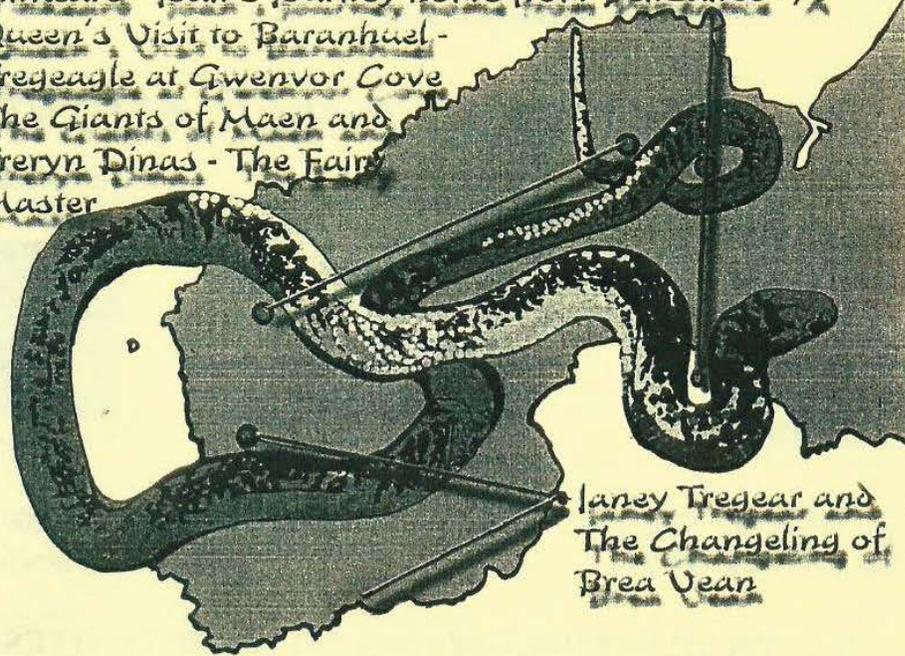


Tom Trenoweth's Sow - Tom and the Giant - Jack the
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 Tregagle at Gwenvor Cove
 The Giants of Maen and
 Treyn Dinas - The Fairy
 Master



Janey Tregear and
 The Changeling of
 Brea Veon

SONGLINES - LEGENDS IN THE LANDSCAPE ●
 MAJOR MOON STANDSTILL REPORTS ●
 CASPN & CEMG ● DOWSING ● NEWS ●
 * **CORNWALL'S COLOURFUL SITES** *

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

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land of the Goddess



CHERYL STRAFFON

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 of Cornwall



Cheryl Traffon

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After 18 years of annual talks and walks, the Cornish Earth Mysteries Group is taking a bit of a break at the beginning of 2007. This is partly because numbers of people attending the talks at the Acorn have been falling. As more and more alternative activities take place in West Penwith, then it becomes more difficult for people to make a regular commitment. At the same time, the cost of hiring the Acorn has risen, so that the talks are now barely breaking even. Also, after 18 years, the two remaining Committee members, Andy Norfolk and MM editor Cheryl Traffon, feel that they have pretty well exhausted the range of topics and available speakers for now. However, this is certainly not the end of CEMG. The Summer site visits, which have always proved popular, are continuing, with some fine ones planned for this Summer (full details at www.meynmamvro.co.uk/earth.htm). Interestingly, some new(ish) groups focussing specifically on dowsing are becoming established in Cornwall, and one of the Groups, Tamar Dowzers from East Cornwall, organise not only site visits but also talks as well. More details of these Dowsing Groups can be found in the new Dowsing News on p.3. And it is certainly possible that CEMG may continue with their Talks again in the future, so the field of 'Earth Mysteries' still looks healthy in Cornwall.

CASPN (Cornish Ancient Sites Protection Network) continues to flourish, and it is now three-quarters of the way through its funded major Projects for 2006/7. The Adopt-a-Site is now up and running well, and work is underway to construct new granite information stones near to the major sites. The improved website is nearing completion, and when that is finished, it will be a great source of information about Cornwall's ancient sites. FOCAS are having a weekend of walks and talks for all members in May (see p.4 & back page) so if you haven't joined yet, or renewed your membership, please consider doing so. All the income goes to looking after the sites, so anything anyone does to help that pays great dividends for the places we all cherish.

CASPN (Cornish Ancient Sites Protection Network)

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

Web site: www.cornishancientsites.com **E-mail:** 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

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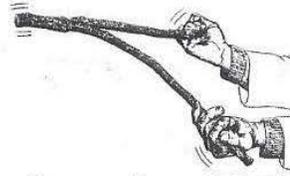
news page

The Summer 2006 outings continued on August 6th with a visit to *Tregonning & Godolphin Hills* on a hot Summer's day, led by **Andy Norfolk**. Around the quarries on Tregonning Hill there are ancient remains, and the Group followed a processional way along the ridge from the tumulus near the Signal House (which aligns with the Beersheeba Stone). At the NW end of the hill is Castle Pencaire, an Iron Age fortification, which may overlie a Neolithic enclosure. There is a legend involving white hares, magic swords lost and found, and skulduggery at Pengersec here. The dowsers found an energy line going to Godolphin Hill, and the Group then stopped briefly at a charming well at Tresoweshill. From there they went to Godolphin Hill, which has a story about the giants throwing stones at each other. The Hill aligns with Germoe Church, the site of a stone which used to be beside the A394 and Pengersick castle. By a rocky outcrop to the NW there was a large stone which the Group decided was a fallen menhir linked to another small stone on the hill top. From it there were alignments to the Beersheeba stone and Tren crom and the stone on Trink Hill. After a hot trudge back down the north side of the hill, where there were some bad patches of geopathic stress, the Group went to Germoe Church, where the well was green and stagnant. They felt that the original site was under what is now the road, and another node on the Mary Line was found nearby. Dowsing showed that there was probably a standing stone in the SE corner of the small chapel at the side of the aisle. Finally, the Group gathered at St.Germoe's Chair, a strange little pillared building to the NE of the church, with comfortable energies, where they sat and chatted about all they had seen that day.

On Sunday September 10th **Cheryl Traffon & Geraldine McCarthy** led a record number of 40 people across the sands at *Holywell Bay* to the beautiful, amazing and magical holy well in the cave, accessible only at low tide. While most of the Group climbed up into the tiny recess at the top of the slippery rock steps, a few others went exploring to find the nearby cave where they swam up inside to the beach at the end of the cavern [see article in MM60 for full details] followed by a refreshing dip in the sea. The dowsers found a very 'hot' energy line crossing the beach in front of the cave, coming from Gull Rocks out to sea and going on inland towards the second well which they then went on to visit, St.Cubert's Well that lay behind a golf course at the Holiday Park. The well was in a lovely setting by a pond, but the Group disapproved of a very large ugly Christian cross that had recently been cemented on top of the entrance of the well. Finally, a large number rounded off what had been a good day, and the programme of excellent summer visits, by a cream tea at nearby Crantock.

The next issue of MM will include reports of the Autumn season of talks at the Acorn in Penzance, including Jill Smith, Craig Weatherhill and Alan Neil.

DOWSING NEWS



Tamar Dowzers first came together under the auspices of local dowser and author Alan Neil in 2002 with a visit to King Arthur's Hall on Bodmin Moor and the St. Breock Downs menhirs. Since then, they have visited sites in SE & N Cornwall, including Rocky Valley, the Hurlers stone circles, Berry Castle, the Stripple & Trippet stones on Bodmin Moor, St. Clether, Tintagel, Castle Dore, Warbstow Bury, Rame Peninsula, Castle-an-Dinas, Roche Rock, and many other places. A full report on each of the visits and what was discovered, as well as future events, may be found on their web site www.tamar-dowers.co.uk.

A new spin-off from the Group called **Celtic Dowzers** has just started, with field trips planned around Cornwall's old sites, wells and buildings. There will also be talks, meetings and teaching days, and further details may be obtained from Aaron on 01726-71903 (not after 9pm) or e-mail celticdowser@yahoo.co.uk

CEMG member Bart O'Farrell has also set up a **West Cornwall Dowzers** Group, covering sites in west and mid-Cornwall. The first get-together in April 2006 was a joint meeting with the Tamar Dowzers Group at Castle-an-Dinas and Roche Rock, followed by a trip to the Nine Maidens stone row on St. Breock Downs & St. Dennis Church in November, and Carn Brea near Redruth in December. More details from Bart on 01326-280681 or e-mail westcornalldowers@yahoo.co.uk.

West Cornwall Dowzers - inaugural meeting report

On a sunny day in April 2006, we met at Castle an Dinas near Goss Moor. About 30 people from Cornwall and Devon gathered to explore this dramatic Iron-Age hillfort. By the entrance we found an energy line, and running from the entrance towards the denuded Bronze-Age barrow and spring there was a strong water line which some people found unpleasant to be near. On the northern side of the hillfort there was an extensive band of bad energy that was also unpleasant to walk through. The group managed to find six leys that skirted the hilltop, and one running north-south across it. We dowsed that people had lived here in round houses 2000-4000 years ago in a pastoral community, keeping livestock in rectangular pens. We also found wells and sacred places, and even the site of a murder and subsequent suicide which happened in the 1920s. After lunch we went to Roche Rock, the extraordinary rocky outcrop topped by a ruined chapel. The boulder near the stile at the entrance was investigated to see if this could be the well that was supposed to rise and fall with the tide. Some people thought they found underground water which could feed the hole in the rock; however others proposed a site to the S of this, or somewhere on wet boggy ground at the NE side of the Rock. The chapel itself was full of strong energies. It was dowsed and found to have been used by monks, hermits and lepers. The Mary Line was found to be squeezed down to just the width of the tiny chapel but expanded again close to the foot of the Rock. Some of us then went on to Roche church and found that a large crudely carved stone seemed to mark the original sacred site. A great start for the Group. [AN]

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

Cornish Ancient Sites Protection Network



The **Adopt-a-Site Scheme** run by CASPN has really taken off. More than 25 locations and nearly 100 ancient sites are now being actively monitored by volunteers. These are mainly in the West Penwith area, where CASPN has received AONB funding to operate the scheme. If any MM readers would be interested in becoming a Sites Monitor (there are still sites for which we have no volunteers at present) please contact the Project Co-ordinator Paul Bonnington on 01736-796993 e-mail: paul.bonnington@nationaltrust.org.uk, or the Project Administrator Craig Harris on 01736-786777 e-mail: craigharris1st@yahoo.co.uk.

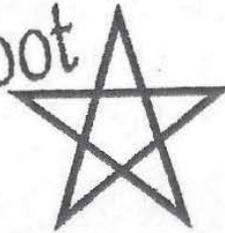
Visitors to sites in West Penwith may shortly see some new **granite boulders** appearing at the entrances to pathways leading to the sites. These replace the temporary wooden ones that have now deteriorated or been removed. The new signs will have details engraved on them of contact numbers for people to report any damage or vandalism at the sites. These phone numbers are 01736-787186 or 01736-787522. The notices will also ask people to treat the sites with care and respect, and not to deposit inappropriate items or dig at the places.

The monthly **Clear-Ups** at the sites continue throughout 2007. These help to keep the places free of encroaching vegetation, and are companionable and friendly gatherings. Dates and sites for 2007 are as follows: Jan 14th – Sancreed Well; Feb 18th – Bosiliack Barrow; Mar 25th – St.Senara's Well, Zennor; Apr 15th – Bosullow Trehyllis Courtyard Houses; May 12th – Treen Courtyard Houses; June 10th – Mulfra Courtyard Houses; July 15th – Boscawen-ûn circle; Aug 12th – Tregeseal circle & barrows; Sept 16th – Nine Maidens Barrows; Oct 14th – Mulfra Courtyard Houses; Nov 11th – Bosullow Trehyllis Courtyard Houses; Dec 9th – Balowall Barrow. All start at 14.00 on Sundays, and everyone is welcome (all tools provided). For more details please contact Dave Munday on 01736-787230 e-mail: dave@cornishancientsites.com.

CASP.N's daughter group, **FOCAS** (Friends of Cornwall's Ancient Sites) are offering a Guided Walk with Paul Bonnington to Bosporthenis settlement & Beehive Hut on Sunday April 22nd. Meet Gurnards Head car park 1pm. There is also a **FOCAS Weekend** with talks, presentations and walks on the weekend of May 26th-27th at the Count House, Botallack. Membership of FOCAS costs only £8/year waged or £5 unwaged, and the income all goes to the protection and preservation of the sites. To join, or for more details please write to: FOCAS, 24 Queen Street, St.Just, Penzance TR19 7SW, or phone 01736-787522.

Finally, if you would like more information about CASPN please go to the web site www.cornishancientsites.com, or contact CASPN Chairwoman & Project Manager Cheryl Traffon on 01736-787186, or e-mail: secretary@cornishancientsites.com.

Penwith Pagan Moot



By Gemma Gary

Our **Lammas** celebration took place in Sancreed field. We began by reading the ballad of John Barley Corn and blessed the first part of our libation; The Barley Ale. We contemplated the harvest as we made corn-dollies to symbolise the things we wished to harvest by Autumn Equinox. The Corn King was then brought into the circle & a poem read to him on the nature of sacrifice. We danced in a circle to the beat of drums & each greeted the Corn King as he wove in and out of our circle. The Corn King was then brought to the centre of the circle to be sacrificed by sickle at the hands of the Goddess. The Corn King was risen again as the Lammas loaf was revealed, thus completing the blessing of our libation. After our rite a Lammas picnic was enjoyed in the sunshine.

We met to mark the **Autumn Equinox** at the Marry Maidens. First we greeted the stone circle before entering it to gather around two altars one light and one dark. The God of Summer becoming the Lord of Shadows lead us in a double spiral dance around our light altar and then the dark with chanting. We formed a circle to cast a web of wishes by throwing two balls of wool (one white and one black) to each other. The Sisters of Wyrd then fought their way into the midst of the web to bind and cut our own part of it, for each of us to take home and keep, before blessing our libation.

For **Samhain** we gathered in Sancreed House's Conservatory decorated with pumpkins, skulls and lanterns. After the Dark Goddess and Dark God were invoked into our circle we each honoured our dead by lighting a candle for them upon an ancestral altar. We then ventured out into the night and the unknown, as we wound our way through the gardens in darkness until we reached a large blazing bonfire. Here we scryed for that which we must be rid of from the old year in order to move on into the new. We symbolised these things on paper and cast them into the flames. Sarah threw sparkler dust into the fire to mark the spark of the New Year and we lit sparklers in celebration. A dark hooded figure beckoned us once more into the unknown and lead us along a path to each encounter the Crone in her grotto where we each drew a tarot card from her cauldron to keep as advice and guidance for the New Year. We returned to the Conservatory to partake of the libation and celebrate with a Samhain feast.

The Moot facilitates ritual celebrations, monthly meetings and outings for ancient sacred site clearances. Everyone welcome! Visit our website for more information: www.penwithpaganmoot.co.uk or call Sarah: 01736 787522.

NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS
APPEAL LAUNCHED TO BUY
CARWYNNEN QUOIT

Carwynnen Quoit, a ruined Bronze Age dolmen lying in a field near to Wendron in West Cornwall (SW6500 3720) may be restored, if funds can be raised to buy the land on which it stands. Before the chamber collapsed in 1834 & 1967 it had 3 uprights (of 4½ft or so) with the 11½ft x 8ft capstone on top.



Now there is just a rather forlorn jumble of stones lying in the field, but hopes that it may be restored have been given a boost by the Sustainable Trust, a local charity that works to regenerate land in an environmentally-friendly way. They are currently in negotiation to buy the Quoit together with a 5 acre parcel of land. They say that if they are successful “a wildlife corridor will be planted, along with plants and crops from Neolithic to Bronze-Age times”, and add, “We intend to use this site as an educational resource, to stimulate imagination and help put people back in touch with their heritage”. With assistance from the Heritage Environment Service (CAU) who would undertake an archaeological assessment of the site, the Trust plan to rebuild the Quoit, using original methods wherever possible. Help is sought with the purchase, which is in the region of £25,000, and for more information visit the website www.sustrust.co.uk, e-mail: sustrust@aol.com, or ring Pip Richards on 01209-831718.

ROCKY VALLEY SOLD

The Rocky Valley site near Tintagel in north Cornwall, formerly owned by Simon Summers, a blacksmith from Launceston [see MM43 p.4-5] has now been sold, but the identity of the buyers is proving hard to track down. The site is important as it contains the famous labyrinth carvings, recently vandalised [see MM59 p.5]. Although the National Trust own the stretch of coastline to where the Rocky Valley path eventually leads, they pulled out of the sale, as they felt it was too expensive. It is believed that it was sold for something in the region of £40,000 to ‘persons unknown’.

Meanwhile, further up the valley the site of St. Nectan’s Kieve is once again proving controversial. A huge detritus of rags, coins and other offerings has built up at the site of the waterfall [see MM49 p.19], but although the owners, Barry & Jean Litton, were approached last summer, they declined to have any of the debris removed.

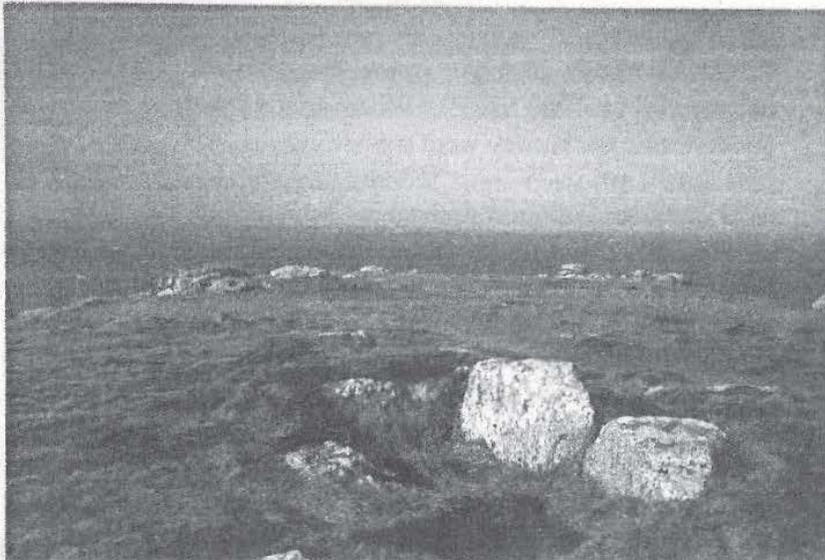
MOON STANDSTILL AT MAYON CLIFFS

by Cheryl Straffon

2006 saw the phenonema of the major moon standstill, which only occurs every 18.6 years [see article 'Major Moon Standstill in Cornwall 2006' in MM59]. The following two articles look at some observations that were made in Cornwall.

It turned out that for many of the full moons in 2006 I was either absent from Cornwall or otherwise occupied. At the key Summer (southerly) standstill in June I was in Crete, though I was able to do a wonderful full moon ceremony on a beach with some friends with the low moon just above the horizon of the sea; in July I was at Callanish stone circle in Scotland for the standstill over the Sleeping Beauty mountains; in August I was back in Cornwall and the full moon coincided with our Lammas ritual, a stunning sight above the fields of corn; in September, I was involved with the preparation for our first Goddess in Cornwall Event and we did a full moon ritual to invoke good fortune for that; in October I was back in Crete, so it was not until the November 5th full moon that I was able to be out at a site in Cornwall to check out the standstill.

The late afternoon was a lovely clear one, and I was out with a friend on the cliffs at Mayon above Sennen at sunset. Mayon has not only a cliff castle, but the remains of a Bronze Age barrow (SW3490 2610) where I often used to go for full moon rituals when I lived in Maria's Lane which was just nearby



Always I remember having to wait quite a while for the moon to rise above the clifftop behind - but not this night! There was a dramatic sunset into the sea and a beautiful afterglow, and then almost immediately the full moon rose at its most northerly extreme, which was right over the bay, and much further north than usual so it had already cleared the clifftop when it rose. Now, whether this was just a 'coincidence', or whether the Barrow builders placed their grave at this point to experience this once-in-18.6 year phenomenon, we may never know. But it was certainly a stunning sight, and for my friend, who had just moved to Cornwall that weekend, a most auspicious welcome to Cornwall! Afterwards, we went down to the firework display at Sennen, and with the bonfire silhouetted against the magical full moon, it felt as if the ancient past was still present in the land at the far west of Cornwall today.

THE NINE MAIDENS & THE MOON'S STANDSTILL

by Chris Cooper

In this year of the Major Moon Standstill, researcher Chris Cooper has been observing the moon's passage at the Nine Maidens stone circle at Boskednan, high on the West Penwith moors. Here he writes about what he observed in this important year.

The area between Ding-Dong mine (Greenbarrows) and Carn Gulva is scarred by pits and littered with heaps of spoil from mining. Until a few years ago, when gorse clearance and some restoration took place at the Nine Maidens circle, the path worn between the mine and the Carn revealed that few walkers strayed the extra fifty yards off the track to visit the stone circle. This circle has the tallest stones of any circle in West Penwith, which have made it handy for lintels and gate-posts. Perhaps this is the reason why only about half of the stones remain, and those that do are mostly leaning or broken, dwarfed by the vast panorama of the surrounding landscape. However now, as at the time of its construction, the distance from the circle to the horizon makes it an ideal site for observing the risings and settings of the moon.

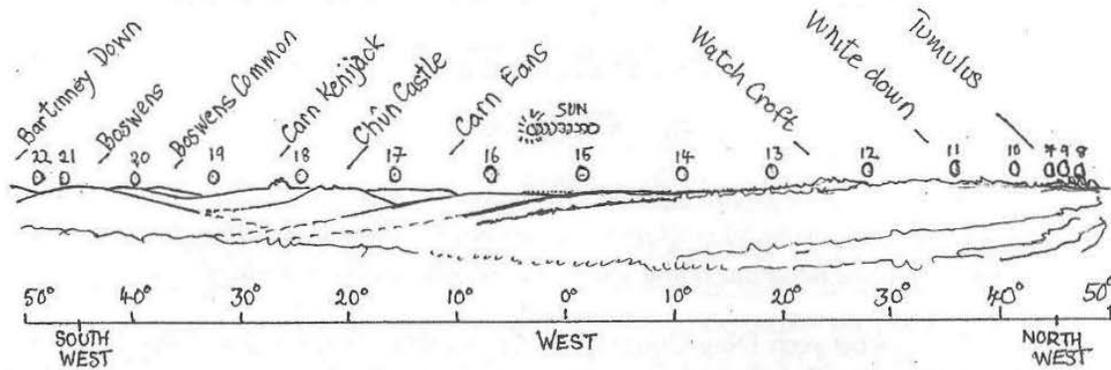
There are carns, standing stones, rocky outcrops, crests of hills, and apparent notches in the horizon where a distant ridge is surpassed in height by a yet more distant one. Apart from Carn Gulva, to the NNW, the horizon does no more than dip or rise a fraction of a degree from that of the sea, which can be seen at five places, giving another ten markers on the great circle of the horizon. All these points, like the gradations on the scales of a giant armillary sphere (a representation of the celestial globe), can be used as markers to locate risings and settings of celestial objects.

In 2006, the year of the maximum swing in the moon's 18.61 year cycle, these are the features on the horizon that were of particular interest when seen from the circle:

- | | |
|--|-------------------------|
| (1) the logan stone on Zennor hill - | moonrise, maximum north |
| (2) tumulus 200 yds to the NW of the circle - | moonset, maximum north |
| (3) notch in horizon, formed between Boswens Common & Bartinney Down - | moonset, maximum south |

In addition, when standing at the tumulus 200 yds to the NW of the circle and looking towards the centre of the circle, there is a moonrise, maximum south alignment.

From the circle there are also solar alignments. The spring and autumn equinoctial sun rises over Castle-an-Dinas, and the summer solstice sun rises over Trendrine Hill.

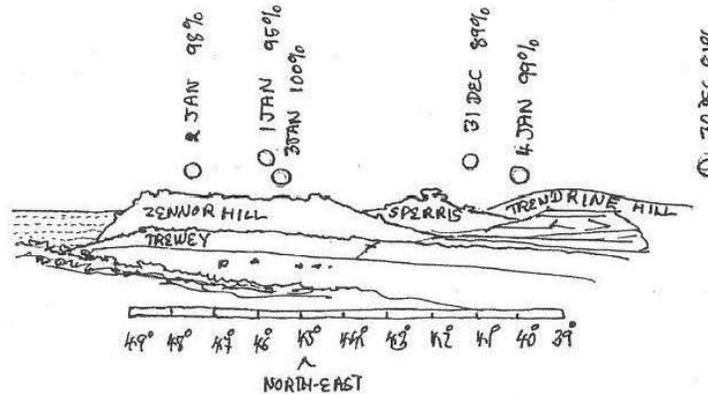


This diagram shows the western horizon as seen from the centre of Boskednan Nine Maidens circle. The position of the moonsets are shown for a period around the full moon of March 14th 2006. At maximum northerly swing, it happened to be at first quarter and set about 4am. The full moon set in the west and moved towards the southerly swing, and at last quarter set about 9am on the 22nd.

As this period covered the equinox, the sun moved from the south of west to the north of west on the 21st, moving at a rate of twice its own width per day along the horizon where it set.

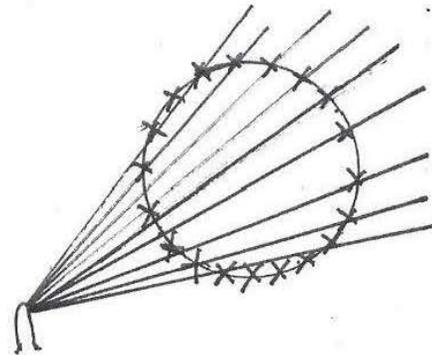
The easiest time for recording the positions of moon risings or settings is when these happen either at dusk or at dawn. Then the moon is relatively bright compared to the sky, and features in the landscape can still be seen. This happens at around the time of the full moon and new moon. At night it is difficult to find any distinguishing features on the horizon, even without the hazards of mist. At Boskednan, the scrub and loose stones nearby seem to merge into a darkened plane, giving no sense of direction, with only Carn Gulva looming against the sky. A little to the right, Little Gulva can just be seen, and above this is the pole star. If you are waiting for any length of time at night for the moon to rise or set, it is noticeable that the pole star is the only one to stay still in the sky, and all the stars and planets and the moon appear to rotate around it. The landscape that looked huge in the daytime shrinks in significance compared with the immensity of space, with all the stars spinning round as though fixed to a solid dark blue dome. West Penwith then seems like a little island with a little bit of sea around the edges.

At night, the stones of the circle show up quite well. The granite in this area is crystalline, and reflects a lot of the light that falls on it. At night it is easier to line up the moon on the horizon with two stones on either side of the circle. With an odd number of stones, say nineteen, by using their width it would be possible to fix any alignment by putting small stones on top of the two stones used as sights, and then checking in daylight to see where this corresponds on the horizon.



The diagram above shows the view from the circle to the full moon rise at the New Year of 2006/2007. The view is towards Zennor Hill, Sperris Hill and Trendrine Hill, and shows the full moon rising at near its maximum northerly swing above these hills.. Beside the dates are given the phases of the moon as a percentage of full moon (100%). The maximum northerly rising occurs on January 2nd at 2.40pm, with the possibility of the moon rising out of the sea and climbing Zennor slope.

It seems to me from all my observations that stones were used as markers for consecutive settings of the moon, and that the setting out of any circle to denote this would have required years of research. This knowledge may have been passed from one generation to the next at key times of the 18.6 year cycle, and its use may have been as a lunar calendar, a means of calculating the time for festivals, and/or as a tide indicator. The number of stones in the circles (usually nineteen in West Penwith) would have been needed to study the consecutive risings and settings of the moon from a point outside the circle [diagram right].



At Boskednan, it is possible that that the moon could have been seen to rise and set over the circle from some distance away. From Trewey in the NE and Lanyon Quoit in the SW, the circle is silhouetted on the horizon and appears to be about the apparent size of the moon. From Lanyon Quoit the moon would have been seen to rise out of the circle at its most northerly extreme, and at Trewey Common the moon would have been seen to set into the circle at its most southerly extreme. Pure megalithic magic!

For colour photos of Boskednan Nine Maidens see p.12-13 (overleaf)

CORNWALL'S COLOURFUL SITES

The colour section this time features THE NINE MAIDENS, BOSKEDNAN



The circle (before reconstruction) covered in gorse and heather



The circle after reconstruction in 2005, showing the new re-erected portal stone framing the alignment to Carn Gulva

Photos (this page) by Cheryl Traffon



Sunrise at the circle, 12th June 2006



Full moon setting a few degrees off its maximum northerly standstill (2006)

Photos (this page) by Chris Cooper

SONGLINES - LEGENDS IN THE LANDSCAPE

Part 1 - by Andy Norfolk

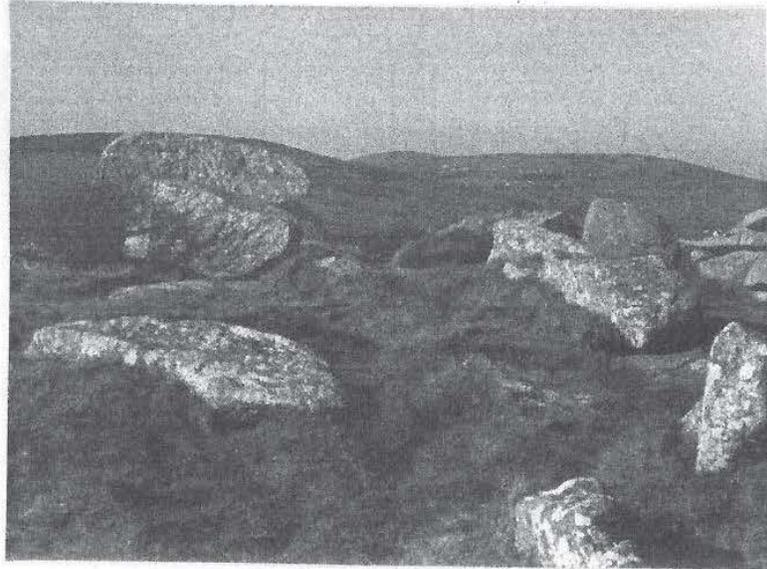
I set out to look for similarities between Australian aboriginal songlines and Cornish legends for a talk that I gave to CEMG early in 2006. The ancestors of the aborigines sang the land into existence and sang special stories about each sacred site. These stories are linked together in "songlines" which stretch right across Australia. They may be a mythologised version of how the aboriginal people arrived in Australia 60-65,000 years ago. The beings now portrayed as supernatural could be ordinary people seen through the lens of thousands of years of history told in an oral tradition. They are giants - semi-human totemic figures who moved through the landscape creating the landmarks that are sacred sites strung along the dreaming tracks.

When I began this quest I thought the Cornish giant legends would be simple stories about how our landscape was made by semi-mythical beings. They built the hillforts and in some cases were said to have willed them into existence and the stories link prominent features in the countryside. Now I think that, in addition, these legends are mythologised versions of real stories, with a basis in fact, about the chiefs - the big men' - of late Bronze Age and Early Iron Age Cornwall. Recent DNA research shows that most people in Britain are descended from the original inhabitants who arrived just after the last Ice Age. There was no big Celtic invasion. Instead the people who already lived here adopted Celtic ways - there was a transfer of culture but not of people. Cornish legends could perhaps have been preserved in Cornwall because no invaders ever displaced the original inhabitants.

In Bottrell's stories about the Giants of Towednack Tom takes beer from Marazion to St Ives. He does this for someone described as the king of Marazion and it's said that there were many kings in those days. Now St Michael's Mount was a cliff castle and so was The Island at St Ives. So Tom travelled from one cliff castle to another. These cliff castles in Cornwall date from the Late Bronze Age and Early Iron Age. Tom goes by the old road and passes Crowlas before coming to the place where the giant Denbras (which means big man) had built hedges across the King's road.

Bottrell wrote, *"The brewer told Tom that he wanted to send a load of beer over to St Ives, and would be very glad if Tom would drive over the wain load of beer... Down by Crowlas a dozen men or more were alongside the road, trying, without being able, to load a dray with a tree which they wanted to take away to build a church. "Stand clear," says Tom, as he came along, and, putting a hand on each side of the tree lofted it into the dray without so much as saying "Ho" to the oxen. A little further on the old road from Market-jew to St Ives (wherever that road was) Tom found that the giant who lived thereabouts had built the walls of his castle-court right across what used to be the high road."*

The route he must have taken is St Michael's Way, which is said to be very ancient. It goes past Trencrom and I think this is where the giant who built hedges across the road lived. Tom kills the giant by accident in a fight and takes over his castle. Tom, who is obviously a giant himself, is from Lelant, and Trencrom is the nearest hillfort.



Trencrom Hill

There is a straight alignment between St Michaels Mount, Trencrom and St Ives Island along which St Michael's Way wriggles. Other descriptions in the story suggest that the giant that Tom killed lived at Castle an Dinas. However it isn't on a direct route from Marazion to St Ives and I think there may have been a separate battle in which Tom - the chief of the people living at Trencrom - beat the chief of the tribe at Castle an Dinas. Later Tom himself sets about enclosing land and blocks the roads. After that Jack the Tinkard arrives, beats Tom in a fight, and they become friends.

Bottrell says, *"One morning, Tom was out hedging, as usual - strengthening his fences near the gate on the Market-jew road, when he heard the noise of someone hammering away on the gate. By the time he called out, "Who's there? You can't come in, if you're ever so god looking!" The bolts and bars were knocked off the gate, and in marched a travelling tinkard (as the worker in tin was then called), hammer in hand, and a leathern bag of other tools on his back."*

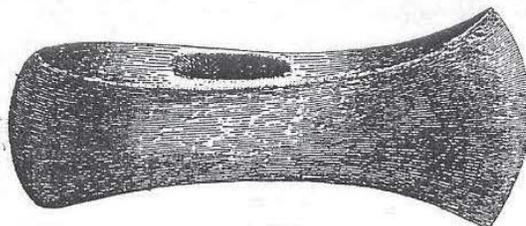
Bottrell also described Jack's original home. *"He was bred in a country more than a month's journey to the East, and many days' travel from the river which divided Cornwall from the rest of the land. He never knew his father, and the first circumstance he well remembered was living on the moors amidst the hills with a company of men, some called them giants, who streamed for tin in those cold regions, where the hills were covered with snow a great part of the year... He didn't know that he had any name before he was taken to the city by the merchant and taught the trade of a tin-dresser and worker in various kinds of metals."*

Later Bottrell tells us how Jack shows Tom how to work metals and especially iron. *"Tom and Joan found that the tinkard could teach them and the children many things they had no notion of. Being skilful in working metals he made iron implements for the better working of the land than the clumsy wooden tools in common use;"*

In another legend, Cormellian and Cormoran were the giants who lived on St Michael's Mount, which they built. They shared a hammer with the giant of Trencrom-Trecrobben. The giants threw the hammer between them - along a straight line. Cormellian is supposed to have been killed, either because she didn't see the hammer as it was flying through the air and it hit her on the head, or because she tried to use some "inferior" greenstone for building the Mount.

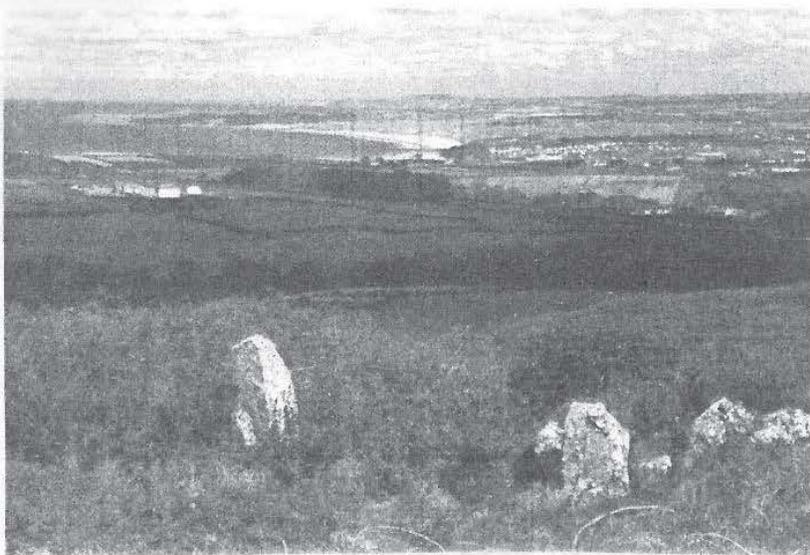
Bottrell also tells us that the giants of Castle Treen (Treryn Dinas) were middle-aged and had no children. *"The giantess having no household to think about grew, as most unemployed women do, peevish and troublesome. The giant, having little or no work to occupy himself with, grew fat and lazy. Quiet and good-tempered as he was, he was dreadfully tormented by his wife."* The story continues, *"...a happy thought struck a wise man of Treen. He advised that a baby should be stolen from the giant of Maen, who had a large family, and was, moreover, a very troublesome and aggressive neighbour - if one may credit stories of his hurling rocks against Treen giant, which are still to be seen at Skewjack Moor, on the bounds of their two domains."* This 'happy thought' leads to the giantess taking the adopted boy as her lover and killing the old giant.

So - how does all this fit with songlines? The giants are ancestral semi-mythical beings who created landmarks and shaped the countryside. They willed cliff castles into being and legends linking the mythical sites together. However there's more to all this. Tom took beer from Marazion to St Ives and something was obviously being traded between the two. Was this greenstone axes? It would make sense of the Trecrobben, Cormoran, Cormellian story. If this were to turn out to be true - though we will never really know - then this story must date back to the Neolithic. There were greenstone quarries and axe factories around St Ives Bay. There were others around Mounts Bay and another part way between the two not far from Trencrom, which was a Neolithic enclosure, where axes have been found. St Michael's Way links them all. The Tinners' Way also links greenstone axe factory sites. These stone axes were traded very widely and have been found at many ancient sites in, for example, Wessex, East Anglia, Lincolnshire and Yorkshire. They were prestige objects and seem to have served a ritual function. Aubrey Burl says that axes could have been regarded as symbols of fertility. An axe he says was "the embodiment of the forces of nature, especially at important times of the year such as midsummer or midwinter. He says that many circles were associated with an axe cult - and of course there are two axe heads carved on the centre stone of Boscawen-un circle. Bronze axes were also regarded as special powerful objects and may have been traded along the same routes. They were perhaps our equivalents of churingas, the sacred stones which were a basis of cohesion between distant aboriginal tribes in Australia. Both were deposited at sacred sites along traditional routes.



Axe-head recovered from barrow at Trevelgue in 1872 by William Copeland Borlase

It seems to me that St Michael's Way was probably the route by which these ritual objects were carried to the south coast of Cornwall to be traded on by sea. The idea that the route from Marazion to St Ives was protected and should not have been blocked suggests that it was a special road and perhaps



St. Michael's Way going towards St. Ives

we have here a tradition of a sacred road - a special way through the surrounding territory. Of course this is exactly like the aboriginal songlines - special routes for safe passage for sacred objects with links to the fertility of the land and the energy of life.

The Tom legends and the one about the giants of Maen and Treen cliff castles seem to be a bit later. I think they may date from the late Bronze Age to the early Iron Age. Cliff castles date to this period. The stories about Tom describe the land being enclosed and many field systems in the area date from this time. It seems from the description of his home that Jack comes from somewhere in the Alps - and there were many sources of metal there and of course it's where iron began to be worked. Jack brought specialist knowledge of how to smelt tin and is possibly a Hallstatt smith who brought the knowledge of how to work iron to Cornwall. That knowledge probably dates to about 700 BCE.

Does the story of the Maen and Treen giants fit this time? Well, yes I believe it does. The climate had deteriorated and there were more mouths than the land could easily feed as some higher land became unusable for farming. Because of this pressure over resources in the Iron Age there was an incentive to control territory more tightly and Iron Age society was quite aggressive. One means of minimising wars was the practice of fosterage. The children of one tribe were brought up by another, and though well cared for, were in effect hostages guaranteeing peace between the tribes. I think what is described in the story of the giants of Maen and Treen is fosterage of this kind which would tend to confirm the idea that these stories come from that period. Perhaps fostered children really did end up as partners of chieftain's wives who killed their husbands.

I think 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 that there were sacred roads used for trading sacred objects.

Jan Tregagle, which means “Jack of the dung farm”, seems to have been a genuine historical figure. Moses Pitt, a publisher in London who came from St. Teath, wrote a letter in 1696 to the Bishop of Gloucester about Anne Jefferies and her encounters with faeries which took place in 1645. When he heard about what had happened “*John Tregagle, Esq., who was steward to John, Earl of Radnor, being then a justice of Peace in Cornwall, sent his warrant for Anne, and sent her to Bodmin jail, and there kept her a long time*”. However it seems that a later historical figure has come to be associated with a much older legend. Tregagle as it seems involved in making parts of Cornwall. The story goes that his ghost was summoned to appear at a trial in which he could be a vital witness. The court case was resolved, but afterwards Tregagle refused to go away again. He was such a problem that he was sentenced to do impossible tasks to keep him out of everyone's way. The first task was to empty Dozmary Pool with a limpet shell with a hole in the bottom. He escaped from this task and fled to Roche Rock where he sought refuge from the Devil's dogs by putting his head into one of the windows of the chapel there, but though his head was in a consecrated space his body was mauled terribly by the hounds of the wild hunt. Eventually after the saint at Roche couldn't bear his dreadful howls any longer he was banished again to move sand around the coast at either Padstow, or the mouth of the Cober near Porthleven. He tripped and fell and either created the Doom Bar or Loe Bar. Finally he was banished again to Gwenver where he had to spin ropes out of sand. When he achieved this by using freezing water from the Vellandreath Brook, he rushed screaming round the coast sweeping sand from Nanjizel bay before him to choke the ports of Porth Chapel and Porth Curnow. He ended up condemned to try again to make ropes of sand at Gwenver but without using Vellandreath water.

Is this really a story about a giant creating the landscape? I think the story could originally have described Tregagle digging Dozmary Pool and creating Roche Rock. The rest of the story may be truly ancient. I have a hunch that it may be about changes in the coast of Cornwall as the sea level rose after the last Ice Age. Loe Bar doesn't fit this theory because it probably didn't form until about the 13th century but the rest of it could be about changes that took place during the Mesolithic when the sea level rose considerably. This would be the same time at which St Michaels Mount ceased to be Carack looz en Cooz, the grey rock in the wood, and became an island.



So our giant legends do have some similarities with aboriginal songlines. However, they could be telling us a lot more and perhaps we don't need to look to the Welsh and Irish legends for insights into life in ancient times? Perhaps we just need to look again at our own heritage?

Part 2 of this article looking at more Songline legends will be in MM63. Andy will be leading a Songlines walk for the CEMG on Aug 12th 2007. Details: 01209-831519.

THE ANCIENT WAYS OF CORNWALL

by **Simon Mitchell**

Continuing the theme of the previous Songlines article, we turn to the Saints' Way, the ancient track that runs across Cornwall from Padstow on the north coast to Fowey on the south. Simon Mitchell introduces the Way, to be followed by the first part of 'Pathways to the Past' following the route of the Saints' Way today.

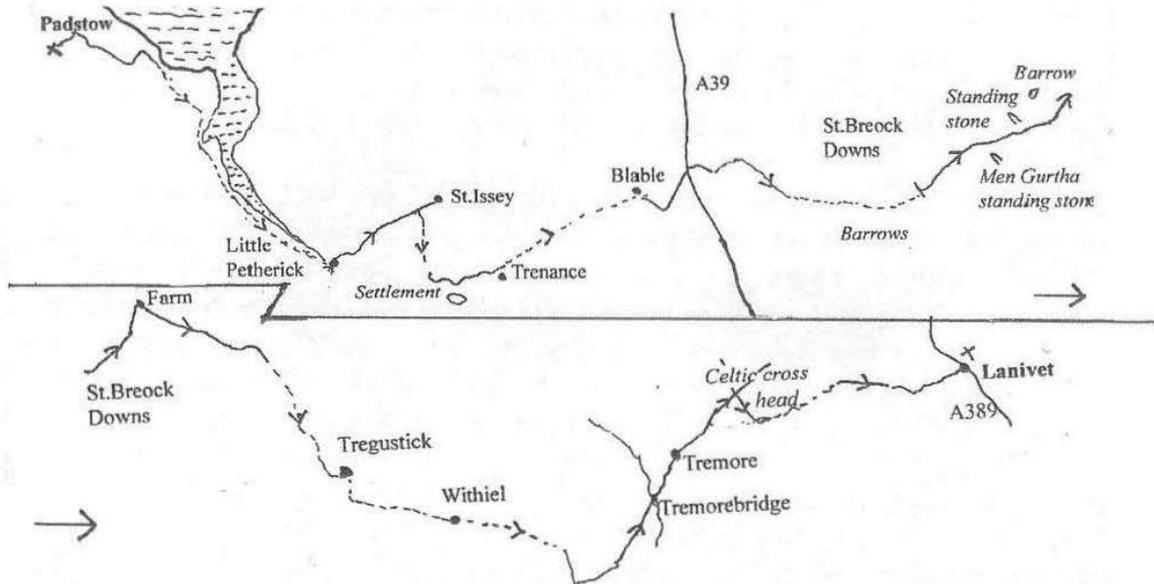
The Saints' Way in Cornwall is a story written into the land. This ancient route existed long before it was used by saints, taking advantage of the unique shape of Cornwall and its rivers. Evidence (especially Pictish Art forms) suggest that Phoenicians, Egyptians and Greeks journeyed to west coasts of Britain even before the Iron Age, in search of Celtic wisdom and trade. They would hit Cornwall and Southern Ireland first. Gold travelled from Ireland through Cornwall and down to the Mediterranean via sea or overland through Brittany to the early centres of civilisation. Before the River Camel and the River Fowey in East Cornwall became silted through tin streaming, they were navigable much further inland. Prior to tin mining there would have been only a four mile gap overland between the north coast River Camel (at Padstow) and the south coast River Fowey. This is a serious short-cut to the alternative of travelling right round the peninsula of Cornwall with its dangers of rocks, difficult weather and hungry pirates. Later, copper followed the same route and the Romans 'followed the supply' back to Britain. The strong links between Ireland, Wales and Cornwall are still to be found, for example in similar labyrinth carvings found in Ireland and North Cornwall. Cornwall is a Celtic land that has its own history. It was one of the earliest civilised trading nations, more linked by sea with Ireland, Wales and Brittany than by long and hazardous overland journeys to England.

'Restormel', the Castle of the Black Prince, overlooks the once highest navigable point of the river Fowey, an ancient site. Like Castle D'or, it is likely to be pre-Iron Age. When you look at a map, a whole line of at least Roman-period encampments follows the river route across the land, with one site perched next to the once highest navigable point of the Camel - in Dunmere Woods. This suggests that this route was an important one to protect, because it was a main artery for precious metals. The existing Saints' Way follows the river route across Cornwall as a convenient short cut between Ireland & Wales and the south coast of Cornwall - and on. The Way is rich in springs and many holy wells are to be found. The Church at Lanlivery, a visible route sign from many miles away, sits high on the horizon, a beacon for travellers. It lines up with the Saints' Way to ancient standing stones on Helman Tor, an evident meeting place from Neolithic times. The Church at Lanivet beckons the traveller on to where the route meets the River Camel at Ruthernbridge and then continues north to Padstow.

Like the songs of the Aborigines, the people who once travelled these lands would learn the route through stories of the wayplaces they would meet. And sometimes, when it's quiet, the land still whispers these secrets to willing ears.

PATHWAYS TO THE PAST

The Saints' Way: 1 - Padstow-Lanivet (13½ miles)



The Saints' Way, or 'Forth an Syns' in Cornish, officially begins at **St. Petroc Church** in Padstow. This 15th century church stands on the site of an original Celtic monastery, defined by the bounds of the present churchyard. This would probably have consisted of a few huts and a small wooden church enclosed by a timber rampart. Nothing remains of this first settlement, which was destroyed by Viking raiders in 981 CE, but there is an ancient Celtic four-holed cross by the church door, and the base of another inside the lower gate.

From here, we follow the footpath signs through Padstow, past Fenton Luna well (now dry) and out towards the Estuary. We cross Dennis Creek and climb Dennis Hill, topped by an obelisk. Then it is down to Little Petherick Creek and along its banks to the hamlet of Little Petherick, originally known as Nansventon, meaning 'the spring in the valley'. Here the 14th century church is also dedicated to St. Petroc, who supposedly constructed an oratory and a mill nearby. The church was almost totally rebuilt in the mid-1800s, and the interior was restored by Athelstan Riley, who owned a house in the village called 'St. Mary's' which has a carving of the Virgin and Child on its front elevation.

From Little Petherick we cross the bridge and take the footpath on the right leading to Mellingey Fields, and then follow a short stretch of road towards Trenance. On our right (south) there are the remains of an **Iron-Age settlement** [SW9235 7110] consisting of two intersecting 'rounds'. At Trenance we take the path across fields to Blable House. The name Blable is derived from *Blyth-pol* meaning 'wolf pit', a memory of when wolves ran wild in Britain until they were hunted into extinction by the end of the 15th century.

From Blable House we take a dog-leg stretch of road and cross the A39 road to West Park Farm. From here, the path begins a long climb towards St.Breock Downs. This is the location of many ancient remains [for more details see MM51 p.14-18]. There is an extensive **Bronze Age barrow cemetery** hereabouts that could well repay a day's exploration in itself. Before reaching Pawton Springs the path runs beside one such barrow [SW9581 6862] and there are many more lying just to the south. One of these at SW9515 6815 is a large barrow, some 89 ft (29m) in diameter and 6½ ft (2m) in height. Just to the east of it lie two other barrows close together [at SW9555 6810]. From a ploughed-out barrow to the south of these two, an observer can see the twin hills of Rough Tor and Brown Willy on Bodmin Moor, mirrored and framed by the barrows, an impressive alignment perspective employed by the builders of the sites [see MM51 p.17 for more details].

However, the most impressive monument here is the **Mên Gurtha Standing Stone** [SW9678 6831], a beautiful menhir, which like all the standing stones in this area, is veined with white quartz. Evidently, this was of some interest to the people, for when it was excavated it was revealed that a layer of white quartz stones had originally been laid around the menhir, perhaps forming a surrounding cairn. The stone is 10ft high, and has been estimated to weigh 16½ tons.

To the immediate south of the stone are the remains of a small entrance grave, thought lost for many years but recently re-discovered [see MM51 p.18 for more details]. Its entrance may have originally faced the winter solstice sunrise.

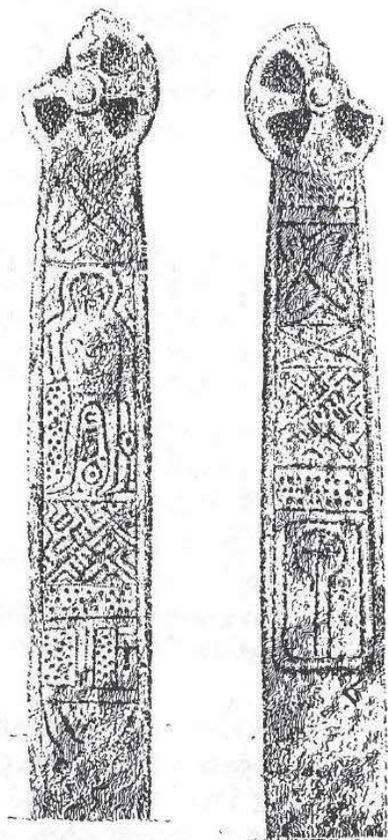


Mên Gurtha Standing Stone

There is also a second **standing stone** some 1300 ft (400 m) to the east, just to the north of the path we are following [SW9732 6825]. This stands in the centre of a low mound 20ft (6m) in diameter. A short distance to the east lies another well-preserved barrow at SW9761 6820, encircled by a ditch and outer bank. All the sites are visible from the path we are following, but about a mile north, the other side of the St.Breock Wind Farm, are the remains of **Pawton Quoit** (SW9658 6960) which may be worth diverting to visit. However, staying on the Saints' Way, the views from this high point on St.Breock Downs are magnificent, south-east to St.Austell Downs, south-west to Castle-an-Dinas hill fort, north-east to Bodmin Moor and north-west to Trevoise Head and Brea Hill.

From the heights of St.Breock Downs we now begin to descend along minor roads and trackways to Tregustick, just beyond which are two footbridges crossing the Ruthern River. From here the Way goes through Blackhay Farm and on to the village of Withiel, with a medieval church and a Celtic Cross in nearby Withiel House (private). The route now goes on across fields and a valley with the curious name of Lanzota, which could possibly mark the site of an original Celtic settlement. The path emerges into Withielgoose Lane (possibly derived from the Cornish, meaning ‘Irishman’s Woods’) and then joins a minor road skirting the tiny hamlet of Retire. At Tremore-bridge it crosses the river Ruthen at an 18thC clapper bridge, part of a medieval route linking Padstow to Bodmin and St.Columb. We stay on the road which passes Tremore Manor and then Tremore Crossroads, where there is the head of a Celtic cross on the grass verge. The route now follows a path across fields and a lanes until it arrives at **Lanivet**, the “centre of Cornwall” and the half way point of the Walk.

The name Lanivet is derived from Lan - ‘church site’ and Neved - ‘pagan sacred grove’, and may have originally been the ‘omphalos’ of Cornwall (literally ‘navel’), the sacred centre of the country. Later it became Christianised, and was marked with two elaborately carved crosses in the churchyard [SX0396 6422]. One of these is a wheel-headed cross to the west of the tower, and the other is an elaborately carved one standing behind the church in a cleared grassy area. All 4 sides of this cross are covered with decoration, sub-divided into 6 panels by incised lines. Amongst the most interesting features is a figure with a tail. This may be a representation of the devil, who was thought of as the old pagan god. If so, this is perhaps an indication of the site’s pre-Christian origins. Other indications of Lanivet’s pre-Christian significance can be found on the Feast Day, which is on the Sunday after the last Thursday in April - clearly the old pagan Celtic May festival of Beltane.



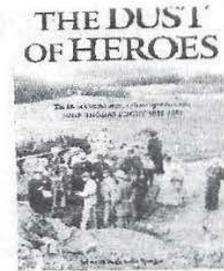
At this sacred centre of Cornwall, we may stop and linger. Lanivet has refreshments and accommodation, and here, at the mid-point of the Saints’ Way, we can rest awhile before setting out on the second half of the walk down to Fowey.

MM has a number of Saints’ Way packs to give away. Informative full colour laminated cards map the route, and there is a wealth of interesting information. For a free copy send a 55p stamped address A5 envelope to MM address. Subject to availability.

BOOK REVIEW

The Dust of Heroes - The Life of Cornish artist, archaeologist & writer John Thomas Blight 1835-1911
by Selina Bates & Keith Spurgin

[Windowbox Books, 2006. Hardback - £25. Paperback - £15]



If you saw a book with the title 'Dust of Heroes' and a front cover showing a group of people clustered around what appeared to be a grave, what might you think the book was about? An account of the 1st World War? A novel about 'sic transit gloria mundi'? Well, no, it is actually a biography of the Cornish antiquarian J.T.Blight! The book's title must be in line for an award of 'the most irrelevant title' of the year! The phrase 'the dust of heroes' apparently comes from an obscure poem by Henry Sewell Stokes. It has nothing to do with Blight, Blight never met Stokes, and his only connection is that he met Stokes' daughter briefly when he was in the lunatic asylum!

That aside, what is the book like? J.T.Blight is much honoured and respected as one of Cornwall's most important antiquarian artists in the 19thC. His book *A Week at the Land's End* is still in print, and contains some of the most exquisite drawings of the ancient sites and landscape of western Cornwall. His *Ancient Crosses and Antiquities of West & East Cornwall* was recently republished by the Mên-an-Tol Studio, and in 1977 John Michell wrote a short biography about him *A Short Life at the Land's End*. This revealed that Blight's life had not ended at the age of 35, as was commonly presumed, but that, because of his fragile mental condition, he had been taken to St.Lawrence's Hospital in Bodmin, where he had been incarcerated for another 40 years until his death. Whether he should have been kept there for that long, or indeed at all, is one of the issues that is touched on by this book.

Since Michell's book, there have been further developments. Two journals kept by Blight during his time in Bodmin have surfaced (one as recently as 2004 at a car boot sale) and these have added a great deal more detail to his story. Selina Bates & Keith Spurgin produced a short film about Blight's life in 2003 [reviewed in MM55 p.10]. Now they have gathered together all the material for this detailed biography. Its 230 pages recount in chronological order all the known facts and information about his sad life, and, although this approach can be rather pedestrian in places, nevertheless this is an immensely valuable and fascinating account of his life and work. The book is well illustrated with some of Blight's drawings and paintings, and is a worthwhile tribute to one who was so important for Cornish antiquarianism.



Wayside Cross (J.T.Blight)

THE PIPERS TUNE

Jackie Wood, Cornish experimental archaeologist and author of the book *Prehistoric Cooking* [Reviewed in MM49 p.22], has now written the first part of a 3-part novel set in the paleolithic called *Cliff Dreamers*. She is hoping to get a publishing deal for the book, but meanwhile it is available as an e-book, price £6.61 from her website www.cliffdreamers.com. The first 3 chapters have also been recorded as podcasts, which are downloadable via the web site.

In order to get publicity and media interest in the book, Jacqui devised a Quest at the end of October last year. A Golden Goddess figurine was crafted, beautifully figured with diamonds and other precious stones, and valued at £10,000, a picture of which may be found on the website. This was then offered as the prize in the Quest, which had to be completed over 2 days at Samhain.

Five groups of people came together at the Queen's Hotel in Penzance at the start of the Quest, and a series of clues to different places in east and west Cornwall were given. The teams then had to get to each place, where further clues led them on to the final end of the Quest on Trencrom Hill. It was a close-run finish, and the full story of this intriguing event can be found on the website. Finally, a group of 4 women were declared the winners and took possession of the exquisite Golden Goddess figurine.

Jacqui Wood also runs the Saveock Water Archaeological Centre near Truro, where an on-going excavation (now in its 4th season) has uncovered evidence that the site was being used as a mesolithic platform, and later feather-lined pits in the 17thC and as a votive spring in the 18thC CE. For more details of the site excavations and visting the Centre, visit the web site www.archaeologyonline.org



Liz Allmark

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The Goddess in Cornwall Event in September 2006 was a huge success, with a feast of activities & celebrations. For full reports on it, and details of the 2007 Event send a SAE to the Goddess Alive! address above, or see the website *www.goddessincornwall.co.uk*

MEYN MAMVRO is available on annual subscription - 3 issues £7.50 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM63 due out May 07 will include Alignments and Legends in the Landscape.

Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request @ £2.00 (nos.1-50) or £2.50 (nos. 51 on). Contents list & Index available on floppy disk (75p) or printed format (£2), or at the web site *www.meynmamvro.co.uk*

NOTICEBOARD

ISSN: 0966-5897

TAMAR DOWSING GROUP

Talks in North Hill Village Hall (near Upton Cross in east Cornwall) 2.15pm

Sun Jan 21st Earth Mysteries of Cornwall - Cheryl Straffon

Sun Feb 18th Dowsing - Alan Neil
www.tamar-dowsers.co.uk

WEST CORNWALL DOWSERS

Site visits planned for 2007

More details phone 01326-280681

E: *westcornwalldowsers@yahoo.co.uk*

CORNISH EARTH MYSTERIES

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

ANCIENT SITES CLEAR-UPS

Sun Jan 14th - Sancreed Well

Sun Feb 18th - Bosiliack Barrow

Sun Mar 25th - St.Senara's Well

Sun Apr 15th - Bosulow Trehyllis

Courtyard Houses

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

E-mail *dave@cornishancientsites.com*

FOCAS (Friends of Cornwall's

Ancient Sites)

Sun Apr 22nd - Bosporthenis Walk
with Paul Bonnington. Meet Gurnards
Head car park 1.00pm

Sat May 26th- Sun May 27th

FOCAS Weekend of walks and talks
with Paul Bonnington, Cheryl Straffon
etc. Count House, Botallack, nr. St.Just
For more details write to: 24 Queen St,
St.Just, Penzance TR19 7SW, or see
web site: *www.cornishancientsites.com*

PAGAN MOOTS

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

Tel: Sarah 01736-787522

E-mail: *vivianatfarwest@supanet.com*

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

Tel: Rod01736-731548

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

E-mail: *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*

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

E-mail: *silverwitch-poo@tiscali.co.uk*

PF DEVON & CORNWALL SPRING CONFERENCE

Sat Mar 10th at Penstowe manor,
Kilkampton, Bude. Speakers include:
Cassandra Latham, Ronald Hutton,
Hamish Miller & Adrian Harris
Details: PO Box 314, Exeter, Devon
EX4 6YR, or web-site: *www.pagan
federationdevonandcornwall.com*

BELTANE CELEBRATIONS

Mon Apr 30th - 19th Annual Maypole
Dance & feast at Carn Bosavern,
St.Just 6.30pm. Details 01736-787186

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

Sun May 6th - 19th Annual Three
Wells Walk from Sancreed to Carn
Euny to Madron wells. Meet Sancreed
church 10.15am Details 01736-787186

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

