

SPECIAL SCILLIES FEATURE ● BODRIFTY
ST.EVAL STONE CIRCLE DISCOVERY ●
TIME TEAM COMES TO THE LIZARD ●

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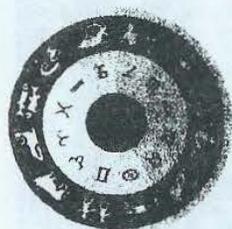
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Meyn Mamvro

STONES OF OUR MOTHERLAND

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

The events of September 11th 2001 when terrorists crashed planes into the World Trade Centre in New York, killing thousands of innocent citizens, and the response of the western world in bombing Afghanistan, have profoundly affected everyone on our planet. We truly live now in a global village where we are all interconnected and linked. Against this, local concerns and happenings may seem to shrink into insignificance, and yet a glance at our news pages (p.3) show that the same kind of religious intolerance and bigotry and non-understanding that seems to be so rife elsewhere in the world can easily affect us in our own back-yard. The destruction of the clouties at Sancreed Well and the burning of them in the Chapel, appears to have been the work of local Born-Again Christians, to whom such 'pagan' symbols are an anathema and the "work of the devil". Ironically, MM had a phone call about this on the morning that the Government announced that it was bringing in new legislation to make incitement to religious hatred illegal. Clearly in the scheme of things, the actions of a few fanatical small-minded people at Sancreed Well is as nothing compared with the terrible hatred and fear now at large in the world, but although it may not be of the same degree it is of the same kind. Any group of people that attack another group's sites and structures simply because they do not like them are displaying the same kind of bigotry and intolerance that eventually, writ large, leads to world conflicts. The Born-Again idiots in West Penwith may be a tiny minority of wrong-headed and small-minded fools, but their actions in attacking and destroying the symbols of a faith with which they so disagree is as worrying as the actions of any fundamentalist terrorist group.

On a more positive note the local Sacred Sites Network Group [*Roesweyth Gwith Leow Sans Kernewek*], which includes representatives from The National Trust, Meyn Mamvro, Cornish Earth Mysteries Group, Penwith Pagan Moot, Cornwall Archaeological Unit, Order of Bards Ovates and Druids and Cornwall Heritage Trust, is involved in discussions with Penwith's Economic Development Unit Objective 1 Officer to put an application forward for funding for the appointment of a Sacred Sites Management Officer. If we receive a Grant, this would enable us to employ a person to actively promote and manage sustainable access to ancient sites in West Penwith. In the 5 years since the Group was formed, much valuable voluntary work has been done at some of the sites, and some very useful links made between the various Groups and individuals with an interest in preserving and maintaining Cornwall's unique ancient and sacred heritage, but much more needs to be done. If this comes off it will allow the care of the sites to be much better co-ordinated and move forward to a new stage.



news page

The 3rd annual **Lammas Picnic** took place on Trencrom Hill last August 5th, and once again it was a lovely sunny day. About 30 people came to enjoy the stunning views from the top of the hill, share a Lammas picnic together, and to drum and make music. Some also went to visit the sacred well near the summit of the hill, and afterwards a small group went on for an annual dip into the sea at Marazion.

On Sunday Sept 2nd a group met up at Porthallow Vineyard down the Lizard peninsula where mystic and author **Sheila Jeffries** showed a large detailed map of the **Lizard Landscape Zodiac**, and then took the group us on a silent walk around some sacred sites on the Vineyard land. Afterwards, many of the people took off for a cream tea (food for the body as well as the mind!), and then had a look for the 'Pleides' stones on the foot of the Lion figure. It was a fun and companionable afternoon, as the Group discovered an unusual feature of the Lion figure at Manacle Point, and then came across the Giant's Quoits rock formation that had originally come from The Manacles. Finally, on the way back, they called in at Halligye fogou for a silent meditation in the darkness, and were later rewarded with a stunning sunset across the evening sky. A week later a couple of us went back to the area to trace the shape of the swan at Traboe Cross, an article about which will appear in a future MM.

The last walk of the summer/autumn season took place on Sunday Sept 30th: not only was it the last of the season (postponed from May because of the Foot & Mouth situation), it was also the 'swan song' of local author and publisher **Kelvin Jones** who was moving out of Cornwall. It was sad to be bidding him goodbye, but a marvellous high note on which to end. Kelvin took us on a storytelling walk called **Bucca, Borlase & By-ways**. We started with the Devil's Rocks above Newlyn where he told the legend of Bucca and showed the rock with the cloven footprint, where your editor nearly slipped over the edge to provide an unwitting sacrifice to Bucca! From there we wound our way upwards to Mount Misery which we all felt was definitely a hill fort site, and then on to Castle Horneck Youth Hostel where we paused for tales of the Borlase family who originally lived there. One of the group was a direct descendent of Walter Borlase, so was able to tell us some 'inside' stories! Then we ended up at Lesingey hill fort, where Kelvin told the story of Pee Tregear who had gone that way and been plagued by the small people. We also talked of earth lights sightings there. Finally we wound our way back via the sites of some lost wells, after what had been a fascinating day.

Finally, the special visit and scheduled talk by **Aubrey Burl** on stone circles due to take place on Friday October 26th unfortunately had to be cancelled due to his sickness, which was very disappointing to the many people who had come to hear him.

SACRED SITES NEWS * SACRED SITES NEWS

SANCREED WELL IN A MESS

The situation at Sancreed Well in West Penwith has continued to deteriorate recently. In the early Autumn the tree overhanging the well had some of its branches hacked off and all the clouties removed, which were subsequently burnt in the Chapel itself, leaving an ugly fire pit. Both local pagans and the Church Warden, Norman Hosking denied any knowledge of this, but MM received a tip-off that it was probably the work of local Born-Again Christians, who were responsible for a similar incident a couple of years ago. There was correspondence in the local paper *The Cornishman* about it from MM editor and others, and the hope was that the publicity would serve to dissuade the perpetrators from doing it again.

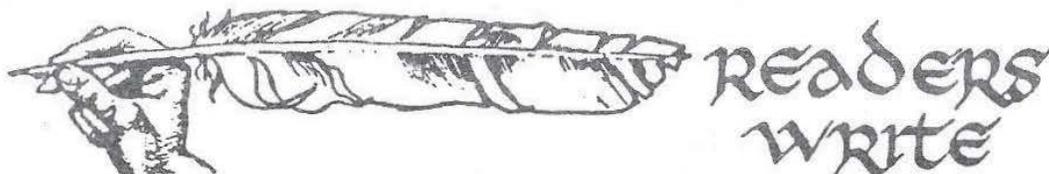
In addition the water level in the well dropped again considerably over the Summer, so that there were only a few inches of water remaining. The general water level has been dropping for the last few years and is now at a critical level, with the bottom of the well now clearly visible for the first time. Although it does come back somewhat in the winter, nevertheless year upon year it comes back to a lower level each time. The Sacred Sites Network Group are trying to determine whether additional water has been extracted locally, and why the general water table is now at such a low level.

'ENGLISH' SIGNS MAY BE SET FOR A CHANGE

The row over the defacing of English Heritage and other signs to ancient sites and other visitor attractions [see MM44 p.5 & MM45 P.4] may have a resolution in sight. Cornwall County Council is to consult over 'alternative' designs for the signs, which have had the Tudor Rose and English Heritage logos continually blotted over and/or replaced with the Cornish St.Piran's black and white cross. County Councillor Mike Gillbard claimed this was not a concession to "Cornish nationalists" whom he described as "mini-terrorists" and "extremist idiots". However other Concillors, such as Alastair Quinnell said that more should be done to examine the issues at the heart of the problem. "Acts like this only take place because of some form of injustice which is not being addressed" he said. And Colin Murley of the Cornish Stannary Parliament commented: "English nationalism is so deeply ingrained they don't know it's there. If we didn't have to cope with English nationalists this sort of thing wouldn't happen".

STONE TOOLS FROM POLYNESIA TO PORTREATH

Neolithic stone hand tools, at least 4000 years old, were discovered buried in the back garden of a terraced cottage in Portreath by the owners Kate & Phil Shaw. However, when they gave the two adzes (hand chisels) to the Royal Cornwall Museum for investigation, they were stunned to be told that they originally came from the Polynesian Islands more than 10,000 miles away from Cornwall! It is thought that someone must have brought them back as curios in the past and buried them in the garden, but their provenance remains a mystery.



STRANGE PHENOMENA AT THE MERRY MAIDENS

“The article 'Light and Sound at the Merry Maidens' in MM 46 reminded me of a weird thing that happened at the site 10 years ago. It was a damp, thundery day in the summer of 1991. We were on a stone crawl of the sites in the area and ended up at the Merry Maidens sometime in the late afternoon. Ignoring the thunder rumbling away in the distance, we parked our car and went up to the circle. After looking around the circle we decided to move on and go back to our car. Before leaving I wanted to get a photograph, so I stood on the small upright stone outside the circle to get a better vantage point. I took the camera (an electronic auto-focussing job) out of my bag - and that's when things went strange. The camera was continually turning itself on and off, with the flash repeatedly firing and the zoom lens whizzing in and out. Thinking that the camera had conked out, I stepped off the stone and called out that the camera had blown up to my partner Hilary on her way back to the car. As soon as I was off the stone the camera turned itself off and started behaving normally. I could turn it on and off without any problems; everything seemed fine. So I shrugged my shoulders and stood back on the stone to take the photo and, you've guessed it, the camera went beserk again. We tried it numerous times: on the stone - camera crazy, off the stone - camera fine. I eventually gave up on taking a shot from the stone despite its impressively forteen properties, and took a photograph of the circle from another position. No-one has ever been able to give me an explanation for the unruly behaviour of the camera at the Merry Maidens, although several people have speculated that the electrically-charged atmosphere produced by the storm may have had something to do with it. Not a bad day's weirdness for someone once cruelly accused of editing a New Rationalist magazine!”

Neil Mortimer, 3rd Stone Magazine

“I was extremely interested to read the report about the anomalous shadows at the Merry Maidens [MM46]. In Lucy Pringle's book *Crop Circles* there is another report of trees casting the 'wrong' shadows near a crop formation. And of course the malfunction of cameras is another well-known phenomena in crop circles. It seems the same properties must be in both types of circle. All very interesting!”

Heather Collins, Frome, Somerset

“I was very interested in the Merry Maidens strangeness (amazing picture!). I had similar aural experiences at Scorhill stone circle on Dartmoor in 1997, where I heard women's and children's voices calling all around the edge of the circle. Unlike Rod Blunsdon's account at the Merry Maidens however, there was nothing 'freaky' about my experience”.

Den Browne, London

PENWITH PAGAN MOOT

Starting at Lammas 2000, the Penwith Moot has been celebrating the eight seasonal festivals, as well as holding monthly meetings for news and discussion of topics. The seasonal festivals have been in varied locations - a cave, a quarry, an ancient site, the beautiful conservatory at Sancreed House, and most recently, the incredible reconstructed roundhouse at Bodrifty. The rituals themselves have been varied too: for example Yule was a happy indoor party and ritual with wonderful props of cauldron, greenery and candles galore. For Imbolc we combined some sacred site maintenance with a ritual at Boscawen-ûn, and trod the circle waving white silk, and had white libations of milk and white chocolate! Eostre at Sancreed included an Easter egg hunt for hundreds of tiny red and gold eggs, and a dance around the garden. And Lammas at the quarry included a transformation ritual from corn to bread. Samhain last year was an elemental adventure to a cliffside cave in winds gusting at over 90 MPH, and most recently Samhain this year was at the magnificent roundhouse, where we did a serpent dance around inside and outside, and our notes of "things to be rid of" were burnt in a wicker man.

These rituals have been increasingly well attended with over 45 people at the last Samhain, and so the Moot hopes to continue these into the future, as they are fulfilling a genuine need for ritual in our lives. Many people honour these festivals privately; we are privileged that we can also honour these festivals publicly, in the company of so many like-minded friends.

The monthly meetings, or Moots, take place on the second Tuesday of each month at Chy Gwella, 53 Morrab Road in Penzance. This is a forum for news, events and planning for upcoming rituals or workshops, and there is also a special topic for each session. Recent topics have included sacred herbs, chanting, divination, strange and amazing stories, children in paganism, sacred animals, favourite pagan books and holy wells. Rituals and Moots are open to all and everyone is welcome. For further details contact either of the local organisers **Sarah Vivian**, 24 Queen St, St. Just, Penwith TR19 7JW (01736-787522) e-mail: vivianatfarwest@supanet.com or **Andy Norfolk**, The Cottage, Crowan, Praze, Camborne TR14 9NB (01209-831519) e-mail: andy.norfolk@connectfree.co.uk.

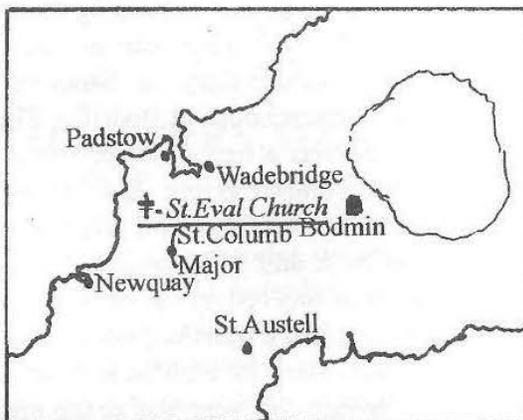
JEAN HARRIS

On October 26th Jean Harris died peacefully at Treliske Hospital in Truro. She had been taken there a few days earlier, having been diagnosed with a brain tumour. Jean was a pagan and a gentle healer of many others in the local pagan community, and had written movingly about the death of her friend Miriam in MM30. Her comparatively sudden death was a shock to the community, and she will be much missed. Her funeral took place in Hayle on Samhain day, Nov 1st, and there was also a special thanksgiving memorial wake at Chapel Carn Brea for her many friends in the pagan community.

ST.EVAL CHURCH AND ITS STONE CIRCLE

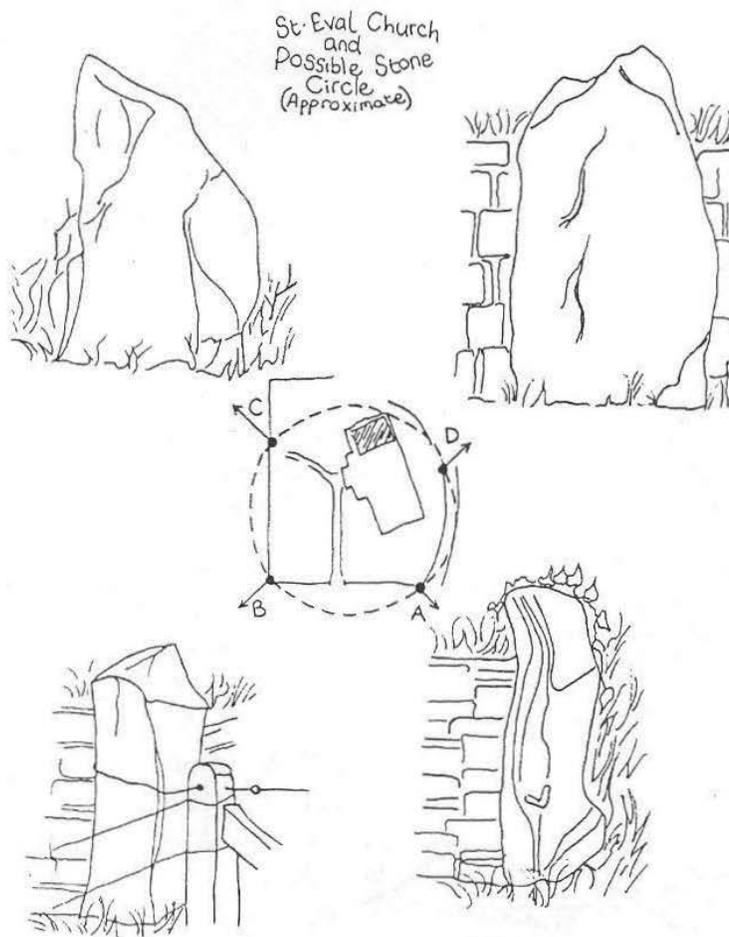
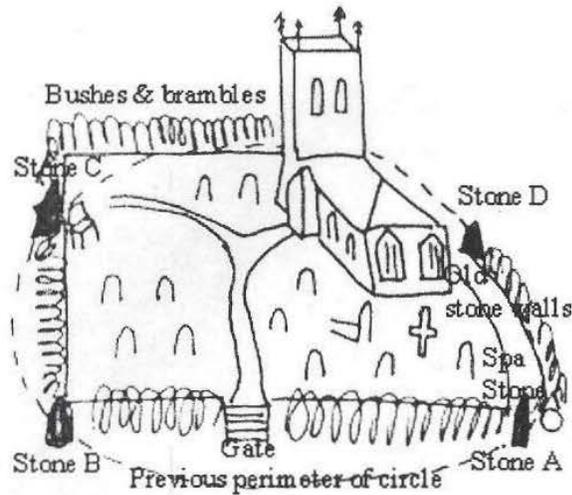
by **Howard Balmer**

St.Eval Church can be a bit bleak. Standing as it does on an elevated plateau next to Cornwall's most powerful windfarm is part of the reason, but the surrounding landscape is bleak in a different way. During 1938-9 the village and surrounding downland, complete with Bronze Age barrow cemetery, was literally bulldozed flat. RAF runways were built, and a nearby barrow had its centre scooped out to be replaced with the reinforced concrete of a machine gun post!



Since this time, the church has become more a military symbol and museum than a place of worship with a congregation. The present situation with military radar towers looming all over the ruined airfield does little to raise the spirits. However, if you look up to distant horizons, Cornwall's beauty stretches before you, from St. Agnes Hill to Trevoze Head and on to Bodmin Moor. The views are extensive, and you can see four windfarms too, which is heartening for environmentalists and locals alike.

Inside the church, three green men hide in the roof and a bizarre dragon munches on a phallic bone. These medieval carvings of course hint at the time when Christianity was absorbing earlier pagan ideas. Pre-Christian culture is clearly evident in the locality. Trevisker Round is actually an Iron Age and Bronze Age settlement, and once home of the famous Trevisker Urn. A little further around the airfield is a 9ft spar longstone from the Bronze Age or Neolithic, and there are other menhirs nearby. However, the most interesting aspect of the whole area is that St. Eval Churchyard may be on the site of a stone circle. The Churchyard wall was (and, in sections, still is) circular, and Christian re-use of earlier religious sites is commonplace. The Rev. Baring-Gould went a stage further in 1913 when he identified Stone A [on the diagram on next page] as a possible circle stone. In 1964 Pitcher disagreed, suggesting that there were others at other corners and there was no reason to assume that they were part of a circle. I assume that Pitcher had discovered Stone B. These two stones, although made of white spar and each standing over 4ft high, are poor evidence on their own for a circle. Two more large blocks of spar, one near Stone A and one at the NE corner of the Church, are likewise inconclusive. However, there are two more stones that appear to have previously escaped mention. One, Stone D is a large spar stone over 6ft high and tucked away in the wall at the back of the church. The other, Stone C, I uncovered from a thick layer of ivy and brambles. It now stands proud of the wall, gleaming in the sunshine. This is the largest and most beautiful of all, and I am convinced that Stones C & D between them constitute firm evidence of a pre-Christian stone circle. If any reader would like to have a look, I would appreciate their opinion.

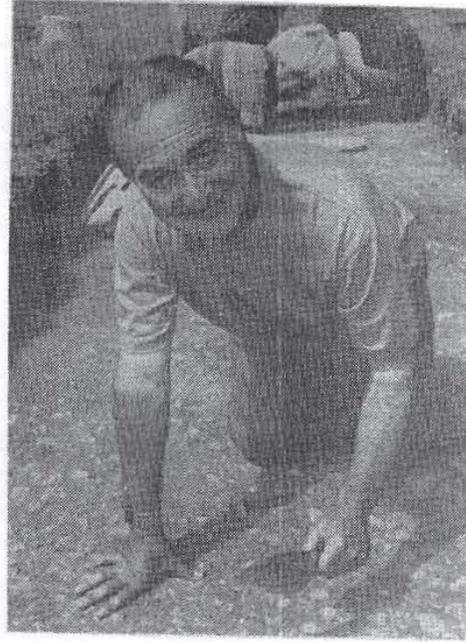


"My discoveries at St. Eval churchyard have just had me hopping with excitement all over the place! The stones do not appear to have received any mention in any literature about the church or the parish. Stone A is to the right of the modern entrance into the now mishapen churchyard. It has a gate fitting low down and is not now facing into the previous circle. Stone B is at the left corner of the yard. Finding this one deep in the bushes was exciting as I knew I would find one there. It has worked outer faces to complete the corner of the yard but I think it is an original stone in its original place. Stones C & D are awesome - 6½ft tall, and each a surrounding stone, of that I am sure. I have spent some time clearing them (and have the scars from the brambles to prove it!). Stone C is particularly shapely and my removal of the ivy smothering it makes it a joy to behold."

HB

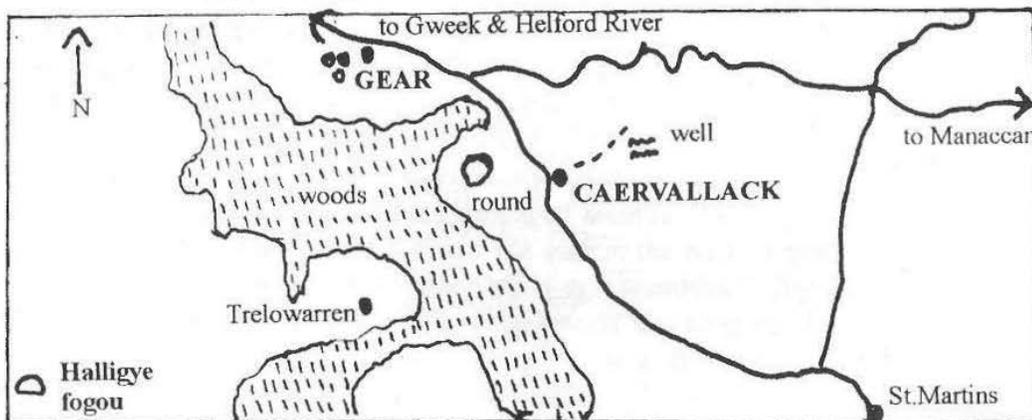
TIME TEAM DISCOVERIES AT THE LIZARD

Channel 4's popular Time Team series has returned to Cornwall, six years after they first came to investigate Boleigh Fogou and settlement. This time they went to Gear Farm and Caervallack Farm near St. Martin on the Lizard to once again look for evidence of Iron Age settlements. The 3 day dig proved to be spectacularly successful: an 18 acre field at Gear Farm revealed an Iron Age village of between 10-15 round houses, together with evidence for an earlier settlement dating back to Neolithic times. Farmer Rex Hosking and his wife Pat may therefore be the latest in a line of farmers going back more than 5500 years! It was concluded that the settlement was occupied by a few people all year round, with others from the wider community gathering at certain times of the year.



Tony Robinson digging at Gear Farm

At nearby Caervallack, farmed by Rex Hosking's nephew Andrew Hosking, many finds were made, including a polished flint axe and pieces of decorated pottery. After the dig finished, a lot more work had to be carried out on the various pieces of flint, pottery and other finds, and charcoal discovered in a bank was carbon dated. The programme also involved members of the Young Archaeologists Club, run by Tony Blackman, as well as children from local primary schools. The programme team also visited the Iron Age settlement and reconstructed hut at Bodrifty in West Penwith [see following page]. The programme will be shown as part of the new Time Team season early in 2002.



IRON AGE ROUNDHOUSE BUILT AT BODRIFTY

The Iron Age courtyard house settlement at Bodrifty in West Penwith has given rise to a brand new 21st Century Roundhouse, built in the traditional Iron Age manner. Lying below Mulfra Hill, the Bodrifty site is owned and farmed by Fred Mustill and his wife Penny, who have come to be fascinated by the ancient place.



Reconstructed roundhouse at Bodrifty (SW445 354)

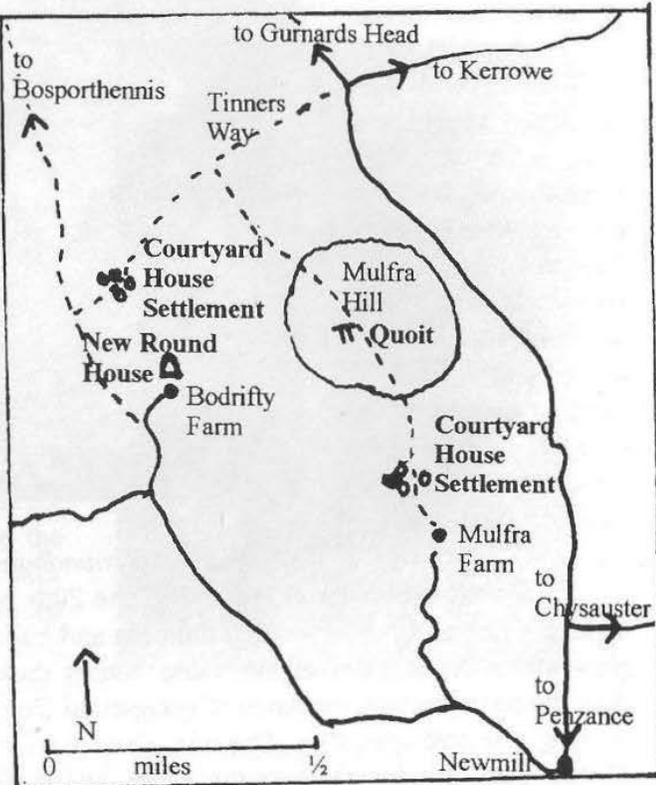
For two decades at the end of the 20th century, Fred and Penny struggled to make a living and renovate the farmhouse and buildings on the site, until their curiosity grew about the remains of the round houses they found there. The area surrounding Bodrifty has surviving evidence of occupation from Neolithic times and up through the Bronze Age and Iron Age. There is another Iron Age Courtyard House settlement at Mulfra Vean nearby [see over the page], and the original Bodrifty village would have been home to more than 100 people living off the land, which was continually occupied for about 1000 years. The site was excavated by the West Cornwall Field Club in the early 1950s, when 3000 shards of pottery and the remains of several houses were found. [see map over page]

In 1999, when a small grant became available, Fred decided to use his building expertise and construct a replica roundhouse nearby. He solved construction problems as they arose, according to the material he had to hand and the terrain in which he was working. "To do it as accurately as possible" he said "we needed to use very large stones, and moving these alone was a real feat. I originally put aside a few weeks for the project, but in fact it took us 2 years!" He says that he and his volunteers have enjoyed a unique insight into the building techniques employed by ancient people and the problems they would have faced. As well as shifting granite rocks weighing several tons, hundreds of feet of timber had to be shaped and lashed, and hundreds of hours was spent cutting reeds for the roof over two winters at Marazion Marshes. Traditional rab was used for the mortar, with oak, ash, holly and hazel for the roof coming from local woods. The roof was constructed with reference to a number of post holes identified during the excavation in the 1950s. The finished roundhouse is an interpretation of the largest roundhouse at Bodrifty village, which is itself surprisingly well preserved after more than 2000 years, with walls still 4ft high in some places. "We literally dragged it from the earth" he said, "just as the original inhabitants would have done".

MULFRA'S SETTLEMENT, STONES & ALIGNMENTS

by Raymond Cox

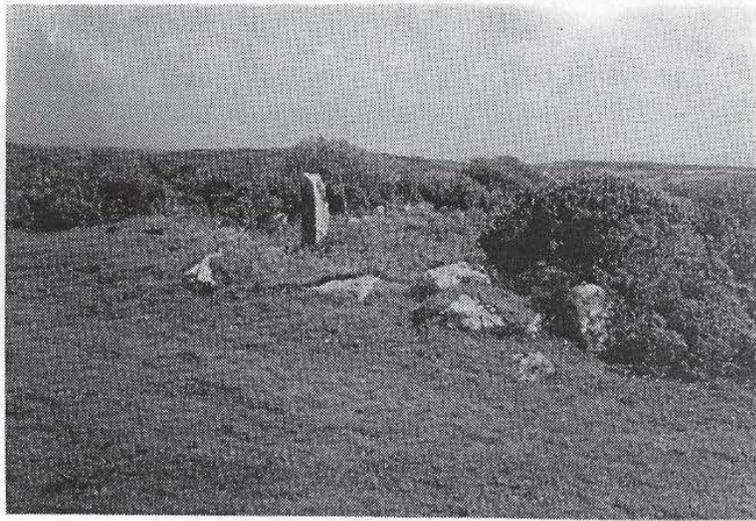
The winding lane from Newmill in West Penwith climbs to the hamlet of Mulfra, and past Mulfra Farm becomes one of the area's gloriously old deeply-sunken stony tracks with tall lush hedges. It then changes again when it opens out onto the gentle moorland slope of Mulfra Hill into a narrow path leading up to Mulfra Quoit with its fine views over Mount's Bay to the southeast and the moors towards the west and north. Mulfra Vein Courtyard House Settlement is on either side of the track just above the farm. The left-west part of the Iron Age village is easy to see, but that part on the right-east side of the track is hidden by dense vegetation, especially gorse and blackthorn. Unfortunately, the only house scheduled is on that side.



The whole settlement [SW4539 3496] comprises at least four courtyard houses together with other structures which appear to be hut circles or even more houses. The west side's clear elements are a house, consisting of a sub-circular room and two irregular side rooms opening onto a central courtyard. The house is aligned east-west. Excavation in 1954 produced samian ware, coarse and cordoned pottery and beach pebbles. A few yards to the south-east is a possible courtyard house with original walling surviving at the north end, and the east side is overlaid by a modern field wall. A short distance to the north is a series of interconnecting terraces and fragments of walling, surviving as low stony banks, and also a circular scatter of stones which may be the remains of a hut circle. On the hidden overgrown eastern side I have attempted to do a little clearing at a house which is oval, and having a circular room and courtyard. A modern field wall overlies the east side. Nearby, the possible remains of a hut circle were found in 1986. This consists of a d-shaped platform cut into the hill slope and enclosed by a stony bank on the east side, with a field wall on the west. The scheduled house is just too overgrown to recognise properly. In a field on the right of the path below the settlement, the second field in from the lane just above the farm which is clear of dense vegetation and used for cows, I found some humps and other stony features which might be part of the village, but there is no documentation about this. Of course, there are boulders and stones lying about all over the landscape and this confuses identification, so who knows what could lie hidden beneath the dense growth further up?

Alignments with the settlement are:-

(1) Men-an-Tol [SW4264 3493]: tumulus S of Nine Maidens circle [4340 3490]: *Mulfra settlement*: Trye valley menhir [4596 3497]: Chysauster settlement: Castle-an-Dinas hill fort.
 (2) Tumulus at 4032 3141; three boundary stones at 4382 3387; 4264 3304, 4254 3297; Carfury menhir [4400 3400]: *Mulfra settlement*: settlement at Trye Farm [461 354]; ancient track from Lady Downs at c480 367 to Embla.
 (3) Tregeseal stone circle [3866 3238]: Boswens menhir [4001 3289]: West Lanyon Quoit [4231 3379]: *Mulfra settlement*.



Courtyard House at Mulfra

There is also an alignment on *Mulfra Hill* from West Lanyon Quoit [4231 3379]: Men Scryfa [4268 3529]: Bosillack Barrow [4311 3422]: Tumulus [4324 3530]: Boundary Stone [4372 3532]: Mulfra Quoit [4518 3536].

I also noticed a long alignment cutting through the junction of two old tracks on *Mulfra Hill* as follows:- Sennen church: a tumulus near the A30 at 3738 2725: the location of a missing standing stone SW of Chapel Carn Brea [3814 2799]: Bartinney Castle: tumulus on Bosvenning Common: Boswartha Courtyard House settlement at c428 329: Carfury menhir [4400 3400]: *Mulfra Hill intersection* [453 352]: the Bishops Head and Foot boundary with a length of boundary route heading NE: tumulus on Almeveor Downs [4770 3760].

According to Robin Payne in *The Romance of the Stones* [Alexander Associates, 1999] there are sites in the *Mulfra* area of three missing standing stones, one of which would have stood on an alignment, and the other two would have been very near to two other alignments if not actually on them, had the positions in the fields been known. These 3 missing stones are as follows:-

[1] In 1872 W.C. Borlase recorded a stone on *Mulfra Hill* at 4518 3532. A length of granite lying there now could have been that stone. It is on the *Mulfra Quoit* alignment.

[2] Southeast of *Mulfra Farm* at 457 345 the field name of 'Further Long Stone Field' occurs on the 1840 Tithe map. No menhir stands here now. I have explored this field without finding any recumbent stone which might have indicated such a menhir having stood there. A possible alignment would have been with the Tregeseal Circle [3866 3238]: Lanyon Quoit [4298 3369]: Carfury menhir [4400 3400]: *Further Long Stone Field*: Chysauster settlement: Brunnion Carn Cross [5038 3600].

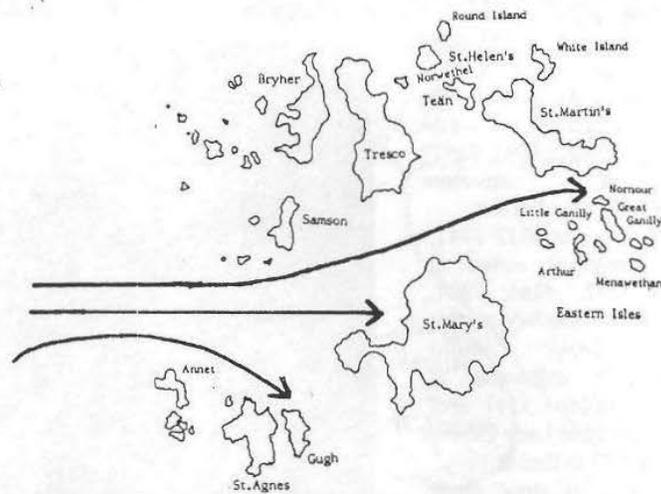
[3] The third location is a field below *Mulfra* at Lower Nannes [452 342], named on the 1840 map 'Menheere'. This might also have aligned with the previous one, or even have made an alignment with Castle-an-Dinas and Lanyon Quoit.

It is inevitable of course that monuments of different ages are linked in these leys. But no matter. All are connected with the earth and its vital spirit through ancient people, and the *Mulfra* area is as potent an example as any in the Land's End Peninsula.

FOCUS ON

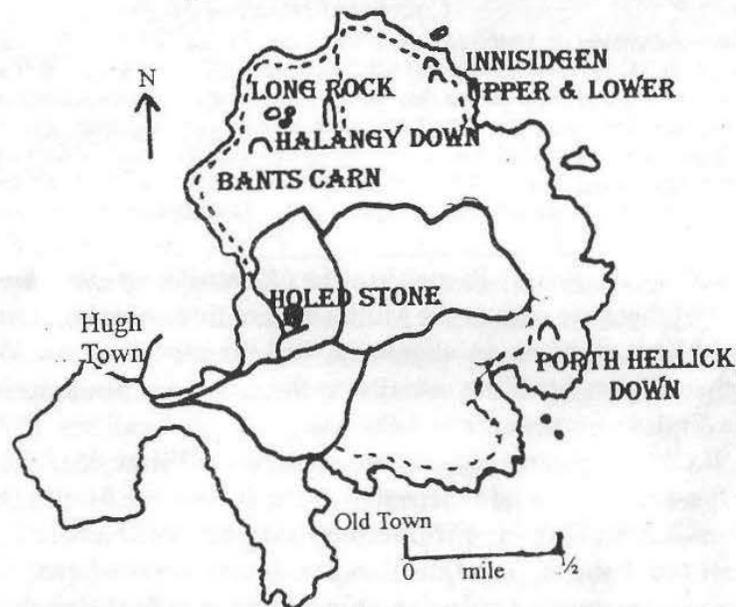


THE ISLES OF SCILLY



MOVING THROUGH SACRED SPACE ON ST. MARY'S

by CHERYL STRAFFON



The Isles of Scilly manage to preserve a relatively unspoilt number of ancient sites, much less disturbed and visited than those on the mainland. *The Earth Mysteries Guide to Ancient Sites on the Scillies* [MM Publications, 1995/1999 rev.ed. 2002] gives details of most of them, but a recent CEMG trip to the islands (see MM46 supplement) revealed some more secrets and gave some new insights. The individual islands are what remains of the one original island, named "Ennor" by Professor Charles Thomas from linguistic clues, and represent the high places and hills, with the low-lying land now covered by sea. This rise in sea levels occurred during prehistoric times (from about 3000 BCE onwards) and has left us with a unique series of ritual and ceremonial sites that would have looked down over the cultivated fields and plains of the people below - the places of the spirits of the ancestors guarding the lives of the people.

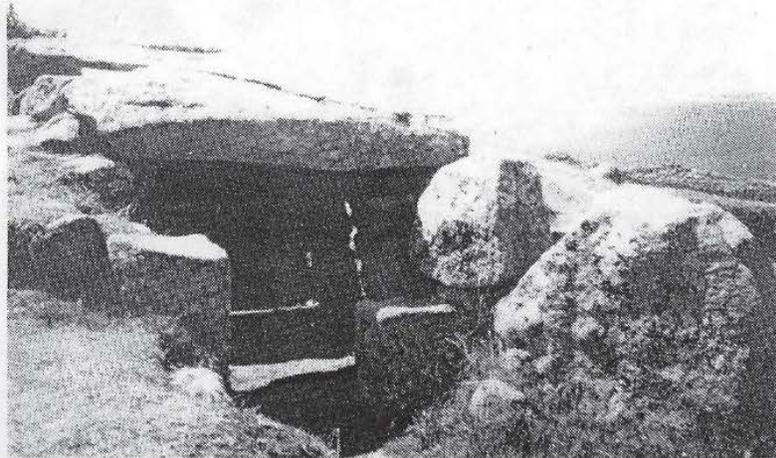
As the people moved through the landscape to visit, worship and honour the dead and the Earth Mother on these 'holy hilltops', so we can still today gain a sense of a sacred journey through the landscape as we move from site to site. One of the best ways of doing this on St.Mary's, is to take the coastal path that runs around the island linking up one site with the next, which is what the CEMG visitors did in the summer of 2001. One of the highlights of this was the opportunity to visit the **Betrothal Stone**, a holed stone in a private garden at Rocky Hill. This stone was found in the 1870s, but is clearly ancient, and its distinctive shape (a hole within an oval cutout) makes it unique. People may have processed to the stone for binding ceremonies of various kinds



Betrothal Stone

The coastal path around the island begins shortly after Harry's Walls, and the first major site encountered is **Halangy Down Courtyard House settlement** (SV9098 1237). Here there is a Romano-British Iron Age settlement (dating from the first 500 years CE), consisting of the remains of several interconnected oval houses.

On the hillside above lies **Bants Carn Entrance Grave** (SV9099 1230) that dates from the Bronze Age, 1500 years earlier. For the people of the Iron Age/Celtic period this tomb of their ancestors would have stood on the hillside above, a place for them to visit and probably celebrate the festivals of the wheel of the year.



The entrance of the monument has been deliberately fashioned to face the NE, the direction of the midsummer solstice sunrise, so we may imagine the Bronze Age and later Iron Age/Celtic peoples entering the tomb, wherein lay the bones of the dead ancestors, to await the first rays of the rising sun at midsummer.

If you follow a direct line from the entrance of the grave in a NE direction (though today the path runs around the coast and then inland) you will come to **Long Rock menhir** (SV9136 1240), which presumably is connected to it. This is a very distinctive shaped standing stone whose top has been variously described as resembling a 'face' or a 'vulva'. On the CEMG visit, the latter interpretation seemed to have some credence, as clearing the undergrowth around the bottom of the stone revealed a noticeable slit in the stone [photo right] which would undoubtedly have been significant to the Bronze Age peoples who placed the stone there.



It seems likely then that this stone was seen as a Goddess/Earth Mother stone marking the midsummer solstice sunrise, which first touched the stone and then shone into the entrance grave of Bants Carn. There may even have been a processional walk from stone to grave or vice-versa to mark this phenomenon.

Continuing around the coastal path, the next monuments visited are **Innisdgen Entrance Graves**, two chambered tombs beside the sea a few hundred yards from each other. The **Lower** one (SV9211 1271) is less well preserved, but the passage, which aligns N-S, can still be seen.

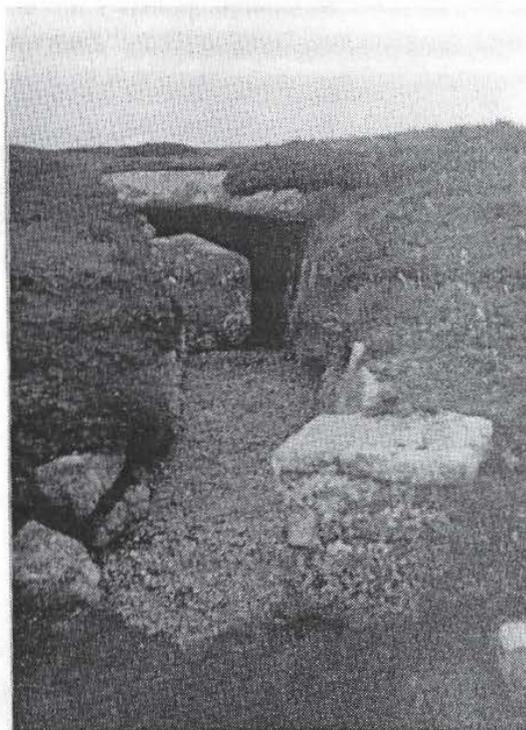
The **Upper** (SV9220 1265) however is in an excellent condition with a mound and entrance facing SE, the direction of the winter solstice sunrise the opposite half of the solar year to Bants Carn. We may imagine these two tombs, Bants Carn & Innisdgen Upper, being visited at the two pivotal points of the solar year for ritual and celebration.



While the CEMG group were at Innisdgen Upper, they noticed a distinctive shaped rocky outcrop above the entrance grave, a natural carn on the shoreline that had a channel cut through the rock. Therefore, anyone (or any spirit) emerging from the grave at the winter solstice sunrise, the shortest day and the deepest dead time of the year, would have moved through the land from the dark of the tomb into the first light of the winter solstice sun and then up to the rocky outcrop highpoint. This would have been both a literal and a metaphorical journey from the Underworld of the tomb to the upper world of the rock and through to the sky beyond, and walking it would have been a powerful ritual experience of death and rebirth at the lowest point in the year's cycle.



Finally, on the E side of the island the site of **Porth Hellick Down** is worth noting. Here lies a complex of 8 or more entrance graves and barrows, the best preserved of which (SV9284 1083) consists of a circular mound 40ft in diameter with an entrance passage 13ft long. The passage bends at an angle where there is a single upright stone which may have been designed as a blocking stone. The entrance faces NW so the effect of the blocking stone would have concentrated the last rays of the midsummer sunset into the tomb. Therefore, all these sites - Bants Carn, Long Rock menhir, Innisdgen Upper and Porth Hellick Down - may have been part of the same ritual complex in which the people moved through the land to celebrate the rising and setting sun at different times on the wheel of the year.



All photos [c] Sheila Bright

FOCUS ON.....SCILLY

SCILLONIAN STONE ROWS ON GUGH:

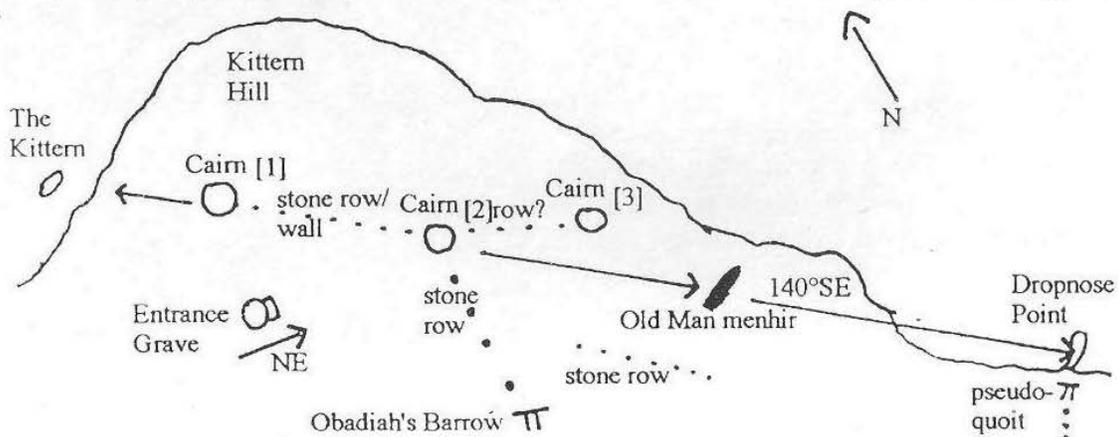
SMOKE AND MIRRORS

by ANDY NORFOLK

The morning of the last day of the CEMG trip to Scilly was misty, but it turned into a warm and humid day with high light cloud. Cheryl, Sheila, Pip & I had been camping together and decided to go to the harbour to see if we could squeeze in a trip to another island before we had to leave, and found that there was a boat to St. Agnes. The sea was calm and despite the bustle of boats between them the islands seemed other-worldly, floating around us as we crossed to St. Agnes. We talked to the boat crew who asked what the name "Gugh" meant in Cornish. It seems likely to be from "keow" meaning 'hedges'. When we arrived at our destination, the tide was low and the causeway to Gugh was inviting so we decided to go there.

We passed a school group on the beach but their noisy chatter and laughter quickly died as we climbed to Obadiah's Barrow. Two of the large capstones covering the passage into the tomb lay tumbled over the entrance, perhaps as a result of Bonsor's excavation about 100 years ago. This chambered tomb, like some others on Scilly, is built into the slope and now lies hidden amongst gorse, bracken and honeysuckle. Although it looks as if it might have been aligned on midwinter sunrise, excavation showed that the passage had a sharp turn and may once have been aligned on Beltane sunrise, but the barrow entrance is now so ruined that it is impossible to be sure. Like the other sites we visited on Scilly there were no signs of any use for ritual, which made a pleasant change from finding the sort of ceremonial litter so common on the mainland.

We climbed on up the side of the island, arriving at an exposed rounded hill top, dropping sharply down to the east, north and west, but running down in a gentle slope towards the other end of the island to the south-east where there were a lot of gulls. Despite the crowd on the beach the top of the island was deserted except for seabirds and a few bees bumbling along close to the ground. We were astonished to arrive at the top of Kittern Hill and see stone rows like those on Bodmin Moor and Dartmoor. Now that I've delved into this it seems that for over a quarter of a century archaeologists, wielding smoke and mirrors, have made these rows appear and disappear



Although the top of the hill is rounded there are rocky outcrops in the most prominent places. Cairns were sited on them and perhaps those on these highest points were the first to be built to make sure that they had the maximum presence. Archaeologists talk about “statementing” the landscape. These very prominent cairns could have been saying “this is now our land and our ancestors are here to prove it and watch over our home”. Linking the most prominent of the cairns, and also running from them towards Obadiah’s Barrow, or more probably Carn Valla, are lines of boulders, some of which are quite tall upright stones, though others are almost smothered under the thrift, heather and gorse. These could have been part of the same “statement” but are perhaps defining a sacred space set aside from the everyday parts of Scilly. This would fit with Chris Tilley’s comments about stone rows on Bodmin Moor, which he says were designed to mark the centre or margins of sacred spaces. He also says the Bodmin cairns were designed to be prominent landmarks close to the tors or along moor; and ridges.¹ On Gugh we saw a very similar situation in which rows and cairns sanctify and dramatise the landscape, working with its natural features.

After looking at these rows from all directions we started downhill towards the Old Man of Gugh menhir, noticing as we did so that it was aligned perfectly on the rock stack at Drognose Point from one of the cairns [photo right]. Another rock stack on the northern end of the island is also on this alignment. The Old Man is a thin, leaning slab of granite, very elegant in side view, standing 2.4m tall. The lean is supposed to be because of early excavation. Its wide faces look east and west and could have marked equinox sunrise or set. The stone seemed to be buzzing with energy and the western face was a very relaxing place to lean for a few minutes in the sun. Near the Old Man another row of small stones runs down the spine of the island.



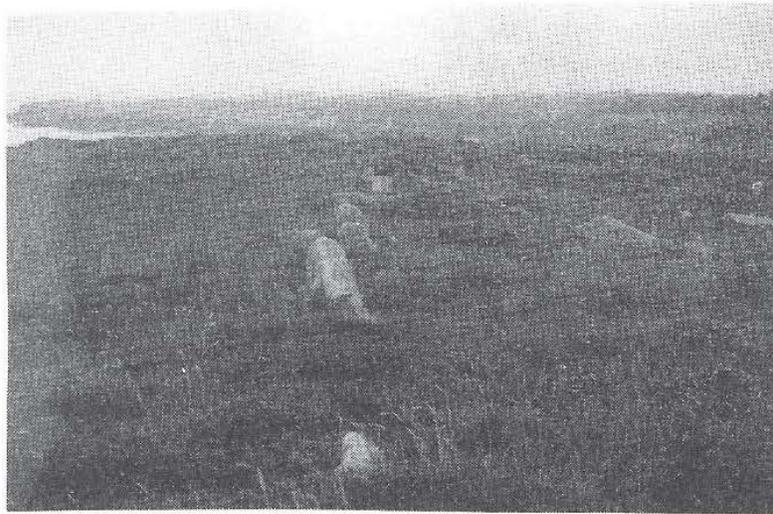
We went on passing some modern field walls, in the low, sheltered saddle of the island, which are completely different in character from the stone rows. Pip and I went on to Drognose Point and found what looks like a ruined cairn built around another outcrop at a local high spot. Beside it was a flat stone propped up on some smaller ones, looking like a miniature dolmen and reminiscent of the “pseudo-quoit” on Leskernick Moor [see MM30 p.5 for more details]. Two more stone rows run from this cairn/outcrop.



Pseudo-Quoit on Gugh

Fashions in labels come and go - this may explain the way in which stone rows have drifted in and out of accounts of archaeology on Scilly. So to some archaeologists "field systems" seem to others to be "boulder lines"; code for Bronze Age stone rows? This may be just a problem of terminology, expressing an underlying difference of approach amongst different groups of archaeologists. Perhaps terminology is also being used carelessly and agricultural features and ritual features are being lumped under one label. The lack of agreement on these features also demonstrates that archaeology is not pure science but is interpretation and narration based on observed facts.

In 1974 Paul Ashbee wrote: "Apparently functionless boulder walls link or run from certain chamber tombs. The most notable of such boulder lines or walls is that linking the two prominent chamber tombs on Kittern Hill, Gugh.... These remains of boulder wall linking many of the numerous small cairns on Shipman Down, Bryher, may well denote an early system of enclosures which were set out to utilise land and at the same time respect and preserve the cairns. However, the boulder lines, or walls linking cairns on Kittern Hill, Gugh, and elsewhere, do not seem to have been any part of enclosure systems. Although their function is far from clear they could be compared with, for example, the stone rows which run from and link many of the cairns on Dartmoor."² Then in 1982 Barnatt wrote: "Only one stone row survives in Cornwall"³, referring to the Nine Maidens Row near St.Columb Major; at least ten have since been identified on Bodmin Moor. Charles Thomas added in 1985: "There are (on Scilly) no stone rows"⁴ though since then the three-stone row on Higher Town Beach, St.Martins, has been recognised. Ashbee answered in 1986: "(there are) lines of sometimes small blocks known as 'stone rows' on Dartmoor and elsewhere; their Scillonian counterparts could be the lines (of stones) linking chambered cairns upon Gugh's Kittern Hill or on the North Hill of Samson...Indeed, the linked cairns with their side enclosures on Samson's North Hill have been thought of as 'one multiple and continuous territorial marker' (Thomas, 1985). If this is so, their seemingly contemporaneous fellows, the famous submerged walls on Samson Flats may also have been 'alignments' or 'rows' and not merely utilitarian formations, for they are little more than lines with offsets and are a continuation of the line of chambered cairns that strides across the North Hill."⁵



Stone row on Gugh

However by 1992, according to the Cornwall Archaeological Unit, the rows had turned back into “field systems”: “Early fields in Scilly are defined by walls, stony banks and lynchets. The walls are generally constructed of lines of single boulders, some orthostatic 0.3 to 1m wide and 0.1 to 1.1m high”⁶. How does one tell the difference between a stone row and a field system? A field system should surely be a subdivision of land for tillage or pasture, usually marked by hedges or walls. The pattern of ancient agriculture on Scilly must be conjectural, but the inter-island flats, now submerged, and slopes with a favourable aspect were presumably the site of crop fields and grazing for cattle, whilst the uplands would probably have provided rough grazing for sheep. If this was the way in which En Noer, ancient pre-submergence Scilly, was farmed then there would be no reason to construct field enclosures around the cairns, especially given the ability of primitive breeds of sheep to jump and scramble over walls.

Stone rows in contrast to field systems have no obvious agricultural function, but instead seem to express some liminal or spiritual functions related to cairns. Burl describes how 80% of stone rows on Dartmoor “and all the single rows are set along easy gradients and culminate in a small round cairn near the crest of the slope”⁷. He goes on to suggest that they “were processional ways of affording a dignified approach to the sacred area”. According to Burl the stone rows in Dartmoor were constructed in the period 2100BCE to 1600BCE⁸ - which is almost identical to the colonisation of Scilly, which Thomas says occurred between 2000BCE and 1700BCE. Payne says: “It is to Bodmin Moor that we must look for evidence of a stone row building tradition in Cornwall. A number of them have recently been identified in this central moorland area, some reflecting building traditions already known on Dartmoor.... Sometimes, and this is evident on Bodmin Moor, stone rows seem to have been constructed as much from a desire to embellish the ritual landscape with a certain degree of symmetry as to make specific connections with particular cairns or stone rings”⁹.

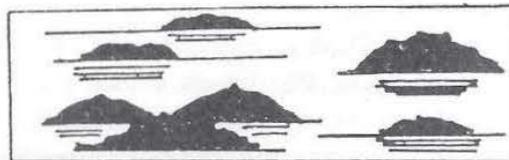
When the cairns were built Kittern Hill would probably have been a bleak and exposed place during the winter, so it does not seem likely that it was ever used for crops. The concentration of cairns suggests that this was a place set aside from the mundane life of the local community as a place for the ancestors; a sacred place. In these circumstances it seems quite wrong to suggest that the lines of stones linking the cairns are "field systems". Strangely, Thomas seems to have realised that these features were not agricultural. With reference to Ashbee's work, he discusses the functions of the chambered tombs as shrines rather than tombs, saying that the chambered cairns are sacred places. He talks of how they signified the presence of the dead within the landscape and were a vital focus and symbolic representation of the territory within which they stood. He says that the stone structures could be animated by the spirits of the dead to become an "inexhaustible reservoir of vitality and power.... masters of fertility and prosperity for the fields and their crops". He describes the rows of stones as being possible symbolic links between the agricultural landscape and these sources of power, a permanent portrayal of this association of the spirits of the land. It sounds to me as though he is implying that the stone rows were intended to lead this power out into the land to help maintain its fertility.

It is obvious that the cairns on Gugh were sited to be significant features in the local landscape. The most prominent locations were selected for the construction of cairns, many of which seem to have been built on or against natural rock outcrops. It is the most prominent cairns that have been linked by stone rows, which also go to other significant cairns. The biggest mystery on Gugh is why what appear to be Bronze Age stone rows are called "field systems" by some archaeologists. Perhaps it's time for a re-examination of all the supposed prehistoric agricultural walls on Scilly, especially on exposed hilltops such as Shipman Head on Bryher and North Hill on Samson.

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FOCUS ON.....SCILLY

RITUAL IN HONOUR OF THE GODDESS SILLINA ON NORNOUR

by **SHEILA BRIGHT**

At first it seemed like we would never get it together. Ritual focus seemed a million miles away as we straggled to our agreed meeting place on the beach at Nornour, trying to avoid going near the bird's nest (with egg) which was unfortunately right by the ancient dwellings, and above which the mother oyster-catcher was circling and crying with agonising desperation. Some of us were talking excitedly about what we'd seen and felt on our explorations of the sacred island - and trying to remember that, in the period when it was a major Goddess shrine, it was not an island but one of the high peaks on the big land-mass (I know this is a fact but I find it hard to truly absorb in my imagination).

For myself, I'd arrived on Nornour feeling tired and headachy - Saturday's walk all around St.Mary's (plus swim!) had been glorious but fairly exhausting. So while the others set off in different directions to explore Nornour and its three peaks, or the causeway across to Great Gannilly with the cairns marked on the map on its northern hillside, I realised regretfully that what I needed most was stillness and healing, not more excitement and stimulation. At age 47 I still struggle with childlike feelings of hating to miss out on anything, and realistically the opportunities to come back at another time were severely limited, so it was a hard decision to make, and I was proud of myself for being so adult.

As it turned out, the rewards I reaped physically, psychologically and spiritually were far greater than I could have anticipated. I chose one of the huts which we'd identified as the shrines, and stood there for some time doing Qigong, an ancient Chinese practice which is both meditative and physically healing. It was so peaceful standing there, soaking in the view to Hanjague in the east and Samson to the west, and soaking up the magical depth and stillness from the sacred earth below my feet, marred only by the need to ignore the screaming child on the beach. The awareness that our ancestors had stood in this very spot to worship deepened my concentration considerably. After a long and pleasurable Qigong session, I found to my surprise that my headache had cleared completely (a rare occurrence).

Feeling whole and at peace in mind, body and spirit, I decided to explore the island, hoping there might be time to get to the top before we were due to gather for the ritual. To my great surprise (for I'd really taken my time with the Qigong) I had exactly enough time to climb up to all three peaks and briefly take in the different views before I spotted the others assembling. I couldn't believe how time had expanded in that sacred place- normally for me it rushes by far too quickly! I noted the lesson that, by honouring what I needed to do and not being greedy for more experiences, in the end it all worked out perfectly! So I'd had a great Qigong session, healed my headache and explored the island, which I'd been sure I wouldn't have time to do. I made a mental note to remember this in future situations in which I'm tempted to not honour my needs in the present.



We'd agreed that those of us who wanted to be part of a ritual would gather at 1.30pm and those who didn't wouldn't, thus respecting people's different spiritual paths and honouring the fact that not all Earth Mysteries folk are pagan, even though the majority of us are. We agreed what we wanted to do in the ritual with minimum effort - people had brought different ideas and contributions and it seemed they would all fit together and that nothing would offend anyone. But as we prepared to walk from the beach to the offering stone, we were still very much in everyday space and still chattering, despite having agreed that we wanted to process in silence. It wasn't until we held hands in a circle, closed our eyes and breathed together, putting roots down into the island, that ritual focus descended.

We filed past the offering stone in one of the huts, making libations of honey or other offerings in the scooped out hollow of the stone. We then gathered in one of the shrine huts, which had a large flat stone in the centre ideal for use as an altar. Four of us greeted the four directions/elements, some using Cornish which was once spoken on the Isles of Scilly. We each came from differing traditions and worked in our own style and language. That set the tone for a lovely ritual in which everyone contributed what they were moved to in their own way and the potpourri blended beautifully. Cheryl's inspiration was to amend the chant: "Isis, Astarte, Diana, Hecate, Demeter, Kali, SILLINA" which really took off into a powerful and joyful invocation of the Goddess to whom the shrine was probably originally dedicated. Desireé gifted us with Native American sacred chanting. Margot recited her beautiful poem to Sillina. Other chants were led and invocations and blessings spoken.

Finally we focussed on Sillina as Goddess of Protection: originally for those on the sea, but now we raised power for protection of ourselves, for Nornour and for the ancient sacred sites, which so much need protection from both vandalism and spiritual over-use (although those on Scilly we visited were blissfully free of damage, litter and left-behind offerings - noticeably different from West Penwith). We closed the circle in perfect time to be ready for our boat which we could see coming to collect us, but with no sense of haste or pressure, even though we'd only had an hour to plan and perform the ritual.

Enjoying that full, satisfied, peaceful and quietly ecstatic feeling that follows a good ritual, I reflected with some wonder on how such a diverse group of us had come together so easily to create and perform a beautiful and powerful ritual with minimum preparation. We were probably helped by Sillina who must have been as overjoyed to be celebrated again in her ancient setting as we were to be there celebrating her. I reflected that maybe this was how it was in the old times too, when the shrine was live and active: people from all parts of the country and world with their differing spiritual beliefs and practices, coming together to make offerings at this shrine to the Goddess as they knew her. We in our diversity were simply carrying on that tradition.

The final gentle irony came while we were using our last minutes to collect as much rubbish as we could from the beach. Our boatman had promised to return with black sacks, so we could make an offering to the island not through what we left there but through what we took away, and it felt good to be of practical service in such a special place. However, as I clambered up the beach to collect a particularly large and obtrusive yellow oil can, I found, disguised with ground cover but unmistakable, the two original shrine rooms. The ones we had used for our ritual we had in fact identified incorrectly!

However, once again it seemed that everything had worked out better than it would have done if we had made conscious and informed choices, since the true shrines were too overgrown to be used for ritual by a group of people, and we had had an excellently inspiring ritual in what turned out to have been old living huts! Once again, life was what happened to us while we were planning something somewhat different, providing not only celebration but also no doubt some amusement for our whimsical Goddess and further lessons for us in letting go of control and attachment to plans and expectations. I for one came home feeling abundantly blessed by the cornucopia of gifts at all levels which I received on Nornour.

POEM TO SILLINA SPOKEN ON NORNOUR by Margot Miller

SILLINA - MOON GODDESS

Star-spangled Sillina: magic lady of the moon
 You spin your wheel, spell-binding with your spool
 Our destinies twist on silver thread woven on your loom.
 Sillina, meteoric queen circling your Milky Way
 Our tempers wax and wane as tidal powers come into play
 By magnetic force, emotions rise and fall, night and day.
 Binds emotions and the monthly flow
 We're tied to changing moon size to and fro
 But a magic bondage - starlit, moonglow -
 Come to us - our hearts are true.

THE CRY OF THE MOTHERS ON NOR-NOUR

by MARGOT MILLER

I've been waiting to land on Nor-Nour for six years, and as we climbed into the dinghy off the "Seahorse" I couldn't believe it was happening at last. But things are never as you expect - I had thought I would be overwhelmed with a feeling of spirituality and a sense of magic. As I paddled through the clear water on to the sand, an oyster-catcher flew squeaking overhead. Round and round she flew, screaming in panic - her chick was just in front of the sacred shrine. We tried to move about the beach and the Bronze/Iron Age settlement without going too near the chick, but mother continued circling and screaming. I moved away and started to climb up to the first of the three rocky hills above: as I scrambled round the end of the island, I came upon two of our party speaking to their sick mother on the mobile phone. I went on along to the next 'summit' - more oyster-catcher parents on the other side began squeaking defensively. Along to the third hill: screams rose from the beach below from the little girl in our party yelling for her mother, who like me was trying to tune into the spirit of Nor-Nour. "Mummee, Mummee... come down, come down!" reminding me of an earlier visit to St. Martin's with my grand-daughter, suffering terrible-two tantrums. There was no doubting the message for me on that wonderful sunny afternoon on Nor-Nour - Mother Earth's children calling out for her help; the mothers and grandmothers called to defend and cherish the earth and its young.

N.B. By the time we left Nor-Nour the Oystercatcher's eggs had hatched, and its furry babies were fluffing their feathers out! The whole Nor-Nour experience had been a kind of birthing on different levels. [Ed].

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THE SILVER WHEEL (Paganism, Craft, Druidry, Folklore) PO Box 12, Earl Shilton, Leics LE9 7ZZ£8.00 [£2]

BELTANE FIRE (earth magic)- 22B Dane Rd, St.Leonards-on-Sea, East Sussex TN38 0QW£5 [£1.50]

THE HEDGEWYTCH
70 The Walronds, Tiverton, Devon .£7.50

NOTICEBOARD

ISSN:0966-5897

CORNISH EARTH MYSTERIES

Thurs Jan 31st Talk: The Carn, the Knocker and the Reliquary: Rock-ancestor dreaming in the prehistoric South-West - **Dr. Caradoc Peters**

Thurs Feb 28th Talk: Haunted Penwith - **Ian Addicoat**

Thurs Mr 28th Talk: Giantesses & Virgins: Goddess sites of Malta & Ireland **Cheryl Straffon/Sheila Bright**

Thurs Apr 25th Talk: The Folklore of West Cornwall - **Martin Matthews**

All meetings at the Acorn in Penzance 7.30pm. Membership details from CEMG: 3 Nanturras Row, Goldsithney, Penzance TR20 9HE. Or ring Andy Norfolk (01209-831519) or Cheryl Straffon (01736-787186) Website address is at: www.cornwt.demon.co.uk/earth.htm

PAGAN MOOTS

Penzance - meets 2nd Tues each month at 53 Morrab Rd. Tel: Andy 01209-831519 or Sarah 01736-787522

Redruth - meets 3rd Thurs each month at The Crowbar, Fore St. Tel: Adrian & Ann 01209-716353

Truro/Falmouth area - meets 2nd Thurs each month. Tel: Dianne & Graham 01326-211002

St.Austell area - meets 3rd Thurs each month. Tel: Teresa & Rory 01726-823005

North Cornwall - meets last Thurs each month at Brendon Arms, Bude. Tel: Lorraine 01288-359463

Pagan Moots co-ordinated by Adrian Bryn-Evans: 01209-716353.

PF DEVON & CORNWALL SPRING CONFERENCE

Sat Mar 16th Camelot Castle, Tintagel
Details from: Adrian Bryn-Evans:
47 Wesley St, Camborne TR14 8DR
or ring 01209-716353.

FRIENDS OF THE WITCHCRAFT MUSEUM

at Boscastle. Regular events, gatherings & talks. Details from House of the Old Ways, 47 Wesley St, Camborne TR14 8DR.

PENWITH COLLEGE

Alternative Life courses & workshops. Inc.
Archaeology - Toni-Maree Rowe *19th Jan (5wks)/20 Apr (5wks) Sats 1-3pm*
Ley Lines in & around your Home - Ann Moore *2nd Mar (1 day)*
The Paranormal (dowsing, UFOs, ghosts) - Ann Moore *19th Jan (5wks) Sats 10am-noon*

Dowsing - Ann Moore *15th Jan (10wks) Tuesdays 1-3pm*

BELTANE CELEBRATIONS

Tues Apr 30th - 14th Annual Maypole Dance & feast at Carn Bosavern, St.

Just 6.30pm Details: 01736-787186

Weds May 1st - Obby Oss Day at Padstow. Details: 01841-533449

Sat May 4th - Beltane at Harmony Pottery, Scorrier, Redruth 7.30pm
Details: 01209-890581

Sun May 5th - 14th Annual Three Wells Walk. Details: 01736-787186

Weds May 8th - Helston Flora Day
details: 01326-565431