of the names of the sites have been altered over the years, such as The Pipers, Boskednan Nine Maidens and Trethevey Quoit.

This was followed on October 26th with a talk by **Jacqui Wood**, an experimental archaeologist, entitled "Reconstructing the Bronze Age". Jacqui has built a number of Bronze Age huts on her land near Chacewater [pictured right], and she described how they were made and



thatched, based on excavated remains of prehistoric settlements in Cornwall. She then described how she learned, by a mixture of intuition and experience, to make the kind of food and drink eaten, and weave the kind of clothes made and worn at that time. She believed it was important to re-create the total kind of lifestyle, including dwellings, food, textiles, metalwork, flint-knapping and woodturning etc. Accompanied by some unusual slides, this was a talk that was both educative and unusual.

November 30th brought artist and poet/writer **Jill Smith** from the Isle of Lewis, with her slide presentation "A Circle for Calanais". This was a return visit from Jill, who is always most welcome at the CEMG. She focused on the stone circle at Callanish through a whole cycle of the wheel of the year, with poetry and powerful images of the stones and the land.

Finally, the annual visit to **Chûn Quoit** to see the (non-existent!) winter solstice sunset alignment took place on December 23rd. Afterwards everyone went back to Sennen Cove to the home of CEMG members Cheryl Traffon & Caeia March for some good yuletide fare and Celtic storytelling.

In the New Year, the talks re-commenced at The Acorn on January 25th with an entertaining visit from Cornish Druid and megalithomaniac **Eddie Prynn!** Ed, who has built a full-size megalithic complex including stone circle, dolmen, men-an-tol, well & fogou at his home in St.Merryn, spoke on "Megalithic Mysticism" and gave many amusing anecdotes about the site. He also gave some interesting insights into the power of the stones and people's reactions to them, and spoke of the stones from a dowsing and spiritual perspective.

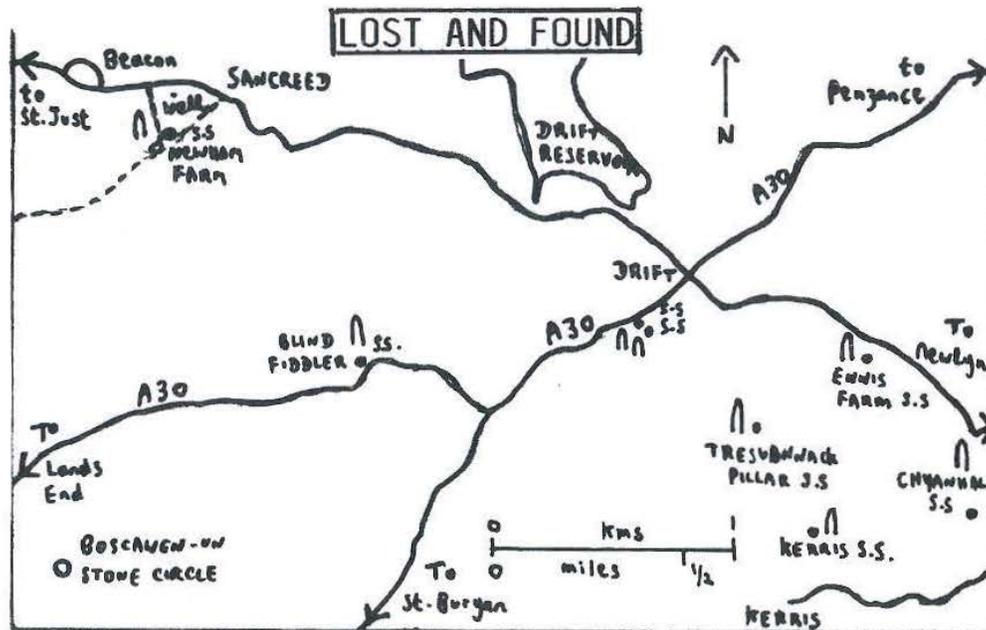
The leap year brought an inter-calendrical day on February 29th, and a between-the-worlds talk by **Jo May** of CAER at Lamorna on "Fogou". The fogou in question was Boleigh which lies in the grounds of Jo's alternative centre, and which had recently been the subject of Channel 4's Time Team investigation. Jo led the audience into a 'fogou experience' with candles in a darkened space, and also spoke of the channeled information he had received in the fogou, and the spirits he felt were present there. His deep connection with such a powerful energy centre was evident, and his care and love for the place very heartening.

One month later on March 28th **Cheryl Straffon & Caeia March** gave a joint presentation on "Celtic Goddesses". They spoke of the research trip they had undertaken in search of the traces of Goddess sites throughout England. Starting from the Scilly Isles, with the shrine to Sillina, they travelled to Bath and the shrine to Sulis Minerva, the borders of the Severn and sites to the River Goddess Sabraan, and up through the Midlands to the holy hilltop and sacred well sites in Yorkshire and Coventina's Well on Hadrians Wall. Slides of sites and Goddess statues accompanied this odyssey.

Finally, on April 25th **Kelvin Jones** gave an interesting insight into "Witchcraft in Cornwall". The author of 3 booklets on the subject, Kelvin focused for this talk on the tradition of wise women in Cornwall, and in particular the life of Tamsin Blight, the white witch of Helston, and a case of 'hysterical possession' in Penzance. He showed how the village women effected traditional charms and cures, inherited as part of a vanished witchcraft tradition, and with illustrations of old woodcuts, he examined society's attitudes to these women. A good end to a marvellous season of talks.

OUTDOOR EVENTS FOR SUMMER 1996

All members and visitors are welcome to the following site visits and trips:-
SUNDAY MAY 5th The Three Wells Walk. A 12 mile stroll, visiting 3 of Penwith's most sacred wells: Carn Euny, Sancreed & Madron. Meet Sancreed church 10.30am or Sancreed well 12.30am. If weather bad, tel 01736-787612
SUNDAY JUNE 2nd Chyanhal Standing Stones with Craig Weatherhill. Visit this cluster of little-known standing stones, including the newly-discovered Ennis Farm one. Meet at Higher Bologgas Farmyard 11.00am. Tel:01736-60197.
SUNDAY JULY 7th Greenbottom reconstructed Bronze-Age settlement with Jacqui Wood [see above] @ 12.00. A unique opportunity to visit this fascinating place and talk to Jacqui. For directions tel:01872-560351.
SUNDAY AUG 4th Legends Walk with Craig Weatherhill. Visit Tregeseal area and hear the old stories. Meet Queens Arms Botallack (nr St.Just) 11.00am.
SUNDAY SEPT 1st Pelynt well-restoration and Duloe circle dowsing (near Liskeard). Meet 11.00am Duloe circle. For directions/lift tel:01209-831519.



Following on from the report in the previous MM of the discovery of 2 new standing stones, one at Treburick near Newquay, and the other at Ennis Farm in West Penwith, both of which have now been entered on the Sites & Monuments Register, yet another prehistoric standing stone has turned up. While clearing out a hedge at Newham Farm near Sancreed (SW4172 2916), the farmer found a large menhir-shaped stone in the hedge. It is 6'4" high and about 3'2" wide at its widest point towards the base. One side of it appears to have been shaped, and one face is curved while the other is flat. The stone is not earth-fast, indicating that it has at some point been moved, possibly when the field was substantially lowered in the 1920s when the present farmhouse was built. If this were the case, then it has only been moved a few yards from the field into the hedge.

The stone is close to Sancreed well: in fact the old church path from Sancreed well to Brane runs beside the site. In the hedge behind the menhir is another stone with a triangular top which, if ever that hedge were cleared, could be a twin to the Newham Farm menhir. From the site a number of other standing stones are visible southwards: the Blind Fiddler at Trenuggo (4252 2818) Tresvannack Pillar (4418 2788) and Chyanhal (4507 2751). The Newham Farm menhir is on a possible ley to the Blind Fiddler and Castallack Carn stone (4474 2537), extending to Kemyel Rock lying just off the coast. A good find!

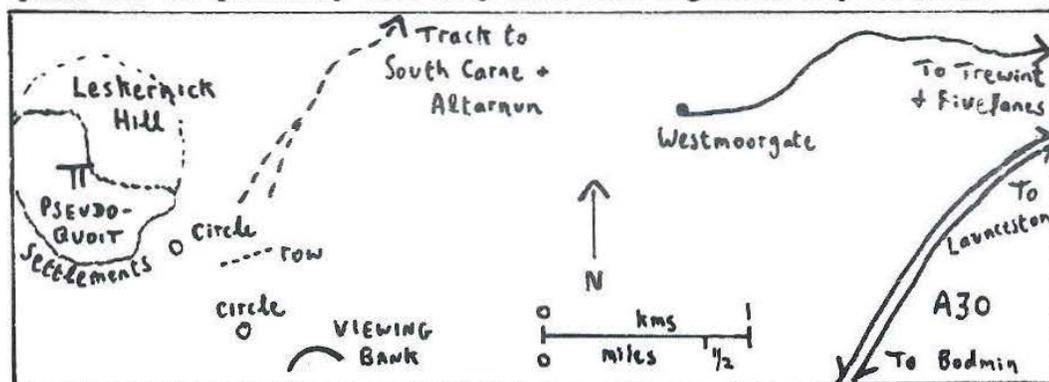


NEW TYPE OF MEGALITHIC SITE DISCOVERED

A new kind of megalithic marker that denotes a solar alignment has been discovered on Bodmin Moor by CAU archaeologist Peter Herring. The structure termed a 'pseudo-quoit' [pictured right] consists of a flat stone about 8ft across at its widest point, sloping downwards and held up



with 2 boulders placed underneath. It sits on a flat outcrop of rock on the top of the rise of Leskernick Hill to the NE of Bodmin Moor (SX1827 8019). Leskernick Hill was a sacred landscape to Neolithic and Bronze Age peoples: there are the remains of an extensive settlement on the slopes of the hill, and the site of 2 stone circles and a stone row below. Although the hill is littered with hundreds of stones of various kinds, the pseudo-quoit occupies a prominent position on the south side of the hill, and is visible as a skyline feature when viewed from a long low grassy mound about 1 mile away to the SW (SX1903 7955). From this position, the midsummer sun can be seen to set over the pseudo-quoit, although Peter Herring emphasises that detailed calculations of the setting position of the sun in approx. 3900 BCE (the probable date of the pseudo-quoit) are still being undertaken by the Royal Greenwich Observatory in Cambridge. If accurate, the discovery would be a new piece of evidence for the growing realisation that Bodmin Moor (and other ritual landscapes in other parts of Britain) functioned as a huge landscape calendar. The idea is not a new one: as a reader to the Western Morning News pointed out, it was suggested in a detailed study of the cairns and stone circles of Bodmin Moor by Christian O'Brien in his book "The Megalithic Odyseesy" in 1983, and a summary of various Bodmin Moor alignments was given in MM13 p11-14 and 'The Calendar of the Land' article in MM24 p6-9. What is new about this suggestion is the nature of the pseudo-quoit, and the possibility that many more such alignments may be found.



☾ TOTAL ECLIPSE OF THE SUN ☽

Channel 4 "TIME TEAM" - "The Secrets of the Fogou". Sunday 7th January.
Reviewed by IAN COOKE, author "Mother and Sun: The Cornish Fogou".

A national network programme of sixty minutes devoted exclusively to fogous promised exciting and informative viewing. Time Team visited Boleigh fogou in Lamorna during March 1995 to try and discover if it had been part of something bigger. They posed two questions which they hoped to answer in the allotted three days:-

- 1) to see whether there was an extension to the fogou as suggested by Jo May, owner of the property, and
- 2) if evidence could be found of any settlement which would normally be expected in the vicinity of a fogou.

Much of the first day (and 20 minutes of the programme) was devoted to answering the first question. Both geophysics and dowsing were used to positively identify a hidden waterlogged chamber or ditch beneath the surface of Jo's garden. Excavation trenches later revealed that the former was no more than an iron pipe which had conducted the electric current away to produce the apparent wide curved arc of a ditch, whereas the 'New Age' trench (Time Team terminology, not mine) was totally devoid of any finds.

The main excavation centered around the western edge of the fogou creep passage (Time Team were not permitted by English Heritage to work within the area of the scheduled monument). This confirmed the existence of a stone rampart in the position sketched by J.T.Blight in the mid-1860s, but also unearthed sections of stone walling suggestive of an Iron Age round house: altogether over sixty sherds of Later Iron Age pottery and half a saddle quern were found - a "complete domestic kit" for the persons who occupied this small enclosure between the 4th-1st century BCE. It was acknowledged that the fogou was built before the enclosure and settlement, and that it remained the dominant, most labour intensive structure within the enclosure. Running alongside the excavations at Boleigh were a lengthy and fascinating session on practical tin streaming and smelting using primitive technology, and an attempt by the geophysics team to locate the buried fogou at Treveneague twelve miles away.¹

On at least three occasions during the programme the question was posed as to what the fogou had been used for. Mick Aston suggested refuge - an escape route from the enclosure - (despite the fact that the outer end of the long passage finishes against the bedrock); storage (a function already scientifically 'rubbished' by the archaeologists²); or for some unspecified cult. To back up this last suggestion Mick made the odd comment that a stone protruding from the ceiling would have 'brained' anyone "not in the know"! No mention at all was made of the consistent solar alignment of the long passages or of their similarity with the direction of underground mineral lodes.

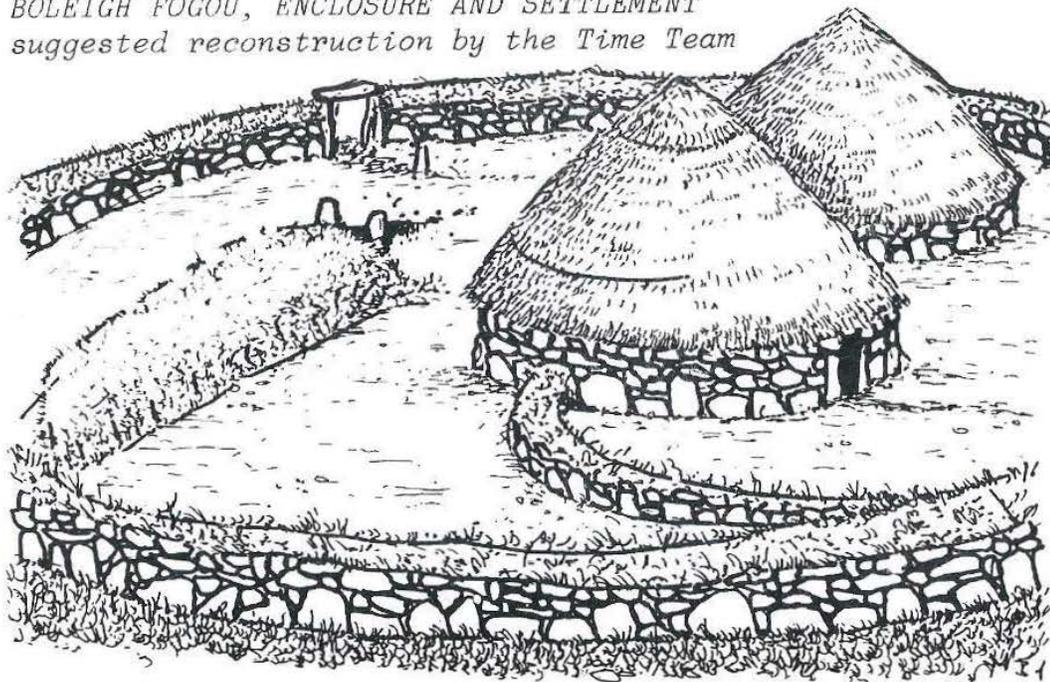
¹J.T.Blight "Account of the exploration of subterranean chambers at Treveneague" (Cornish-Penzance 1867). ²M.R.Maclean "The Fogou: an investigation of function" (Cornish Archaeology no.31).

On a purely personal level I felt very let down as the producer of the Team had phoned me during the autumn of 1994 to suggest a site for them to work on in West Cornwall (I had suggested Treveneague), and they used my book "Mother and Sun" the only in-depth study of fogous ever published, both for much of their background research and for photocopying two diagrams used during the programme. (It also appears that Craig Weatherhill's drawings for the reconstruction of Chûn Castle and courtyard houses were 'ripped off'.) I was later interviewed for twenty minutes inside the fogou, and although told at the time that it was a "good" interview but would have to be cut to two or three minutes, I was informed a couple of weeks before transmission that it had all been cut out due to lack of space within the sixty minutes allotted. This was despite the excessive time spent on 'tin' and looking for a passage extension that wasn't there, and a prolonged discussion on dowsing techniques and their failure to detect anything – surely an exercise in demolishing 'alternative' credibility.

On the positive side, Nick Johnson of the Cornwall Archaeological Unit and foremost local professional representative on site, came down in favour of a primary purpose of ritual for fogous, and Tony Robinson in his final summing up declared that he believed them to be concerned with "spiritual beliefs"; what a shame neither included (or were allowed by editorial staff to include) any evidence to back up their opinions – a simple compass experiment within the fogou passage would almost have done. However, overall this was a disappointing programme which censored information and points of view in a totally unprofessional way unworthy of Time Team's reputation and stated aims. It failed to advance knowledge of fogous beyond that published by Evelyn Clark in 1961 (in "Cornish Fogous") by totally omitting to assess and evaluate any of the new readily available evidence which would have substantiated a function of ritual.

(Cooke 1996)

*BOLEIGH FOGOU, ENCLOSURE AND SETTLEMENT
suggested reconstruction by the Time Team*



READERS WRITE



TABOOS IN ARCHAEOLOGY

"I used to work for the Cornwall Archaeological Unit and was interested to see your comments in MM28 in the 'Across the Borderline' article. In some senses, I have crossed that border in my own life, having very much enjoyed seven years as an archaeologist, and greatly valuing the experience of contact with the earth and the minor miracles it frequently reveals. I left the CAU for a number of reasons, and I have since come to see things from a much more complex perspective, through experiences with clairvoyance, mysticism, meditation, and further work on tarot and astrology. All of these subjects are hideous taboos in straight archaeology, although their use would avoid a lot of painful and expensive excavation. It is important to integrate all aspects into ones' personal view of the Universe, and my tremendous respect for the CAU is at times a little difficult to accommodate alongside my more recent experiences.

The trouble seems to me to revolve around a strong and, in some ways, reasonable mistrust of those who use methods we do not ourselves accept. This is not helped by the fact that on every side there are both people with disturbed minds who may appear quite rational, and there are also power-seeking charlatans. The sad, the mad and the bad in conventional society have gone to great lengths to outlaw anything alternative, but that does not mean that it is OK for the alternatives to be just as sad, mad or bad. I have enormously enjoyed my revision of views, which is of course still in progress, but I have to carefully look for those who would empower and offer loving support, and to avoid those who would repress. The central point seems to me revolve around the motivation of those involved in any aspect of life; if they are self interested, then leave them be (or help them to improve if possible); if they are loving and aware, then they are worth listening to. It is not really a crossing of the Great Divide, it is the synthesis of a new perspective that accomodates both sides that we need."

Rick Walker, Camborne.

"The gap between the professional and the alternative is only wide at the far ends. In the centre conclusions are often almost the same!"

Aubrey Burl, Birmingham.

LOWER LEAH WELL

"On the A30 Penzance-Lands End road there is Lower Leah and a wood-stripping business. I had seen a well marked on the map (SW4074 2755) and decided to call and hopefully see it. An older gentleman by the name of Michael Mahy (May?) dropped what he was doing and, with a proud smile, insisted on showing me the well. He'd recently been clearing away undergrowth and generally tidying up. He wasn't sure how old it was and had no knowledge that it had ever been used for any devotional purposes. It supplied him with domestic water until recently. He told me that along the floor of the valley where the well is was once an area for tinnerns and that they constructed a 'bolt' of underground granite slabs to channel the water into the river nearby. He proudly claimed the water 'sparkled' and was quite taken when I asked if I could take a bottle of it. Do any of your readers know any more about this well, and any cures it may have effected?"

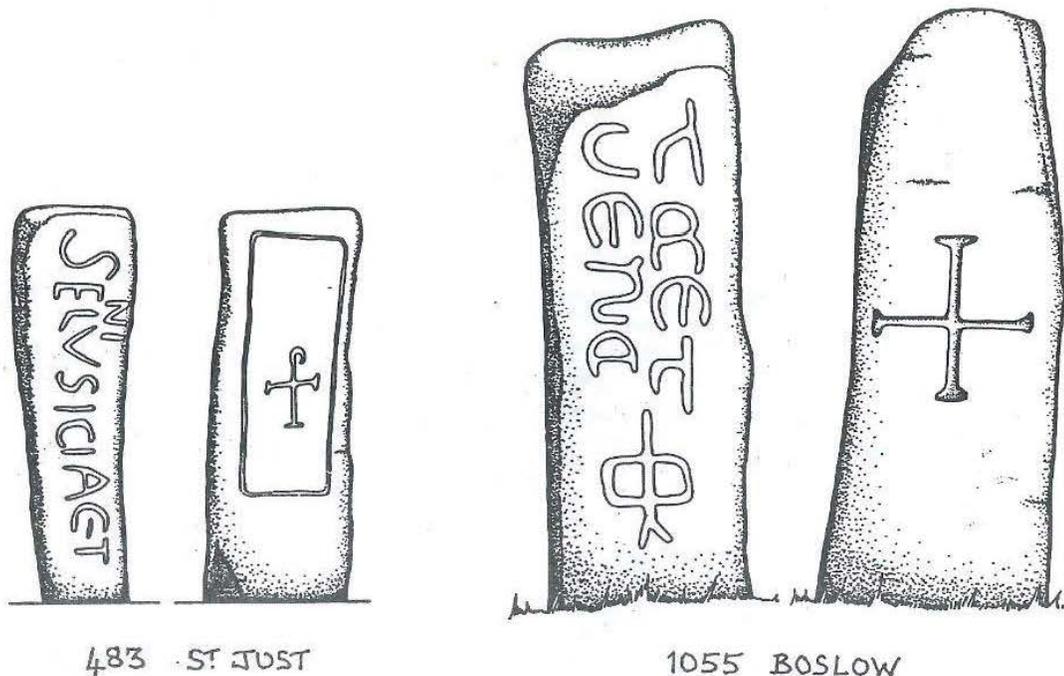
John Kennedy, Birmingham

THE BOSLOW STONE

by Professor Charles Thomas

In this article I deal with an inscribed stone that has the very rare attribute of still being where it was put up, about A.D 700. The Boslow (or Boslow Common) stone at St.Just (SW3925 3305) stands in a plot of waste where two trackways intersect. One is the main track right across the Land's End peninsula, in part a lane and in part a series of paths, and the other is a smaller track going down SW to the marshy basin, once the home of the 'Bog Inn', where the St.Just stream rises. I don't doubt that both tracks are very ancient indeed and were in use 13 centuries ago, although there is no way of proving it.

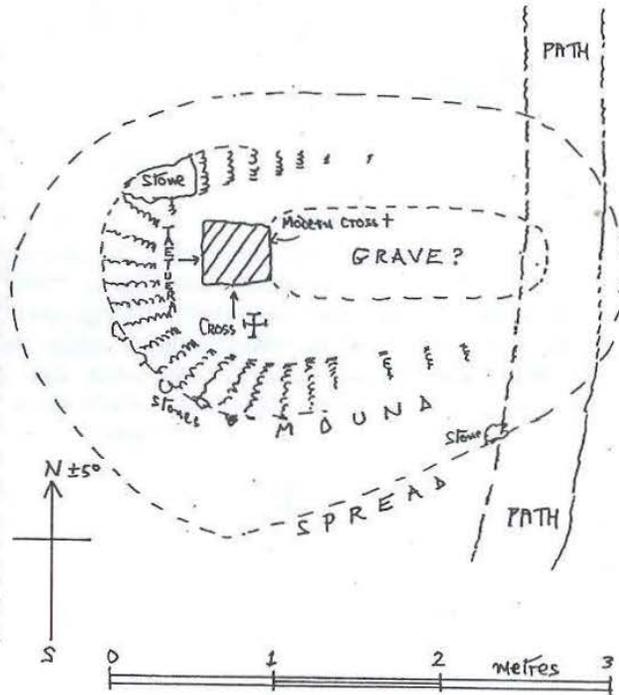
The Boslow stone is a stumpy, more or less four-sided, granite pillar. On the west face there is an inscription, eight letters arranged in two vertical lines. These are not capitals, but 'book-hand'; the kind of letters used by the very few people capable at that time of writing. They read: t a e t / u e r a, the name Taetuera. Below them is a very odd shape, a bit like a human figure, a bit like a forked cross. On the south face is a large equal-armed cross with expanded ends to the arms, also deeply cut, at the same time as the inscription; and there is a smaller cross, probably recent (18th or 19th century?) on the upper part of the east face. The inscription, in its big and deep letters, is placed so that at midday - i.e when the summer sun is at its highest - the light strikes across the lettering for about 20 minutes throwing it into relief. This is deliberate. So is the cross facing south, which is illuminated for most of the day.



483 ST JUST

1055 BOSLOW

If we look more closely, the stone proves to be deeply set in a small mound, obviously made of granite lumps and little pieces in soil. The sketch-plan (right) was made when all the vegetation was clipped down so that the mound was visible. With its recent spread, the mound is about 10ft or 3 metres east-west, its longer axis, and the original grave - probably a stone-lined cist - would have to be against the east face of the stone. This is in fact the only case from Cornwall, Devon, Somerset, Scilly and Lundy where we have what seems to be an untouched burial (grave, below mound or cairn) with a memorial still in place.



Why the burial was made out here, we can't tell; but it strikes me as possible that this stone, (1055) *Taetuera*, of about 700, imitates the inscribed stone (483) *SENILVS IC IACIT* now in St. Just parish church, only a mile or so away and about a century and a half earlier. They are shown side by side on the previous page. Both have a vertical inscription down one face of a roughly square-section pillar, both have a cross incised on another face adjoining the inscribed face, and both almost certainly commemorate priests. The resemblance is too much to be total coincidence. *Taetuera* is an odd-looking name. The first part suggests Welsh *taith*, Old Breton (and presumably Old Cornish) **teith*, meaning 'a going, a voyage, a journey'; the second part, pronounced like English 'wearer', occurs in Old Breton names like *Buduere*, *Ri-uere*; 'He who exalts the journey' might be getting somewhere near the meaning. What it implies we really can only guess. We can however describe it as Primitive Cornish, and, despite the final letter *-a*, male rather than female.

When I was there last July cutting off the bracken to get some photographs, a group of ramblers came by; I explained what the stone was, and what it said, whereupon they wanted to know whether it was going to be excavated. This is a bit like going to the doctor for a packet of indigestion tablets, and asking him when he intends to operate. It would be quite wrong to disturb this grave (in which the skeleton would have been consumed by acid soils a millennium ago). It is a unique example, not just of an early untouched formal burial at an old cross-roads, but of one where we can read the name of the person buried. The obscurity of the site is partly what has preserved it. We have no comparable example anywhere else, as far as I know.

Article and drawings [c] Charles Thomas.

LESSER-KNOWN SITES IN WEST PENWITH NORTH-EAST AREA



by RAYMOND COX



There is a profusion of ancient sites in West Penwith, and many are little visited as a special intention and therefore are generally less known. Some are on the ancient beaten trackways where old presences and auras may well be discerned and where it can be easier to cultivate a power of feeling into the inanimate, and thus make it easier to enjoy all nature, especially in its less obviously living manifestations such as earth, stone, wind and sea, not so much haphazardly but by an act of will. In these timeworn granite lands there can be a firm sense of such thought power also existing around the physical, somehow within some magnetic causal dimension for which we have no name.

The Bishop's Head and Foot (SW 464363) is as remote a spot as one can find in this narrow neck of land, and it feels remote. To visit, it's just a large granite slab set at the meeting point of tracks linking three parishes, Gulval, Towednack and Zennor. Formerly there was a stone cross there, the 'Cross of the Bishop', for this was a boundary mark for the episcopal manor of Lanisley, belonging to the Bishops of Exeter. It goes back to Domesday in 1086 and up to the 14thC. It is also on the old Tinnors Way. There have been feets there in plenty in old times and perhaps meetings, discussions, hails and farewells.

Just a few yards down the westerly track from the Bishop's Head and Foot by lonely Kerrowe Cottage is a gem. It's the gated Higher Kerrowe Well (463362), right beside the track, and as beautiful as any of the better known and visited wells of West Penwith.



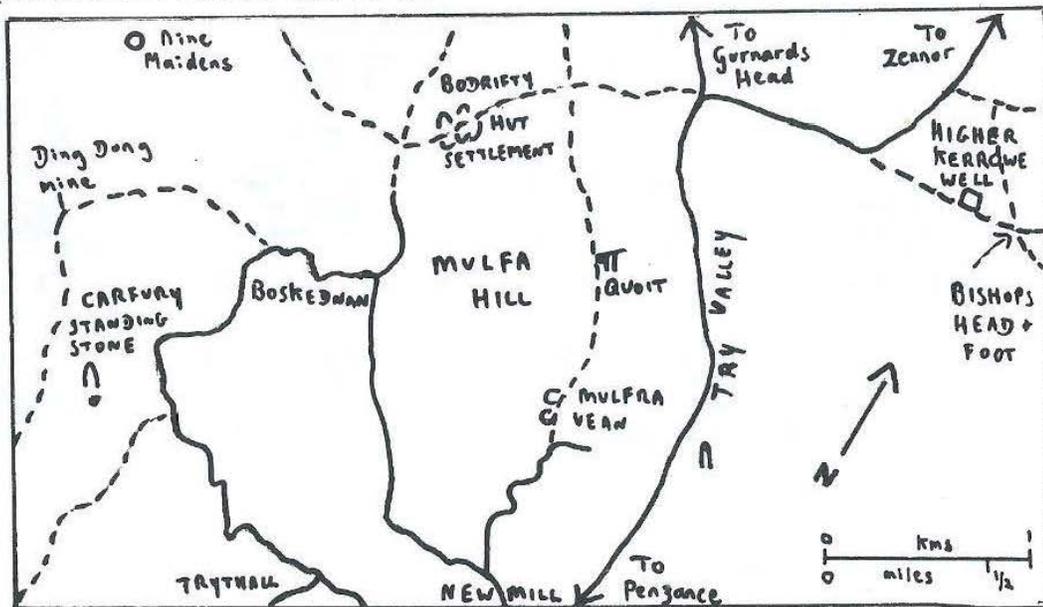
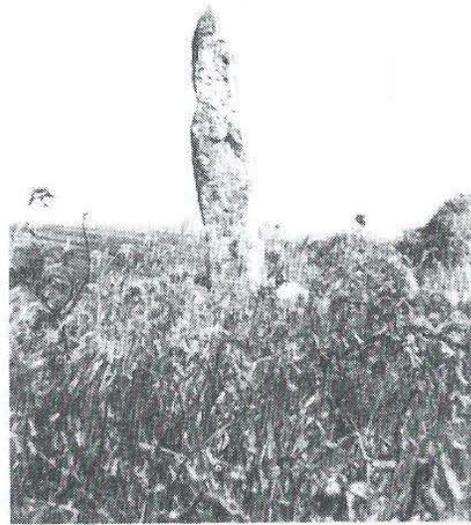
The spring is the source of the Trevaylor stream about to flow through a lush, deep valley and on to the Trevaylor Woods before Penzance. It rises in a grotto in a sunken walled enclosure, entered by stone steps. The lush surrounding vegetation of fern and flowers, and its setting on the old stony track amidst an open and often forlorn-looking aspect of the enfolding moorland produces a rich contrast. Another of those places hard to leave.

A similar correlation pertains with the Mulfra Vean Courthouse Settlement (453349) in respect of the better-known and maintained Chysaus-ter or Carn Euny, fine though they are. I guess its appeal is its natural setting and bygone feel about it, on either side of a very old path as it drops down between hedges, sunken the further it goes below Mulfra Hill.

One peers at this site, clearly recognisable even though much overgrown, through the thick hedge openings. There are at least three houses, one with walls to 3ft high, and visible stonework. The courtyard entered from the east has a long room and two small chambers. The entrance to the living room is shown by a large upright stone. There is also a terraces area and walling. On the other side of the path are the remains of two more houses.

Nearby, on the western side of Mulfra Hill, is the Bodrifty Hut Settlement (445354). This is a more open, longer site, the path traversing the gorse-enfolded Bronze Age dwellings, seven well-preserved Hut Circles, with walls to 5ft, the huts averaging 30ft in diameter. There is a surrounding earth bank. This settlement was occupied from the late Bronze Age to the late Iron Age. Go to this place in a fresh breeze and feel the wind down the centuries.

Further SW from Bodrifty is the Carfury Standing Stone (440340), a good example of a less known site with great beauty and remoteness. It is well away from the nearby minor roads, and has a beautiful and memorable setting. It stands 10ft high in a low undulating hedge with a variety of surrounding vegetation and boulders with much colour. There is gorse and hawthorn, and in the spring the field which slopes down from the hedge is abundant with buttercups. At least 5 leys cross through the site, and it has a gentle but powerful and ancient feel to it.



WITCHCRAFT IN CORNWALL

2: THE AFTERMATH

by
**KELVIN
JONES**

Most authorities now believe that those individuals who practised witchcraft had varying conceptions of their "god". Indeed many of them most probably believed not in a god but in a goddess or several deities, much along the lines of an animistic faith like Shinto. One must remember that the concept of a monotheistic "God" was a Christian one and that the literature which has survived relating to witchcraft has been written by Christian priests or representatives of the establishment. The Devil was also a Christian concept fostered by Medieval theologians.

According to the Church commentators the venue for witches was the Sabbat. This appeared to be a parody of the Roman Catholic Mass, but again the evidence for this appears to be secondhand and there are few references to the Sabbat in the English chronicles. Also the common idea of witches flying to the Sabbat on their broomsticks is an invention of the commentators. It is believed that some of the women (for it was a faith largely dominated by women) may have ingested drugs such as aconite or belladonna by applying an ointment to the vulva. This would certainly give rise to the sensations of flying. In this way we can see that witchcraft was closely linked with modern examples of shamanism and certainly had nothing whatever to do with the so-called "black arts" (themselves an invention of the Inquisition !)

The first important assembly mentioned in the trial documents originates in Lancashire in 1612, although this appears to be little more than a social venue, no devil being present. In a second Lancashire case one Margaret Johnson (1634) confessed to a great assembly at which "there was one Devil more great and grand than the rest" but no goat devil is ever mentioned in the English records. The very term Devil is, as I have already mentioned, a Christian term. No communal gatherings are on record from Cornwall which seems to have been a county in which there were solitary witches or small groups working together in the very West around Lands End and St Just. That witches were members of covens is fairly well attested from the British evidence and that they had a leader is evidential. The leader (male or female - it is often not made clear) performed a ritual role and wore dark clothes and a mask, as befitted the shamanic role.

As for the witches, there are a few cases involving allegations of sorcery among members of the middle and upper classes but almost without exception those accused of witchcraft were from the lower strata of society where the Old Religion lingered on, despite the attempts of the Christian Church to extirpate it. The overwhelming number of witches were women and of these the greater number constituted women living alone in isolated communities, frequently widows.

It is perhaps obvious to state that women were regarded as the agents of Satanic influence and that they were the objects of fear and derision. Kramer and Sprenger in their *Malleus* had marked women out as the weaker sex and as the agents of the Devil. What was at stake (literally !) was the power and sexual freedom of women. These two factors were seen as interrelated. Women, the Church taught, were the undoing of men. Single or unattached women were to be feared most because they could control their own sexuality. The patriarchal society which believed in an avenging and monotheistic God was responsible for this prejudice.



The truth about witchcraft was that it was, as the name suggests, an ancient wisdom, accumulated over centuries and handed down through the female side of the family.

Several of the accused appear to have been little more than undesirable neighbours who had the misfortune to be women. Many, it seems, were genuinely clairvoyant and possessed the power to heal by touch. They also had considerable knowledge of drugs and herbs. Shunned and often rejected by their neighbours, these solitary women who enjoyed each others' company were seen as a threat by authoritarian males. Those who lived quite alone made companions of their pets for their lives must have been lonely. The very animals they befriended were soon seen by the mercenary witchfinders as devils or familiars.



The psychosis that stemmed from the late middle ages began to decline as the Reformation took its grip. The last execution for witchcraft in England took place in 1684 and the last conviction in 1712. James I's statute which had endured since 1604, was finally repealed in 1736. From that time onwards the force of the law was not so keenly felt by the practitioners of the craft. Yet the folk fear of witchcraft still persisted in the far flung corners of England. When Methodism took hold in Cornwall, its evangelizing effect had a knock on effect on the ancient lore and practice of witchcraft that had somehow escaped the attentions of previous predators. John Wesley, writing in his diary in the August of 1746, records:

I preached at Lanzufried. As soon as we came out of the church, a poor woman met us, whom Satan had bound in an uncommon manner for several years... The odd account she gave of herself was this: (concerning which let every one judge as he pleases;) "That near seven years since she affronted one of her neighbours, who thereupon went to Francis Morgan (a man famous in those parts), and gave him fourteen shillings to do his worst to her; that the next night, as soon as she was in bed, there was a sudden storm of thunder, lightning, and rain, in the midst of which she felt all her flesh shudder, and knew the Devil was close to her; that at the same time a horse she had in the stable below, which used to be as quiet as a lamb, leaped to and fro, and tore in such a manner that she was forced to rise and turn him out; that from thenceforth she had no rest, day or night, being not only in fear and horror of mind, but in the utmost torment of body, feeling as if her flesh was tearing off with burning pincers; that till this day she had never any respite or ease; but now she knew God had delivered her, and she believed he would still deliver her body and soul, and bruise Satan under her feet."



Wesley's account gives us an insight into how the "new Christianity" acted as a power to "exorcise" what were seen as "evil spirits".

Even well into the 19th Century the belief in the efficacy of the ancient craft still held sway among all classes of society. A writer to a Cornish paper in 1864 said: "There are many in this county who still retain a belief in witchcraft. I was in company with a man a few days ago whose son had met with an accident. He told me he believed his son was "overlooked"; (ill wished) and it was useless for me to try to convince him of his mistake." Henry Whitcombe, writing as late as 1874 (*Bygone Days In Devonshire And Cornwall*) remarks: "Within an area of five or six miles, I can enumerate eight horseshoes placed over doors to prevent witchcraft."

The strongly entrenched fear of being "ill-wished" lingered on in Cornwall as did the superstitions about the craft. With the advent of mass produced newspapers we are given a glimpse of what people believed and feared about the power of the craft.

The earliest of these cases was chronicled in 1836. (*Life in Cornwall in the Mid 19th Century* - extracts from the West Briton Newspaper)

A farmer not a hundred miles from St Ewe, has had a child much afflicted in its eyes... as good luck would have it, the mother while in Plymouth, fell into the company... of one (who) denounced the whole tribe of doctors as a pack of fools, and declared that every symptom of the child's disease proved beyond demonstration that the child was bewitched, and that unless some one could have the assistance of a white witch to expel the influence of the black witch, the child would never recover...

Needless to say, the white witch was employed but she was unable to counteract what the "black witch" had done. However, she put a stop to all future interference with the child. The same "black witch" was also blamed for a local outbreak of severe storms.

This early account provides us with an insight into the way people regarded those of the Old Craft in the early 19th Century. There was a clear demarcation between "white" and "black" witchcraft.

This distinction between white and black was one of the effects created by the widespread purge against the Craft. In post Reformation Europe the duality created by Christianity between "good" and "evil" led to the misapprehension that there were white and black witches. White witches were "wise women" but black witches were in league with the Devil. In practice, of course, we know that witchcraft can be used to harm or to heal. It all depended on the intention employed.

Even at this late stage witches were accused of employing evil spirits to destroy crops, of interfering with sexual relations, or of causing ill health. In the village of Tywardreath in 1841 a woman was held in such great dread by her neighbours that some people were thought to have died as a result of her incantations. One person, who had been ill for quite a time, called for the assistance of the local witchfinder. (*Folklore of Cornwall: Tony Deane & Tony Shaw*)

The fear of witchcraft was certainly entrenched in Cornwall by the late 19th Century. Arthur Norway (*Highways & Byways In Devon & Cornwall*) quotes one case where a girl was subject to epileptic fits. A

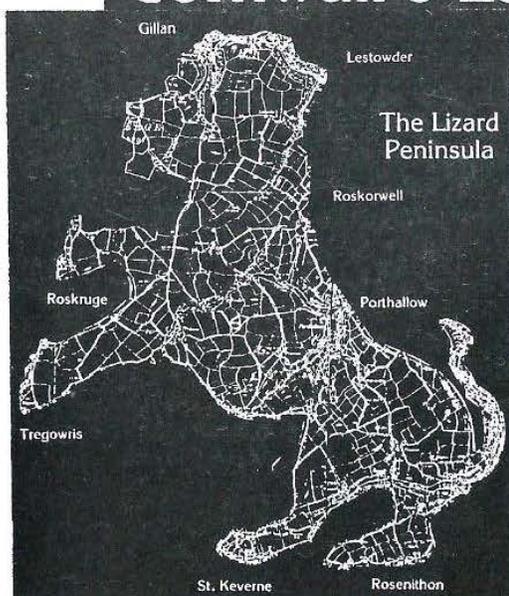
witch was consulted who claimed that the girl had been bewitched. Within a week of being told this the girl in question began to dream each night of a stout elderly woman with a red face who approached her in a threatening manner. An old widow lived some distance from the girl's cottage and although she was a respected member of the community who had done no one harm, she was immediately suspected. Since she could not be arrested, sympathetic magic had to suffice. A stone was taken from the woman's garden wall and thrown into the girl's kitchen fire. When it was charred away, the fits would cease. It was also believed that the girl would be cured if she hung the finger of a dead man round her neck.

Fortune favoured the girl. Within a week a man in the village had hanged himself in a nearby village. The suicide's finger was used and fits ceased immediately. This case was documented as late as 1887.

Extract from "*Witchcraft in Cornwall*" (1995 - £2.50). Two further booklets "*Cornish Witchcraft: its lore and legends*" (1995 - £3.00), and "*Cornish Charms and Cures*" (1996 - £3.00) are also available from Kelvin Jones at Sir Hugo Books, 17 Pleasant Terrace, St Just, Penzance TR19 7JG.



Cornwall's Landscape Lion



Sheila Jeffries, writer, artist and mystic, formerly of Glastonbury, now lives on the Lizard peninsula in Cornwall. Here, by means of revelation and channelling from an old woman called Matilda, who was a herbalist and formerly lived in a cottage on land at Porthallow Vineyard, she was given a vision of a Landscape Zodiac Lion. This shape was outlined in the fields, lanes, paths, rivers and ponds of the Lizard peninsula [diagram left]. Despite some problems connected with her interpretation of the vision (an overtly Christian approach with its emphasis on white light, and some incorrect translations of key Cornish names) the story of the Landscape Lion and the ley lines is nevertheless an interesting one.

"When I first stepped into the farmyard at Porthallow Vineyard on a cold still day, I knew instantly that it was sacred ground. A sense of warmth emanated from the granite walls, the barns, disused now, were peaceful. The edges of the yard were a homely tangle of rusting farm machinery and old logs intertwined with greenery. Across the yard was a well spring, the waters eternally flowing into a mysterious pool, rich with wild life. A ruined cottage stood nearby, its walls bedecked with ferns and pennywort. A fairy palace! Within those glowing mosses were fairy folk, watching us in questioning stillness. The farmyard is set deep in a natural hollow, cloistered by apple orchards, vineyards and woods. I felt drawn to stand in the middle of this wondrous place to gaze and listen. I could hear it singing, a welcoming mystic resonance, like the harmonics from a far off bell, the hush of streams, the trill of a wren through the February silence. The place haunted me. At the first opportunity I returned to meditate there. I sat down on a wood pile next to the barns and closed my eyes."

So begins this journey into the Vision. The Vision itself is very New Age and quite racist, with its emphasis on a fair-skinned golden-haired master race, but some of the detailed landscape alignments are interesting. She traces a Lion Line running from the Lion's Den (coastal feature) up through Poldowrian (Neolithic settlement), another settlement & tumulus, St. Keverne Beacon, Laddenvean Priory, Parc an Tidno (sacred spring), then further up Cornwall (Castel Dor, Stowe's Pound, etc) and then into England. She also finds other lines: one she calls the "Dove Line" or "sunken road of the elves", which ends at Trelowarren where the chapel, mound, well and fogou are all in a straight line. And a third she calls "The Path of the Shining Waters" which links together springs and ponds and follows the path of the midsummer sunrise over the sea. Finally, there are the places linked together in the shape of the Landscape Lion itself.

"Matilda and the Lion" published by Elderberry Books, St. Keverne, Cornwall. £2.95.

Mermaids and Sea Goddesses

by CHERYL STRAFFON

Between the worlds, at the threshold of the tides, crossing the space between the human race and the other-worldly watery realms, swim the mermaids. In Cornwall they are known from various places, and they are powerful creatures not to be trifled with. No pretty-pretty beauty queens, sitting preening themselves on the rocks, the Cornish mermaids can control the wild seas and influence human destiny. For example, at Lamorna in West Cornwall the mermaid would sit on the rocks and sing plaintively before bad weather and a shipwreck. At Seaton in East Cornwall the mermaid silted up the harbour when a local man insulted her. And the same story is told of Padstow. Here the harbour was once deep and open, a veritable playground for mermaids; but one day a man shot at her with a gun, and the mermaid in anger silted up the harbour entrance with the Doom Bar.

Mermaids also had the ability to bewitch and lure men away from the mortal world. They were other-worldly shape-shifters who could appear and disappear with the tides. At Cury on the Lizard, an old man named Luty found a mermaid stranded on the rocks by the receding tide. Luty took pity on her and carried her back to the sea, and she granted him three wishes in return. He chooses not gold and silver, but the power to do good to his neighbours, and in particular to break the spells of witchcraft, to charm away diseases, and (in one version) to discover thieves and restore stolen goods (and in another) to have these powers continue in his family for ever. These powers having been given, Hunt says that to his day: "A family well-known in Cornwall have for some generations exercised the power of charming, etc." As she slips away into the waves, the mermaid called Morvena tries to persuade Luty to go with her and see her wonderful sea caverns. He is tempted by her words and almost in her power, but he remembers his home at the last moment and breaks free. However, nine years later to the day she comes for him while he is out fishing, and he swims off into the sea with her, never to be seen again. Mermaids represent the Otherworld, the same world as inhabited by the fairies and piskies, and as such they are the spirits of the world of Faery, a world no longer generally believed in, but accepted as just as real as our own in the past, especially in rural areas like Cornwall.



Mermaid linocut by Ian Cooke.

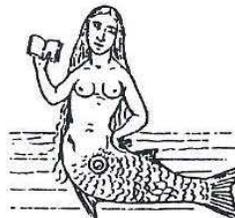
The most famous Cornish mermaid legend is that of Zennor. It is, like the Cury legend, one of an otherworldly creature who tempts away a mortal man. In this legend, the mermaid appears at the back of the church in the guise of a beautiful woman with an exquisite voice. She falls in love with Matthew Trewella, the churchwarden's son and finest choirboy in Zennor. One day he slips away with her down towards the sea and the pair are never seen again, except when the captain of a ship passing by has an encounter with the mermaid. The legend is commemorated in a carving on the dark holly-oak wood of the chancel seat in Zennor church, a most unusual thing to find in a Christian church (although a wall painting at Breage church near Helston also depicts a mermaid). Even more unusual, the plaque on the wall above the seat makes the suggestion that mermaids were originally pagan goddesses of the sea. The legend of Zennor church is interesting in this respect. Its patron saint is St. Senara, originally a pagan princess Asenora of Brittany. She was cast adrift on the sea in a barrel when she was pregnant until she was washed up on the coast of Ireland, from where she returned to Brittany via Cornwall, and founded the church at Zennor. Mermaid, saint and sea-goddess all seem inextricably intertwined, and may all be aspects of an other-world sea-goddess who was later Christianised.



Along the coast, the tiny hamlet of Morvah may itself be named after *Morvech, which has links with a Breton word meaning sea-maidens or sea-daughters. Certainly mermaids in Cornwall were originally called mere-maids or merrymaids, and Ian Cooke (in "Journey to the Stones") has pointed out that they were identified in folklore with the moon and the Goddess of love (Aphrodite) who may have shape-shifted into a fish-tail as an aid to her escape from the attentions of the pursuing sun-god. The linking of the moon and the tides is of course well-known, and the identification of mermaids with the moon is further strengthened by her attendant iconography of a mirror and a comb, found almost universally in mermaid depictions. The mirror may originally have represented the full moon, and the comb the phases of the moon. The African goddess Mami Watu is depicted with a comb and a mirror, and there is also a very interesting carving on a 15thC chancel arch in Clonfert Abbey in Co. Galway in the west of Ireland depicting a mermaid carrying a mirror and decorated with a circular object in her vaginal area, that may be a moon or a sun symbol. This semi sheila-na-gig combines notions of the sea, the moon, and Goddess sexuality.

Drawing of Clonfert Abbey mermaid by Jack Roberts from "The Sheela-na-Gigs of Britain & Ireland".

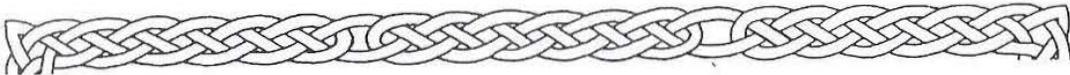
Cornish mermaid legends from Robert Hunt - "Popular Romances of the West of England" 1st series (1871, rep. 1970 p151-155) & William Bottrell "Hearthside Stories of West Cornwall Vol 1 (1870 p64-70) & Vol 2 (1873 p288-9).



Clonfert Abbey lies beside the River Shannon, named after a Goddess Sinaan, and is a reminder that not all mermaids are goddesses of the sea. Most rivers and lakes also had their tutelary goddess in ancient times. They were not tolerated under Christianity, but could not quite be eliminated, especially if they were very powerful, so went underground, or in this case under the sea or river. For example, in Herefordshire at Marden, a mermaid is said to live in the River Lugg beside the church. She possessed the church bell which she kept under the water, and attempts to steal it back from her all failed. In Staffordshire a mermaid dwelt on the high moors above Buxton and Leek in Doxey's Pool and Black Mere. When an attempt was made to drain Black Mere in the 19thC, she once again appeared to warn that if her pool dried up she would drown Leek. Nearby is the river Dane, probably named after the Celtic goddess Danu, so these stories are all telling of the conflict between Christianity and/or 'progress' and the older and more elemental pagan Goddess religion. The Goddesses of the Old Religion shape-shifted into saints, giantesses and mermaids under the new.

Belief in mermaids was therefore not just a silly fancy by a credulous people. It was rooted in an ancient belief and tradition, a respect for the power of the sea or dangerous rivers and lakes, and a subconscious awareness that the world of spirit was closer to the world of mankind than we sometimes might like to pretend. The sirens of the sea who in Greek myth could lure men away to magic islands and strange worlds still have the ability to call us from this world to the Other World that lies just beyond the horizon of the sea, and sometimes washes up on our shores with the mermaids.

Article [c] Cheryl Straffon. Some material taken from Cheryl's forthcoming book "The Earth Goddess: discovering the pagan and Celtic legacy of the land", and also based on her recent ITV/Carlton TV interview on mermaids in "Link".



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Cerridwen's Cauldron



For this second contribution in this feature JEAN HARRIS recounts a strange experience that happened at an ancient site relating to the death of a friend and a process of letting-go.

It was the first Sunday in May, and as we walked along the path towards Boscawen-un circle, the power of the stones came to meet us. This was Miriam's birthday and we had come to celebrate. We sat within the circle, backs against the stones and silently meditated. The sun was deliciously warm on our faces, the air scented with gorse blossom and the special magic of May month quickened the atmosphere.

As I drifted into the Other World, I found myself in a space-craft hovering over the site. The craft began to move silently through the air and when it came to a standstill, I looked out of a huge rectangular window and saw below the waters of Mounts Bay. The sunny day had turned to a cold, winter one; the sea was grey and empty apart from one solitary cargo ship which seemed to be in some sort of distress. The scene was bleak, silent and brooding. Within seconds I found myself back at Boscawen-un and the beauty of the warm, scented day, relieved to feel the grass under my toes and the strength of the stone at my back. It wasn't until we were driving back home that the sick shock left my solar plexus.

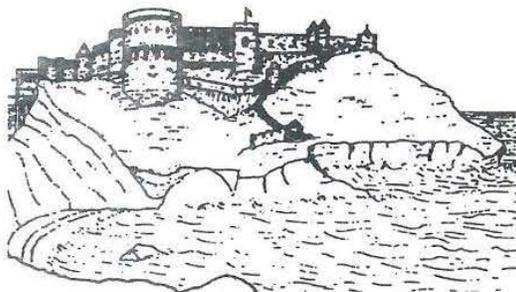
The following November, Miriam was given the devastating news that she had advanced cancer. A few days before Christmas, we were at the house of one of our Group members for a Yuletide party. The house was high up on Paul Hill and we had all gathered on the balcony to look down at the lights in the harbour. Miriam was holding on to my arm, weak and ill from her radiotherapy treatment, and as I looked across at Mount's Bay I felt a sick shock in my solar plexus, for there, listing on its side was one solitary cargo ship. People were talking about it, how it had been widely reported in the media, this foreign ship which had dragged itself into the harbour in great distress.

Miriam died on a beautiful summer day and as I held her hand, I found myself at Boscawen-un with a brilliant light in the sky above me. I knew this was the light which had come to take her over to her new life. A few days later I went to Boscawen-un for my Farewell ritual to Miriam.

Due to pressure of space the contribution by Geraldine Andrew about a women's moon festival has been held over to a future issue. If you would like to share your own ritual experiences of whatever kind please feel free to do so.

BOOK NEWS

King Arthur lives again! At least he does through the pages of a plethora of new books on the legendary folk hero. Of 5 new books on Arthurian themes, 4 are published by Blandford, and 3 of those are by John Matthews! The most sumptuous of these is a round coffee table of a



book **"King Arthur's Britain"** by JOHN MATTHEWS & MICHAEL J STEAD (Blandford, 1995 - £20.00), a photographic odyssey through well-known and lesser-known sites in Britain associated with Arthur. The scenes are beautifully photographed by Stead and accompanied by a commentary of Matthews, bringing out their significant association with Arthur. Cornwall is of course well-represented with a dozen or so sites, including the obvious ones like Tintagel and Dozmary Pool, but also some unexpected ones like Roche Rock, Chapel Point & Trethevy Quoit. There is also one entry which misspells Loe Pool near Helston as Looe Pool, which is some 50 miles to the east! That apart, this is a good book to linger over and savour, preferably at some Royal banquet!

The other 2 books by JOHN MATTHEWS are linked together. **"King Arthur and the Grail Quest"** (Blandford Paperback 1995 - £9.99) is a weaving together of Arthurian legendary material from various sources to present a coherent account not only of Arthur but the mystical grail legends. **"The Unknown Arthur"** (Blandford, 1995 - £17.95) is a re-telling of some of those original tales from obscure and now-forgotten sources. It includes the Cornish Tristan & Isolde material here represented by a tale called 'The Madness of Trystan', set in the later years of Tristan's exile in Brittany. An interesting curiosity. **"Arthurian Myth and Legend"** by MIKE DIXON-KENNEDY (Blandford, 1995 - £16.95) is a comprehensive A-Z dictionary/encyclopedia of every aspect of Arthurian legend. There are over 2000 entries (the one on Tristan is particularly good) including Lyonesse but not Loe Pool! A good reference book for Arthurian aficionados. Finally, **"The Quest for King Arthur"** by DAVID DAY (De Agostini, 1995 - £14.99) follows Arthur's evolution from the earliest records of the historic Artorius through various incarnations to the figure of romance that has endured to this day. The exploration of various Arthurian themes is accompanied by many classic colour photographs, making this a particularly good value-for-money text.

If by the time you have worked your way through nearly 1000 pages of Arthurian material in these books, you may be ready to close your eyes and listen to a nice cassette, how about **"The Celtic Quest for the Grail"**! (Over the Moon Productions, 1995 - £6.95: address on p.20). This is one of a series of tapes in which CAROLINE ANNE MARIA CLARKE re-tells stories from Celtic mythology and legend. This tape features The Tuatha de Dannan and the Cauldron of Plenty (from Ireland), Taliesin and the Cauldron of Inspiration (from Wales) and The Quest for the Holy Grail (from Britain). The stories are interwoven with music composed by David Johnson, and at a time when oral storytelling is experiencing something of a revival, they are apposite.

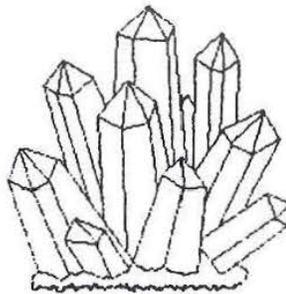
"The Book of Celtic Saints" illustrated by COURTNEY DAVIS with text by ELAINE GILL (Blandford, 1995 - £18.99) is a beautiful book, retelling the lives of a dozen legendary Celtic saints, with exquisite colour artwork to accompany each entry. Elaine Gill comes from Cornwall, and this is reflected in the inclusion of saints with specifically Cornish connections, including St.Petroc, St.Piran, St.Nectan, St.Winwaloe and St.Ia [illustrated right]. A lovely gift.

Another Cornish book is the third volume of Celtic Crosses "Stone Crosses in East Cornwall" by ANDREW LANGDON (Federation of Old Cornwall Societies c/o Clapper Cottage, Egloshayle, Wadebridge, Cornwall. Pub. 1996 - £5.95). Like the first 2 volumes on North Cornwall & Mid Cornwall, this booklet is an indispensable guide to the crosses, each one illustrated with a photo.



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The Pipers Tune

A fascinating discovery has been made during renovation of an old cottage at Nanjulian near St. Just-in-Penwith. A pair of children's shoes, dating from the 1840s, was found in a cloam oven behind a bricked-up fireplace. This is the third such discovery to be made in Cornwall, the other two being at Luxulyan and Polperro. Many examples of shoes left in houses in obscure or bricked-up areas have been found in other parts of the country over the years, totalling several hundred items in all. It is thought that they represent offerings to the spirits of the house for well-being and good fortune.

Dead animals, such as cats and hares, were also bricked up in the same way. As late as the 1890s a rabbit was killed and placed in a beautifully-made coffin hidden near the top of a wall at a cottage near Falmouth. The significance of children's shoes in this context is perhaps that they were formerly placed in graves to help the deceased have a successful passage to the after-life. An example was found in a Romano-British grave at Springhead in Kent. Later they may have come to represent good fortune at significant times in life, or appeasement of the "old gods", such as at the beginning of a new house or leaving of an old one. Whatever their true meaning, their discovery at Nanjulian is another piece in the puzzle of foundation offerings and sacrifices.

CORNWALL ARCHAEOLOGICAL SOCIETY Talks and site visits throughout the year. Details of membership from D. Donohue, 115 Longfield, Falmouth TR11 4SL. Tel: 01326-316642.

FAIR EXCHANGE

A new magazine AT THE EDGE, which replaces Mercian Mysteries, has now started. The first edition has some excellent articles on folklore, legend, ritual and sacred landscape, and future editions promise to be just as good. Meanwhile the specifically Mercian/Midlands area, which Mercian Mysteries used to cover, has been taken over by WHITE DRAGON, a quarterly magazine of Witchcraft, Occultism and Earth Mysteries for Mercia. Both magazines are intelligent, lively and thought provoking, and for anyone interested in these subject areas well worth the subscription.

NEW!

First issue March 1996

AT THE EDGE

Exploring new interpretations of past and place in archaeology, folklore and mythology

A4, 40 pages, quarterly
£7.00 for 4 issues from

At the Edge,
2 Cross Hill Close, Wymeswold,
Loughborough, LE12 6UJ

EXCHANGE MAGAZINES

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

EARTH MYSTERIES

THE LEY HUNTER - PO Box 258,
Cheltenham, Glos. GL53 0HR
[Note new address].....£5.25 [£2]

NORTHERN EARTH - 10 Jubilee St,
Mytholmroyd, Hebden Bridge,
W.Yorks HX7 5NP.....£5.00 [£1.50]

AT THE EDGE - 2 Cross Hill Close,
Wymeswold, Loughborough, Leics
LE12 6UJ.....£7 [£2]

TOUCHSTONE(Surrey) - 25 Albert Rd
Aldlestone, Weybridge, Surrey...£2

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SACRED SITES

SOURCE (Holy wells) - Pen-y-Bont,
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PO Box 3369 London SW6.£5[£1.50]

WHITE DRAGON (Witchcraft, occultism & Earth Mysteries in Mercia and beyond)
103 Abbotswood Close, Winyates Green, Redditch, Worcs B98 0QF....£6 [£1.75]

MEYN MAMVRO is available on annual subscription -3 issues £5.50 (inc p&p)
from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM31 due
Sept 96 will include wells, witchcraft and Warleggan.

Most back numbers are now sold out, but photocopies can be done as a
special service to subscribers & regular readers upon request at £1.75 each.

CELTIC/ARTHURIAN

DALRIADA (Celtic) Dun-na-Beatha, 2
Brathwic Place, Brodick, Isle of
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Newton-by-Frodsham, Cheshire.£6[£2]

PAGANISM

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Howard, Caemorgan Cottage,
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PO Box 12, Leicester LE9 7ZZ
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Lon Nant, Myddleton Park, Denbigh
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London NW3 2TH.....£5 [£1.25]

PHOENIX (Eclectic paganism) 25 Rose
Terrace, Moor View Park, Newcastle
upon Tyne NE5 3AU[£3.50]

WOMEN/GODDESS

from the flames (feminist
spirituality) Details from 42
Mapperley Rd, Nottingham NG3 5AS.

NOTICEBOARD

ISSN: 0966-5897

MAY DAY CELEBRATIONS 1996

Tue Apr 30th - 8th annual
Maypole Dance & feast. Carn
Bosavern, StJust-in-Penwith.
Details: 01736-787612.

Wed May 1st - all day. Obby
Oss Day, Padstow. Details:
01841-533449.

Sat May 4th - Harmony
Pottery celebrations. Wheal
Rose, Scorrier, Redruth.
Details: 01209-890581.

Sun May 7th - 8th annual
Three Wells Walk through West
Penwith. Full details on p.3.

MIDSUMMER SOLSTICE

Sat June 22nd - Harmony
Pottery - details as above.

CORNISH EARTH MYSTERIES

Summer Sunday visits to
ancient sites: June 2nd -
Chyanhal standing stones.

July 7th - Greenbottom recon-
structed Bronze-Age settlement

Aug 4th - Legends of
Tregeseal area. Sept 1st -
Pelynt well-restoration &
Duloe circle dowsing. Full
details on p.3 or ring Andy
Norfolk on 01209-831519

ANTIQUITIES WALKS with Ian

Cooke. Sat 15th June:
10.30am - St Just Lafrowda
car park for 11 mile circular
walk to Carn Euny, Bartinney
& Tregeseal. Sat 31st Aug:
10.30am - St Just Lafrowda
Car Park, coach to Zennor (£2)
for 12mile return walk visiting
ancient sites along TinnersWay.

The Ramblers (0736-752121).

PENWITH PAGAN MOOTS Tue Apr
23rd & Tue June 11th at
Acorn in Penzance. Details:
01736-810809.

CORNISH PSYCHIC RESEARCH

GROUP Meet on last Tuesday
of every month at the Acorn
in Penzance @ 7.30pm. Further
details from 01736-64758.

PENWITH UFO WATCH Meet on
first Sunday of every month
at the Acorn in Penzance @
2.30pm. Details: 01736-787612

CUFORG (Cornwall UFO Group)
Meet on first Tues of every
month at Richard Lander school
Truro. Details: 01872-76381.

THE WELLBEING CENTRE Old
School House, Churchtown,
Illogan, Redruth 01209-842999.
Regular workshops & events.

**RESEARCH & ENLIGHTENMENT
CENTRE** King's Avenue,
St.Austell 01726-74843.
Regular monthly talks.

CENTRE FOR INNER PEACE The
Thatched Cottage, Mawnan
Smith, Falmouth. Workshops &
courses. Details from Lorna
West 01326-250806.

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

CAER [Centre for Alternative
Education & Research] Courses
& workshops throughout 1996.
Rosemerryn, Lamorna, Penzance
Details: 01736-810580.