

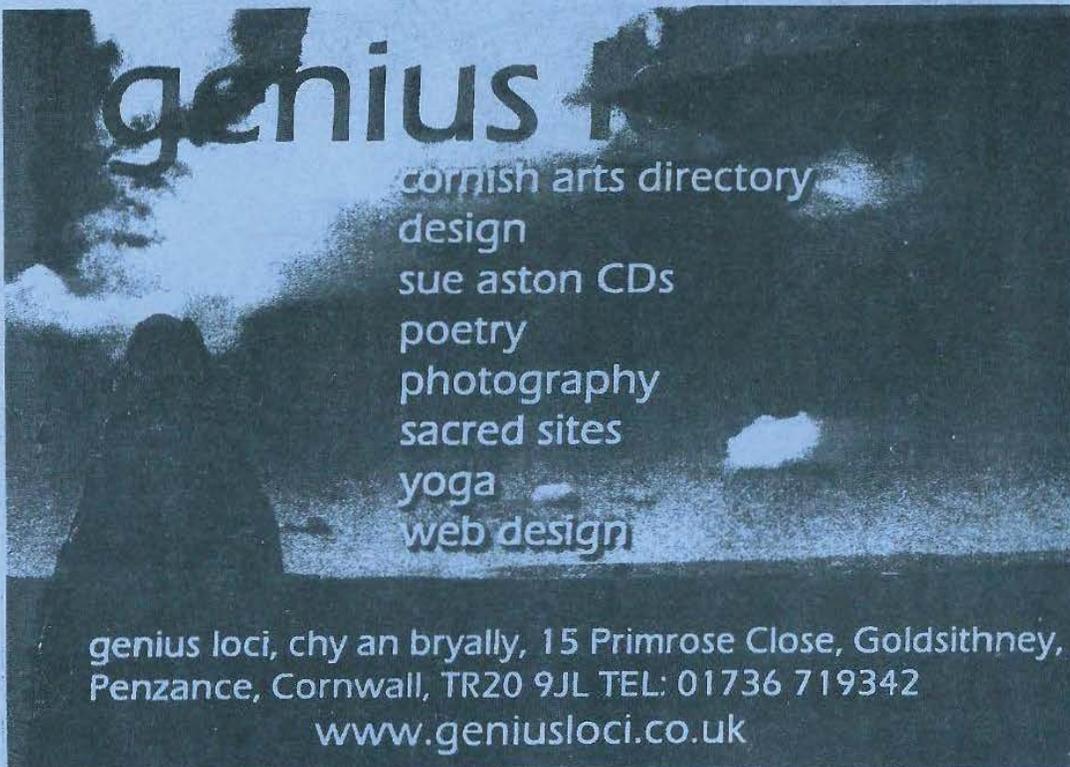
SACRED CAVES ISSUE - HISTORY & RITUAL ●  
NEW HENGE DISCOVERED IN CORNWALL ●  
CASPN ● CEMG ● NEWS ● REVIEWS ●  
\*plus\* **CORNWALL'S COLOURFUL SITES**

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Articles [c] MM & authors. Thanks to Andy Norfolk for front cover artwork.

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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**

Just as work got underway restoring Madron Baptistry (Well-Chapel) in late 2005/early 2006, the site was attacked and badly vandalised, causing damage to the structure of the ancient building. This was the worst example of mindless vandalism at the site, which has suffered in the past from stones being removed from the walls and thrown inside the structure. This time, part of the stone seating dating back to the 1600s was destroyed, stones were ripped out of the walls, and the stream flowing into the Chapel blocked, causing extensive flooding to occur. [For more details see p.5]. The restoration at the Baptistry is a major partnership project co-ordinated by Bolitho Estates and including a number of organisations such as CASPN [Cornish Ancient Sites Protection Network]. The major part of the work gets underway this Summer and should show a great improvement at the site and its approach. Let's hope that all this effort and work is not ruined by any more stupid and mindless vandalism.

CASPN meanwhile continues its work trying to look after the sites, and MM Editor Cheryl Straffon is proud to be Chairwoman of this important Group, which has just received substantial funding from the AONB for its major Projects [details on p.5]. These include maintaining access to 10 of the most popular sites and establishing an archaeological monitoring system for another 50 lesser-known ones. Regular monthly Clear-ups at the sites are organised by CASPN's Ancient Sites Maintenance Co-ordinator, Dave Munday. The support and volunteer help for these Clear-ups has been steadily growing, and much good work has been done at sites that have included Tregeseal Stone Circle, Treen Circle Enclosure, Nine Maidens Barrows, Ballowall Barrow, Sancreed Well, Treen Entrance Graves, Boscawen-ûn Circle, Mulfra Courtyard Houses and Sperris Quoit. Future Clear-up locations and dates are given on the back page, and in the FOCAS [Friends of Cornwall Ancient's Sites] Newsletter. If you would like to support the work of this Group, please consider joining FOCAS - details below:

**CASPN (Cornish Ancient Sites Protection Network)**

**Address:** CASPN, PO Box 274, Penzance TR19 7WW

**Web site:** [www.cornishancientsites.com](http://www.cornishancientsites.com) **E-mail:** [secretary@cornishancientsites.com](mailto:secretary@cornishancientsites.com)

**Runs the F.O.C.A.S (Friends of Cornwall's Ancient Sites) scheme**

**For more details write to:** 24 Queen St, St. Just, Penzance TR19 7JW  
or visit CASPN website for downloadable application form.

**Telephone nos. for reporting damage at sites:** 01736-787186 or 01736-787522

**Clear-ups at Ancient Sites - details from:** Dave Munday 01736-787230

**E-mail:** [dave@cornishancientsites.com](mailto:dave@cornishancientsites.com)



## news page

The Winter/Spring season of talks at the Acorn in Penzance commenced on Thursday January 26th with a talk by **Andy Norfolk** on “Song Lines: Myths in the Landscape”. This was a lively, original and interesting journey through some of Cornwall’s legends and how, encoded within them, is the story of how our ancestors walked through the land with its descriptions of their world with its wells, carns and stones. Andy revealed how our legends were the equivalent of the Australian aboriginal ‘songlines’, and how each sacred site would originally have had a mythological story told about what happened there. These stories have been transmogrified into the Cornish legends of giants, Jan Tregeagle and shamanic type journeys. Andy commented that: “Our giant legends give us a unique insight into Neolithic, Bronze Age and Iron Age life in Cornwall and tell us something of the society of the time and the sacred roads used for trading sacred objects”. An article based on the talk will be in a future MM.

A month later, on February 23rd **Barry Reilly**, noted local Druid, gave a talk on “Moving between the Three Worlds: Druid cosmology, totems and archetypes”. This was an exploration of the the Middle or Material World (Bard or Abred), the world of subtle reality and energy fields; the Lower World of the Ancestors and Totem Animals (Ovate or Annwn), showing the strong association of the Celts with the Land, the people and their myths; and the Upper World of Deities and Archetypes (Druid or Gwynnd), the world of the higher self. Barry showed how all three worlds can be accessed by the use of meditation and ritual, giving a fascinating and thoughtful insight into the spiritual realm as seen through the eyes and practices of a Druid teacher. His genial and approachable manner of delivery made this talk very enjoyable for the audience.

Finally, on March 30th **Gloria Falconbridge** returned, following her interesting talk on Celtic Totem Animals in 2005. This time she spoke about “Mythical Beasts”, archetypes that have relevance not only to our inner life but to our society today. She took us on a journey to meet a variety of mythical beasts through the mists of time to the present day, including dragons & serpents (keepers of the gateways into other realities and the mysteries of creation at the root of the world), flying horses/Pegasus (who help us to transform difficulties and ascend to new heights), unicorns (who carry the power of healing and are soul mirrors reflecting back to us the health of our spiritual being), and the Phoenix, who is complete and pure unto itself and whose tears can heal any hurt or disease. Gloria wove into her talk tales that feature these mythical animals, and left us with the question as to what level of reality these animals exist. Her talk finished a season of some thoughtful and stimulating evenings.

# Penwith Pagan Moot



By Gemma Gary

Yes another new author! It is a pleasure to write the Moot news for MM and I thank Sarah for giving me the opportunity to do so. PPM now has its own website where you can find out what we've been up to recently and what the Moot has coming up. The address is: [www.penwithpaganmoot.co.uk](http://www.penwithpaganmoot.co.uk) so do have a look!

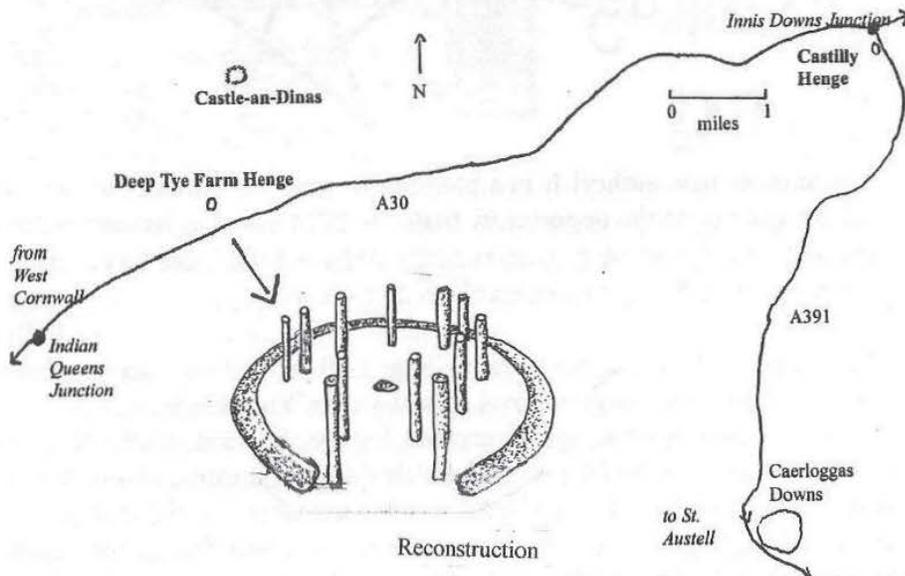
**Yule** was celebrated in Sancreed Village hall festively decorated with greenery and fairy lights. The ceremonial removal of last year's Yule log by the God of the Old Year and the bringing in of a new decorated log by the God of the New Year was performed. Moot members read a poem in which different creatures lend their strengths for the year's wheel to turn, and we circled turning the wheel whilst making the sounds of our creature, which was great fun! Merriment was had with traditional party games, the gifts exchange and a tureen of mulled wine punch!

**Imbolc** was also celebrated in Sancreed Village Hall, which along with the altar was bedecked in white. The Crone swept away the 'dross and dormancy' of winter, and we left the Hall for a procession to the Holy Well, walking through the door between the old year and the new, tying ribbons into an archway of branches, to represent our hopes and wishes for the new year. Blessed by the waters of the Well, we returned to offer at the altar items we had found on the procession which held symbolic significance for us.

Our **Spring Equinox** ritual was set in the enchanting Spring gardens of Trewidden. Despite the raging weather in the days leading up to our rite, the day itself was one of serene and sunny weather. We began by each of us finding a place where we could contemplate and cherish something of our choosing within the garden. We returned to the circle to witness the arrival of the Goddess as she turns away from her maiden aspect to take on her red mantle and turn towards the ways of the mother and fruitful womanhood. The circle was also blessed by the young God. We each contemplated freedom and took a handful of petals whilst calling on our chosen aspect of freedom which we sent out into the world as we turned and cast our petals on the Spring breeze.

As well as ritual celebrations we have monthly Moot meetings for news, views and the discussion of a different topic each month, ritual planning meetings and sacred site clearances. Everyone welcome! To find out more visit the Moot's website at: [www.penwithpaganmoot.co.uk](http://www.penwithpaganmoot.co.uk) or contact Sarah on 01736-787522.

## NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS WOODEN HENGE FOUND IN CORNWALL



Oxford Archaeology, who have been excavating the area to the north of **Goss Moor** in advance of the new by-pass being built between Innis Downs and Indian Queens, have discovered something unique for Cornwall, a Neolithic wooden Henge. At Deep Tye Farm near Indian Queens (less than a mile from the Castle-an-Dinas hillfort), the site of a late Neolithic (3000-2000 BCE) henge was unearthed. Henges were circular or oval earthworks, sometimes featureless but sometimes containing a stone or timber circle, surrounded by a ditch and external bank. The only other known examples in Cornwall are Castilly Henge, a featureless enclosure that lies not far away to the eastern end of the by-pass near Innis Downs at SX0311 6275, and the Stripple Stones henge on Bodmin Moor (SX1437 7521) which contains the remains of a stone circle. At this Deep Tye Farm site, a ring of 10 post holes in an incomplete arch was found, that would originally have held 10 wooden posts. Wooden henges are unknown elsewhere in SW Britain, the nearest most well-known one being Woodhenge near Avebury in Wiltshire

However, other timber circles that were not enclosed in henges are known about and Alex Gibson in *Stonehenge and Timber Circles* (Tempus, 1998) lists nearly 100 possible examples, including the two Caerloggas Barrows on St. Austell Downs (SX017 565), one of which had an irregular circle of 43 posts set around a central Tor. Gibson says that many sites had sacred purposes, including lunar and solar orientations, and may have involved ceremonial processions across the landscape. Of the Deep Tye Farm henge, excavating archaeologist Stuart Foreman said: "Some people see them as astronomical alignments built as a sort of calendar to keep track of the days. Others see them as burial-related monuments. In this case no bodies have been found but that could be because the people living here practised excarnation (putting bodies out to be eaten by birds or animals). They were probably places of ritual offerings."

## C.A.S.P.N NEWS ROUND-UP

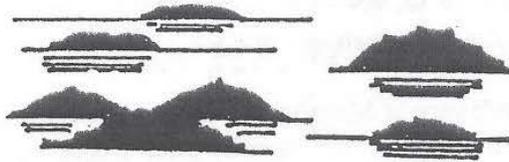
### *Cornish Ancient Sites Protection Network*

- ❖ Vandals attacked the 15th century baptistry at Madron in February, causing damage to the structure of the ancient building just four months after major restoration began. The vandalism, which includes the destruction of stone seating dating back to the 1600s and the removal of rocks from the wall of the baptistry, was discovered by visitors to the site. Tony Shipton, of Madron Community Forum & CASPN immediately visited the site and said he was “shocked and saddened” by the vandalism. “It appears to be wanton vandalism and we would appeal to anyone who noticed anyone acting suspiciously around the baptistry to contact the police”. Ann Preston-Jones from HES (English Heritage) & CASPN visited the site to inspect the damage and confirmed that temporary repairs would be made and consolidated when the major restoration work is undertaken this Summer. This will include some repair to the Chapel structure, re-building the walls, clearing the Chapel well of mud and debris, clearing-up the enclosure in which the Chapel stands, re-surfacing the path to the well and providing disabled access around the stile, and improving the small car-parking area at the entrance to the path. This a major partnership project including Madron Community Forum, the Parish Council, Defra, the County Council, CASPN & PAROW (Penwith Area Rights of Way Group).
  
- ❖ CASPN has received a substantial £12,000 Grant from the AONB (Area of Outstanding Natural Beauty) for a Project that will enable it to carry out many of its aims and objectives. The Grant covers existing activities undertaken by CASPN and develops some new ones. It will include:
  - Maintaining access to 10 named ancient sites, working in partnership with volunteers and other community groups
  - Purchasing hand tools for site clearance work
  - Producing and setting up permanent sensitive signage (aluminium face set into granite boulder) in keeping with the heritage environment at the pathway entrances to the sites (to replace the existing wooden boards)
  - Designing and developing a comprehensive, functional website for information on Penwith’s ancient sites, to include 10 downloadable leaflets about the sites
  - Establishing an archaeological monitoring system, using local people to record the condition and use of 50 lesser-known sites
  - Designing and building a database to record information
  - Producing mobile publicity and exhibition materials for key community events.

MM Editor & CASPN Chairwoman Cheryl Traffon will act as Project Administrator for this important work, and other CASPN Committee members will oversee key elements of the Scheme. The Project commenced in April 2006 and will last for a year.

Contact CASPN at: [secretary@cornishancientsites.com](mailto:secretary@cornishancientsites.com), or c/o MM address.

## VIEW FROM



## THE ISLANDS

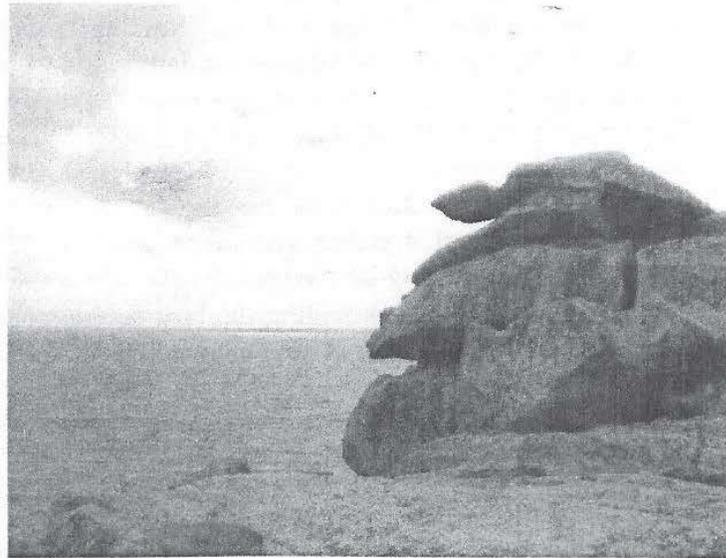
## Giant's Castle

*A regular column*

*by Isles of Scilly resident*

*Tyto Alba*

From here, I can look down on the gulls, daredevil adolescents for whom the gift of flight still holds a thrill, wheeling against the sea. Herringboned with brown, bills agape with timeless yawls, they swoop within a hair's breadth of the fluted stone, then soar on an updraft of wind, beyond me into an oyster-grey sky.



I have climbed up to the Giant's Castle through earthworks with their crust of ground-hugging heather, and thrift gone over, and am sitting in some giant's seat of stone, writing on crumpled paper, leaning against my hat. I feel I am surrounded by shades. From here, all can be seen, kirtled in a thin mist, from Clapper Rock round to Peninnis, and Agnes beyond. I have my back to the sea; it is too much to bear.

During World War II, Iron Age pottery was found on Giant's Castle. Four rows of ramparts, unsullied by excavation, testify that someone, in some ancient age, saw fit to fortify this place. A strange thing to do, to fortify a view, even in days before "last bastion" had become a cliché. A circular depression behind the innermost line of defence may be the remains of a hut platform, but I have come here in gales, and know that to build here was folly. When the wind reaches force nine, spume is whipped from the sea so hard that it needles the skin. It is impossible to stand upright. Gravity is defied, the horizon tilts and lurches, and the wind is browned with ribbons of seaweed ripped from the rocks. No roundhouse walls could preserve me from this all-consuming vertigo.

Some strange misanthropy, perhaps, drove them to Scilly in leaking coracles, baling for their lives, and bade them cower behind ramparts, wind and sea screeching before them, at this edge of the world. Did they spike the ditches with sharpened stakes of driftwood? Did they knap flints and bind them to spears? What invader did they fear? I will come here again, world-weary, solitary, and turn my face towards the sea.

## CORNWALL'S SACRED CAVES

From the earliest times our ancestors lived in or visited caves on a regular basis. The earliest human remains in Europe are those found in 1960 in a cave in Petralona in Northern Greece. Traces of fire used by early humans there have been dated to approx. 700,000 BP, and it is known from elsewhere that fire was originally used by people in a protective and ritual magic way. Also in the cave a completely preserved archaic homo sapiens skull was found that may be 350,000 years old: the person was aged about 35 years and may have been deliberately buried in a ceremonial way as the oldest person of the community, 35 years being a very good age at that time. To enter the cave where it was found is an awesome feeling: it is a vast beautiful place full of stalactites and stalagmites, which are known from elsewhere to have been seen by the cave-dwellers as sacred to the mother goddess.

Caves were very special places to our Paleolithic ancestors - the hunter-gatherers who at certain times in their following of the migratory herds would stay in the caves in small communities. Such caves have been discovered in northern Spain and south-west France, dating from about 35,000-10,000 BCE and have revealed the most amazing examples of cave art. On the walls in the innermost sanctity of the caves at Lascaux, Les Trois Frères, Peche-Merle and others, are painted images of animals and half-human & half-animal figures. In one particularly richly-decorated cave at Chauvet, discovered in 1994, the skull of a cave bear was found that had been deliberately placed upon a central 'altar' dating to about 33,000 years ago. Some paintings have now begun to be identified in Britain, most notably at Cresswell Crags in Yorkshire. Although no Paleolithic cave remains have been found in Cornwall, there seems no reason why those who travelled across the land bridge from the Continent to what is now Britain, should not have visited the caves here. If so, these caves would have been sacred from the very earliest times. In their book *The Shamans of Prehistory: Trance and Magic in the Painted Caves* (Abrams, 1998) researchers Jean Clottes and David Lewis-Williams explored the meaning of the images in the caves and suggested that they were re-creations or 're-visions' of the images experienced in trances and hallucinations. Later Lewis-Williams was to develop this theme in *The Mind in the Cave* (Thames & Hudson, 2002), where he concluded that the images were created by shamans in an altered state of consciousness as a means of reaching the spirit forces within the rock. In his recent book *Supernatural* (Century, 2005) Graham Hancock goes further, and suggests that these paintings depict encounters in another dimension experienced by shamans on spirit journeys induced by the taking of psychotropic plants.

In this special issue of MM devoted to caves, we start with an overview by archaeologist Peter Rose of the caves in Cornwall with mythic and sacred associations. Then in the centre section there are some beautiful colour photographs of two of Cornwall's caves associated with ritual and myth - Holywell Cave near Newquay and Bolster's Cave at St. Agnes. Finally, in the second half, two accounts of contemporary ceremonies and visits to these particular caves are given. Prepare to enter the caverns of the mind for a journey to the dark recesses of the inner spirit.

## CORNISH CAVES: FOLKLORE & CULT

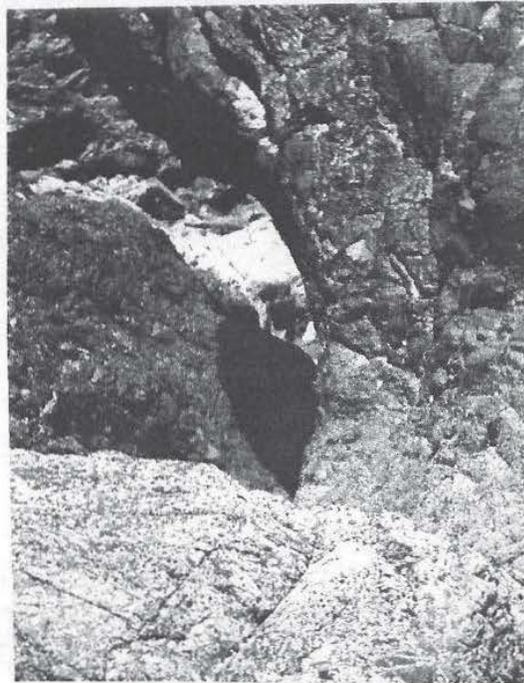
by Peter Rose

*Peter Rose is an archaeologist who works for the Historic Environment Service (Cornwall Archaeological Unit). He became interested in Cornish caves after a visit to the Holywell Cave near Newquay, and has researched their uses and significance.*

How have Cornish caves been used by people in the past, and how have they been perceived? A trawl through readily available literature led to an interesting collection of caves, which I have discussed in more detail in an article in *Cornish Archaeology* vol. 39-40 (2000-1). This looked at four themes: practical use of caves, eg as habitations and shelters (eg Daniel Gumb's Cave, or the 'limpet pickers' cave' at Downderry); caves as attractions for the visitor – romantic, antiquarian, geologist, tourist; caves in folklore and myth; and caves as cult places. For the purposes of this present article I have been asked to look at the last two themes.

### Caves in folklore and myth

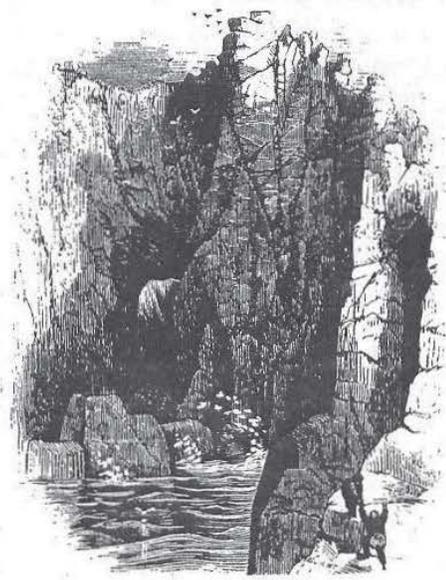
Caves attract and inspire tales in which they appear as exotic, mysterious and supernatural places. They often feature as hideouts or hiding places. A very common theme in Cornwall, of course, is the smugglers' cave; almost invariably the sea cave will be linked by a tunnel to a pub or church tower or farmhouse kitchen – eg Piper's Hole, Crantock, and Smuggler's Cottage, Portreath. The Sheep-stealers' Cave at Kynance was the hideout for a notorious gang as well as a reputed smugglers' cave [SW679 134?]. A cave east of Lizard Point is supposedly the hiding place for the treasure chest of Captain Avery, a celebrated buccaneer.



*Cave at Kynance Cove*

Caves can have mysterious properties and in popular tales are often supposed to be of great length, for example the Constantine Cave, 'of immense length, which runs from somewhere on Goongillings to some unspecified destination and for some unspecified purpose!' Or a cave at Enys Head, Cadgwith, which led to Erisey, two miles away. Or Piper's Hole at Peninnis, St Mary's, which linked with Piper's Hole on Tresco – dogs would go in one and come out of the other. In one of Bottrell's tales a piskey-led farmer entered the domain of the small people through a cavern in Trevilley Cliff [SW350 238app.] and returned through an opening in a carn at Nanjizal [SW357 237?].

Folklore peoples these dark and untamed places with malicious or dangerous supernatural beings to match: serpents, giants, witches, the devil. The oldest recorded story from Cornwall is from the 8<sup>th</sup> century Life of St Samson, which tells how he expelled a serpent from its cave, from which it had been terrorising the neighbourhood. Much more common though are giants: ‘on the rugged mountain ... on the beetling cliff ... on rocks and in caverns ... here does the giant dwell’, as the folklorist Hunt puts it. For example there was the Giant Wrath or Ralph who preyed on shipping from his cavern (Ralph’s Cupboard) just west of Portreath. And near Land’s End the giant Trebiggan ‘dined every day on little children who were generally fried on a large flat rock which stood a little distance from his cave’.



*A Giant's cave (?), near Land's End  
Drawing by J.T. Blight*

In perhaps the best known story a sea cave is not the giant’s lair but the cause of his death. The Giant Bolster is persuaded by St Agnes to fill a hole in the cliff with his blood to prove his love for her; the hole opened into a sea cave, and to this day the rocks are stained with the giant’s blood. This is at Towanwroath – ‘the hole of the *wrath* or giant’ at Chapel Porth, St Agnes. Interestingly there are somewhat similar stories told on the south coast, at the Dodman, where it is a doctor rather than a saint who fools the giant; and at St Minver, where the saint throws her comb at the devil, making him disappear down a round hole into the sea cave at Topalundy. This hints at a folk tale widely prevalent in the 17<sup>th</sup>/18<sup>th</sup> centuries. There is a similarity too, though not necessarily a shared origin, in the story of the fate of Merlin in *Le Morte D’Arthur*; Nimue, a Lady of the Lake, traps him beneath a large rock in Cornwall because she is afraid of him as he is a devil’s son. Perhaps related to St Agnes and Nimue is the ‘Spirit of the Vow’ at Pendeen fogou, seen at the entrance as a tall lady dressed in white; Ian Cooke suggests she can be seen as the goddess.

Although we would expect sea caverns to feature in stories of mermaids it is surprising to see an account in the West Briton of 6 July 1827 describing sightings of mermaids – up to five of them – over three days, in and around a cavern on the beach at Mawgan Porth, after a young man entered the cavern and encountered something in human shape with long hair hanging all about it. Stories of the saints sometimes associate them with caves, perhaps to show them bringing the bright light of their holiness to dark, wild places, as well as showing saintliness in enduring hardship. St Samson is the best example, and it has been suggested that the cave where he ‘led a heavenly life ... ever giving himself to fasting and prayer’ can be identified with one above the river Fowey, half a mile from the church of St Sampson, Golant [SX123 543].

### **Caves as places of cult**

Worldwide, caves have often been seen as one of a range of natural features – trees and groves, springs, pools, rocks and hilltops – imbued with a supernatural significance; special features of the landscape where the sacred world manifests itself and where the barriers between the different worlds – human, celestial, the underworld – are at their thinnest. Caves are places on the boundary, the transition from known to unknown, safe to dangerous, from air to earth and, by extension, a gateway between the physical and supernatural, the sacred and profane.

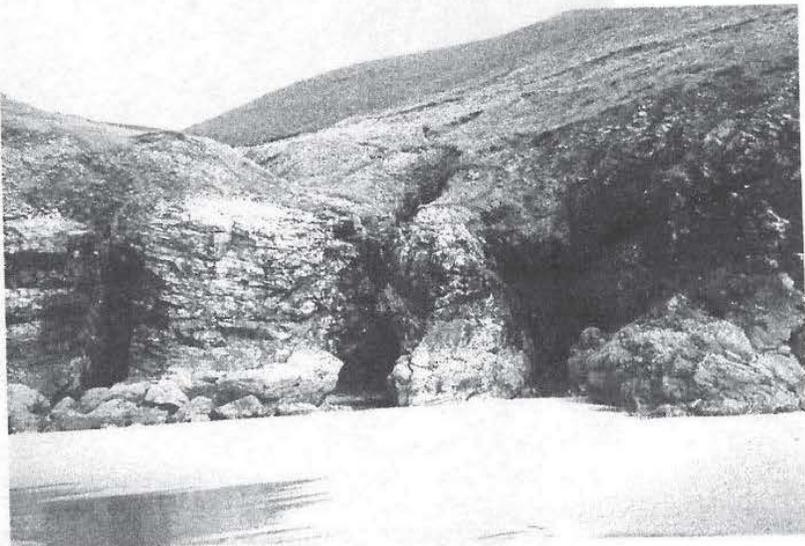
In Cornwall we might expect prehistoric ritual use to be made of the caves, clefts and overhangs of the granite uplands, particularly considering the way in which outcropping rock, tors and carns appear to be a focus for ritual and ceremonial sites in the Neolithic and Early Bronze Age. The most significant site identified so far is a small cave Crane Carrick Crag at Lowland Point, St Keverne [SW7975 1960], in an outcrop of gabbro rock. In an excavation in 1918 four pieces of late Neolithic Grooved Ware pottery (c 2500 BC) were found, perhaps part of a votive deposit. The cavities, shafts and fissures in the granite outcrops of Penwith and Bodmin Moor would offer plenty of opportunities for deposition of similar offerings, though none have been investigated.

The only site in Cornwall with well documented cult use of any period is Holy Well, Cubert, with various descriptions of the practises there in the 17<sup>th</sup> to 19<sup>th</sup> centuries. Use of the well and cave was focussed on Ascension Day or Holy Thursday, when the waters were supposed to be have been particularly effective, and people came from miles around. ‘Mothers ... brought their deformed or sickly children here, and dipped them in, at the same time passing them through an aperture connecting the two cisterns; and thus it is said, they become healed of their disease or deformity’. It is the well rather than the cave which is the focus of the cult, though the setting and atmosphere of the cave is clearly a major aspect of the site.

After a long approach across the sands Holy Well cave is found at the northern end of the beach where it is submerged at mid tide [SW766 600]. Only when rounding a projection in the cliff is the opening revealed, set at the foot of sheer overhanging dark cliffs at the back of a tiny rock-strewn cove which has almost the feel of a forecourt to the cave. Inside the cavern, rock-cut steps lead up on the left. The upper steps and parts of the walls are masked with green and red calcareous deposits which give the cave a strange and distinctive appearance. A rock basin in the middle of the upper steps, filled with fresh water dripping from the walls, is presumably the holy well; shallower pools also form on the other encrusted steps. At the top of the steps a rock façade is pierced by a narrow entrance; crouching though this one enters a small chamber with sloping roof, too low for an adult to stand upright. A natural pillar of rock separates the entrance from a slit-like opening scarcely one foot high which drops from the chamber down to the right of the steps and basins. It was presumably through this aperture that sick children and invalids would have been passed, down from the upper chamber into the arms of attendants below [*see photos on p. 12*].

The approach, the hidden entrance and towering cliffs, the strange deposits and rock basins, the inner chamber and the pierced rock, and the threat of the incoming tide, all work to create a magical place.

At St Agnes too the cave beneath St Agnes' Chapel at Chapel Porth is associated with healing waters [SW679 495]. Water from the site of the holy well next to the chapel drips or cascades, according to the season, through a round hole and into the sea cave, as did the blood of Giant Bolster [see photos on p.13].



*Bolster's Cave (centre) at Chapel Porth*

In the nineteenth century visitors took the waters in the cave, though apparently for refreshment rather than their healing powers. Perhaps this fortuitously echoes earlier cult practice here; perhaps the holy well and chapel were established at an older, pagan cult site involving the water, the cave and a nearby stone, marked with St Agnes' (or the Giant's) footprint. Cheryl Straffon has suggested that the legend of St Agnes and the Giant Bolster is a Christianised version of a more ancient tale or belief involving the sacrifice of the consort-lover of the Goddess of the Earth. Alternatively, perhaps the demise of the Giant Bolster at the hands of St Agnes reflects the supplanting of pagan by Christian; the same could be said of Samson and the Serpent.

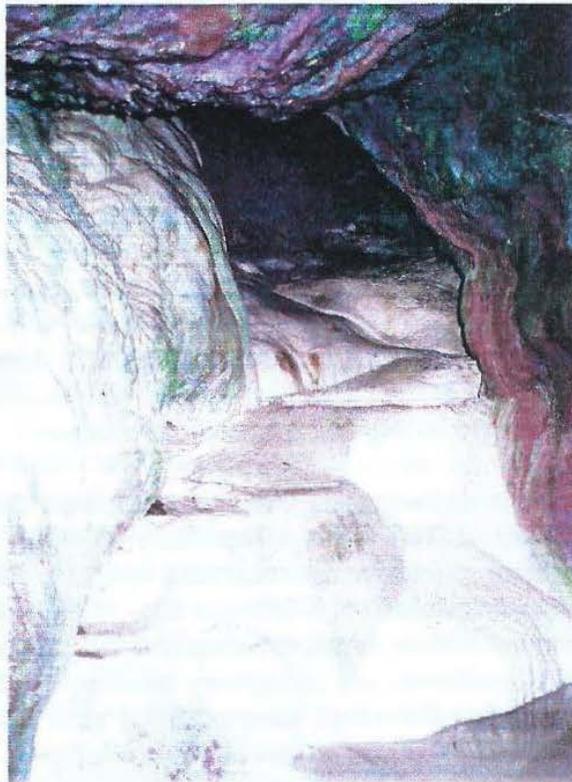
Folklore shows that during the historic period there was an understanding or expectation that, at least in stories, caves were dens for dark spirits and unwelcome magic and also, therefore, places for demonstrating the power and holiness of a saint. Was this just for the embellishment of hearthside tales or did it somehow reflect actual beliefs in the supernatural? More imponderable still is whether practices in the historic period, together with the folklore, are in any way an echo of pre-Christian beliefs and practices; for example, that the caves were regarded as a channel or dwelling for supernatural power, which people could attempt to control, propitiate or mediate with. Although evidence for this is rather limited at present the character of the caves would encourage us to expect use of this sort.

## CORNWALL'S COLOURFUL SITES

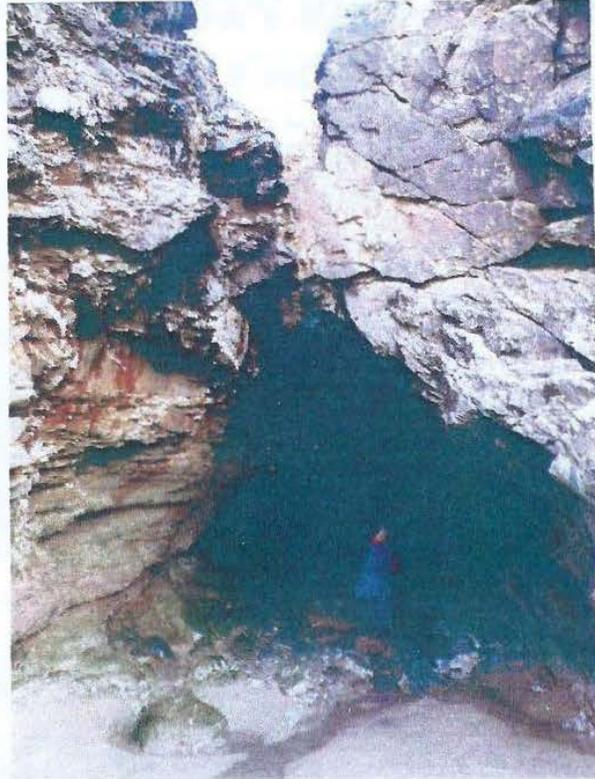
*The colour section this time features SACRED CAVES*



*Holywell Cave - looking up to the womb chamber & the holy well*



*Climbing up into the inner well recess*



*St. Agnes Cave with Bolster's Hole above*



*Inside the cave with Bolster's iron-red blood and copper green*

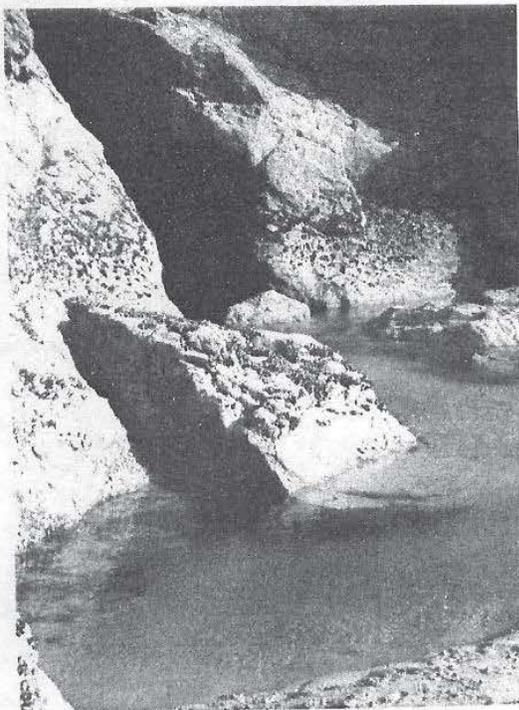
*Photographs [c] Cheryl Traffon*

## RITUAL AT HOLYWELL CAVES

by Cheryl Straffon & Jackie Dash

Holywell Bay near Newquay is a favourite place of ours to visit, especially for ritual purposes. There is an amazing cave at the far North end of the beach, accessible only at low to mid tide. It is also a place that contains a holy well, where mothers used to bring their children for cures. We decided to go there for sunset at Autumn Equinox 2005, as being a most apt place at that time, standing as it does on the threshold between Summer and Winter, light and dark, day and night, outside and inside, sea and cave. A truly liminal place! We arrived there just after lunch, and what unfolded was very freeflowing and spontaneous. We had timed our arrival to coincide with the low tide, so we could get to the cave, but we ended up using three different caves altogether!

As we approached Holywell Cave, we noticed another cave a few yards away, surrounded by a beautiful translucent pool of water at its entrance, a place where children were playing in the water. However what they - and many other people - do not seem to know is that if you go into the pool and scramble over some rocks at the narrow mouth of the cave, the interior is filled with another deepish pool of water that runs right back into the cave and ends at a sand bar at the far end. We had discovered this on an earlier visit, but then had been rather apprehensive about going very far into the unknown. This time it felt absolutely right, and we swam right up to the sand bank at the end.



*The entrance to the cave of initiation*

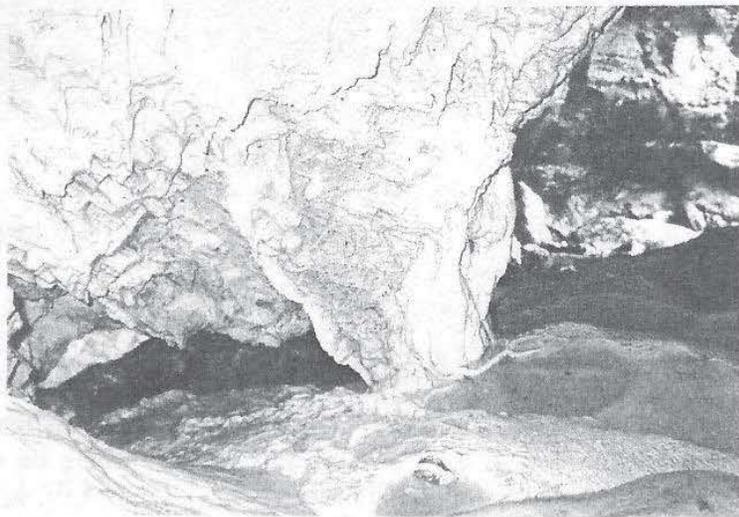
Here Cheryl started singing softly:

“Ancient Mother I hear you calling,  
Ancient Mother I hear your song,  
Ancient Mother I taste your waters,  
Ancient Mother I’m in your womb”

Meanwhile, Jackie lay on the sand bar and went into a deep meditation and connection with the Earth Mother. Eventually, we both swam out to the warm sunshine outside, feeling we had undergone a deep initiation and purification in preparation for the ritual.

As the tide was now beginning to come in, we returned to the Holywell cave. Its entrance is not very obvious, but once you scramble over the stones and enter, it is a breathtaking sight. It has calcereous deposits stained by minerals coloured white, pink and malachite green, the mineral-rich waters flow over ledges in a cascade of fluid, and the cave leads by a series of natural steps up to a tiny cavern at the top where two people can just crouch foetus-like in the dark womb of Mother Earth herself [see colour photos on p.12]. The fresh waters from the cave are washed twice a day by the tides of the ocean as the sea meets the earth, and this most magical of places is also a holy well where mothers brought their children to be cured by passing them through the recesses of the innermost cavern. It is a place where many worlds meet, that lies between the worlds themselves.

We made our way carefully (it's very slippery!) up the rock basins to the innermost recess at the top [photo right]. Here we sat and looked down the cascade of dripping water, to the cave below, and from one of the rock basin shallows blessed each other with some of the holy water and



made our dedication and connection to the Earth Mother. We breathed the breath of the spirit of the place, at one with the source of all life. We sat here for a while until we could hear the sound of the sea getting ever closer, so we then scrambled down and reluctantly bade farewell to this most magical and sacred place.

However, we were not yet finished! For the third part of our ritual we moved back up the beach to find yet another cave above the level of the incoming tide. This cave was perfect for the heart of our Equinox ritual. Here we lit candles in the sand marking the four quarters, and then Jackie went off into a recess at the end of the cave in order to prepare to 'carry' the Goddess Blodwedd, whom we had first invoked at the Spring Equinox as the flower maiden, and were now calling back as the Owl Maiden of Autumn. Cheryl chanted Her, and She came out of the inner recess and led the way to a low side recess, where we thought of the transformation of the innocence of Spring into the more worldly-wise Goddess of Autumn. In the Blodwedd story in *The Mabinogian* She is changed from the Flower Maiden into an owl, so our invocation of Her tapped into that, and as always when working with archetypes, was a very powerful and dramatic experience. She brought wise words and comfort, and then, when Cheryl's eyes were closed, flew off into the darkness of the cave and the coming Winter.

With the tide now approaching this uppercave, we opened our circle and stepped out into the light of a setting Equinoxical sun. We went down the beach, gave our thanks and said our goodbyes to the Summer, while we watched the sun set perfectly between two large offshore rocks out to sea.



With that our Ritual was complete, and we bade farewell to this numinous place, looking back at the three caves, now rapidly filling with the incoming tide, where we had made our deep and meaningful connection with the Goddess and spirit of place. A world of sea and shore, water and earth, outside and light and the deep inner spirit of the world of the cave, where we had stood on the threshold between all these worlds.

#### **“Nature only for its architect”**

The Holy Well in the Cave at Holywell Bay was first recorded by William Hals in ‘The Compleat History of Cornwall’ c1750, where he says “In this Parish is that famous and well-known spring of water called Holy Well, so named, the inhabitants say, for that the virtues of this water were discovered on Allhallows Day. [It] stands in a dark cavern on the sea cliff rocks, beneath full sea mark on spring tides. From the top of the cavern falls down or distills drops of water from the white, blue, red and green veins of these rocks, wherein (I judge by the colour) lies couched allum, iron, copperice, vermilion and other minerals and metals.”

Writing just over a century later in 1894, Quiller-Couch quotes from the ‘Guide to Newquay’ by J.C.Oliver who gives a first-hand account of the use of the well:

“The legend respecting the well is that in olden times mothers on Ascension Day brought their deformed or sickly children here, and dipped them in, at the same time passing them through the aperture connecting the two cisterns; and thus, it is said, they become healed of their disease or deformity. It would seem that other classes also believed virtue to reside in its water; for it is said that the cripples were accustomed to leave their crutches in the hole at the head of the well”.

So, we have here a holy well that was ‘discovered’ on All Hallows Day (November 1st, and the old Celtic festival of Samhain), and to which people went for healing on Ascension Day, which is 40 days after Easter and usually falls in the month of May just after Beltane time, when the wells were considered to be at their most propitious. Quiller Couch concludes by saying: “This well has Nature only for its architect; a pink enamelled basin, filled by droppings from the stalactitic roof, forms a picture of which it is difficult to describe the loveliness”. It still remains so to this day.

## HOLY WELL

by Rose Lewis



*Holy Well ... Rose Lewis '95*

Rock nipples dripping crystal water  
Flowing, wetting, coursing down  
gently moulding and creating  
Flowstone curtains, pillars, mounds.  
Caught in pools, still and darkling  
Mirroring darkness, sparkling light.

Sacred steps of She who nurtures  
Healing waters from eternal breasts  
Within her foetal chamber, wrapping  
Darkness, dampness, timelessness.

Emerging through a blood-stained portal  
White rock streaming reds and greens  
Smooth on foot, cool watery pools  
Descend to gain the outer archway  
Lingering long before walking through  
to beach and bathers, sun and play.

*The Cornish Earth Mysteries Group will be going to Holywell Cave & well on Sunday  
Sept 10th 2006. Meet 11am in car park. All welcome. Details 01736-787186.*

## ST. AGNES CAVE & HOLY WELL

by Geraldine McCarthy

Voices muted, muffled, bodies huddled, arms supporting. The air struck cold on this clear November evening. Sharp breath inhaled the smell of salt and damp earth. The voices lulled, listening, following the intent of bubbling stream. Crunch of feet on gravel, and then shouts of glee as we stumbled onto pebbles and knew the sand and ocean were close. We could hear the roaring of this mighty force even though it was low tide. A constant rumble, the sea singing, souging, ebbing and flowing to the rhythmic lunar tides. We had arrived at Chapel Porth cove where six women had gathered to celebrate the full Moon. It was inky dark, as the moon had not yet risen above the cliffs. We knew where we were heading as we had met here before.



This small cave was dry and gave shelter, warmth and close companionship. Stooping we entered the enclosed space, and as we clambered further in we felt the moist walls, and the amazing sense of calm as the stones protected us and drew us into another world, another time. The dark warm silence was total, and womb-like we entered sacred space held close in the arms of the Mother.

Later, after quiet meditation we walked silently out of the cave to greet the huge silver disc of the Moon as she rode high above the dark sea. We travelled around the cove until we reached the chasm known locally as Wraths Hole, which means Hag or Crone. We waded through salty pools, our toes wiggling in the soft sand, and as we grew accustomed to the gloom we looked above, and there gleaming with moisture was a myriad of jewelled rocks, purple, lilac and copper green, but predominant above all else was the rich red streaks which ran down a rocky basin filled with clear stream waters. *[see colour photo on p.13 lower]*. We bathed our faces and gave thanks for the moisture and sacred waters.

This sea cave is washed by the tide each day, purified and cleansed, the magnetic granite bathed in this magical element. It lies deep within the parish of St. Agnes, along the north coast where I have lived for 35 years, and for me this is a very personal pilgrimage. The cave is integral to the unfolding of the story of the giant Bolster, the local legend associated with this place. So let me unfold his sad tale.

Bolster was a giant who fell in love with a young maiden called Agnes. He was already married and Agnes despaired of ridding herself of his unwanted attentions.. So as proof of his love, she told him he must fill a small hole at the edge of the cliff with his blood. Being such a small hole, the giant willingly complied. However, the hole was bottomless and opened into a sea cave. This of course is the cave that we have just visited [see colour photo on p.13 - top]. Interestingly, the legend offers a possible pagan association, where the consort is offered as sacrifice to the Goddess, a motif which is played out in the cycle of the Wheel of the Year. Bolster's wife is also interesting, for she was made to collect stones in her apron, which may again be a memory of a more ancient story whereby the Goddess of the Land moves rocks to create barrows and holy hilltops.

I have watched the enactment of the tale of Bolster, which takes place on May Day above the cave at Chapel Porth. A huge effigy of the giant Bolster is carried down the cliffside, followed by his wife struggling with a huge load of stones. His ritual killing is enacted, and the blood represented by red ribbons are taken down the bed of the stream where the well is located, finally arriving in the dark inner chamber of Bolster's sea cave. For me, these red streamers invoked the blood of the Goddess to be seen in the rich iron laden seams surrounding St.Agnes well.

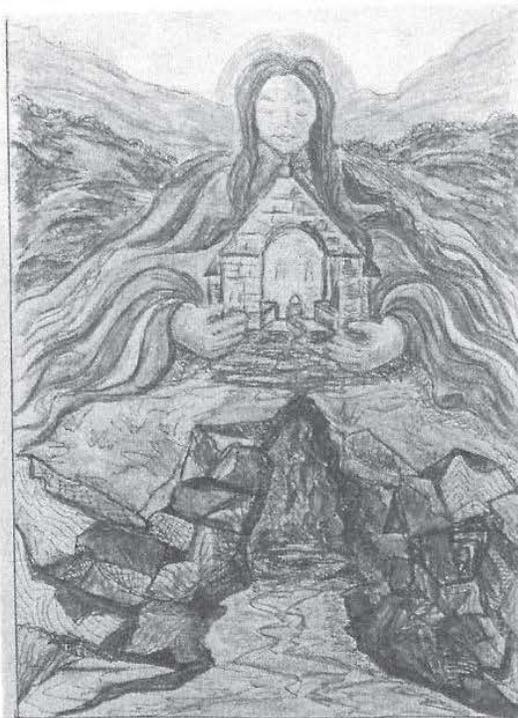
We must now retrace our steps and story from the beach cave up on to the cliff path at Chapel Porth. This place owes its name to the chapel and holy well, which is now just a dip in the cliffs, where a stream runs down to the sea [photo right]. Let me now tell you of another journey taken by 18 women and men to this sacred place. Once more the party climbed from the gravel car park, feet echoing those of the previous women. This time however, we were walking on a hot sunny afternoon in early September. Arriving a little breathless, we turned to our left to drink in the beauty, aroma and sounds of the ocean, glistening in the shimmering sun; this was indeed a magical place.



There is hardly anything to see of the well or chapel, and after exploring the stream bed, I led the group to a grassy circular mound, which was the remains of a store house built on the foundations of the Chapel. Here we lay down and rested in the warm sun.

Cheryl Traffon then read us an account written by Quiller-Couch in 1894, related to him by an old lady: "My friend writes that this well existed in an entire state til about 1820. Over it was a little gothic edifice. It was on the western side of St. Agnes Beacon, in a narrow dell descending to the sea. The situation, as is not infrequent with these buildings, is wild and wierd in the extreme. Neither a cottage, nor a tree is to be found; a bleak heathy common, relieved by a few furze bushes ans rugged volcanic rocks, are the only objects to meet the eye. the destruction of the well and chapel was effected by time and lack of faith. It is said that the principal depredators, who carried away the stone to build a hedge, said when remonstrated with, 'What's the good of a well without water?' The well had indeed been drained by the miners in a work below".

As the well had been used for divinatory purposes, I asked everyone to close their eyes and listen to the messages sighing in the wind. My mind returned to a time before the Reformation. I saw before me a strong stream bubbling through a deep ravine surrounded by dense foliage of alder and blackthorn. Bird song was all around, and as I followed the pure water I found myself sitting on a stone bench in the well house. I was first struck by the pavement which appeared to be coloured with the blood of St. Agnes. The walls were plastered and painted with images of Our Lady, and on either side there were niches which contained holy statues. The sick, elderly and lame would ask for blessings from these icons.



*St. Agnes and her well [Geraldine McCarthy]*

I then looked down at the edge of the cliff and saw a pit beneath the well and realised that this was probably used for the full immersion of pilgrims, the curing of madness and all the sicknesses of the spirit. I was awakened from my reverie with the crashing of the ocean and the sunlight glinting in my eyes. I began to realise that this place with stream and sea cave on the edge of the cliff had provided the necessary religious framework for such ritual practices. I believe that the healing properties of the well included the ability to cure madness and people would be immersed in the holy waters. The local term for this practice was known as bowsenning.\*

\* See also article on bowsenning: "Medieval Madness: the role of the sacred well" by Sarah Head [MM 58 p.14-17]

I later found on visiting the Museum at St.Agnes that the well house was probably built around 1500 and therefore had been in the ownership of the Catholic Church until the Reformation. The chapel was soon destroyed but the well house fared better. In about 1756, William Borlase described the properties of the well: "The water of the well is a good drying quality useful for rheumes in the eyes, running sores or ulcers...". As late as the 1890s the well was still in use. The Rev. Rudall noted that it was a "great convenience and refreshment to visitors to the Porth. They either put their lips to the little projections of the rocks and drink, or make little spouts of paper and fill glasses or bottles". On that September afternoon we would have liked to refresh ourselves in a similar manner, but there was only a tiny pool and the stream itself could not be seen. This very holy place dedicated to St.Agnes felt sadly denuded, but the sea, cliffs and blue skies made some recompense.

So, lastly let me encompass the cave and holy well and chapel into their natural setting. To the west lies high cliffs, wild heath land and pounding ocean, and to the east the granite boss of St.Agnes Beacon protecting the village itself in the lee of this holy hilltop.  
[photo right].



Who is this enigmatic figure called Agnes? There is no hagiography based on St.Agnes, but because of her strong Irish links it may be that her original Celtic chapel was dedicated to St.Anne. The links stretch back to the original Mother Goddess. The Phoenicians called her Tanith, the Syrians called her Anatha, Semitic tribes called her Di-Ana, Nanna was an incarnation of Freya, and Ana means Mother to Irish pagans. So it appears that this parish is dedicated to the Great Mother Goddess herself!

The final episode of this pilgrimage took place at the time of the Dark Moon last December. The Yuletide seasonal break had been frosty with bright sunny days and so we returned to the Cave at Chapel Porth. The winter rains had made the granite surface walls glisten with a myriad of colours, the natural basin at the far end was overflowing and rivulets were running down to the sea. As we climbed the cliff path and came over the brow, we could see the stream gurgling and merrily dancing from the top of the valley, rushing down the river bed and forming a pool where the Well House had once stood. We smiled and gave thanks to St.Agnes that the flowing liquid of the Goddess had returned to bless this sacred land with her life giving and life sustaining waters.

## BOOK REVIEWS

**Cornish Archaeology Vol. 41-42 (2002-3)**  
[Cornwall Archaeological Society, 2006 £18.00]

The annual volume of *Cornish Archaeology* is now catching up with itself, by running 2 years' volumes into one. This produces some anomalies: the 2002-3 issue, now published in 2006, includes reports of excavations and finds from 2004 as well as earlier material. However, any such confusion is more than compensated by the new more attractive appearance of the Journal, including a glossy cover and colour photographs within. The accessibility and appeal of the articles is also much improved, due perhaps to the current editors Graeme Kirkman and Peter Herring, who are now including more contemporary archaeological viewpoints related to the significance of sites in the landscape, and much less of the often tedious and technical excavation reports and catalogues of finds that used to be such a feature of the Journal.

This new volume has much of interest for MM readers. The lead article by **Charles Johns** is an account of the Iron Age sword and mirror cist burial from Bryher on the Isles of Scilly [originally reported in MM40 p.13, MM43 p.3 & MM48 p.5]. Johns gives a detailed history of the discovery of the site and its location, together with a fascinating account of the excavation and finds. An (unfortunately unsuccessful) attempt was made using ancient DNA to determine the sex of the person buried, but the items and fragments recovered yielded more results: an iron sword in a bronze scabbard, metal fittings from a wooden or leather shield, a decorated bronze mirror, a brooch, a finger ring and an unidentified tin object. There is detailed discussion of all of these objects, together with photographs and drawings, and a full comparison with other sword and/or mirror burials elsewhere. The article concludes that the mirror may have been thought to have had magical and prophetic properties, and is probably good evidence for a south-western school of Celtic art, with Cornwall & Scilly in the forefront of developments.

The other article that has much interest is entitled "Journeys to the Rock: archaeological investigations at Tregarrick Farm, Roche" by **Dick Cole & Andy M. Jones**. This is an account of fieldwork at this farm (SW9902 5977) which lies a short distance (180m) to the NW of Roche Rock itself. The excavators found a group of 10 pits, which contained pottery, flints, a small saddle quern and charred hazlenuts dating from the Neolithic period. The authors suggest that the pits were the result of ritualized activity associated with seasonal gatherings close to the prominent landscape feature of Roche Rock. After the analysis of the finds, there is a fascinating discussion about how Roche Rock may have been venerated by the people as the dwelling place of the spirits or gods (sic) who dwelt within the Rock; how the people are likely to have regarded the landscape as being the creation of such spirits, gods or ancestors; how stories, myths and legends would have grown up around such landscape features; and how places like Roche Rock may have been gateways for communication with other worlds. Truly, archaeology has made massive strides ahead in recent years, and this Journal is by and large an excellent example of that more progressive attitude.

## **Cornish Bronze Age Ceremonial Landscapes c.2500-1500 BC**

Andy M. Jones

[BAR British Series 394, 2005 £30.00]

British Archaeological Reports have been around for quite a few years now: they are detailed, often technical archaeological reports, very often only of interest to specialists in the field and university students. Sometimes PhDs are published in this format, and this is the case with this one. What distinguishes this one is that it is, to the best of my knowledge, the first ever one published with Cornwall as its subject matter. Andy Jones is one of the 'new' generation of archaeologists, living in working in Cornwall, who have emerged from universities in the last few years, and are bringing a new perspective of study to the field of archaeology and landscape study [see Review on previous page]. As Andy says in his Introduction: "This study is focused upon Cornwall which has received little theoretical discussion. It was born out of a frustration with the lack of interpretation and regional synthesis of Cornwall's prehistoric archaeology."

This very detailed work is an immensely valuable study of Cornish barrows, from the perspective of ritual and ceremonial use, rather than simply as burial deposits. The study starts with a look at Beaker burial sites in Cornwall, and this is followed by an analysis of the deposits found within excavated Cornish barrows. Then comes the heart of the book: the location of barrow cemeteries within their landscape, and Jones asks pertinent questions, such as: "Did natural features such as rivers, tors and rocky outcrops affect the siting of monuments? and "Did specific monument types and ritual practices occur at certain locales?". He looks at particular sites, such as Tregarrick Tor Cemetery (SX2429 7132), St. Breock Down Cemetery (SX9559 6803), Davidstow Moor Cemetery (SX1464 8551), Botrea Cemetery (SW4031 3121), Treen Common Grouping (SW4400 3600) and Cataclews cemetery (SW8712 7607). At each of these sites he finds a significant relationship to neighbouring hills and prominent tors. At Davistow Moor "the Cemetery may have been punctuated by semi-autonomous areas of ritual activity, some with sites being used as platforms for display, others being sunken and more hidden, and enclosure sites as arenas for more complex activities" And of Botrea he says: "The prominent hills and sea may have held strong cosmological associations.. and the barrows were arranged so that they were aligned on a prominent hill, Sancreed Beacon (framed by the hills on either side of it)". In addition, he suggests that the arrangement of sites at Botrea (in a V shaped pattern) may have been designed to help define a ceremonial pathway, with the vista of Sancreed Hill appearing as a "final revelation" at the end of the path. Other sites have similar perspectives and 'revelations'

Although this book has the look and feel of a detailed archaeological study, this is no dry-as-dust treatise. Andy Jones takes us right into the heart of the Bronze Age landscape and opens it up to reveal its perspectives and landscape foci, as the barrow-builders saw them and used them. It made me want to get out and walk the land to view it through Bronze Age eyes, and there is sure to be much more about this in future MMs. Andy Jones has identified something really important and exciting in this study and opened up all sorts of possibilities for Cornish archaeology in the future.

## THE PIPERS TUNE

The March 2006 issue of *The National Geographic* magazine, which boasts a readership of 10 million worldwide, has an article on the Celtic Realm, in which Senior Writer Tom O'Neill goes on a journey through the Celtic 'fringe' of the Western Isles of Scotland, Ireland, Wales, Cornwall and Brittany. In each country or region he meets someone, who represents for him an aspect of Celtic culture: in Scotland it is the language, in Ireland the music and poetry, in Wales the politics, in Brittany the Pardon or Feast Day - and in Cornwall the pagan spirituality. There is a stunning photograph of Penglaze at the Midsummer Serpent Dance in Penzance, and then O'Neill writes: "One day while looking around the Iron Age village site of Carn Euny, I met Cheryl Traffon, a Cornish Goddess worshipper (sic!).

He continues: "I first noticed her at the head of a group of American women coming out of an underground chamber. The early Celts may have used such subterranean rooms, called *fogous* in Cornwall, as ritual sites. 'That room has great acoustics' I heard her saying, 'Chanting sounds good in there'. Cheryl is editor of a newsletter called *Meyn Mamvro* about sacred sites in Cornwall. Middle-aged with a mop of graying blond hair (!) she has been intensely drawn to the Cornish landscape since she was a schoolgirl here. 'It's as if I had been born with memories of these places' she said, 'It's not a cold remote past here. It's a warm immediate past.'" The article goes on to describe the celebration of the pre-Christian Celtic calendar in Cornwall, and in particular Brigit's festival at Imbolc at Madron Well. All in all, the article was quite positive, and could certainly have been a lot worse!



Liz Allmark

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### BELTANE CELEBRATIONS

*Sun Apr 30th* - 18th Annual Maypole Dance & feast at Carn Bosavern, St. Just 6.30pm. Details 01736-787186

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

*Sat May 6th* - [note change of day] Helston Flora Day + Hal-an-Tow. Details: 01326-565431

*Sun May 8th* - 18th Annual Three Wells Walk from Sancreed to Carn Euny to Madron wells. Meet Sancreed church 10.15am Details 01736-787186

### MEGALITHS BY MOONLIGHT

*Sat May 13th* A slide talk about the Lunar Standstill by Cheryl Traffon to launch the St. Just On the Edge Festival. Count House Botallack 7pm Followed by a full moon guided walk to Tregeseal Stone Circle (weather permitting) at 8pm. Tel 01736-787186

### CORNISH EARTH MYSTERIES

*17th Annual Season (1990-2006)*

Summer activities and events:-

*Sun June 4th* **Dowsing down the Lizard** with Bart O'Farrell. Meet at Goonhilly Craft centre (beside B3293 St. keverne road) at 11am.

*Sun July 2nd* **Treen Circular** with Cheryl Traffon. Meet at car park of Gurnards Head Hotel at 11am.

*Sun Aug 6th* **Around Tregonning Hill** with Andy Norfolk. Meet on minor road north of Ashton at 11am.

*Sun Sept 10th* **Holywell cave & Wells** with Geraldine McCarthy & Cheryl Traffon. Meet in car park at Holywell Bay at 11am.

Further details from - The Cottage, Crowan, Praze, Camborne TR14 9NB  
Tel: 01209-831519. Website: [www.meynmamvro.co.uk/earth.htm](http://www.meynmamvro.co.uk/earth.htm)

### ANCIENT SITES CLEAR-UPS

*Sun May 14th* Mulfra Ctyd Houses

*Sun June 25th* Boswens menhir

*Sun July 16th* Boscawen-ûn circle

*Sun Aug 13th* Tregeseal circle

All at 2pm. For further details contact  
**Dave Munday** 01736-787230

E-mail [dave@cornishancientsites.com](mailto:dave@cornishancientsites.com)

### SUMMER CELEBRATIONS

*Fri June 23rd* Midsummer Eve bonfires on hilltops. Contact local Old Cornwall Societies.

*Sat June 24th* Mazey Day in Penzance Serpent Dance & Penglaze 4.45 pm.

### PAGAN MOOTS

**Penzance** - meets 2nd Tues each month 7.15pm at 53 Morrab Rd.

Tel: Sarah 01736-787522

E-mail: [vivianatfarwest@supanet.com](mailto:vivianatfarwest@supanet.com)

**Earth Moot - Penzance** meets last Weds each month 7.15pm at Stella Maris Centre at Healing Star.

Tel: Rod 01736-731548

**Redruth/Camborne** - meets 3rd Mon each month in Redruth. Tel: Annette 01209-216243/213099

E-mail: [amaccaul@yahoo.co.uk](mailto:amaccaul@yahoo.co.uk)

**Bodmin** - Pagan Paths meets first Weds each month in Lanivet nr Bodmin. Tel: Wendy 01208-832977

E-mail: [paganpaths05@aol.com](mailto:paganpaths05@aol.com)

**St.Columb** Newquay & St.Austell. Meets 2nd Weds each month 7.15pm at The Red Lion, St.Columb Major.

Tel: Peter: 07723 009087

E-mail: [moot@stcolumbmoot.co.uk](mailto:moot@stcolumbmoot.co.uk)

**Tintagel** For details & venue Tel: Samantha 01840-770169

E-mail: [catlinite@aol.com](mailto:catlinite@aol.com)

**Bude** - meets last Thurs each month 7.30pm at Brendon Arms. Tel: Lorraine 01288-359463

E-mail: [silverwitch-poo@tiscali.co.uk](mailto:silverwitch-poo@tiscali.co.uk)