

PREHISTORIC GOLDEN TREASURES ●
WELLS ● QUOITS ● SACRED SITES ●
50th BUMPER BUNDLE COMPETITION

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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**

Well, we made it to no.50! Some sixteen years ago the first *Meyn Mamvro* was published, and regularly three times a year since then it has always come out on time until we have reached this 50th issue. It's been quite amazing how much information, ideas, research and events have appeared in those 50 issues, a tribute perhaps to how rich in sacred sites and prehistoric monuments is Cornwall, and what a lively Earth Mysteries and Pagan community exists here. We may not be the most glamorous and high-tec magazine in the world - in fact the latest issues look remarkably like the first ones 16 years ago! - but we have seen other magazines and journals flourish and wither, full of sophistication and big ideas only to disappear like shooting stars across the sky. Where we have scored is in having an extremely loyal and committed readership, and people who also love the sites in Cornwall, are fascinated by them, care passionately about them, and want to stay in touch and contact with other like-minded people. Your editor still loves producing MM and considers it a privilege to be able to produce it! We may not have the glorious colour of our new sister magazine *Goddess Alive!* (though for this special 50th issue we have taken a nod in that direction!), we may not have the glossy appearance of something like *Current Archaeology* (that hardly ever mentions Cornwall!), and we may not have the detailed academic research that constitutes *Cornish Archaeology* (though we certainly try to incorporate it in an accessible way in MM) but we do have a wide readership that allows us to range inclusively over archaeology, sacred sites, prehistory, mythology, pagan-oriented spirituality and earth energies. And we care as deeply about the sites as we did when we produced issue no.1.

For this special 50th issue we have reproduced 4 covers from the earlier days on our front cover that are particular favourites with your editor: the first cover of all with artwork by Geraldine Hawkes, who still runs an art gallery in St.Just; issue no.7 with artwork by Su Bayfield (formerly French) who still lives in West Penwith; issue no.16 by Barry Millard of the Isles of Scilly to remind us that MM has always included Scilly as well as Cornwall; and issue no.25 by Andy Norfolk, who of course is still very active in Cornwall and nationally in the EM and pagan fields. Andy has done all the front cover illustrations since issue no.19 in 1994 and has helped to give MM its distinctive look, for which we are very appreciative. The contents of this 50th issue are as eclectic as ever: up-to-date news, shorter pieces on wells & cromlechs, a special feature (this time on golden treasures appropriate for a 50th issue), and something spiritual as well. But in truth these things are not separate: we believe that MM works because it comes from a perspective that views the sites as sacred and spiritual places, interesting for their history and meaning, but equally important as places to connect with today. Long may it be so!



news page

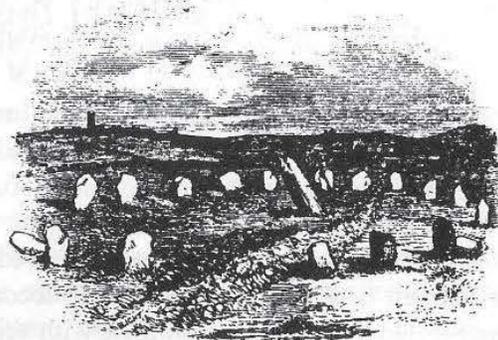
The Summer 2002 outdoor activities commenced on Sunday June 2nd with a visit to the *Lesser-known sites of the Kerrier area*, led by **Andy Norfolk**. The group met at Crowan Church where they dowsed the Mary Line, and then went to the Prospidnick menhir and the Wendron Nine Maidens circle(s). Here they dowsed for the location of the second circle, and where the missing stones in the first circle had stood. A powerful line from the second circle to the nearby Hangman's Barrow was found. From here they went to the Mên Amber stone, a logan stone that the group felt had been an important energy centre. Finally, there was an attempt to locate the site of the original Vincent's Well, and a stone surround was discovered where the well had most probably been. Altogether a most rewarding day in which many discoveries were made.

On Sunday July 7th there was a visit to *St. Eval Area* hosted by MM contributor **Howard Balmer**, who met the Group on the day after his wedding day! At St. Eval Churchyard he uncovered the standing stones that were probably part of the original stone circle there [see MM47 p.6-7]. The Group also looked inside the Church with its serpent carving and bosses of 'Green Man' foliate heads. From there they drove to visit some local standing stones and their alignments. Finally, there was a visit through a secret hidden valley to the cave-like structure of Porthcothan, where some spontaneous chanting and ohmning took place by half the group, while the other half discussed the significance of the Neolithic axehead found there. Truly a right and left brain experience! It was an unusual and most interesting day, and for those who missed it there will be a special feature on the St. Eval sites mentioned in MM51.

The 4th annual **Lammas Picnic on Trencrom Hill** took place on Sunday August 4th. Although it was a day of showers the Hill remained dry and sunny and it was a family affair with children playing and joining in the music from the drumming and flutes. Finally, the last outing of the Summer on Sunday September 1st was a walk led by **Rod Blunsden**. It started from Paul Church, where the group viewed with binoculars some possible Sheela-na-Gig carvings high on the outside of the church. It then became a really fascinating ramble across *Castallack Carn*, where Rod showed the rarely-visited and much overgrown Castallack Round, and the Group looked at an enigmatic cup-hollowed stone in the centre of the field, as well as Castallack Vau, a natural rock shelter where prehistoric pottery has been found. After a lunch break (and some swimming!) at a Quarry Lake, the Group made their way on to *Kerris* to view that Round, and, thanks to the owners of the cottage, the inscribed stone discovered there in 1997 [see MM33 p.3]. A circular walk back to Paul completed a most interesting day.

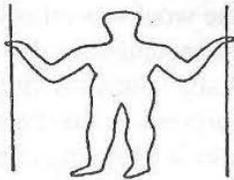
AUBREY BURL COMES TO TALK TO CEMG

September 6th brought a special to the CEMG meeting at the Acorn in Penzance: a rare opportunity to see and hear **Aubrey Burl**, the leading authority on stone circles and author of many books on the subject, who had come down especially to talk to the CEMG. The venue was packed to overflowing, so much so that the doors had to be shut at 7.35pm, and Aubrey Burl gave a most entertaining talk about how knowledge of stone circles has grown over the last 50 years.



Boscawen-ûn Circle

This was accompanied by many beautiful slides of stone circles, some well known and others much more rare, especially the dramatic Swinside Circle in Cumbria. Afterwards, there were many questions from the audience, including some who suggested a much more sacred use for the circles than the utilitarian one historically proposed by archaeologists. Aubrey Burl acknowledged that there may be much more to discover about these enigmatic and puzzling places, and invited others to take up the baton of thorough research about them.



THE SOCIETY OF LEY HUNTERS

The Society exists as a forum for all who are interested in ley lines.

The Society has not prepared a single formal definition of a ley, but recognises a variety of different opinions.

The Society of Ley Hunters welcomes co-operation with other organisations and seeks to operate as a 'broad church' to consider all opinions.

The Society has undertaken cataloguing, indexing and surveys of ley data, and seeks to build a library of ley information.

Society members receive a newsletter and meetings are held with interesting speakers. Visits are also undertaken to important sites.

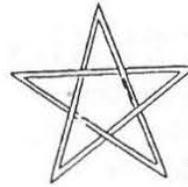
Subscriptions are £10 pa (Jan-Dec), with a reduction of £5 for unwaged persons. Life Membership is £250.

Further information can be obtained from the Society's Secretary and Newsletter Editor at:-

Runetree Press, PO Box 1035, London W2 6ZX

Tel: 02074-024562

Penwith Pagan Moot



by Sarah Vivian

The Penwith Pagan Moot continues to celebrate the eight seasonal festivals - the Beltane & Summer Solstice 2002 rituals were described in the last issue of MM, and since then we have celebrated Lammas, Autumn Equinox and Samhain.

For **Lammas**, our ritual honoured the harvest of the sea and we met at low tide on Sennen beach and made a large decorated maze in the sand, the centre of which represented the Goddess, complete with seaweed hair and a cauldron placed as her belly. During the ritual, we went off around the beach to find ourselves a special pebble or shell to act as a symbol of what we hoped to be harvesting in our lives, and then walked the maze to immerse and empower our symbols in the cauldron sea water. The weather was beautiful, with dramatic purple clouds and then a glorious golden-glowing sunset.

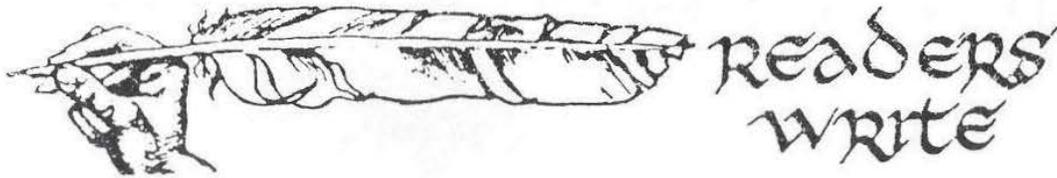
The Spirits of Landscape Special Effects were also with us at Chapel Carn Brea for **Autumn Equinox** - first, over the sea there was a superb pearly wispy sunset, complete with prisms either side, then as that faded, a huge deep copper-red full moon came up the other side over the land. Our ritual focussed on the balance of dark and light: for part of it we split into three circles and threw black and white balls of wool across the circles, with blessings and wishes for each other. When the wool was all used and there was a web of threads in each circle, we circled and danced around with them, turning the wheel of the year and chanting the highly appropriate "Lady spin your circle bright, weave your web of dark and light". Then three of us came around as the Three Sisters of Fate, and cut a chunk off the web for each person, of their blessings and wishes they were holding.

The **Samhain** ritual was at Bodrifty Round House and was an intense and powerful honouring and contacting of the Spirits of the Dead. First we named our dead around the fire inside, then went outside and wrote their names in the night sky with fire (sparklers!), and then inside again wrote messages to our dead or to the Otherworld. These were then burnt in a wicker man as we sat in silence in the dark focussing on our messages and scrying into the fire.

The rituals are open to all, everyone welcome, as are the monthly Moots which take place on the second Tuesday of each month at Chy Gwella, 53 Morrab Road, Penzance at 7.15pm. We have a special topic for each session - recent topics include Charms & Amulets, Protection, Hunting, Books of Shadows and calling Quarters. For further details please contact either of the local organisers -

Sarah Vivian, 24 Queen Street, St. Just, Penwith, Cornwall TR19 7JW. 01736-787522
e-mail: vivianatfarwest@supanet.com

Andy Norfolk, The Cottage, Crowan, Praze, Camborne, Cornwall TR14 9NB
01209-831519 e-mail: andy.norfolk@connectfree.co.uk



“In the previous edition of MM, you mention a possible ‘guardian’ for the ancient sites, someone to tend and take care of these beautiful places. I think it’s a wonderful idea and really hope somebody can be appointed. Although we know that these stones really can hold their own, people will be people and I know from my many visits that rubbish, wear and tear soon take their toll. I myself hold a special fondness for Boscawen-ûn circle which I visit two to three times a week, and have developed a special bond with this place. It’s become a friend to me and I like to see myself as a caretaker to the place - I’m sure there are others who do the same. I moved to Cornwall in June last year and have since become attuned to the energies that the land holds, and am still learning day by day to live and work with these wonderful vibrant, if not at times overpowering, energies! Personally I have experienced many wonderful things at Bosacwen-ûn, and through my visits by day and night I have witnessed things many would dismiss as ‘utter rubbish’. I spent the night before the Summer Solstice sunrise there - I believe in fact I know the Ward or Spirit Guardians of the place were present with me. Basically I am saying there is someone ‘out there’ trying their best to keep these places as they should be! Sometimes I’m disgusted at how people treat these sites - I’ve given loving healing to many places in Cornwall, and to many places such as Bosacwen-ûn I have sat and actually pledged myself to them, to be, as you say a ‘guardian’ to them in my own special ways.”

Paul R.Ford [via e-mail]

“I’ve just returned from a lovely week in West Penwith and some site cleaning too. This time I forgot my trusty bag when visiting Sancreed Well. Not that it mattered - there were at least three tied to the tree above the well! As well as the usual bits of tissue, plastic ties, a baseball cap, sunglasses, etc, the well walls themselves had streams of dripping wax all over the moss from some candles with little strings of plastic pearls around the base, a large collection of bits of paper, bracelets, coins and foreign stones in the water and on the stones, plus fresh dahlias floating in the water, adorning the tree and tucked into the crevices, and of course rotting tomatoes! This was the first time I had visited that I felt unable to take a sip of the water due to the rubbish floating in it. My friend and I spent over an hour undoing tightly tied bits of plastic and removing as much rubbish as we could. In the end the rubbish bag weighed approx. 3-4lbs (*NB - this was only 2 weeks after the site had been cleared up by the local Pagan Moot!- Ed.*) What a contrast to Boscawen-ûn where we only found some crumbled cake and one flower. Next time I visit in high season I think I’ll stick to the more remote sites that don’t seem to have such inconsiderate visitors.”

Karin Attwood [via e-mail]

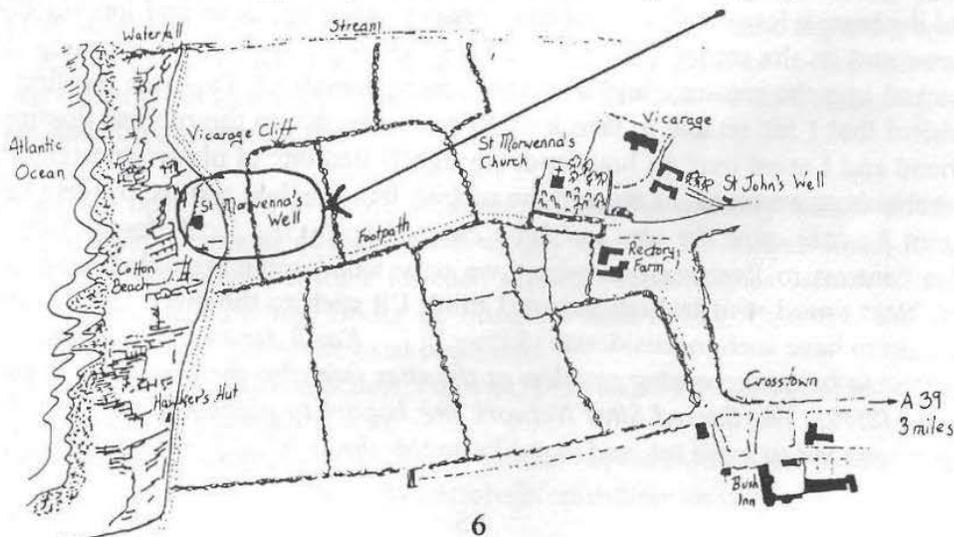
This seems to be an increasing problem at the sites (see also the article on St.Nectan’s Glen in MM49). The Sacred Sites Network are hoping to place notices near the sites asking people not to leave tat, and to publicise this through local press & TICs. [Ed.]

WELLS - LOST, FOUND & REDISCOVERED

St. Morwenna's Well lies only a few miles from the border with Devon at SS198 153 in the parish of Morwenstow, also named after the saint. It is the most dramatically sited and inaccessible well in Cornwall, being located half way down a sheer cliff overlooking a steep drop to the sea about 250ft below. At various times, the well has been visited and recorded, notably by Lane Davies (1970) and Paul Broadhurst, who has a photo of it in his book *Secret Shrines* (1988). However, since then the perilous path down the cliff edge to the well had become overgrown, until earlier in 2002 when local resident and researcher Alan Rowland cut a way through to it, and persuaded the local National Trust Warden to make a safe passage down.



On a hot and sunny day in August 2002, Alan and the National Trust helpers organised a party of local residents plus MM editor Cheryl Traffon to re-visit the well. The descent of some 150ft down the sheer cliff side was accomplished by the aid of ropes supplied by the National Trust, and all the party who went down managed to return safely! The well was still visible in its original place, although it has been dry for a number of years since the spring that rose there on the side of the cliffs and out of the well no longer does so. The expedition was important however in order to keep the knowledge of the well alive, and Alan hopes to be able to organise further visits for local schoolchildren in the future, perhaps on St. Morwenna's Day itself (July 5th or 8th).



Meanwhile, also in this northernmost part of Cornwall, there is the report of two wells, one destroyed and one restored. At Kilkhampton, just south of Morwenstow, there was formerly **St. Peter's Well** behind Killock Farm at SS234 097. This was a stone circular well standing against a hedge adjoining a stone pump house. This well was seen by Meyric (*A Pilgrims Guide to the Holy Wells of Cornwall*) in 1982, but a current search for it has revealed that it was destroyed some years ago when the present farmer built a cattle shed on the site. This loss of one of Cornwall's holy wells is a sharp reminder that most of the wells are still not scheduled, and thus are afforded no protection. It is still amazing that Cornwall's archaeological/heritage bodies have such a cavalier attitude to our ancient and sacred sites.

However, all is not bad news on that front. Again in the northern part of the county, some miles south of Kilkhampton in the parish of Jacobstow lies the holy well of **St. James** (SX191 963). This well, which lies in the wooded corner of a field in some marshy ground, has recently



been restored by the North Cornwall Heritage Group with help from the Archaeological Unit. It is now quite accessible by a path that has been cut back leading eastwards from the A39, the well has been fenced in to stop cattle trampling the ground underfoot, and stones have been laid around the entrance to make the approach less swampy and muddy. The approach does unfortunately involve climbing over or under some barbed wire that has been placed right around the site, but it is still good to know that there are some wells that can be preserved and restored in a sympathetic and careful manner.

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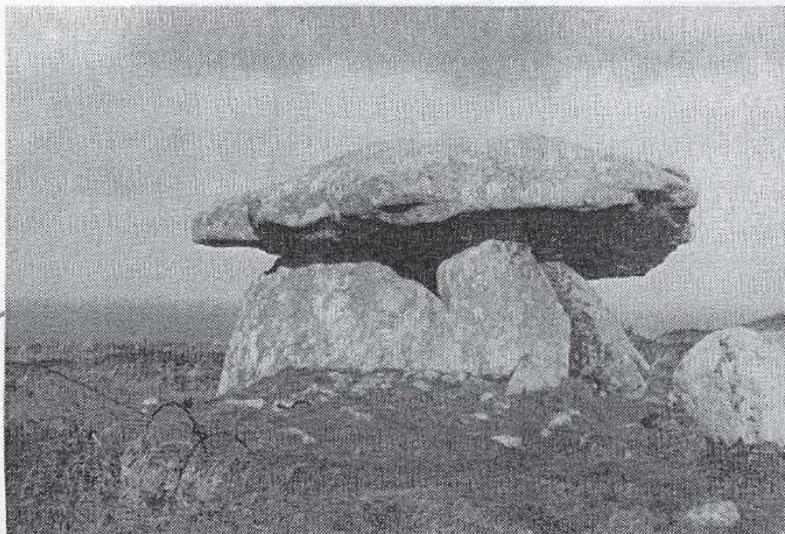
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QUOITS - NOT JUST FUN AND GAMES

by DAVID KAISER

A quoit is often defined as a “Cornish name for a stone burial chamber”, also known as a dolmen or cromlech. With a large capstone balanced on upright stones they are a notable symbol of prehistoric Cornwall. Trethevy Quoit, Lanyon Quoit and Chûn Quoit are just a few of the more famous examples.

Apart from their structure, these remains of ancient tombs share a similar legend, either through inference or recorded tale. Like so much megalithic folklore in Cornwall it tells of the giants who, it is said, once inhabited the area. They seemed to be a playful race, leaving ample evidence of the many games they played.



Chûn Quoit

The game that seemed most popular with the giants was quoits, from which dolmens get their local name. In this game, a flat piece of metal, or a ring of rope is tossed at upright peg (known as the hob) trying to encircle, or get as close as possible to it. Individuals or teams played to an agreed number of points. The game is of great antiquity and variations are found in many countries. Originally a weapon, proficiency in quoit tossing evolved into a recreation. Throwing the quoit or discus was one of the five games in the original Greek pentathlon, and remains part of the Olympics today.

The game's British origins are lost in time, though it probably arrived with the Romans. It was popular in England since at least the 14th century when quoits was one of several games considered a martial sport, such as football, and was outlawed during the reign of Edward III. This was done to encourage with the newly invented long bow in order to prepare the country for the impending conflict with France. However, this and several other similar church and state laws over the next couple of centuries had little lasting effect on the popularity of these games. In Tudor and Elizabethan times quoits was considered an acceptable sport for either a peasant or a gentleman to play. Arthur Dee, son of the famous alchemist Dr. Dee, was said to have played the game with quoits of gold that his father had made through transmutation. However, quoits gradually fell out of favour with the gentry, becoming a game of the common people. Like many other popular sports of the day it was played mainly at public houses. It remained a popular pastime in parts of England, Wales and Scotland up to the 1930s.

A quoit (in the singular) refers to the ring or discus thrown in the game, It's therefore the flat capstone on the dolmen that resembles the giant's quoit, giving the stone structure its name. It is strange that the quoit association never attached itself to the Mên-an-Tol with its two upright stones and the rounded flat stone with a hole.

Due to the size of the megaliths, their association with giants is natural, and clearly stated in the name of The Giant's Quoite at Pawton. This appellation has also been noted as an alternative name for Lanyon and Zennor Quoites. Also, any indentations on the stones were often said to be imprints from the giant's fingers.



The Giant's Quoite at Pawton

However, Cornish giants were not the only ones who enjoyed a good game of quoits. The gods in ancient Greece also played. In fact, Hyacinthus was killed during a game when he was struck on the head by Apollo's quoit when it was blown off course by the jealous Zephyrus, a personification of the West Wind. Back in Britain, the Devil and King Arthur were the other players most associated with the gargantuan pastime. Geoffrey Ashe (*The Travellers Guide to Arthurian England*) counts 11 Arthur's Quoites in total, including one at Tintagel (a heap of megalithic stones, probably natural) and as yet another name for Lanyon Quoite. The remaining, however, are scattered near the Welsh coast where the quoits are generally known by the Welsh name of Coetan Arthur.

Although "quoit" as a megalithic term is said to be Cornish, the associated legend, as seen above, is much wider spread. Other Welsh examples include King's Quoite overlooking Manorbier Bay, and Samson's Quoite, a Welsh dolmen near Trevine, the capstone of which was said to be lifted into place by the Celtic saint's little finger. In England, Hautville's Quoite is a fallen standing stone at Stanton Drew in Somerset, and the Longstones at Avebury's Beckhampton Cove were also known as the Devil's Quoites. The Hurdlestons in Somerset are also said to be the remains of a game of quoits between a giant and the Devil, uniting two of the prominent legends. In this story the Devil cheats and is thrown into the Bristol Channel by the giant.

So the legend associating prehistoric monuments with a gigantic game of quoits is found throughout the west of Britain. However, it was in Cornwall that the tale was so prevalent that the name became synonymous with dolmens in the region.

LOST & FOUND - BURIED FINDS COME TO LIGHT CELTIC BROOCH UNEARTHED

Metal detector hunter Jonathan Clemes, who in 2000 discovered a hoard of more 1000 Roman coins from a Creek near Lerryn [see MM43 p.3], and then a Viking silver coin near St.Austell in 2002 [see MM46 p.3] has now added a Celtic brooch to his collection. The ornament is made of solid bronze and is thought to date from the 1st century CE, and is the first of its kind to be found in Cornwall. He discovered the brooch in a field of stubble on the Fal estuary, and said that he had only been looking for about 15 minutes when it came up. The brooch is well crafted and Steve Hartgroves from the Historic Environment Section said that the find was "remarkable". Steve also found more Roman coins nearby, and believes that there must have been settlements all up the estuary.



PREHISTORIC FINDS AT UNIVERSITY SITE

Archaeologists have discovered 6000 year-old signs of human activity on the site where work is shortly to begin on the £40 million main campus building of the Combined Universities of Cornwall. Field work in advance of the building at Tremough near Penryn has revealed a long history of settlement, spanning several millennia. Geophysical surveys located a later prehistoric (Iron Age or Romano-Celtic) settlement enclosure to the east of the development area, and initial field walking produced a very large and varied collection of finds. These spanned the Mesolithic period through to the present day and included flint work, part of a polished greenstone axe and pottery from the Bronze Age, Iron Age & Romano-Celtic periods. Andy Jones of the Historic Environment Section said: "Excavations are continuing on the site and will help answer a series of specific questions about the occupation of Tremough throughout prehistory".

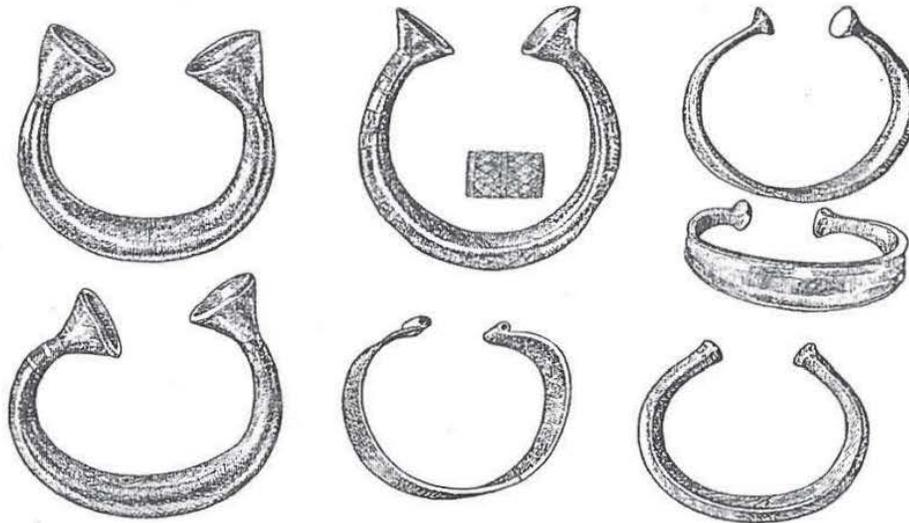
NEOLITHIC ARROW & SPEAR HEADS FOUND

Several examples of Neolithic & Bronze Age arrow and spear heads have recently been found in Cornwall. Jonathan Clemes, mentioned above, also recently unearthed a Bronze Age arrow head in the St.Austell area. Also eight year old Rowan Hastings found a flint spearhead as she walked through the Cubit Plantation at Carbis Bay. She was playing in the 29 acres of woodland where her father, forester and wood sculptor Julian Hastings lives, when she saw it glinting in the soil. Her father, Julian, said that the spearhead was probably washed into the steeply sloping woodland from nearby fields. "There are standing stones in the nearby fields, so there were obviously ancient peoples living here" he said, "I was as excited as Rowan when she found the flint!" Finally, stone sculptor Rory Te'Tigo found 2 complete and one broken arrow heads in an area at Kelynack near St.Just that he believes was a tribal meeting place for Beaker People. The finds have all been reported to the Archaeological Unit.

GOLDEN TREASURES FROM CORNWALL'S PAST

by Cheryl Traffon

Closeby to Morvah in West Penwith a minor road leads towards the Mên-an-Tol. Partway along this twisty road is a track that you might walk or drive by without a second glance. It leads to Carne Farm, which lies about half a mile north of Chûn Castle and Quoit. Few seekers after Cornwall's prehistoric past stray this way, for, although there was once a small settlement here, there is little to see now. However, it was at this spot in the remains of this settlement (SW4015 3485) that a major find from the Bronze Age was made. A hoard of gold bracelets was discovered here, six large bracelets, three with distinctive trumpet-like ends. One also has engraved geometric designs on it. These bracelets were almost certainly either made in Ireland or made from Irish gold, and made their way, probably through trade in exchange for tin, to Cornwall. They now reside in the British Museum but are a vivid reminder of how relatively well-off Cornwall was in prehistoric times, and what a surprising amount of gold artefacts and treasures have been found here.

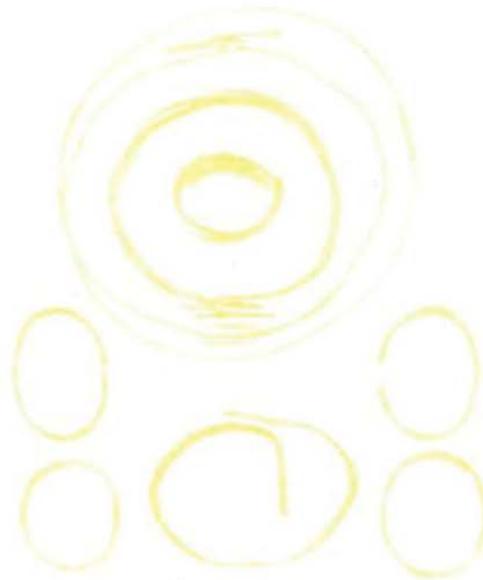


Bronze Age gold bracelets from Carne, Morvah [Hencken, 1932]

Another similar hoard of gold ornaments was found in December 1931 near Towednack in West Penwith, close to St.Ives. A sunken lane, known locally as Badger's Lane, leads down from Lady Downs onto the road to Amalveor. Here at SW4794 3759, concealed in an ancient stone hedge, was found a collection of beautiful gold objects, including two twisted neckrings, four armrings and two lengths of unfinished gold rod. One necklet consists of a single twisted strand of gold, and the other consists of three strands loosely twisted together. The gold is very fine, and once again probably came from Ireland. Again these ornaments probably date from the late Bronze Age, but how and why both this deposit and the one at Carne were left and never recovered remains a mystery, and is one to which we shall probably never have an answer.

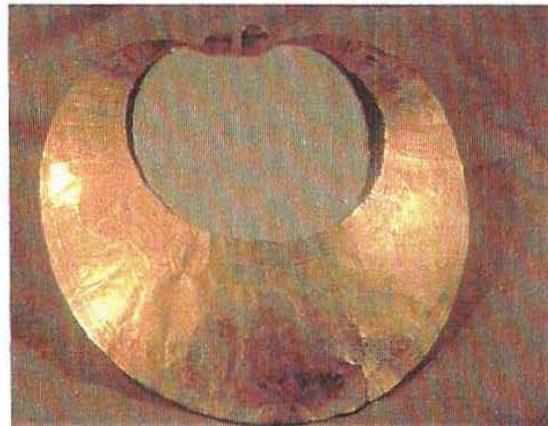
Photo overleaf of the Towednack gold hoard [British Museum]

It seems that there was a lively and regular trade in the Bronze Age between Ireland and Cornwall, and also probably Brittany. As well the finds of gold ornaments in Cornwall, a number of gold crescents and bracelets from Ireland have been found in north-western France. It is significant that these finds in Cornwall all lie on or close to what was probably an ancient track across the peninsula from the Hayle estuary and/or St.Ives island to St.Michael's Mount. This track would have crossed the narrow neck of the peninsula, and marked a direct route from Ireland by sea to Brittany to sea. So, these gold hoards may have been the deposits of Bronze Age traders who intended to come back for them and were never able to do so. Or they may have been traded with the native Cornish for tin, vital for the making of Bronze.



Towednack gold ornaments

Another major find in Cornwall, showing a trading link with other places, are the gold lunulae, very fine neck ornaments (215-222 mm. in diameter). Four of these have been found in Cornwall: one at Gwithian (in 1783), and one at St.Juliot nr. Boscastle (in 1860). Once again they probably came from Ireland. The other two were found at Harlyn Bay nr. Newquay: one also comes from Ireland, but the other has a decoration that matches one found with unfinished pieces in the Côtes du Nord in France.



Lunula from Harlyn Bay

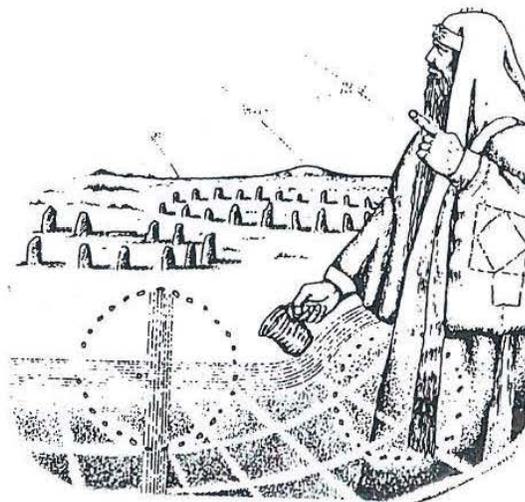
These Harlyn Bay lunulae, together with a flat axe, were found by a labourer in 1865, in a relatively low cliff (12 m) above Onjohn Cove, a small cove between Harlyn Bay and Cataclews Point (SW8722 7577). They probably date from the early Bronze Age (2300-2000 BCE), and were perhaps deposited as grave goods, as there is a prehistoric burial site nearby. They were clearly too fine for ordinary everyday wear, being made out of fragile wafer-thin crescents of gold, and the shape of these lunulae indicates a symbolic meaning. They represent the lunar crescent horns, and may thus have been objects of great ritual and ceremonial significance.

Perhaps the most famous gold object discovered in Cornwall is the magnificent cup made from corrugated sheet gold found in a cist in Rillaton barrow on the edge of Bodmin Moor (SX2603 7191), about a quarter of a mile NNE of the Hurlers stone circles. It was discovered in 1837 together with the skeleton of a man, a bronze dagger, pieces of ivory and glass beads (all now lost).



This was clearly an important burial, and the gold cup has some similarities with other prestigious handled cups in precious metals found in areas such as Wessex, Brittany and the Rhineland. A legend became attached to the place that told of a Druid who dwelt nearby and who possessed an ever-refreshing gold cup, but this is clearly a relatively recent legend as the burial pre-dates the Celtic Druids by more than a millenium, being from the early Bronze Age. Patricia M. Christie in an essay entitled "Cornwall in the Bronze Age" (*Cornish Archaeology*, 25. p.96) makes the intriguing suggestion that the cup may be connected to the Aegean, specifically the Mycenaean world, and be evidence of contact between the Bronze Age peoples in the two areas.

The story of the cup is an interesting one. After it was discovered it disappeared from public knowledge for many years. Even Hencken, writing his "Archaeology of Cornwall & Scilly" in 1932 did not know of its whereabouts. However it subsequently turned up in King George V's dressing room, where he had been using it to store his collar studs! It now resides safely in the British Museum with a copy in the Royal Cornwall Museum in Truro.



Finally, to come up to more recent times, there have been two finds of gold bracelets in the last decade or so in Cornwall, showing that finds of these precious objects from antiquity can still be made.

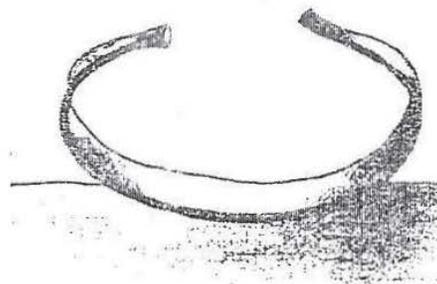
The first to be discovered was in the summer of 1987. On Rosemorran Farm near Gulval in West Penwith, farm worker Tony Richards unearthed what he thought were three old curtain rings inside each other. However these were subsequently proved to be gold bracelets, dating from the middle Bronze Age (1000-600 BCE).



The farm owner Barrie Rodda put them up for auction, and they were sold to a mystery buyer for £25,000, though there are replicas in the County Museum in Truro. Once again, their location proved to be not that far from the Towednack hoard, and were clearly precious objects, probably of a ceremonial significance.

The most recent find has been of another Bronze Age gold bracelet, discovered on a beach on St. Martins in the Isles of Scilly in 1989 by a visitor from Surrey, Peter Dent. Not realising its value or antiquity he kept it for two months before taking it to the British Museum who declared it a relatively rare type of Bronze Age gold bracelet, dating from about 1000 BCE. The original is now in the County Museum in Truro, with a replica in the Museum on St. Marys. It is only 2½ inches in diameter, and so may have been used as a toe ring, or it may have been a ritual offering, perhaps to the Goddess Sillina on Nor-Nour. Interestingly, it too is made of Irish gold, so could have been brought here by seafarers from Ireland and left as a votive offering for a successful voyage. *[Drawing below]*

It has also been suggested it may perhaps have come from a hoard deposited elsewhere, so if this is the case, the tides may one day wash some more finds up on Scilly. All these finds show that precious gold objects were relatively frequent in the Bronze Age in Cornwall, and that many may still be awaiting chance discoveries - perhaps by you!



50TH BUMPER BUNDLE COMPETITION

ONE GRAND PRIZE OF OVER £100 WORTH OF CORNISH & CELTIC BOOKS OF ARCHAEOLOGY, HISTORY & FOLKLORE

For this 50th issue we have something rather special: a quiz of 50 questions covering many aspects of Cornish archaeology, earth mysteries, history and folklore. Have a go for fun and see how many answers you can get! For those who have the full run of *Meyn Mamvros*, the answers can all be found in past issues, but also in other Cornish books. There is also the opportunity to win a bumper bundle of over £100 worth of Cornish and Celtic books, some of them now rare and out-of-print. We will be very surprised if anyone manages to answer all the questions correctly, so everyone is in with an equal chance. Answer as many as you can - and guess at the others! The winner will be the one who gets most answers correct. So have a go, and give yourself the chance to win!

PRIZE INCLUDES:-

Journey to the Stones - Ian Cooke (Original Hardback Edition)
The Folklore of Cornwall - Tony Deane and Tony Shaw (Original ed.)
Guide to the Stone Circles of Britain, Ireland & Brittany-Aubrey Burl
The Megalithic Odyssey - Christian O'Brien (O/P and now very rare)
The Ley Hunter's Companion - Paul Devereux & Ian Thomson
Pagan Cornwall: Land of the Goddess - Cheryl Traffon
Pagan Celtic Britain - Anne Ross
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Cornwall: Land of Legend - Joy Wilson (Tristan & Iseult sites)
Fentynyow Kernow - Cheryl Traffon (Guide to Cornwall's Holy Wells)
Antiquities of West Cornwall: Mên-an-Tol/Merry Maidens-Ian Cooke
Celt and Saxon - Peter Berresford Ellis (Cornish author)
An A-Z of Celtic Myth & Legend - Mike Dixon-Kennedy

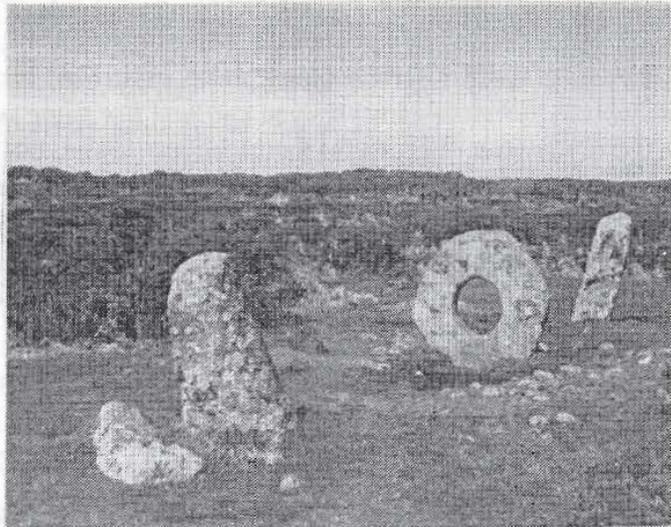
Competition rules:-

1. The competition is open to all readers of *Meyn Mamvro*.
2. Closing date for all entries is March 1st 2003. No entries will be accepted after then.
3. Entries should be sent in a letter or card to the MM address.
4. One prize of the books detailed above will be awarded to whoever answers most of the following 50 questions correctly.
5. In the event of a tie, a tie-breaker question will be given.
6. The Editor's decision is final, and no correspondence will be entered into.
7. The winner will be announced in the next issue of MM.

Q1 Time Team have been to Cornwall twice to investigate ancient sites: one recently at Caervallack & Gear near Helford. Where was the other one?

Q2 Most of the cromlechs/dolmens in West Penwith stand on high ground and hilltops. Name the three exceptions that lie on lower slopes.

Q3 The holed stone at the Mên-an-Tol originally stood at right angles to where it now stands. True or false?



Q4 All extant stone circles now have 19 stones standing with one exception. Name the odd one out.

The Mên-an-Tol holed stone - has it always stood this way?

Q5 The northern ends of all the fogous in West Cornwall face NE and the rising midsummer sun - with two exceptions. Name the exceptions and the directions they face.

Q6 Where do the following occur in Cornwall every year: (a) the ceremony of casting flowers into a fire, spoken in Cornish (b) the ceremony of the offering of the fruits of the earth by the Lady of Cornwall?

Q7 Which of the fogous have the following legends: (a) a white lady appears in the entrance every Christmas morning (b) a coven of witches and the devil were seen inside?

Q8 Venton Bebibell well in West Penwith means (a) well of the bluebells (b) well of the little people (c) well of the dolls?

Q9 A milpreve is (a) a distinctively-shaped millstone (b) the stone container used in ancient tin streaming (c) a kind of bead or stone ring sometimes worn by pellars?

Q10 Name the Cornish holy wells that may be found (a) in a sea cave (b) halfway down a sea cliff?

Q11 At what site were brass pins traditionally placed which would give the answer to any question?

Q12 What was the 'mock' or 'block' in Cornwall and when would you have expected to see it?

Q13 How many stone circles were there originally at (a) Tregeseal Common near St. Just (b) the Hurlers on Bodmin Moor?

Q14 By what name is Chapel Downs well more popularly known?



The Hurlers: how many stone circles here?

Q15 A ley line is (a) an alignment of ancient sites across the land (b) an energy line linking together sites that may be dowsed (c) an underground water course that runs underneath ancient sites and sacred places? Which is true?

Q16 The remains of stone circles have been discovered at (a) the Mên-an-Tol (b) St. Michael's Mount (c) St Eval Churchyard? Which are true or false?

Q17 On which of the Isles of Scilly may you find (a) an old man (b) a stone head (c) a pagan altar?

Q18 Where on Cornwall & Scilly can you find (a) a rock-carved labyrinth (b) a stone pebble labyrinth (c) a labyrinth-carved stone?

Q19 Which antiquarian wrote the earliest book about the ancient sites in Cornwall? Was it (a) W.C. Borlase (b) J. Buller (c) William Bottrell?

Q20 Who put a magic ointment on her eyes and was then pixie-led on her way home?

Q21 Which is the smallest stone circle in Cornwall and how many stones does it have?

Q22 It has been variously described as a carving of "clew of the sanctuary", "one of the nameless genii cucullati" or "a representation of the Celtic god Cernunnos". You can only see it properly in certain lights and some scholars have doubted whether it is there at all! What is it and where would you look for it?

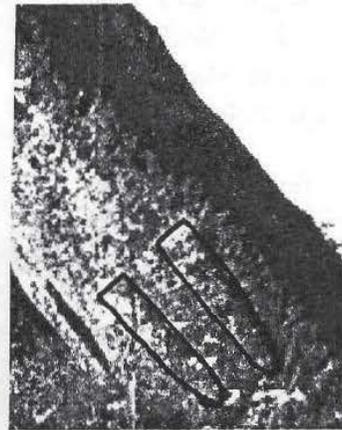
Q23 Which two cromlechs lie only 400 yards apart?

Q24 What is a “feeper” and when would you expect it to be used?

Q25 At which ancient site can you see the carvings of two axe-heads [right] and when would you be most likely to see them?

Q26 Which holy well was famed for the collection of leeches?

Q27 Name the tallest extant standing stone in Cornwall.



The carved axe-heads, but where are they?

Q28 What famous site was formerly known in Cornish as ‘Carreg Luz en Kuz’ (the Grey Rock in the Wood)?

Q29 Where did all the witches in West Cornwall used to meet on Midsummer Eve?

Q30 By what name is the site called “Porthmeor Nine Maidens” or “Zennor Cirque” better known?

Q31 Where in West Cornwall may you find a Goddess in a church?

Q32 Where would you look for Chapel Idne?

Q33 When does the ‘Crying the Neck’ ceremony take place?

Q34 Where would you find (a) the Witches Rock (b) The Witches Cross?

Q35 What standing stone was known variously as The Fiddler, the Old Man or the Magi, and where was it located?

Q36 Where were the following items discovered: (a) the so-called “Arthur Stone” (b) the sword and the mirror (c) three Bronze Age gold bracelets?

Q37 What did John Trelille do in 1640 that gave enduring fame to one of Cornwall’s sacred sites?

Q38 Who was Morgawr?

Q39 Name at least one place in Cornwall where Michael and Mary meet.

Q40 Which Cornish stone circles have (a) one quartz stone in the circle (b) all quartz stones in the circle (c) a floor of crushed quartz pieces buried under the circles?

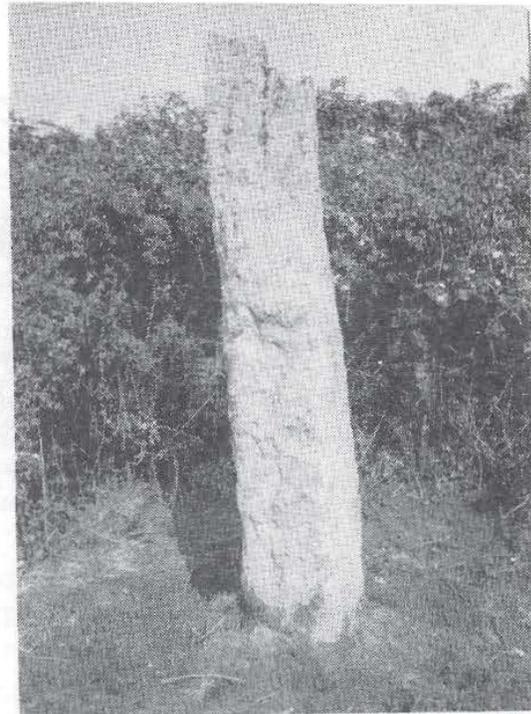
Q41 Where is (a) King Arthur's Castle (b) King Arthur's Hall (c) King Arthur's Tomb?

Q42 Where do the following giants live: (a) Cormoran & Cormelian (b) Bolster (c) Trecrobben?

Q43 Where might you find traces of (a) the pagan Goddess Sillina (b) the Celtic God Bran?

Q44 What do The Tovan Stone and Mên Frith have in common?

Q45 Why did a standing stone at Eathorne Farm cause much controversy in 1992?



The controversial Eathorne menhir - why?

Q46 "When with panniers astride, a pack-horse can ride
Through this stone, the world will be done".
Where is "this stone" and who made this prophecy?

Q47 Which of these stones have inscriptions of names on them: (a) King Doniert's Stone (b) The Tristan Stone (c) Mên Scryfa?

Q48 Who were (a) the spriggans (b) the knockers (c) Bucca?

Q49 Who was the probable Harvest Goddess who had a well on the top of Carnmarth Hill that has recently been restored?

Q50 Who is the patron saint of Cornwall, when is his Saint's Day, and where may you find his well?

GOOD LUCK!



Cerridwen's Cauldron

by Margot Miller



This occasional feature makes a re-appearance for this 50th edition, and has an extract from a new novel "The Priestess of Ennor" by Margot Miller, a magical tale set in the landscape of Celtic Britain, following the cycles of the Wheel of the Year. The early part of the story is set on the Isles of Scilly (Ennor) where the Goddess Sillina is invoked and celebrated. In this extract, twin girls Adwyn and Kenya prepare for their ritual menache ceremony.

When the people first arrived on Ennor from the mainland, long before the coming of the people of Ana, they built fertility temples near the tops of the hills. The boat-shaped temples represented their coming over continuing their journey to the Otherworld. At ceremonies in the stone chambers they asked the ancestral gods to make the people, animals and crops fertile. The best manure, compost, material from the middens was offered to the spirits; energy flowed from the temple into the fields and settlements through the web of low granite walls.

* * * * *

As the moon waned, darkened, appeared again as silver crescent, the twins experienced their first menses. They'd been taught to welcome their moontime bleeding as a sign of approaching womanhood, to gather sphagnum moss to absorb the precious blood. Used as they were to seeing the cycles of animals' lives, the bleeding did not surprise them. The priestesses' menses were so closely linked to Sillina's moon that they all bled at the same phase of the cycle - during the waning and dark of the moon. As the moon grew, waxed, the twins spent more and more time at the shrine preparing for the full-moon menache ceremony until the final days of quiet meditation and fasting began.

Surrounded by an ivory aureole, the complete moon rose from the sea; the procession of priestesses moved gracefully along the sacred path towards the grove. Conwenna, the chief priestess, began the ceremony calling in spirits of directions and elements, casting a magic circle around grove, the spring, stone cauldron and sacred flame. Derowen took up her deerskin drum, began rhythmic beating to help them move on to another plane. Already light-headed from fasting, the women sang, chanted, gently danced around the sacred flame. Late into the evening, they circled the sacred ground lit by luminous moonlight, moving in and out of black pearl shadows, moonbeams burnishing their arms and faces, glinting on tiny crystals in the granite, on the water bubbling from the spring, the little oaks casting moon shadows into the sacred circle. The full moon moved smoothly to the highest place in the sky, cirrus clouds like wisps of hair blew across her face making her appear to race at great speed across the heavens, hurrying to reach the zenith in time for the sacred ceremony.

Conwenna dressed in her waist-length cloak of black and white seabird feathers, and her head-dress with the skullbone of a cormorant resting on her forehead and coloured duck feathers all around the crown. She signaled the women to take the flame from the cauldron, place it on the altar, to begin the water ritual; the priestesses filled the cauldron with buckets of spring water. They kept looking towards the landing place, hoping against hope that Sillina's silver ship would sail in. The last bucket of spring water filled the cauldron to the brim - the water spilled over, darkening the granite sides, a whispering curtain of moonlit liquid slipping down to the ground. Far overhead they heard the gentle mewling of swans calling to one another in flight; the women heard a slight shiver of sound - a shower of millions of minute phosphorescent stars as the swan boat landed softly at the edge of the grove. Corwenna rushed forward to greet the lunar lady - grateful that her daughters' rites ceremony would be in blessed hands.

'My dear daughters', said Sillina, putting her hands on the twins' heads as they knelt before her. 'Now is the moment for us to celebrate your passage from childhood to womanhood.'

*Wisdom of serpent be thine,
Wisdom of raven be thine,
Wisdom of valiant eagle.
Voice of swan be thine,
Voice of honey be thine,
Voice of moon and stars.*

* * * * *

Through the ceremony Adwyn moved into dreamtime and was carried on Sillina's ship through the stars and planets of the Milky Way. At the ivory palace, Adwyn was attended by snowy white owls who helped her into a magnificent plunge bath linked with twinkling crystal mosaics, illustrating the constellations of the zodiac. As she bathed in the luminous moonwater Adwyn felt the crystal bath rotate very slowly, gently accompanied by sweet music of the spheres. She lay back, watched the characters from each of the zodiac houses pass over her head in the sky and around the sides of the magic bath. She knew them all so well from her star studies: the water-carrier was tipping warm moonwater from her great ewer into the pool, the white libran dove sitting on her shoulder; the animals trotted, hopped, slithered by - ram, goat, great white bull, golden lion, serpent, silver fishes, crab, scorpion waving his dangerous tail, the wise bear. Between these starry creatures the silver ark sailed serenely by, Sillina's ship carrying the twins, Adwyn and Kenya.

"The Priestess of Ennor" by Margot Miller (illustrated by Jenny Jones) is available direct from Ogma Publications, 25 Nover Wood Drive, Fownhope, Herefordshire, HR1 4NP. ISBN: 0954116100. Price £12.00.



BOOK NEWS & REVIEWS

(The Definitive Wee Book on)
**Dowsing - A Journey Beyond Our
 Five Senses** by Hamish Miller
 (Penwith Press, PO Box 11, Hayle,
 Cornwall TR27 6YF. 2002, £6.50)

A new book by Cornish writer, dowser and researcher Hamish Miller is a notable event. His previous joint works with Paul Broadhurst *The Sun and the Serpent* and *The Dance of the Dragon* made a big impact, and his solo effort from 1999 *It's Not too Late* [reviewed in MM38] showed him to be someone deeply connected to the earth and the land, and to care deeply about the planet and mankind's treatment of Mother Earth.



Now comes a little gem of a book, one that is written with the benefit of years of experience and knowledge in the field of dowsing. Like Hamish himself, the writing is understated and gentle, but has a great succinctness and simplicity about it. He covers all aspects of dowsing, from its history to its tools, dowsing for streams and buildings, map dowsing, the earth's energies, the body's energies and chakras, sacred sites, remote viewing and moving through time. There is much wisdom in the writing, but also a light touch and a rather whimsical approach that makes it all very accessible. With full-page illustrations by Jean Hands on every facing page, this is an attractive and useful pocket-size book that will give much pleasure to anyone interested in the field of dowsing.

Crosses and Churchyard Paths in the Land's End Peninsula by Ian McNeil Cooke has reached Vol 6 - **Gulval and Ludgvan**. (Mén-an-Tol Studio, 2002, £12.95 + £2 p & p). Gulval Parish does not have many crosses, but it does have the beautiful Rosemorran Cross, and Ian also features the Bleu Bridge Inscribed Stone, and the missing Bishop's Head and Foot. Ludgvan was of course where William Borlase was rector from 1722 until its death, and that gives it a certain piquant interest. As always in these volumes, there is much additional valuable information on lost and missing crosses, chuchway paths, and a valuable summary of the history and points of interest in each parish. They are all valuable reference books, but they can also form the basis of some interesting walks in the locality today. [CS]

In our occasional series on local pagan-influenced and sacred site-influenced artists we look this time at the work of **Izumi Omori**. Izumi was born in Japan in 1967, and has had exhibitions all around London before moving to Cornwall in 1995. Her style of painting connects to the spiritual landscape in West Cornwall, where she lives. It has been said that when looking at Izumi's work, people feel they are taken on a journey: drawn in by the colours and patterns, they become involved in a mystical place. At each turn there is something new and magical, as with West Cornwall, but also, like so much that is beautiful in the world, there are also hidden dangers and mysteries in her work.



Soul Connection (2001)

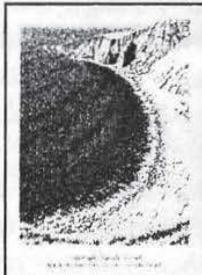
Her recent exhibition at The Old School House at Morvah drew much praise and appreciation. Her work may be viewed on the web at www.magicspace.co.uk and www.artspace-cornwall.co.uk, and she may be reached at 01736-787892.

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The Pipers Tunç

Could a reborn King Arthur be about to return to Cornwall? For those who believe in such things, several curious augurs have recently appeared in the Duchy. Firstly, there was the discovery of the so-called "Arthur stone" at Tintagel, setting the scene for a raised awareness of the once and future King. Then the chough, Cornwall's national bird and King Arthur's emblem (his spirit is supposed to be in the bird) returned to the cliffs of the Lizard to roost and raise their young after being absent from Cornwall's shores for decades. Finally, a fragment of a mid 16th century play in Cornish about King Arthur has suddenly been discovered in the National Library of Wales [see MM49 p.24]. What can this all mean? These are troubled times in Cornwall: one of the poorest places in Europe (likely to still need Objective 1 funding from the EEC when the current grant expires), denied any form of devolved Assembly (despite a 50,000 strong petition signed by 1 in 10 of the population); with rocketing house prices that means young Cornish people cannot afford to live in their own homeland. Cornwall badly needs a champion to stand up for her rights - could one be on the way?!

Meanwhile, more strange portents are manifesting. Morgawr, the Cornish sea monster first seen in 1976 by Doc Shiels and others [see MM11] has been spotted again, this time swimming in Gerrans Bay off the Roseland peninsula. This sighting, made 3 yaers ago in 1999, was filmed on video by John Holmes of Sticker, who worked as a higher scientific officer at the Natural History Museum for 19 years. Stills from the film have just been released and show a plesiosaur-type creature with a long neck, thought to have become extinct with the dinosaurs. Interestingly, the location of the sighting, Gerrans Bay has some intriguing properties of its own. A legend, recounted by Robert Hunt in 1881 speaks of a King Gereint being buried beneath the mound of Carne Beacon after his body was ferried across Gerrans Bay in a golden boat with silver oars, which were then buried with him. Andy Norfolk has suggested [in MM26 p.10-11] that this may be a memory of a Bronze-Age fertility ritual involving people seeing the dying sun god set into the sea across Gerrans Bay. We seem to have come full circle back to a death and possible rebirth of a Sun God/King. Coincidence? Or something else?!

For a reprint of the Doc Shiels article ("Morgawr and the Mawnan Owlman") and the Andy Norfolk article ("Gereint: A Lost Cornish Sun God") send a cheque/PO for 50p to MM. As a special service to readers, photocopied reprints of previous MMs, or articles from previous MMs, may be obtained from MM Reprints. A Contents list of articles in issues nos. 1-50 may be viewed on the Meyn Mamvro Website at www.cornwt.demon.co.uk, or by sending £1 to MM for a copy of the print-out.

MM would like to produce a detailed Index of topics and subjects in articles from issues 1-50. If any reader has the full set of MMs, or can regularly visit the Cornish Centre in Redruth or St. Just Library in West Penwith where full sets are kept, who would be willing to undertake the task, please let us know. Reward would be the grateful thanks of MM Editor, and a lifetime's free subscription to MM!

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from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX.
MM51 due May 2003 will include the St.Eval area & Forgotten Wells of W.Penwith.

Most back numbers are now sold out, but photocopies can be done as a special service to
subscribers and regular readers upon request at £2.00 each. Index available (send SAE).

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Winter/Spring Programme 2003

All talks are at *The Acorn in Penzance* and start at 7.30pm

Thurs Jan 30th **Discovering St.Eval & Carnac - Howard Balmer**

Thurs Feb 27th **The Goddesses of Ancient Egypt - Jan Machin**

Thurs Mar 27th **Legends of Ancient Sites - Craig Weatherhill**

Thurs Apr 24th **Cosmic geomancy: the harmonics of consciousness - Jude Currivan**

Membership details from CEMG:

3 Nanturras Row, Goldsithney, Penzance TR20 9HE. Or ring Andy Norfolk (01209-831519) or Cheryl Traffon (01736-787612). Website:

www.cornwt.demon.co.uk/earthmysteries

PAGAN MOOTS

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

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St.Austell area - meets 3rd Thurs each month with: Teresa & Rory

Bude - meets last Thurs each month. Tel: Lorraine 01288-359463

Wadebridge - meets Weds evening. Tel: Val 01208-850851

Pagan Moots co-ordinated by Dianne & Graham 01326-211002.

PF DEVON & CORNWALL

SPRING CONFERENCE

Sat Mar 8th Camelot Castle, Tintagel. Speakers include Ronald Hutton on 'Narnia & Lord of the Rings', Vivienne Crowley & music by Nigel Shaw & Carolyn Hillyer.

Details: PO Box 314, Exeter, Devon EX4 6YR

PENWITH COLLEGE Alternative

Life courses & workshops, inc.

Dowsing for Beginners - Ann Moore
10 weeks from Jan 14th

Ley Lines in and around your home -
Ann Moore Feb 22nd (1 day)

The Paranormal - Ann Moore
5 weeks from Mar 8th

Tel: 01736-335010

BELTANE CELEBRATIONS

Weds Apr 30th - 15th Annual Maypole Dance & feast at Carn Bosavern, St.Just 6.30pm. Details 01736-787186

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

Sat May 3rd - Pagan Moot Celebrations. Details: 01736-787522

Sun May 4th - 15th Annual Three Wells Walk. Details 01736-787186

Thurs May 8th - Helston Flora Day + Hal-an-Tow. Details: 01326-565431

FRIENDS OF THE WITCHCRAFT

MUSEUM at Boscastle. Regular events, gatherings & talks. For further details tel: 01840 250111

Q12 What was the 'mock' or 'block' in Cornwall and when would you have expected to see it?

Q13 How many stone circles were there originally at (a) Tregeseal Common near St. Just (b) the Hurlers on Bodmin Moor?

Q14 By what name is Chapel Downs well more popularly known?



The Hurlers: how many stone circles here?

Q15 A ley line is (a) an alignment of ancient sites across the land (b) an energy line linking together sites that may be dowsed (c) an underground water course that runs underneath ancient sites and sacred places? Which is true?

Q16 The remains of stone circles have been discovered at (a) the Mên-an-Tol (b) St. Michael's Mount (c) St Eval Churchyard? Which are true or false?

Q17 On which of the Isles of Scilly may you find (a) an old man (b) a stone head (c) a pagan altar?

Q18 Where on Cornwall & Scilly can you find (a) a rock-carved labyrinth (b) a stone pebble labyrinth (c) a labyrinth-carved stone?

Q19 Which antiquarian wrote the earliest book about the ancient sites in Cornwall? Was it (a) W.C. Borlase (b) J. Buller (c) William Bottrell?

Q20 Who put a magic ointment on her eyes and was then pixie-led on her way home?

Q21 Which is the smallest stone circle in Cornwall and how many stones does it have?

Q22 It has been variously described as a carving of "clew of the sanctuary", "one of the nameless genii cucullati" or "a representation of the Celtic god Cernunnos". You can only see it properly in certain lights and some scholars have doubted whether it is there at all! What is it and where would you look for it?

Q23 Which two cromlechs lie only 400 yards apart?