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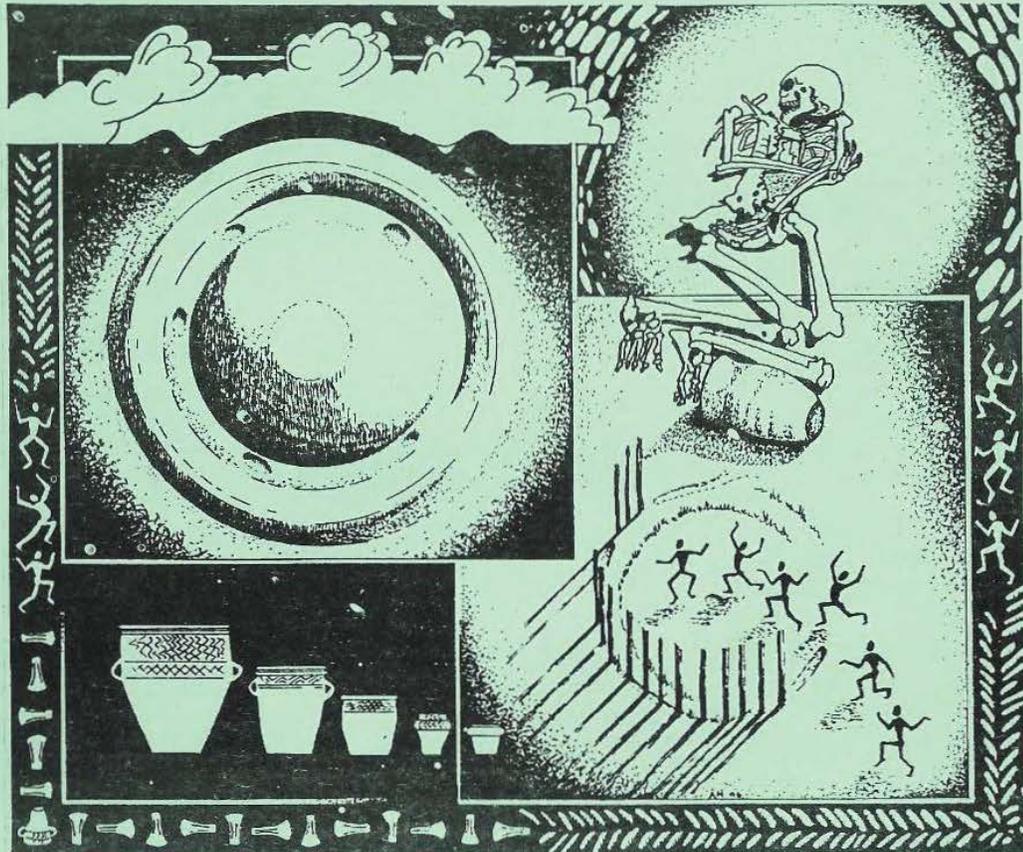
WINTER/SPRING 1997

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ancient stones and sacred sites in cornuall



BRONZE AGE RITUAL BARROWS ● PISKEY-LED
WARLEGGAN & RILLATON ● FIGURINE FOUND
LESSER-KNOWN SITES ● BOOKS ● NEWS ●

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Stones of our Motherland

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CORNISH PRE-HISTORY & CULTURE • MEGALITHIC MYSTERIES • LEGENDS & FOLKLORE**

West Cornwall was struck with an earth tremor in November, measuring 3.6 on the Richter Scale, and although no harm was done, it was a reminder that the earth is never still, and "earth energies" may come from many sources. The day before, the local Pagan Moot had gone to Boscawen—un stone circle to do a healing and cleansing ceremony, and thought they may have triggered the phenomenon! Paul Devereux, who formerly lived in the area, was also interested to know if there had been any sightings of 'earth lights' prior to the quake, and the local UFO Group were able to tell him that there had indeed been a sighting at Helston the day before, although they pointed out that that they regularly receive reports of sightings in different parts of Cornwall, so it was not all that unusual. Radio Cornwall also did a feature on the subject, and interviewed Andy Norfolk from the Earth Mysteries Group.

The existence of all these local Groups, Pagan Moot, CUFOG, CEMG, etc, is a reminder of how much Cornwall's 'alternative' scene has become organised and blossomed over the last few years. In November there was the annual New Age Festival at Perranporth, now in its 6th year, and spread over 4 days with workshops, talks, and therapies running continuously throughout. Also in November, the Cornish Crop Circles Group organised a Conference at Withiel, with speakers all day on topics that were not just confined to crop circles, but included the whole range of earth energies. Speakers included Hamish Miller, Craig Weatherhill, George Bishop and your editor and Caeia March, and there was a marvellous turn-out with over 100 delegates coming from places as far afield as Wales and Wiltshire. The Cornwall UFO Group at Truro too is thriving, and both CUFOG and CEMG regularly get audiences of 50 or more people. There is good cross-fertilisation as well: CEMG Committee member Andy Norfolk gave a talk on UFOs and fairies to both organisations this Autumn.

Your editor's work on Goddess is also thriving. I was fortunate enough to gain a contract from Cassells the international publisher in 1995 for a major book on "The Earth Goddess: discovering the pagan and Celtic legacy of the Land". This book, which will be published later this year, has taken over my life for the last 18 months! It is a kind of "Pagan Cornwall: Land of the Goddess" writ large, covering the continuity of Goddess belief in England, Scotland, Wales and Ireland, and including a large Gazeteer listing hundreds of sites and places all over the country associated with Goddess in legend, myth, history and archaeology. It will feature photographs and line drawings, as well as guides to the sites and locations of figurines. More details later including a special advance offer on the book for MM readers.



The 7th Autumn/Winter season of talks by the Cornish Earth Mysteries Group began at the end of September at the Acorn in Penzance, with a talk by CEMG regular **Andy Norfolk** on "UFOs, abductions and fairies". He looked at the phenomenon that underlay sightings and experiences of various kinds, and concluded that a common experience (probably electro-magnetic) lay behind all them all, which was perceived differently according to cultural expectations. This talk attracted a full house and was a good start to the new season.

October brought **Jane Thurnell-Read**, author of the book "Geopathic Stress" to talk about geopathic stress and health. Her lively talk looked at the ways earth energies affect our lives, and how the distortion of the earth's magnetic field can change the natural environment. It covered water lines, Curry & Hartmann lines, and energy spots, spirals and drains, as well as ways of correcting energy stress. It was accompanied by many interesting examples, and generated a lot of questions and comments from the audience.

In November folklorist and earth mysteries writer **Jeremy Harte** came from Surrey to give a talk entitled "In the Hall of the Mountain King: Gateways to Other Worlds". He took as his theme the relationship between the archaeology of ancient barrows and legends of the sites being occupied by land spirits and supernatural beings. Stories of encounters with faery folk involved shamanic journeys to the bridge that marked the entrance to the Otherworld, but these stories had more to do with the geomantic features of the living landscape rather than the world of the dead. He concluded that the stories came from a genuine experience of supernatural beings and not a later mythological overlay. The mythic experience itself was the root of the legend and not the other way round.

Finally, in December the Group met up for the annual **Midwinter Solstice Sunset** alignment from Chûn Quoit to a notch in Carn Kenidjack, followed by **Celtic Storytelling** at Cliffside in Sennen. A warm and friendly end to the first part of the season's events.

For details of the Jan-Apr talks see Noticeboard on the back page.

EARTH MYSTERIES IN DORSET Peter Knight is hoping to start a Dorset EM Group and would like to hear from anyone interested. Tel: 01202-519388.

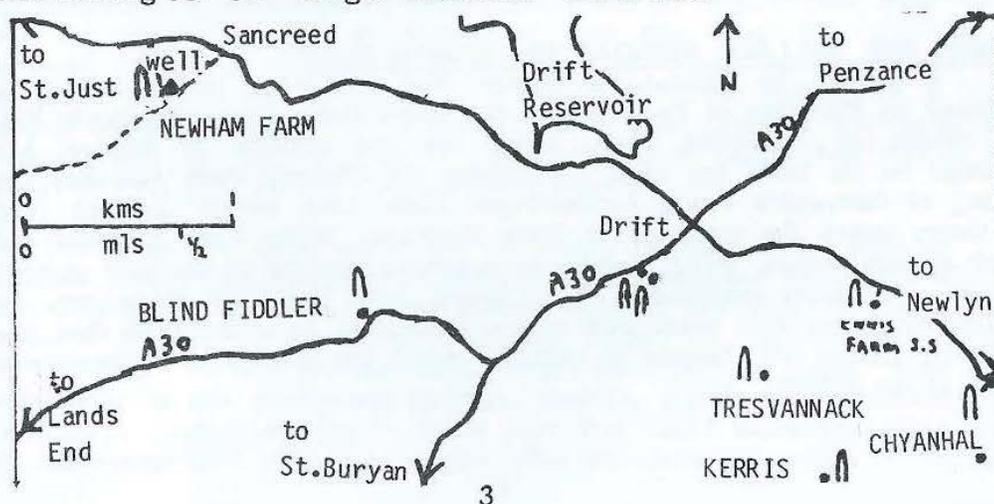
Into Alignment

NEWLY-DISCOVERED STANDING STONES

MM has learned of yet another newly-identified menhir, this time in the Camborne area. The stone has long been known - in fact children used to play around and on it, but has only now been recognised as a megalithic menhir. The site has still to be checked-out, but more details in next MM.

Meanwhile, the two recent discoveries in West Penwith, the Newham Farm menhir (see MM30) and the Ennis Farm menhir (see MM29) have both been checked for possible alignments on Andy Norfolk's computer program. Some of the alignments through Newham Farm were given in MM31, and this time we list some of the ones through the Ennis Farm stone.

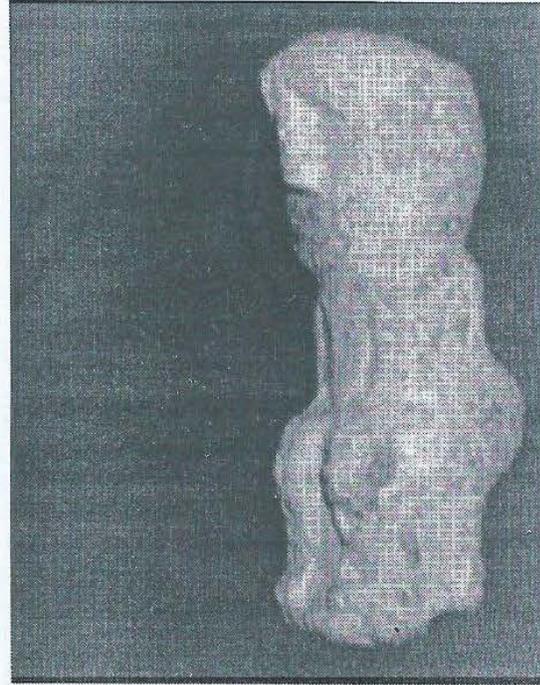
Grid ref:	Site:	Offset:
4231 0338	West Lanyon Quoit	0.024
4475 2821	Ennis Farm menhir	-0.210
4506 2750	Chyenhal menhir	0.187
Grid bearing 156° 23' Length 6864.88m. Width 10m.		
4278 2393	Boscawen Ros menhir	0.096
4439 2743	Kerris menhir	-0.524
4475 2821	Ennis Farm menhir	0.428
Grid bearing 24° 42' Length 4711.61m. Width 10m.		
4343 2452	Hedge stone near Merry Maidens circle	-1.253
4354 2482	Piper NE menhir	1.366
4475 2821	Ennis Farm menhir	-0.114
Grid bearing 19° 40' Length 3918.99m. Width 10m.		
4371 2831	Drift menhir	0.478
4372 2831	Drift menhir	-0.483
4475 2821	Ennis Farm menhir	0.005
Grid bearing 95° 31' Length 1044.80m. Width 10m.		



Lost and Found —

THE CAMBORNE GOD/DESS

While researching Goddess figurines for her new book "The Earth Goddess" (Blandford, 1997), MM editor Cheryl Traffon came across one on her own doorstep. In Camborne Museum (a room attached to Camborne Library) there is amongst the varied exhibits a small figurine about 7" (0.187m) high. In "The Religions of Civilian Roman Britain" [BAR, 24 p.198] Miranda Green says of it: "Stone figure seated on chair or stool, which has horizontal ribbing at the back. Head very large for body and brow lowering. Features are very Celtic with lentoid eyes, long shapeless nose and trap mouth. Rear seems over-developed. Possibly crude local mother-goddess although breasts not indicated".



The figure is also listed and illustrated in "Corpus Signorum Imperii Romani" Vol 1.Fasc.7 (Roman Sculpture from the Cotswold Region with Devon & Cornwall) [OUP, 1993] where the editor Martin Henig says: "It has characteristic Celtic physiognomy, with triangular nose and lentoid eyes. There is no certain indication of sex, but the very prominent buttocks suggest that the figure is female... There is a tradition of nude goddesses in the south-west as attested by bronze figurines from Henley Wood, Yatton"

MM was intrigued by this unique Cornish find, and investigated further to discover its provenience. Professor Charles Thomas was able to shed some more light on it. He told MM: "The little stone figure is odd, and to begin with I don't think it is local stone at all. It was found around 1950 by someone who picked it off the top of a hedge, I think around the back and top of Redruth, a lane going up off Albany/Clifton roads to Pednandrea and Mt.Ambrose. I found out that a whole heap of rubbish had been shot over this hedge into the mine burrows." So where it originally came from remains a mystery. Charles Thomas isn't even sure it is local in origin, and wonders if it might have been bought by a collector of miscellaneous 'antiquities' in the area, quite a few of whom lived there when he was young.

There is one further mystery with this interesting item. While examining it at the Museum with the Curator, Martin Matthews, we noticed some inscriptions along the top which looked like:-

|| ^ ||| H or other way up H ||| V ||

What could they be? Miranda Green suggests either lettering or hair, MM speculated numerals, but Charles Thomas suggests rustic 'capitalis' rather than numerals. They add one more enigma to this already enigmatic figurine.

Life & death in BRONZE-AGE CORNWALL

BY JACKY NOWAKOWSKI

The work that many archaeologists are doing nowadays on ritual landscapes closely parallels or dovetails into the areas traditionally undertaken by Earth Mysteries researchers. Jacky Nowakowski of the Cornwall Archaeological Unit (CAU) has been recently excavating Bronze Age barrows in Cornwall, and, in this article especially written for MM, she presents her findings based on the most up-to-date research.

"Mortuary rites are more for the benefit of the living than the dead"
St. Augustine

Perhaps the most familiar of the ancient sites that many of us stumble across during our walks on the uplands and coastal headlands of Cornwall are those of Bronze Age barrows or cairns. These impressive landmarks are the resting places of the ancients. Yet how much do we really know about these sites and what can their detailed study reveal to us about the lives of the Bronze Age communities who built them over 3,500 years ago? Over 1700 barrow "sites" have been identified in Cornwall but only a tiny proportion (less than 0.5%) have been investigated using "modern" methods of archaeological excavation. Whilst the information from which we hope to understand something about the Bronze Age funerary traditions is based therefore on only a tiny sample, the overriding impression gained from excavations or indeed from landscape surveys of these "monuments" is one of tremendous variety. In reviewing evidence arising out of recent work I should like to call into question the general notion that these sites were merely places for the dead.

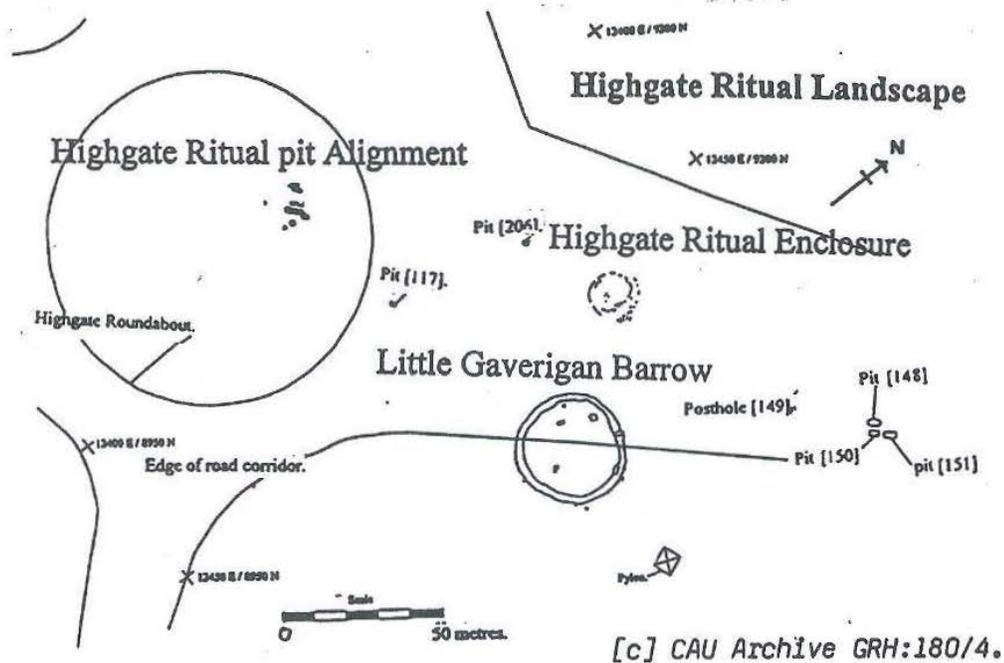
But first it may be worth reminding ourselves that, during the Bronze Age, the bodies of dead people were disposed of in a variety of ways, and that although cremation was preferred, inhumation burials are not unknown. People may have been buried individually in pits, in pots placed into pits, and either as single or multiple burials; equally they may have been placed into purpose-built stone boxes - known as cists - either within barrows or cairns. Burial sites were usually built away from settlements, in locations reserved for such purposes, and extensive landscape surveys carried out by the CAU over the past 20 years on the Bodmin, Hensbarrow and West Penwith uplands have mapped distinctive clusters of such sites within specifically "ritual" landscapes.

Yet through excavation we have learnt that not all the dead left the hearth, home and farmstead. The cremated remains of an infant were found under the walls of a Bronze Age house at Gwithian by Charles Thomas in the 1950s. More recently, the headless body of a young adult male was found beneath the hearth pit of a Middle Bronze Age round house at Trethellan Farm in Newquay. These pieces of anomalous evidence suggest rather more complex cultural factors having been at play, and remind us that we must resist the temptation to artificially separate "ritual" and "secular" behaviour in our interpretations of Prehistory. Indeed a recent review in

the 1995 proceedings of "The Prehistoric Society" concerning the surprisingly frequent occurrence of human bone within later prehistoric settlements requires us to beware of such over-simplistic concepts. Whilst admittedly the dead tended to be placed within artificial constructions like barrows, cairns or houses, they were not restricted to such places. There is a growing acknowledgement amongst archaeologists of the significance of "natural" tors or headlands as symbolic markers within the prehistoric landscape - something to be welcomed as a refreshing approach to attempt to understand how such landscapes were regarded by prehistoric peoples. The recent discovery of a fragment of a Bronze Age urn in a rock cleft at Treryn Dinas in West Penwith by Adam Sharpe (CAU) may prove to be not all that unusual.

The variety of evidence concerning burial customs and sites demands closer inspection: the whole business of the treatment of the dead was clearly part of a wide range of activity drawing on tradition, the interplay of social and personal attitudes towards life and death in general and of course the rôle and the position of the dead individual within the community. My own involvement with barrows has really been at the excavation end of things as part of my work with the CAU and in the last few years I have had the opportunity to investigate three sites. Each excavation was exciting and different in its own fashion as well as challenging in that the results have highlighted aspects of the tremendous variety of practice associated with such sites.

In 1992 CAU excavated a large barrow at Little Gaverigan Farm near Indian Queens in advance of the construction of the by-pass. Here we found a number of "architectural" features which we recognised as "classic" barrow characteristics - a ditch, a mound, and, within the circular space embraced by the ditch, a series of shallow pits. Total systematic excavation revealed that this monument had possibly been constructed over a long period of time, with the mound representing the final outcome of a series of events. The barrow had superseded a circular, perhaps "wooden" monument which may have marked out the specialness of this particular place before the barrow was built. What was impressive about Little Gaverigan Barrow was the amount of effort which had been invested into its construction, especially since it had not been used for the formal disposal of a dead body. Despite a thorough search by an increasingly perplexed excavation team, no signs of a burial were uncovered! Underneath the large carefully-constructed turf mound, a number of ephemeral shallow pits and scoops were recorded and a perforated clay pygmy "cup", a scatter of pot sherds and a handful of flints were all that were found. On the periphery of the site we found the badly degraded remains of a poorly made collared urn in a small pit. The urn was empty and incomplete - it seems likely that it had been placed there as a "token" or "votive" deposit rather than a "proper" burial. All these artifacts were brought to the site for a purpose - they were not incidental rubbish or debris. That purpose most likely reflected ceremonial rites as opposed to funerary rites, and as the prehistorian John Barrett has recently pointed out, this type of evidence requires us to distinguish between different sets of ritual - those performed by the living in acknowledgement of a place of special ancestral significance, and those clearly linked to the act of burial. In some cases these rituals may occur together at the same place in the landscape, in others they may be separated - yet the forms of monuments they leave behind may be outwardly indistinguishable.



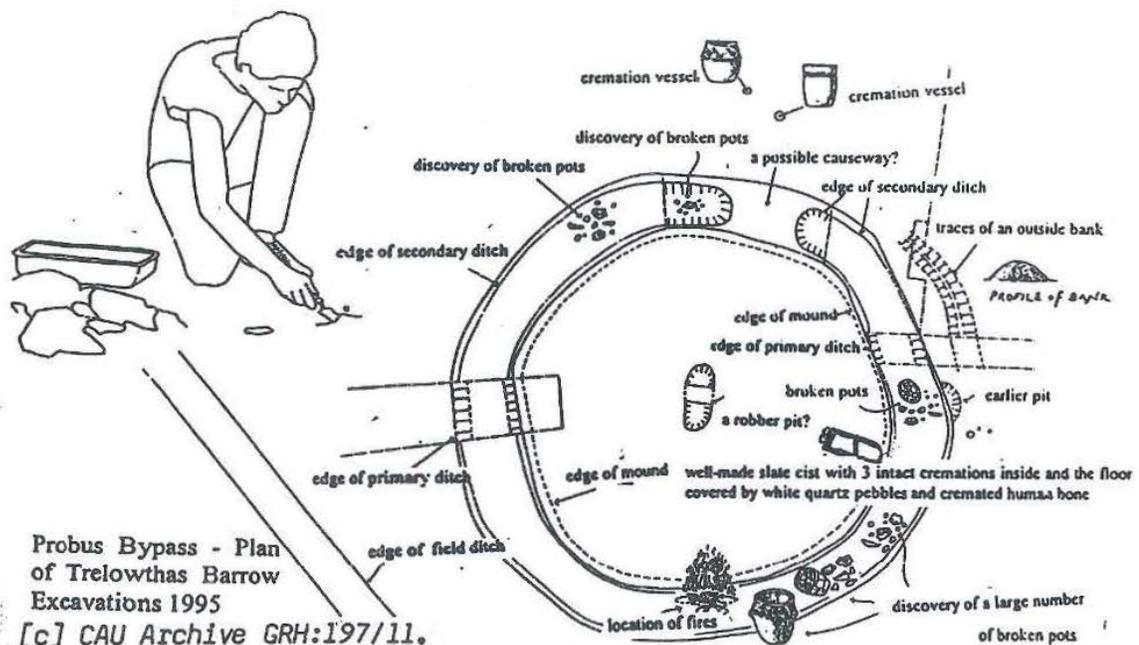
We have interpreted Little Gaverigan as a "ritual" barrow and by doing so can refocus attention on a phenomenon recognised by other barrow excavators in the county. Of the 25 or so barrows excavated by Croft Andrew on Davidstow Moor in the 1940s, only 3 showed definite signs of having been used for burial. The remaining sites were interpreted as representing something else - ritual enclosures or sepulchral monuments, and a similar scenario was evident in many of the barrows explored by Henrietta Miles (now Quinnell) in her 1970s excavations in China Clay country. Coming up with a definition for a "ritual barrow" as opposed to a burial barrow remains a challenge for the prehistorian since it is apparent that the outward appearance of a site can be deceptive and it is likely that to achieve further understanding of "ritual barrows" we require full and systematic archaeological excavations, not only of individual sites, but of entire barrow landscapes.

This point may be illustrated following the discovery during a watching brief of a site called Highgate Ritual Enclosure, less than 30 metres away from the site of Little Gaverigan. In contrast to Little Gaverigan, this second site was not an obvious earthwork - there was nothing above ground to show that there was anything there! Highgate Ritual Enclosure comprised a horse-shoe arrangement of short gullies and postholes embracing an area no more than 10 x 12 metres in plan. At its centre lay a deep pit into which an upright collared urn had been placed sealed by a layer of white clay. The urn contained cremated human bone in a bag or basket which had been pinned together by a small lead-bronzed awl. Although complete, the urn had been broken in the pit, leading us to speculate whether it had been stamped on after it had been buried. Was this to ensure that the spirits of the dead didn't get out or was this the result of some riotous celebration? After all, a "ceremonial dancing" floor had been found at the muddied centre of one of the barrows excavated in the 1940s on Davidstow Moor.

Unlike its neighbour at Little Gaverigan, Highgate Ritual Enclosure had not been concealed by a mound, but sockets for wooden posts which may have formed a wooden screen found there suggest that at one time this was a landmark visible from some distance away. The short gullies which defined the remainder of the site demonstrated the importance of marking out a sanctified burial place.

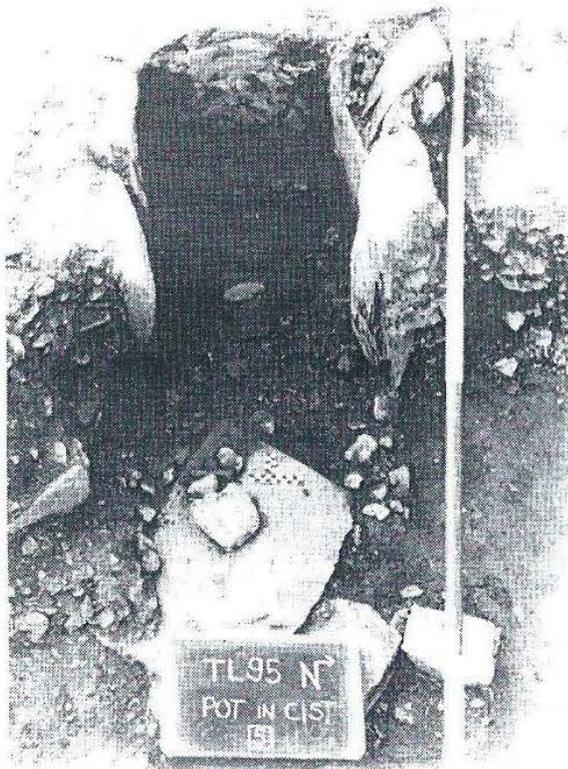
The opportunity to assess the broader landscape setting of these early Bronze Age monuments has allowed us to begin to re-animate them in a very dynamic and exciting fashion. Little Gaverigan Barrow and Highgate Ritual Enclosure represent two different, yet probably linked, physical manifestations of a landscape set aside for ceremony. The evidence from these two sites again stresses the deceptiveness of outward appearances reminding us that it is by no means the case that we will be able to distinguish by surface features alone those sites where the formal disposal of dead bodies was the primary function from those of a primarily "ritual" character. In other words, Gaverigan looked like a barrow – but had not been used for burial, while Highgate did not, but clearly had been.

My final example adds further illustration to points already raised. In the spring of 1995 CAU spent four weeks excavating a site which had been found by geophysical survey within the corridor of the Probus by-pass – Trelowthas Barrow. Again total excavation showed that the barrow had been built over a period of time during which it had changed in character. Initially it was a circular space defined by a deep ditch which was later infilled when the site became embellished with a wooden post ring set up along its south-eastern side. It was subsequently remodelled with the creation of a low mound and a recut shallower ditch with a northern causeway. Formal burial was represented by the deposition of a mass of cremated human bone placed into a slate cist inserted into the mound apparently during its final phase of use.



One of the most extraordinary discoveries at Trelowthas Barrow were the 1500 sherds of Bronze Age pottery recovered from the base of the remodelled ditch. Many of these formed complete or partially complete vessels – an estimated 22 pots were found. Most of the pottery is decorated with the familiar Middle Bronze Age Trevisker cord-impressed and incised zig-zag motifs; some had pimple lugs, some had ribbon handles. Most of the pottery was found in the south-eastern sector of the ditch in layers that were well-sealed. The breaks on the sherds were all fresh and the pottery lay just where it had been broken over 3,000 years ago. It seems to have been smashed during one event which had taken place before the slate cist was built. The pots were therefore clearly not associated with the later ceremony of cist burial. Detailed analysis of the pottery began in the autumn when our main lines of enquiry focused on why there are so many pots at Trelowthas Barrow, and whether they had all been deliberately smashed.

Pots can have many functions. They are not merely containers, and as anthropologist Nigel Barley has recently said in his excellent book "Smashing Pots", pots are apt to confuse archaeologists because the rôles they play may be interchangeable according to the context in which they are used. Ethnography can teach us that pots may have many "careers" and what was once an uncle's favourite rice bowl may later become a container for his ashes. The perceptible variety of "domestic" and "non-domestic" "types" represented in the collection from Trelowthas is of great interest as it points up a link between a place of ritual and death with daily life in the farm, village or settlement. Furthermore, the practice of scattering broken pottery at barrows has been recorded on other sites in the county, for instance Cataclews and Carvinack, and it seems to be part of a regional tradition which has not been fully studied.



The half-excavated remains of the slate-lined cist found at Trelowthas Barrow with human cremated bone and a miniature urn in situ.

[c] CAU Archive:
TL95 GBP:501/19.

The slate cist at Trelowthas was impressive. It contained a mass of cremated adult and juvenile bone mixed together with some animal bone. In amongst the bone were four miniature upturned urns and two tiny faience "beads" - perhaps thrown in as talismans. One was a quoit, the other a six-pointed star. It is likely that the cist was actually filled up during one ceremony resulting in a multiple burial or mass grave, perhaps as part of the "closing down" stages of activity at a site which had earlier been used for ceremonial rites. This multiple burial should not simply be read as a result of some kind of "sudden death" catastrophe within a community, but rather may illustrate once again the significant rôle played by the dead for living Bronze Age communities. Trelowthas Barrow, like so many other Cornish cairns and barrows, tells us only one part of a much larger story - of which we have, as yet, only small fragments - and which may be as much about life as it is about death.

Article [c] Jacky Nowakowski, CAU. Plans and photograph [c] CAU. Jacky will be giving a talk based on this article to the Cornish Earth Mysteries Group on Thursday 27th February at the Acorn in Penzance 7.30pm. All are welcome.

The next volume of the Cornwall Archaeology Society, *Cornish Archaeology* 34 (now due out Spring 1997), will include a major article on Ritual and Symbolic Landscapes of Bodmin Moor, where there has been much recent research. A future MM will contain a resumé of the article, but readers wishing to receive the original volume should contact the CAS c/o Membership Secretary, D.Donohue, 115 Longfield, Falmouth TR11 4SL.



GRANNY'S ATTIC

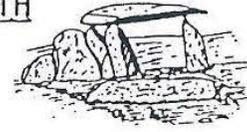
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LESSER-KNOWN SITES IN WEST PENWITH

CENTRAL AREA (1)

by RAYMOND COX



The sites this time mainly cluster around the hidden heartland of West Penwith, close to the holy hilltops of Caer Bran and Bartinney.

Chapel Euny Wells (SW399 288)

Although the Carn Euny Iron Age settlement is much visited, one wonders how many folks take the path from the top left hand corner to visit Chapel Euny. If not, another gem is missed. Furthermore, how many know that there are indeed two wells here, lying by a very old track near to the foot of Bartinney Hill. At the main well, seven steps lead down to clear water which flows away eventually to become the stream to Lamorna Cove. A few yards away was the former St Uny chapel. The place was a sacred one and also known as the 'Giant's Well', no doubt a special site as the water held therapeutic value for various ills.



The best-known story comes from Dr. Borlase who visited there in the mid-18th century. He had arrived in time to witness a healing ceremony, with two women bathing a child, but "they assured me that people who had a mind to receive any benefit...must come and wash upon the first three Wednesdays in May". It's a cosy, comforting place, with the lush vegetation typical of the Cornish well sites, and a convenient place to sit. Although not as enclosed or set away as, say, Sancreed holy well, it has its own peaceful ambience, with the surrounding bushes and trees forming something of an oasis within the moorland to the west, and farm buildings and fields to the east. Go there as a special invitation and reap its benefit.

Caer Bran Hillfort (SW408 290). What a contrast to the above! Yet just up at the top of the hill from Carn Euny, with which it is fairly contemporary. There are fine views all around from this place, a fine example of a hillfort 430ft (131m) diameter. The place has two concentric lines of defence, the outer a rampart with a wide ditch in front. Granite blocks from the inner wall were robbed for building purposes. In the centre of the fort are the foundations of a hut circle. There is an old entrance causeway to the northwest which is near to the very old Penzance/Land's End road. Like Chûn, the site safeguarded the local tin and copper. It's a lonely sort of place, yet not remote, but with that timeworn stony greyness about its surroundings. Caer Bran looks over Carn Euny, over to Bartinney Hill where there are hut circles, and Goldherring half a mile south, our next site.

Goldherring Courtyard House Settlement (SW411 282)

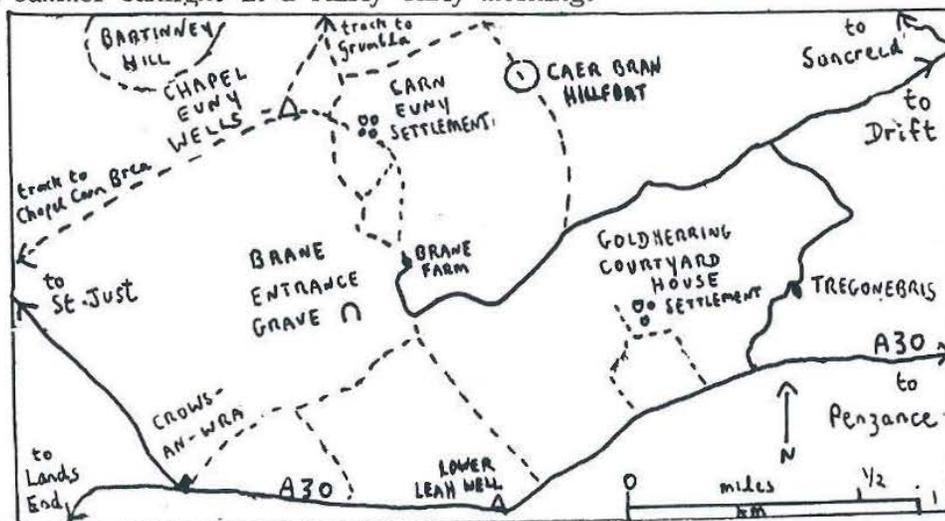
I found this site easily using the clear track from the A30 road, but the site itself was far from easy to discern, maybe because of the summer growth of vegetation at the time. Dating from the 1st century BCE, the courtyard houses are found only in Penwith. Unlike the well-maintained Chysauster, Goldherring is little known and visited, but it has a variety of features. A mediaeval wall crosses over the traces of a large prehistoric field system, the settlement being in the northeast corner of the field. It is surrounded by a round 140ft x 120ft, the wall of which has a height of 5ft. There is a paved eastern entrance. Uncovered by excavations there are hut circles and one courtyard house, with a round room, two long rooms, and a smaller, more oval chamber. There was also a well on the site. The old atmosphere here is somewhat dissipated by the sound of traffic on the main road, but, unlike Chysauster, you'll probably have this place to yourself.

Brane Entrance Grave (SW401 281).

This beautiful barrow must be the most photogenic of this type of monument, a cone-like structure with its covering of bushes and trees and a variety of wild-flowers. It is well-preserved and was at one time used for a sheep shelter. It is 15ft diameter, 7ft



high, the chamber 9½ft long, 4ft wide & 2½ft high. When one approaches it through the fields from Brane Farm (ask permission), it is first seen from behind with its protective green covering. All the better then to walk around to the front and be surprised by its immediate attraction. Try seeing it in summer sunlight in a fairly early morning.



piskey Led - Lost in the mists of time

BY CHERYL STRAFFON

"A man named Bottrell who lived near St.Teath was piskey-led at West Down, and when he turned his pockets inside out he heard the piskies going away laughing. Sometimes it is necessary to turn your coat inside out. A Zennor man said that to do the same thing with your socks or stockings is as good."¹

Legends of the piskies or little-folk abound in Cornwall, and a very specific aspect of this is the notion of being piskey-led. To be piskey-led is to be led astray, to lose your way or your path, because the piskey-folk have somehow altered the familiar terrain, or in some mysterious way, the traveller's perception of it. This has relevance to Earth Mysteries studies of haunted highways, and/or paths of the dead running across the land, either visibly or invisibly. Jeremy Harte² has suggested that piskey-leading may be the development of three distinct types of tale: the mocking guide, the aimless wandering, and the deluded confinement. However, he also explores the possibility that it may be a geophysical state: "It is tempting to see it as a product of certain localised physical energies, which will act on anyone coming within their field of force and lead to an altered state in which the core phenomenon, simple disorientation, is more or less elaborated according to cultural variables". In other words, the same anomalous geomagnetic energies at certain 'hotspots' in the land that can give rise to other visionary experiences (such as UFOs, ghosts, etc) can also lead to the experience of being piskey-led, when the belief in that phenomenon is widely accepted in the society, as it was in Cornwall right up until the 19th century.

If this theory has any credence, we should expect to find accounts of being piskey-led set in very specific parts of the landscape, and not in some vague no-man's land. Is this in fact what we find or not? Let's examine the evidence in Cornwall.

One of the best-known 'piskey-led' cases concerns one Uter Bosence who was led astray as he was returning from St.Just to Sancreed one evening after a hurling match.³ When he got to the field at Bosence, called Park-an-Chapel (the site of an old Celtic chapel) a cloud of fog rose from the moors, so thick that he could scarcely see a yard in front of him. He walked towards where he knew there was an opening in the field, but when he got there no opening was to be found. He tried to climb over the hedge, but the more he climbed the higher the hedge became. At the ruins of the old chapel, he saw "The most frightful sprights and spriggans one ever beheld" and encountered a demonic being that sent him "rolling down the field, tossed over the hedge, pushed through the brambles and furze, pitched over the bogs, and whirled away like dust before the wind." Now, the significance of this story is not only the place where it occurred (site of an old Celtic chapel) but also the time, it being midsummer night, the time of the old pagan festival, when bonfires were still lit on the hilltops. So we have here a doubly potent "between the worlds of time and space" setting for the experience to occur.



Places such as the old Celtic chapel of Boscence were often thought to be special places where one could encounter the Otherworld. In the story given above, the collector Bottrell says: "The ugliest of sprights and spriggans, with other strange apparitions, such as unearthly lights, were often seen hovering around the ruins of the old chapel." Another collector Hunt tells⁴ how an old man who got piskey-led in the area would often shelter at Caer Bran (Iron Age hillfort) "for everyone knew that anywhere within the Rings on Brane Hill, the same as at Bartinney, nothing evil that wanders the earth by night could harm them".

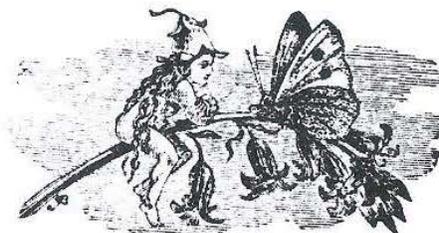
Another such place was "the green outside the gate at the end of Tresidder Lane" near St. Levan, a very specific location for another tale of piskey-leading. This green may have originally been a gathering place in ancient times; certainly some open spaces like this became known as special places. Hunt says that this green was a favourite place with the Small Folks to hold their fairs. A Mr Trezillian returning late one night from Penzance saw them and went to investigate. They were all over him like a swarm of bees, his horse ran off and he didn't know what to do "til by good luck he thought of what he had often heard, so he turned his glove inside out, threw it amongst the Small Folk, and ere the glove reached the ground they were all gone". He now had to find his horse, and the Small Folk, still determining to lead him astray, bewildered him. He was piskie-led, and he could not find out where he was until broad daylight. Then he saw he was not a hundred yards from the place at which he had left his horse.⁵

Mr Trezillian was returning from Penzance, and this illustrates the tendency of people to be piskey-led when they are going along everyday routes rather than being 'lost on the moors'. For example, an old man named Glasson was piskey-led one bright moonlit night: "He was returning to Ludgvan from Gulval, but no matter which path he took it led him back to where he had started. At last he turned his coat inside out, the only way to break the spell, and reached Ludgvan without further trouble"⁶

Another tale which has great geo-mythic significance is the legend of Pee Tregeer, who was able to see a fairy at Penzance market due to her illicit use of a "greenish ointment". The tale⁷ is very specific about the route she took back from Penzance to Pendeen: "She didn't return by way of Polteggan Bottom and Boswednan, though it's the nearest... she took her course through Castle Horneck fields". After three or four miles she begins to enter what we would call a state of altered consciousness "being so distracted she couldn't tell whether she was going up hill or down dale half the way". She has a vision of a man on a horseback which metamorphoses into a cross, meets a piskey thresher at Boslow, and finally on the Gump near Carn Kenidjack is piskey-led, encountering amongst other things little folk with a goblet in the shape of a poppy capsule. Devereux & Weatherhill⁸ suggest that this is an opium reference, and that would certainly fit with the notion of the event occurring in a state of altered consciousness.

They also make the point that the route An Pee takes is a specific geomorphic path across the landscape. It is also an event, like the Uter Boscence one, that occurs at a time outside of time, namely the eve of Halloween (the old Celtic festival of Samhain). In addition, to further reinforce the point, she has a vision on The Gump of the Little People celebrating Beltane with maypole and garlands. So An Pee has been transported in time by exactly half-a-year to the mirror-image pagan Celtic spring festival. The tale thus contains all the elements that link it to a time and space before and beyond the present: a visionary experience that occurs by taking narcotics, in which the veils between the worlds disappear and An Pee moves freely between this world and the Otherworld. She gains entry into this Otherworld by taking a specific mythic route across the land.

One final tale⁹ that illustrates the protagonist moving through time is that of John Sturtridge who, when walking home to Luxulyan, meets a party of Little People at Tregarden Down. He becomes piskey-led: "The Down, well known from early experience, became like ground untrodden, and after a long trial no gate or stile was to be found". In this case, he not only becomes disoriented, but is transported many miles away to the beach at Par, where he is led to the wine cellar of Squire Tremain. He is found the next morning, and sentenced to hang for his misdemeanour, but at his execution a "little lady" appears (one of the piskie-folk in disguise) and with a shout of "Ho and away to France" he is once again transported through time to effect his escape. Here we have perhaps a late memory of some ritual formula or incantation that was used by ancient peoples to "time-travel", that is, go on shamanic journeys to the spirit world. As we have seen, many of these piskey-led tales contain elements that hint of such earlier ritual and shamanic practices.



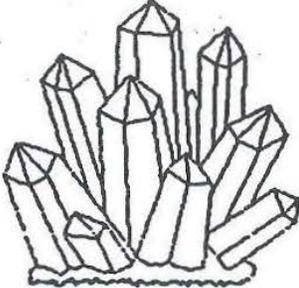
Finally, if such journeys through space and time existed in earlier days and were still being written about in disguised form in the 19th century, have they altogether disappeared in our "age of reason"? Katherine Briggs suggests not. She recounts¹⁰ a story rerecorded in 1961 which tells of a woman who went to a house in Cornwall to do some secretarial work. When the farm came into sight she walked in and asked if she were on the right track to the Manor. She was given careful directions, but couldn't find the second white gate to go through. "I had a most creepy feeling. I went all along the hedge but there was only one gate. Then somebody came up the bridle track whistling, and the thick mist cleared and there was no hedge. It was one of the farm lads sent after me who knew what to do. 'Here's your white gate, Miss' he said, and, sure enough, there it was beside the other one."

I also have a tale from my personal experience. One night a group of us went up to the top of Bartinney Hill to celebrate one of the festivals. When we had finished (about midnight) we started to come down, but became totally lost and disorientated. We blundered about for a while until we were getting quite desperate. Then one of us (who happened to be a Bard of the Cornish Gorsedd) said: "We've been piskey-led. Anyone with change in their pocket turn it over." Several of us did, and immediately we found ourselves on the correct path and made our way to the bottom of the hill, where, an examination of our watches showed the time to be 4am! Were we piskey-led on that night that lay between the worlds? We should never underestimate the power of the Otherworld: it still lies all around us today.

For details of references see p.24.

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the secrets of warleggan & rillaton

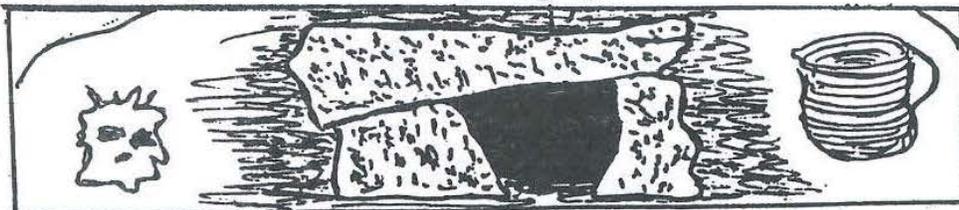
BY ROBIN ELLIS

The Manor of Rillaton lies on the south-east corner of Bodmin Moor. It is easily the most haunted, and haunting, landscape I know. A dark, wild and dangerous place that is saturated in ancient mythology. The area oozes a peculiar earth energy, which has a strange eery power, a spell that lures people into its web of landmarks: stone circles (chief amongst them the magnificent triple circles of The Hurlers); celtic crosses (chiefly the superb Longstone Cross); disused mines; deep and mysterious pools; and the remains of prehistoric villages, all of which lie scattered across this awesome moor.

In the middle of all this wilderness lies the small village of Minions, a human outpost on the very edge of the unknown, surrounded by a group of ghostly, deserted mine buildings that stand out against the skyline. They remind us irresistably of the strange beliefs and superstitions of the men who mined them, and of the ghostly knocking sounds that are still said to be heard from the depth of these long disused pits. In the distance the moor is dominated by a strange rock formation, known as The Cheesewring, thought by many to be a source of psychic power. To the west of The Cheesewring lies Siblyback Lake, from the far shore of which you can gaze out across calm, dark waters at the wierd lunar landscape beyond.

However, the most eery point in this numinous landscape is the ancient burial chamber known as Rillaton Barrow. Since earliest times a story has been passed down about the ghost of a Druid Priest who haunts the mound. According to the legend, this phantom would waylay lone passers-by (on the trackway that runs by the burial mound), offering them a drink from a golden cup, containing a magic potion which could never be drained. In 1837 archaeologists began a series of excavations at Rillaton. Whilst digging in the prehistoric mound, a skeleton was unearthed, and beside it a gold beaker, the Rillaton cup, dating from 1500 BCE!

But these discoveries did not end the barrow's strange reputation. Even now, people speak of a strange 'force' or 'energy' that is believed to surround the mound, and of occasions when unsuspecting visitors (or passers-by on the track) have been rooted to the spot by it! Other stories tell of a strange shape, neither human or animal, that has been seen in the vicinity of the mound, and is said to guard it. But that is par for the course at Rillaton. There are several extraordinary and frightening stories of what lies out there in the wilderness, tales of people who have literally vanished into a strange, Otherworld mist that descends without warning, and of certain remote spots where people experience horrific feelings of timeless melancholy and evil foreboding. It is these stories that may well hold the secret to one of the area's most compelling mysteries.

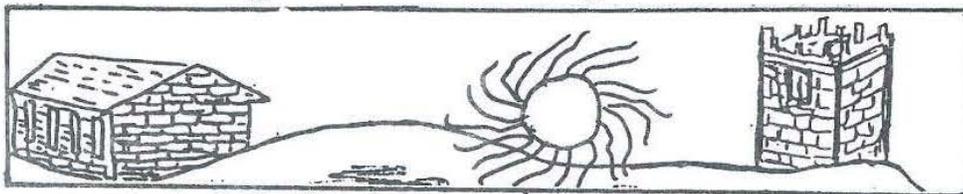


A steep narrow lane leads up to the lonely hamlet of Warleggan on the southern fringes of Bodmin Moor. The squat, ancient little church on a high hill, with its clustered beech trees and cawing rooks, reminds us that it once possessed a lofty spire that could be seen for miles around - until such arrogance was laid low by a mysterious bolt of lightning in 1818! Even the brilliant sunshine of a summer's afternoon cannot dispel the gloom and apprehension and air of apathy that hangs over Warleggan like a heavy cloud at certain times. Before its conversion, the Rectory had a very wierd atmosphere, and for many years the house was left empty and overgrown.

Responsibility for this state of affairs was due to the odd behaviour of Frederick William Densham, the last Incumbent, who served the Parish from 1931 to 1953. His past was a mystery, although it was rumoured that he had served in India as a missionary for a time. On taking up the post at Warleggan in 1931 he immediately closed the Sunday School and fitted the doors and windows of the church with numerous locks and bolts to prevent entry! He built a twelve-foot high, barbed-wire fence around the grounds of the Rectory, which he guarded with fierce dogs, and over the following twenty years he became a virtual recluse. He also painted the interior rooms of the Church and Rectory in glaring red, yellow and blue. He named the rooms in the Rectory with biblical names, and painted large red crosses in each one. Finally, he preserved a bolt-hole, an ancient Priests' hiding place in the old cellars, plastering the walls with holy imagery!

For two years the local people put up with this bizarre behaviour, then they petitioned the Bishop of Truro to remove him. The Bishop refused, so the Church Council resigned in a body, and never went near the church again. Soon no-one went to his services, and in retaliation Densham cut out figures in wood and cardboard, fixed them in the pews and preached to them instead! Then in 1953 he died as he had lived, alone, on the stairs, trying to reach a bellrope to summon help. These days there are numerous accounts of the sad, dark figure of Frederick Densham, walking where he used to walk, towards the empty church on moonlit nights, or up the drive to the locked and barred door of the long-time empty Rectory. In fact there are many stories of odd, paranormal happenings at Warleggan. Also, stories about the numerous and strange individuals who seem to be drawn to go there. But they never seem to stay long in this strange places of ghosts and hollow memories!

So, what on Earth was, or is, going on there? It is clear that Frederick Densham regarded himself, and the church he served, as under some kind of threat, a threat that was both physical and mystical in nature. This of course could well have been simple paranoia, the delusions of a disordered mind. However, the cloud of mystery and terror that hangs over Warleggan at times is no delusion. It can be felt even today, as many people can testify! So what exactly was this mysterious enemy, against which Frederick Densham fought so hard and so long? Where did it come from?



There is a certain amount of evidence that East Cornwall was at one time a hot-bed of Gnostic heresy, specifically regarding the worship of St. Catherine, who in reality was the Gnostic Goddess of the Assyrians in the 8th century. She was an aspect of Kali, the dark Goddess of love, death and re-birth. As a Goddess, Katherine was the dancer on the fiery wheel at the hub of the universe, and such a dance was regularly performed in her honour by her 'Cathari' or "perfected ones". Catholic mythology turned this cosmic myth into a pious tale of the saint being tortured on a fiery wheel for their faith: however, the wheel was shattered by a sudden bolt of lightning and Katherine was free! In the true mythology, the lightning bolt was an aspect of Katherine's power, like the one that devastated the church at Warleggan in 1818!



The worship of Katherine spread to Europe, where Goddess-centered Christianity almost replaced Catholicism in the 12th century! It was brought to England by Henri de Blois 'The Old Wizard of Winchester' who sought to establish Winchester with its Abbey, St. Catherine's Hill (complete with maze and chapel), and later Glastonbury, as centres for worship of Katherine in England. This worship seems to have spread as far west as eastern Cornwall.

Outside the village of Bossiney, on the north coast of Cornwall, just above the numinous Rocky Valley, there is a strange mound. No-one knows its purpose, but a legend states that every Midsummer Eve at midnight a strange burning wheel emerges from the mound and flies into the air! In recent times an eery light has been seen inside the locked and deserted chapel next to the mound. Is this legend a faint trace of the 'Dance of the Fiery Wheel' that might have once been performed on the mound in honour of Katherine - and perhaps to invoke even more ancient powers from within Rocky Valley itself! After all, the site could hardly have been chosen at random. Is it possible that the Goddess worshippers of Katherine knew of the ancient knowledge of earth forces, and where to invoke them? Places like Rillaton perhaps?

If so, the legend of Rillaton Barrow takes on a new and more radical meaning. As it stands, the legend seems to echo some pre-Christian 'Druidic' rite of renewal. But it also seems to echo a newer more potent legend, that of the Gnostic Illumination of the Holy Grail. Is it remotely possible that the 'Dance of the Fiery Wheel' was once performed at Rillaton? Did such a ritual, at such a potent spot, cause something truly awesome to happen there? Something so tremendous as to tear holes in the fabric of 'Reality' and let the Otherworld pour in? Did, by accident or design, the Church and Rector at Warleggan partly plug one of these 'holes', bringing down upon them the wrath of the Otherworld? Ancient forces of the Dream-time, unleashed by the followers of the Dark Goddess Katherine, 'Dreaming the Dark' on the haunted moors at Rillaton!

BOOK NEWS

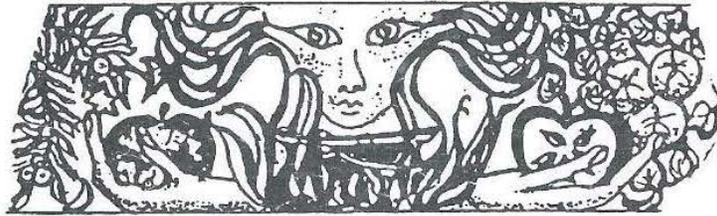
Coincidentally, 2 new books have been published about the prehistory and history of Cornwall at the same time – but what a difference between them! **"Celtic Cornwall"** by MARJORIE FILBEE (Constable, £16.95) is a strange kind of book. It's not that a book on Celtic Cornwall is not wanted – indeed, one wonders why Charles Thomas or Peter Berresford-Ellis has not yet written it. Marjorie Filbee, who does not live in Cornwall, and who has written before mainly on country furniture and cottage industries, has leapt in boldly, but perhaps unwisely, to fill the gap. Suspicions are first roused by the rather peculiar cover that has a picture of the Veryan round houses which were built in the 19th century! The reason for this becomes all-too-apparent when one realises that this isn't actually a book about Celtic Cornwall at all. It's a potted 150 page 'book-bite' history of Cornwall from the Neolithic to the present day, written in a kind of 'Sun-newspaper' style of short sentences and paragraphs. Indeed the suspicion remains that it was actually written for children. In addition there is little awareness of current research in Celtic studies – no Charles Thomas' 'Mute Stones' or Ian Cooke's 'Fogous' in the bibliography or text. Overpriced and underresearched.

By contrast, **"Cornwall"** by PHILIP PAYTON (Alexander Associates, £39.95) is absolutely superb. Although more than twice the price of "Celtic Cornwall" it is many times more value for money: 300 pages in large format with beautiful colour photographs throughout. But this is no coffee-table book. Philip Payton is Director of the Institute of Cornish Studies, a Cornishman who knows his history, and who links together the past with the Celtic revival of the present, deftly moving between the two and exploring their relationship. He interprets the megalithic monuments as "ritual sites of ceremonial and religious significance" and in that context even Meyn Mamvro gets an honorary mention! A lovely book.

Finally, two locally-produced booklets on Cornish matters, that once again provide a great contrast. **"Cornwall's Landscape Zodiac"** is by SHEILA JEFFRIES (Elderberry Books, St.Keverne, £4.99), who wrote an earlier booklet on a landscape 'Lion' on The Lizard [see MM30 p.17]. In this one she says she believes in God and the fairies, who walk across her vineyard and sometimes hitch lifts in cars! A monk materialises in front of her on a "ley-line", to be followed by an Arch-Druid sent from God! She discovers a Landscape Zodiac on the Lizard, made either by a race of aliens from the star Deneb or by a race of giants from Sumeria! Finally, she sits on a Tesco bag and the star people talk to her!! Even by west Cornwall standards, she is clearly well off the wall, but if you want a good laugh then this is the booklet for you, or one of your Christian friends!

The other booklet is called **"A Peep Through Misty Windows"** by MALCOLM J. SWINGLER (Glenelg, 12 Meneth Road, Camborne TR14 7BS, £2.50), which sounds like a 1960s Hollies golden oldie(!), but which in fact is "a postman's eyeview of his ancient delivery route" at Gwithian near Hayle. This is local history at its best, with descriptions, plans, maps and photographs of the prehistoric barrows, mounds, rounds and settlements of the area. It would be nice to think that this could encourage other post men and women (and others) to do the same for their own areas. [CS]

Cerridwen's Cauldron



This contribution by GERALDINE ANDREW describes an Imbolc ritual with her women's Moon Group. She is an artist, painter and sculptress, reflecting in her work myriad aspects of the Goddess in the landscape.

I would like to share with you our visit to Carn Brea holy well which was undertaken by a group of women who meet at the new and full moons. The lunar month pervades each and every breath, the cyclic pattern of dark and light, waxing and waning, decay and growth, the chthonic force. From aemoeba in the darkest seas, through fish, plant and animal, an inexorable pattern flows. In the aqueous fluids of the earth, rivers, seas, streams and ponds, all life responds to her monthly cycle. She influences the underground currents in earth energy, and the mood swings of the mind, body, behaviour and emotions.

The earth has two primary relationships in the universe, one with the moon and one with the sun. Both are equal in her eyes. Together they weave the web of dark and light into our lives. The outer manifestation of the light and sun and the soft intuitive glow of the moon which gives growth on inner levels are all intimately connected to the phases of the moon. I have found that one of the best ways of contacting this energy and bringing balance into our lives is to explore and journey through the landscape, especially experiencing the magical places of wild hilltops, seascapes and the holy sites of Cornwall.

Our Group decided to celebrate the festival of Imbolc at the time of the New Moon which fell at the end of January. The new moon is like the seed planted in the earth: we cannot see her but she is ready to grow, full of potential and energy for her new journey. This moon fell in the sign of Aquarius, also called the visionary moon, which seemed appropriate as we looked to the unfolding of the year. Astrologically, this denotes an unconventional time with unique outpourings, when spontaneity and innovation flow more easily. It is also known as the Storm or Budding Moon. We hoped that the Storm aspect would not be a part of our expedition, for we had decided to make a commitment to clearing our local holy wells, and by tending and nurturing them to bring healing to both the landscape and ourselves.

And so our little band set forth, five women, one 3-week old baby girl, and one dog who soon bounded ahead, as we began the ascent of Carn Brea hillfort. The path was steep and slippery, and although not the oldest member of the Group I soon found myself at the rear! There was so much to see and I wanted to savour the wildness of this ancient landscape. Although the hillside was now covered in golden brown bracken, it did not take much to imagine it surrounded by forest, as it was before the ravages of the mining industry. As we climbed, it was like entering a time capsule: we knew that people had inhabited this hill in Neolithic and Celtic Iron Age times.

Each rise upwards presented a new vista of the panoramic views on this clear, calm and sunny day. Each step upwards raised our spirits as we journeyed away from our daily routine and found ourselves beguiled by the kiss of the breeze and the aroma of bracken and decaying vegetation. Our bodies and minds filled with the exhilaration of high places. The path meandered around granite boulders and tussocks of grass, but as it bore us left towards the summit, our eyes suddenly alighted on the holy well nestling in the side of the hill. The Goddess Brigit is associated with this time of Imbolc, and is especially revered as the Goddess of the three phases of the moon and of springs and healing waters. We sat quietly collecting our breath and then we floated some spring flowers into the well basin. We sat on the soft grass, breathing gently, imbued with the spirit of this sacred place.

We lit three candles, which represented poetry, creativity, healing wounds and smithcraft. We knelt in the grass and held hands and became aware of the deep stillness of this place. We felt the rock beneath our feet, the connection to the earth, and we drew up earth magic into ourselves. We gazed at the clear blue sky encircling us, and asked Brigit to open our minds to receive the clear brilliant light from the sky to fill us with knowledge, clarity and vision. We imagined ourselves being led into the well, and our whole bodies being bathed in cool, clear natural water, bringing the fulfillment of deep emotion into our lives.

As we sat by this pool of sacred water, so close to the earth and sky, we sensed the magical flow of vital energy and were aware of the hidden forces behind our physical reality. We dipped our hands into the dark velvet green waters, and knew this was a doorway to the Otherworld. To reach into the past where the landscape was nurtured we knew we must journey with humility. As I gazed down into the waters I saw the well spirits, or Niads beckoning us to follow into the well where they would reveal their secrets. The elemental realms were also represented by the dryads who inhabit the mosses and plants of this magical place. As we pondered on our gifts of creativity, we planted a small hawthorn tree and hoped that one day it would be tall and strong. Having a new baby with us, made us feel very privileged to have this young life to share our ritual. We knew the vulnerability of all young life, and of our own inner visions and aspirations, which need to be nurtured if they are to grow and blossom in our lives.

We scooped the water from the well and each blessed the baby Bethan with our own special thoughts, and then blessed each other and asked Bride to bring inspiration into our lives. She is also the protector of the Land, and we asked that this land our ours might be blessed once more with people who care for her body and see the landscape as sacred. We gave final blessings to the spirits, to ourselves and to the world. Through these secret shrines of the Earth Goddess we had communicated with spirit. In the womb of Mother Earth we had invoked the hidden memory and recesses of the mind, and on an intuitive level we had connected with the rhythms of the natural world, and called upon the workings of the human psyche to unite in reflecting the inner and outer worlds. We sat by the stream contemplating how we might bring the awareness of what we had experienced into our daily lives. I should like to thank the women who shared the joy of being in the land, and knowing the healing that comes from sharing the experiences of these magical potent places of Mother Earth.

The Pipers Tune

The Dragon Project Dream Research Programme [see MM19 'The Pipers Tune' p.24] which has been running for a number of years is now drawing to a close. In its later stages it has been run by West Cornwall artist Gabrielle Hawkes and her husband Tom Henderson-Smith. They are now appealing for volunteers to help by doing dream sessions at two sites in West Penwith that have not had enough dreams - Chûn Quoit and Madron Baptistry. The idea behind the project is for people to take part in controlled dreaming experiments at ancient sites, involving one person sleeping and another waking him/her up at relevant moments to record their dreams, to see if any unusual features are recorded, such as particular types of dreaming or site-specific imagery. If you would like to help please ring 01736-787268 (urgently). Dream on!

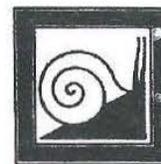
Meanwhile, at St. Leven near Land's End, a stone with cup marks has been discovered in the garden wall of a house on the corner of the road that leads to Bottoms, opposite the Methodist chapel. Cup marks are known from other megalithic sites and may have been of sacred importance.

FAIR EXCHANGE

"The Ley Hunter" journal has recently had a change of editor and address, and has also been embroiled in a lot of controversy including an article on ancient mounds being designed for use by men's voices, which was strongly criticised, and a debate on paganism & the Goddess (with which your MM editor has been involved!). Always a lively read!

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REFERENCES TO PISKEY-LED ARTICLE [p.14-17]

- 1 W.Evans-Wenz: "Fairy Faith in Celtic Countries" p.183.
- 2 Jeremy Harte: "Pixie Leading" (3rd Stone no.20 Spring 95)
- 3 William Bottrell: "Hearthside Stories of West Cornwall" Vol.1 p.59-61.
- 4 Robert Hunt: "Popular Romances of the West of England" I p.119.
- 5 Robert Hunt: "Popular Romances of the West of England" III p.181.
- 6 Tony Deane & Tony Shaw: "The Folklore of Cornwall" p.90.
- 7 William Bottrell: "Hearthside Stories of West Cornwall" Vol.2 p.154-166.
- 8 Paul Devereux & Craig Weatherhill: "Myths & Legends of Cornwall" p.161.
- 9 Robert Hunt: "Popular Romances of the West of England" I p.89.
- 10 Katherine Briggs "The Fairies in Tradition & Literature" p.138.

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NOTICEBOARD

ISSN: 0966-5897

CORNISH EARTH MYSTERIES

Winter talks at Acorn in Penzance on last Thursday of each month @ 7.30pm

Jan 30th Jill Harris -
Solar Games

Feb 27th Jackie Nowakowski -
Aspects of Life and Death in
Bronze Age Cornwall

Mar 27th Barry Reilly -
Druidry and the way to the
sacred space

Apr 24th Terence Meaden -
Sexual symbolism and fertility
aspects of megalithic art and
monuments

Membership details from CEMG,
3 Nanturras Row, Goldsithney,
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Andy Norfolk on 01209-831519

CUFORG (Cornwall UFO Group)

Meet on first Tues of every
month at Richard Lander school
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TALKS AT QUEEN'S HOTEL

Penzance. Tues Jan 7th 7.30pm
Charles Thomas on Tintagel
[Friends of Penlee House]

Tues Feb 4th 2.30pm Cheryl
Straffon on Goddess spirit-
uality [Theosophical Society]

CAER [Centre for Alternative
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& Spring, including 'Fogou'
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Jan 14th, Feb 11th, March
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PAN-PAGAN SCHOOL Goddess/
Wiccan correspondence only. Jo
O'Cleirigh, Chy-an-Goverrow,
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