

SHAMANS & DRUIDS ● COASTAL BARROWS ●
In-Site: CHAPEL CARN BREA ● BOUNDARY STONES
CASPN & CEMG ● DOWSING ● NEWS ●
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STONES OF OUR MOTHERLAND

EARTH ENERGIES * ANCIENT STONES * SACRED SITES * PAGANISM * LEYPATHS
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Of all the sites that seems to cause the most emotive reactions, St.Nectan's Kieve near Tintagel has to be somewhere near the top of the list. Over the last 20 years, MM has perhaps had more distressed and angry feedback about this place than nearly any other, mainly centered on the state of the offerings left behind (most recently a year or so ago in MM62 p.6), and more widely on the attitude of the owners Barry & Jean Litton in charging for admission to the waterfall. All of this is quite ironic, because the site, unlike stone circles, settlements and even holy wells, has no real claim to any use by prehistoric peoples. We have no evidence that it was viewed or used as a sacred place in ancient times (that doesn't preclude the possibility that it may have been of course), and even its association with 'Saint Nectan' is spurious, as the saint's name was not attributed to the place until the 19th Century. But there is something undoubtedly 'special' about the site and its setting that attracts pilgrims and spiritual seekers of all kinds. Now the owners, the Littons, have decided to retire and have put the site and its surrounding acres of woodland on the market for one and a quarter million pounds. Yes, you heard that aright! Some years ago, the National Trust expressed an interest in acquiring the site, but there was a big falling-out between them and the Littons, who subsequently swore they would never sell it to the NT. The Dandelion Trust, who own the lower part of Rocky Valley with its labyrinth carvings, might have seemed to be the ideal choice of buyers, but apparently the asking price is much too high for them. Other individuals have expressed interest in buying the site as a private spiritual retreat (with access maintained to the waterfall for the public) but whether any of this will amount to anything substantial remains to be seen. There is a public e-list that has been set up at http://groups.yahoo.com/group/St_Nectans_Glen where you can view all the correspondence about it. MM will keep a watching brief on developments.

Meanwhile, back at the ranch, the ancient sites in West Penwith are still seeing an unacceptable amount of misuse and vandalism. Some of the recent events are given on the CASPN page (p.4), but as we go to press, another site has to be added to this depressing list - vandals have daubed stones on the Madron Baptistry path with blue paint. Madron seems to be a particular target: in the past the stones in the Baptistry have been dislodged and ripped out, and the flow into the Baptistry well keeps being deliberately blocked. But it is not always mindless vandalism. The Mên-an-Tol site was recently targeted and the ground between the stones dug up and some ritualised objects (resin talismans) placed there. CASPN removed them, only to find more objects replaced the next night. This is clearly not the work of hooligans, but of people who work ritual and magic. It seems that we need to watch our own back yard as well as looking out for vandals from outside.



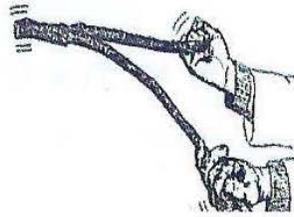
news page

The series of Summer 2007 walks and site visits started in June with a dowsing day down the Lizard with Bart O'Farrell, and in July with a Mên-an-Tol circular walk with Ian Cooke [both reported in MM64]. On August 12th *Andy Norfolk* led a **Songlines in West Penwith** walk, based on his research on some of the old legends recorded about routes across the landscape [see articles in MM62 & MM63]. A large group of nearly 30 people met up at Chapel Carn Brea and walked to the top of the 'first and last hill' in Britain to look at the barrows and cairn. Here, Andy talked about the story of Harry the Hermit & Thief, and Jackie Dash told the story from Robert Hunt of Betty Trenoweth and the pig. From there, the group walked the route of the story of Janey Tregear and her changeling baby, along the flanks of Bartinney Hill to Chapel Euny Wells, where Andy told the rhymed story from memory. The majority of the Group then went on Carn Euny settlement, while a few returned along the path to have a look at the barrow at Tredinney, where a beautiful quartz stone was found, and a prominent stone in a field near the beginning of the walk. Altogether, an unusual and fascinating day's visit.

The September 2nd outing was to **St.Nectan's Glen & Rocky Valley**, led by local member *John Ashton*. A couple of dozen people came to walk up to the beautiful waterfall, where three of the Group had a skinnydip! While swimming in the pool, Cheryl noticed a heavy holed stone lying at the bottom, tied up with pink ribbon! In an action worthy of Gollum the Smeagol she hauled it out for investigation, but not wishing to start another War of Middle Earth, returned it to the pool again! Presumably someone had brought it all the way up to the site to deposit in the pool (perhaps as a ritual offering?). Some of the Group then visited the shrine at the head of the Kieve, before the Group returned to the road and down to Rocky Valley. Here they investigated the labyrinth carvings, and Larry the dowser concluded that the right hand one was the original and was about 4300 years old, which would date it to the Bronze Age. He felt that the left hand one was a copy from about 3500 years. After this interesting visit, the Group continued down to the sea, where Sheila produced a birthday cake for Andy & Eve, whose joint birthday it was that day! Finally, all drove over to **St.Julitta's Well** at Lanteglos, a beautiful spot with a 300 year old hazel tree overhanging the well. The dowsers felt that the well had been moved back over the years, and there was originally a 13thC Chapel nearby. A gentle and peaceful end to a good summer's activities.



DOWSING NEWS



The Tamar Dowsers had separate visits to North Petherwin and Langstone Downs & Bearah Tor on Bodmin Moor last Summer. At North Petherwin they dowsed the churchyard (originally a Celtic lan or enclosure), a newly-constructed labyrinth in the Millenium Woods, and the holy well, with its water and energy spirals. On Bodmin Moor they visited the ruined cairns on Langstone Downs, from where a ley line was found to run to three cairns on Sharp Tor and on to the apex of Kit Hill. They then dowsed the Mary Line at Bearah Tor and found that where it crosses the quarry it disappears completely below ground, which occasioned some surprise and debate about why that should be so.

Under the benevolent organisation of Bart O'Farrell, **The West Cornwall Dowsers** had two successful site visits last Autumn. In October, they went to Carn Marth near Redruth. Here they found energy lines all over the place, including a big one from Castle-an-Dinas through Carn Marth and on to Carn Brea. Another line from St. Agnes Beacon through Carn Marth and on to Halligye fogou was also dowsed. There seemed to be a depression in the ground just N of the trig point into which many of the other lines disappeared like water spiralling round and down a plug hole. Figgy Dowdy's holy well was 'buzzing' with energy, but later they followed the road NE of Carn Marth where they found the top of a stone in the corner of a field that had a rather unpleasant energy feel about it.

In November, the group went to Chapel Carn Brea where they found that the Chapel Cairn site on the top was like the hub of a wheel of energy lines [*see p.12-13 for more details of this hilltop site*]. These lines included ones to Tregeseal circle & Carn Kenidjack; tumulus on flanks of hill, stone in field below & Carn Gluze (Ballowall) barrow; St. Levan's Church; St. Buryan church; Boscaswen-ûn circle; Bartinney Hill; and an interactive line to and from St. Michael's Mount. Every line had marker stones on it down the flank of the hill. There were also lines of energy that followed the contours of the hill, and a strong line marking the processional way to the hill top from Carn Euny, a song-line that CEMG followed in a visit in August last year [*see p.2*]. Later in the afternoon the Group went to investigate the barrow along this line at Tredinney [*see p.2*], where a zig-zag energy line was found they named the 'Chi-line'. Three cows were observed to be lying down right on this line. Altogether, a most interesting day with so much to be found there.

Future events for 2008 are listed below. Contact Bart on 01326-280681 for more info:
Sun Jan 27th Nine Maidens circle Wendron & Carn Marth. Meet at SW6831 3653 11am
Sun Feb 24th Godolphin Hill return visit. Meet NT Car Park SW608 308 @ 11am
Sun Mar 30th Bartinney Castle. Meet at Chapel Carn Brea Car Park SW388 283 @ 11am
Sun Apr 20th Nine Maidens stone row & St. Breock Downs. Meet at SW9363 6745 11am

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

Cornish Ancient Sites Protection Network



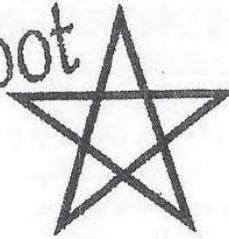
The problems of mindless vandalism at the sites continue to concern CASPN and its daughter group FOCAS (Friends of Cornwall's Ancient Sites). The stone circles at Boscawen-ûn and Tregeseal both suffered the usual fire pits. These can affect the archaeological record at the site, and are extremely tiresome to keep repairing. There was also damage reported to the stones at the Merry Maidens and the Nine Maidens, Boskednan, with small pieces of the stones being chipped off. The Mên-an-Tol suffered from having the turf dug up either side of the holed stone and resin talisman ritual objects deposited. And a bizarre occurrence at Zennor Quoit was reported by the Site Monitor. Some small stones lying on the ground inside the quoit had been smashed up into small pieces, and then laid out on the ground outside to form the message 'Get the future wolf-shaped'. Sometimes the CASPN/FOCAS team feel that the future is moron-shaped! Full details of the damage are on the web site. The good thing was that the Damage Line (see below) was well used by members of the public to report some of these occurrences, so is proving its worth.

The Adopt-a-Site Scheme also continues to be a success, and in October CASPN organised an afternoon for the Volunteers to meet up with each other and discuss some of the ways of best monitoring their sites. It was a beautiful 'Indian Summer' afternoon, and Paul Bonnington, the Scheme's initiator, led the Group around some of the barrows on Chapel Carn Brea with some good information and discussion about the use of sites by prehistoric peoples. FOCAS also continues to be well-supported, with over 100 members now 'signed-up'. If you haven't already joined and would like to support the work of the Group and receive free regular Newsletters, please see below. There will be another weekend of free walks and talks for members on Sat 24th & Sun 25th May 2008.

The ancient sites clear-ups every month also continue to do good work. Sites to be cleared last year included Bosulow Trehyllis Settlement (April & Nov), Treen Courtyard Houses (May), Mulfra Courtyard Houses (June & Oct), Boscawen-ûn stone circle (July), Tregeseal circle & barrows (Aug), Nine Maidens barrows & Bosiliack barrow (Sept) and Balowall barrow (Dec). These clear-ups are companionable and good fun and all are welcome (all tools provided). A full list of 2008 site visits is now available on the web site. www.cornishancientsites.com.

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Web site: www.cornishancientsites.com **E-mail:** secretary@cornishancientsites.com
To join FOCAS (£8/year waged- £5 unwaged) write to: 24 Queen Street, St. Just, Penzance TR19 7JW, or visit CASPN web site for downloadable application form.
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Sites Clear-Ups: Dave Munday 01736-787230 e-mail: dave@cornishancientsites.com
Report damage at sites: Tel: 01736-787186 or 01736-787522

Penwith Pagan Moot



By Gemma Gary

Gathering in the sacred centre of Penwith we celebrated **Lammas** in Sancreed. A drum beat began as the white Maiden walked into our circle where we partook of her purity as she blessed us with salt & water. The drum sounded the arrival of the red Mother. Bearing a scythe she faced the Corn King before leading us in procession to a field where she cut the corn which we took back to our circle to place in the cauldron naming that which we harvest. The drum did beat again as the black Crone came to present each of us with a single grain upon which we meditated before taking the wisdom we gained within us by eating our grains. The Goddess in her three aspects combined to bless the Lammas loaf and barley ale for our libation.

On Chapel Carn Brea we marked the **Autumn Equinox**. We began our rite with a walking meditation to connect with our surroundings before we chose one white stone to represent all that we wish to move forward with and one black representing all that we wish to let go of from baskets balanced upon the ends of a see-saw. Our black stones were immersed in the waters of purification & our white stones in the waters of growth. The waters of purification were then cast away outside our circle and the waters of growth sprinkled inside our circle in blessing. Our stones were returned to their baskets as we named that which we wish to retain and that which we wish to cast off. A poem of balance was enjoyed before our libation.

For **Samhain** we gathered in Sancreed House conservatory around an altar bedecked with yew, animal skulls, bones and horns with only candles for light. We each took soil from the cauldron to contemplate our own mortality before making the journey outside alone into the night to pass through the veil where we were cut from the outer world with a sharp swish of a stick behind us. We then faced a mirror where we would see those of our dead who would join us on this journey. Taking their hand we made our way to the fire pit where we would scry in the fire for ancestral messages before partaking in a feast of the dead. Cassandra's broom was sacrificed into the fire with solemnity and the haunting cry of nearby owls. We made our way back along the path, each receiving a gift of yew from the ancestors releasing us back into the outer world to celebrate the Pagan New Year with sparklers and a Samhain Feast.

Seasonal ritual celebrations, moot meetings and outings for ancient sacred site clearances. Everyone welcome! Visit the moot's website for more information: www.penwithpaganmoot.co.uk or call Sarah: 01736 787522.

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DATING SURPRISE AT SPERRIS QUOIT

Recent radiocarbon dating of human bone from two adjoining portal dolmens on the West Penwith moors, Zennor Quoit and Sperris Quoit, have thrown up some surprises. It turns out that the small, ruined and hard-to-find site of Sperris Quoit (SW4709 3826) is in fact much older (or at least the bones deposited in it are much older) than that of its bigger, more impressive neighbour Zennor Quoit (SW4688 3801). Sperris Quoit dates from the very beginning of the Neolithic at 3633-3557 BCE, while Zennor comes in at 3342-3024 BCE, though it is possible that the bones dated could be from a later deposition. We are shortly to get some accurate dates for other dolmens and entrance graves too, thanks to a new project that is using the most up-to-date thermo-luminescence techniques to test soil samples from below ancient sites. Sites to be tested will include Chûn Quoit, Mulfra Quoit, Treen entrance graves and Pennance entrance grave. Results should be known next year, and there may well be some more surprises in store.

NEW ROMAN FORT FOUND AT RESTORMEL

The site of a hitherto unidentified Roman fort has been found on a hill to the south of Restormel Castle, where a magnetometer survey has revealed a site occupied from 1st to early 4th centuries CE. It consisted of two sets of banks and ditches surrounding a rampart with an internal area approx. 60-70 metres, with opposed entrances on all four sides. This is very similar to the only other known Roman fort in Cornwall at Nanstallon, which is only 5 miles away. Nanstallon overlooks the river Camel, which flows north, while Restormel overlooks the river Fowey which flows south, and both would have been accessible from the sea. The purpose of the forts may have been to guard and transport Cornwall's mineral deposits: silver rich slag was found at Nanstallon, and Restormel fort is only 300 yards from a prominent iron load. The forts may have been looked after, not by the Romans themselves, but by native or imported Romanised overseers.

MORE DETAILS ON RECENT BEAKER SITES

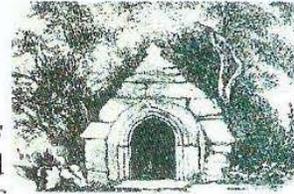
More information has emerged on recent Beaker sites identified in West Penwith. At Lower Boscaswell a pit and mound was found during pipe laying by SW Water [see *MM61 p.15*]. The mound contained fire-cracked stones mixed with charcoal and has given a radiocarbon date of Early Bronze Age 2290-2020 BCE, while the nearby stone-lined pit [photo right] gave 2220-1950 BCE. The site was probably used for cooking and feasting by people who were moving through the land, and was then 'decommissioned' after use by placing burnt pebbles around it. And the site at Sennen [see *MM64 p.6*], also probably dating to the early Bronze Age, consists of a scooped hollow, approx. 3m x 4m, with stake holes at its edges and a hearth at the western end. Its ovate shape is in keeping with Beaker period dwellings in West Wales and the Western Scottish Isles, and could have been a tent-like structure for seasonal use.



HOLY WELLS NEWS

HOLY WELL AT ROSEWORTHY REDISCOVERED

Although the book *Fentynyow Kernow: in search of Cornwall's holy wells* [Meyn Mamvro Publications, 1998/2005] contained details of over 125 of the most accessible and better preserved of Cornwall's holy wells, occasionally a 'lost' or neglected one turns up. The Ordnance Survey Explorer 104 map for Redruth & St. Agnes shows a holy well marked at Roseworthy Barton [SW6145 3880]. J. Meyrick [*A Pilgrim's Guide to the Holy Wells of Cornwall* (1982)] says that this is the holy well of St. Gwinnear Roseworthy which stands in the corner of the old millpool there, which is also the site of the original adjoining chapel. This area is now very overgrown in marshy ground, but beside a track that leads off the main path a small stone surround can be found from which flows fresh and clear water. This water flows down into the Red River and comes out at Godrevey, where the saint Gwinnear was supposed to have landed from Ireland. He fought a battle with the pagan king Teudar, and then retreated to this spot at Roseworthy Barton, where the well supposedly sprang from the spot where he planted his elderwood staff, though doubtless it was a sacred well long before its association with Gwinnear. It is good to know that the site of the well still remains.



ST. PETROC'S WELL FOUND AT PRIDEAUX PLACE?

Amateur archaeologist Jonathan Clemes, who has discovered many artefacts in Cornwall in the past, has now located a 'lost' well at Prideaux Place in Padstow. While searching for a secret tunnel at the Elizabethan manor house, Clemes came across a papal bull in a field close by. He decided to excavate the area and discovered an ancient well, which he feels could be the original well of St. Petroc, whom legend tells arrived nearby at Little Petherick in about 518 CE. There are or were quite a number of holy wells in the Padstow area, including Fenton Luna, just SE of Prideaux Place; Ladywell, near the Golden Lion Inn (now lost); and St. George's Well at a cove just outside Padstow [see MM41 p.5]. Local historian Barry Kinsmen said: "Holy wells are not that unusual here - the difficulty will be in proving that this is indeed St. Petroc's well".

TRELOWTHAS WELL SAVED FROM DEVELOPMENT

A holy well near Trelowthas Farm, south of Probus (SW8843 4684) has recently been spared from nearby development. A planning application was put in for a private garage next to the well, which is now very overgrown, but was once the holy well close to a Chapel, one of the eight prebends or chapels of Probus. Although Meyrick [see above] said that the well was dry, it was full of water when it was visited in October 2007. An early photograph shows that the well was arched, but apparently that arch collapsed after a fire in the area, and pieces of masonry lie all around. Another change from when Meyrick visited it in 1978 and Cheryl Traffon visited it in the mid-1990s for *Fentynyow Kernow*, is that the neighbouring duckpond is now filled in. It was on this duckpond site that application for the garage was submitted but turned down. Although the well is now very overgrown with nettles and vegetation, it would be nice to think that it could one day be cleared again.

For news of regular seasonal celebrations at St. Clether's Well see p.23 of this MM.

PATHWAYS TO THE PAST

St. Just to Sennen: the coastal barrows walk

This walk of 5 miles follows the coastal path between St. Just and Sennen and takes in a series of coastal barrows, some stunning scenery out to sea, and beautiful views of Chapel Carn Brea, the holy hilltop, to which many of the barrows seem to be aligned and focussed. For more information on Chapel Carn Brea and the barrows see the articles by Paul Bonnington in MM53 (p.14-19), MM57 (p.14-20) and In-Site on p.12-13 of this MM.

The walk starts at St. Just, where cars may be left. From here take the minor road west to Cape Cornwall, and after half a mile take the turning left to Carn Gluze. Follow the twisty road until you reach **Balowall Barrow** (SW3555 3124) on the left hand side of the road. There are magnificent views from here to Sennen, where you are heading.

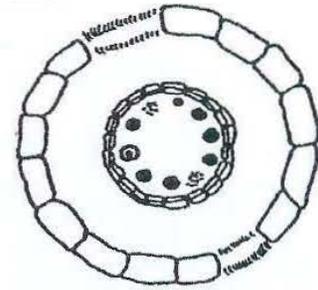
Balowall Barrow is a Bronze-Age barrow, consisting of a large unroofed structure, about 37ft in diameter and 10ft high. On the SW side there is an entrance grave built into the structure 11ft long & 3ft high, roofed by two thin stones. The interior of the mound is much disturbed from 'excavations' of



W.Copeland Borlase in 1878, but includes two cists next to the walls, which originally contained urns and cremated bones. The central pit is not original to the site, but was made when W.C.Borlase was digging. There is a legend here of lights seen by miners in the 19thC, with fairies dancing around, which have been interpreted (by Paul Devereux) as earthlight phenomena, and (by Craig Weatherhill) as “the folk memory of sacred rituals once performed by the last of the megalith builders”. There is a view from here to Chapel Carn Brea, with a southerly full moonrise standstill recorded [see MM63 p.24].

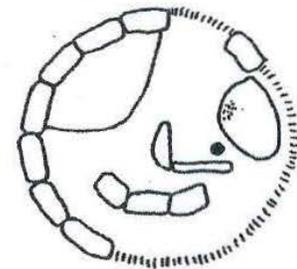
After exploring the site, take the coastal path that runs alongside it down the steep valley side to Cot Valley (Porth Nanvern) and then up on to the cliff again. Follow the coastal path as it climbs gently until it reaches the highest point at **Letcha Carn** (SW3570 3025). Here, right beside the path are the remains of a cairn with a diameter of 26ft and a kerb surround of 4 remaining upright stones. Rest here before descending down a slope and up to a high rocky point. Once past here, you are approaching the next set of barrows.

These barrows are known collectively as the Boscregan Barrows from the nearby farm. The first ones reached are on **Carn Polpry**, sometimes known as **Carn Leskys**, where there were formerly three cairns close to each other. Now only the NE one (SW3580 2983) has any discernible remains. This consists of a bank of earth and stone surrounded by a ring of stones, of which only one or two remain. There are good views from here to Chapel Carn Brea to the east.



Plans of cairns by W.C. Borlase in 1878

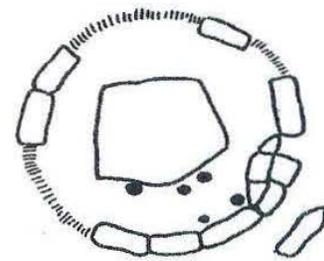
A short distance to the south on a pair of rocky knolls at Carn Creis lie two more cairns, both quite well preserved. The northern of the two, sometimes called **Middle Cairn** (SW3577 2969) consists of a cairn originally 18ft in diameter, made up of an outer and inner ring of stones, with an E-W oriented cist just east of centre. Beside the cist lies a large stone, which could have been its cover. A kerb of seven stones remains around it.

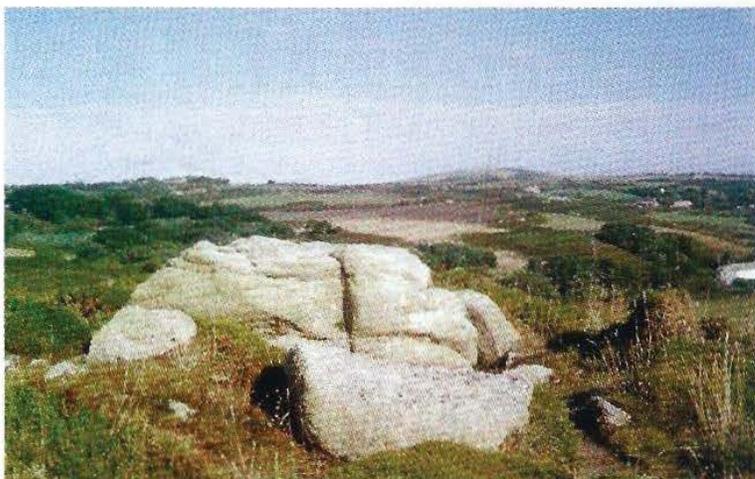


[Above] Borlase's 1878 plan of Middle Cairn, showing the displaced capstone. The black dot shows the location of the remains of a pot found within the cist.

[Left] Middle Cairn today, showing the large capstone and surrounding kerb stones.

The southern cairn, sometimes called **Carn Creis** (SW3576 2966) is similar in size, with six stones still in situ. Its most distinctive feature however is that it surrounds a natural granite boulder in the centre of the barrow. This unusual feature shows that the barrow builders had great reverence for natural features in the landscape, and the boulder may have thought to have mirrored in miniature the form of Chapel Carn Brea, which is visible to the east.





The barrow yielded a rich array of grave deposits. Five urns were recovered, one of which contained part of a small globular green glass vessel, in addition to bones, ash and flint chips. Fragments of the fifth vessel were associated with twelve bright blue faience beads, the base of a leaf-shaped arrowhead and a perforated heart-shaped stone.

Carn Creis, showing the central boulder, with Chapel Carn Brea in the distance.

From here, the path descends to Nanjulian Valley, where a stream runs into the sea - on a good day, a perfect spot for a picnic, as we are now about half way along our walk. From here, it continues along the cliff, though a diversion could be made inland to visit **Nanjulian Courtyard House Settlement** (SW361 289), which dates from a much later period (the Iron Age) than the barrows. The remains of 5 courtyard houses can be seen, and the possible remains of a fogou were identified here (see MM55 p.24), though some doubt has now been cast on this suggestion.

Soon we have arrived at Aire Point on Gurland Cliff, from where a diversion can again be made inland to visit the remains of **Tregiffian Vean Chambered Tomb** (SW3725 2770) that is in a rather ruined state, but when excavated in 1878 was 21ft in diameter with a chamber 8ft long & 3ft wide. Again, there are fine views from here to Chapel Carn Brea.

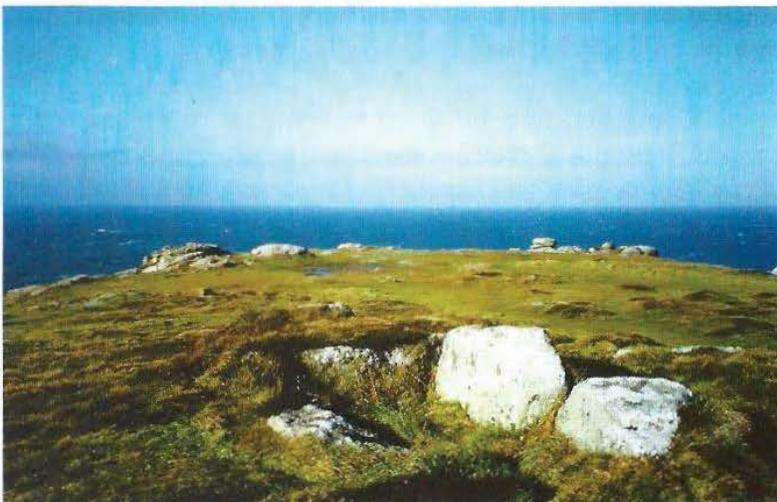


Back on the path it now heads down to the sea at Gwenver Bay, overlooked by Escalls Cliff above. To see the next barrow, it is necessary to scramble up the steepish cliff using the trackways until you reach the rocky outcrop. You are rewarded with magnificent views out to sea and right back to Ballowal Barrow from where the walk started.

Just behind the outcrop are the remains of **Es-calls Cairn**, a small chambered cairn at SW 3623 2723. This was excavated by Borlase in 1879, who found the cairn had been built over the natural rock, surrounded by a double retaining wall. A burial cist contained flints and shells and a middle Bronze Age urn was recovered. Once again Chapel Carn Brea can be viewed from this point.



The low-lying path now makes its way across the rocks to Sennen Beach. Walk through Sennen to the far end, and then take the coast path again that climbs up to **Mayon Cliff**. Here is the final barrow in the sequence: a reasonably well-preserved kerbed cairn (originally with cist) at SW3482 2602. Once again it is interesting to note that Chapel Carn Brea becomes



visible from this site only when you get to the cairn itself: from all other directions it is obscured by rising ground. While you are here it is worth going to look at the remains of a Tumulus about 100 yds further inland (SW3500 2607). Only a jumbled heap of stones remain, but its setting is dramatic, with views out to sea and to Chapel Carn Brea.

The walk is now at an end: over a distance of some 5 miles you will have seen seven cairns or barrows (plus an optional Courtyard House settlement and Entrance Grave), ranging from the very large to the very smallest, each of them slightly different in form and structure, but all sharing the same characteristic of being positioned on high ground close to the sea, and all with a view of Chapel Carn Brea, the sacred hill of what was probably the Gods/Goddesses and the ancestors, which dominates the landscape. As a Pathway to the Past and the dramatic sacred landscape of West Penwith, this walk takes some beating!

CEMG have organised a walk around these Nanjulian barrows & Settlement with archaeologist Paul Bonnington on Sunday July 6th. More details at MM/CEMG website.

*IN -
SITE*

A new centre-page feature that focusses on one particular site each time and looks at it in depth.

Following on from the article on p.8-11
this one looks at -

CHAPEL CARN BREA BARROWS

Chapel Carn Brea has been described by archaeologist Paul Bonnington as "the epicentre of the Land's End ritual landscape" and in his articles in MM53 & 57 he described how all the local barrows and cairns were visually aligned on the hill, as the Pathways to the Past walk on p.8-11 of this MM has demonstrated. The hill itself was also rich in barrows, originally 11 in number, of which only 7 remain, all disturbed in some ways.



However, three of these barrows are still visually identifiable, reasonably easy to access, within a short distance of each other, and each reveal some fascinating features. From the car park at Chapel Carn Brea walk up towards the summit, and at the Direction Marker stone at the top turn left (south) and walk about 50 yards until you come to a



distinctive outcrop of rock [*photo left*]. This is the site [SW3857 2799] of an Early Neolithic c3000BCE **Long Cairn** (in the foreground of the photo) a rare long barrow type construction for Cornwall, dating from the earliest period of settlement, contemporary with the quoits and tor-enclosures. It consists of a 11m (35½ ft) linear stone mound that is oriented NNW to SSE and which

runs directly into the natural rocky outcrop that extends its length by a further 26m (76 ft).

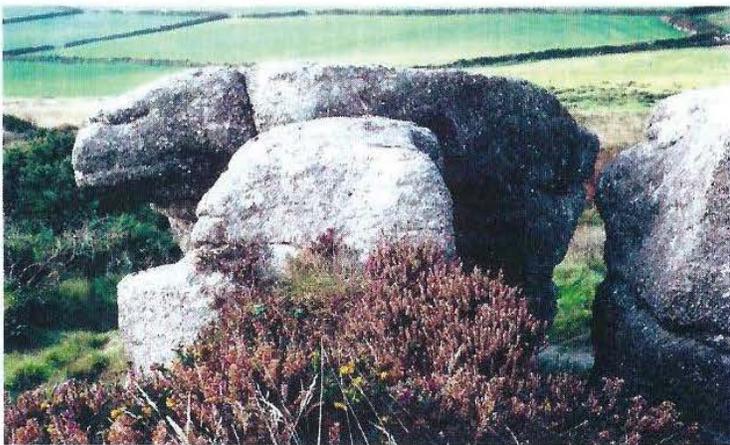
This was presumably a deliberate design feature by the builders of the Cairn. The rocky outcrop may have been perceived as being the dwelling place of spirits or deities, or the ancestors, and the placing of the Cairn against the rocks may have denoted a sacred space which facilitated a direct connection between the spirits of the people (whose bones or ashes may have been buried within the Cairn) and the spirits of the rocks. We cannot tell for certain the intentions of the builders of the site, but we can see here, as in other places, a deliberate linking of the barrows to natural features in the landscape, that may have been thought of as holding spiritual significance.

If we now return to the summit of the hill itself, the mound of rubble that was the **Summit Barrow** [SW3859 2807] will be very apparent. This was originally a Late Neolithic/ Early Bronze Age c2500-2000BCE entrance grave [pictured right], similar to others in West Penwith such as Treen, Pennance and Tregiffian. Later in the Bronze Age, a mound was built around it, that



even by 1872 when Copeland Borlase 'excavated' it, measured 21m (68ft) in diameter & 5m (16ft) high. It was originally surrounded by a free standing stone circle, similar to that of Newgrange in Ireland, and must have been an impressive monument when viewed from sites around. In medieval times a chapel and lighthouse was built on top of it, no trace of which remains. C.Borlase reported finding three concentric walls within, the most central of which enclosed two stone-lined chambers or cists, containing pot sherds and bones.

About 30 yds to the NW of this Summit Cairn on the upper slopes of the hill lies the remains of a Bronze Age kerbed **Barrow** [SW3853 2815]. Although the top of the barrow has been denuded, it is still a distinctive monument. It has a dramatic visual alignment with the Summit Barrow, and also looks directly across to the hilltops of Carn Bosavern, Carn Kenidjack and Bartinney, all of which originally were crowned by barrows or tor enclosures. It also has a striking direct juxtaposition with another natural outcrop of rock, mirroring the Long Cairn mentioned earlier, though its construction is 500-1000 years later. This natural outcrop of rock is in itself very distinctive. A narrow passage runs through the rocks, that may have been perceived and walked as a journey into the Other World. Guarding this passage is a rock with an unmistakable animal-shape appearance [photo left], and this animal form may



have been thought of as the guardian to the Other World, or the spirit of the rocks themselves. All this points to a dramatic ritualised landscape on Chapel Carn Brea, in which spirits, the dead, the Other World, and the ancestors are inexorably linked through the barrows and ceremonial monuments.

SHAMANS AND DRUIDS - SPIRITUAL MEDIATORS FROM CORNISH PREHISTORY

by Cheryl Straffon

When trying to understand the past, we have to put forward a hypothesis from possible interpretations. The earliest periods (Neolithic, Bronze Age & early Iron Age) have left no written records, and from the later Iron Age, or so-called Celtic period, we only have records that were written down much later, usually by Christian monks. So it is to the fields of archaeology and comparative anthropology that we must turn for evidence to try and understand the past. Archaeology can tell us much about the sites and their development from pottery, artefacts and burial remains, but when we turn to the spiritual beliefs of our prehistoric ancestors it is on much more shaky ground. Nevertheless, I believe it is possible to put together a suggested scenario of how the spiritual leaders of the people may have mediated with the world of spirit and deity, based on archaeological finds, by the writings of early historians, and by comparative anthropology, that is, by comparing the native tribes of Britain, and in particular Cornwall, with the practices of other native tribes that we know about in the 19th & 20th centuries from around the world, who were living a stone age lifestyle. From all of this, we may be able to gain an insight into the Shamans and Druids of Cornish prehistory.

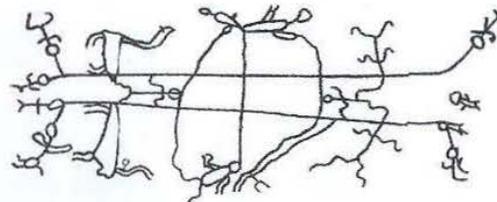
So who were the Shamans? We know that in most tribes living a stone age lifestyle (such as native peoples in New Guinea, Indonesia and South America) that certain people are singled out by the tribe to take on the role of contacting the spirit world. This can vary a great deal from tribe to tribe: sometimes it is one person who performs that function, sometimes several, sometimes most of the tribe take part in such ceremonies. These people have generally come to be known as Shamans, which can be people of either sex, though sometimes the word Shamanka is used for female shamans. Strictly speaking, the word should only be used when talking about the Ural-Altaiic people of Siberia, from where the word is derived, but it has by extension come to be applied to similar kinds of spiritual mediators from most native tribes. In the 19th and early 20th centuries, writers sometimes used to refer to them as 'witch doctors' or 'medicine men' but the term shaman now seems to have become prevelant. We know that there are shamans in most of the tribes living stone age lifestyles today (now sadly diminishing rapidly as the inexorable rise of 20th & 21st century 'civilisation' takes over the lifestyle of the world's last remaining indigeneous peoples). So I think that it is reasonable to assume that the Neolithic (New Stone Age) people of Britain must have had similar spiritual leaders. Some time after Britain separated from the Continent in about 8000 BCE, the foraging people (also called the Hunter-Gatherers) from the Mesolithic (Middle Stone Age) era began to settle in more permanent camps and dwellings. From this settling (which probably happened over several centuries if not millennia) came the first permanent houses and hut circles, which marked the emergence of the Neolithic era c..3500 BCE.

The people then began to build their first megalithic structures, the dolmens or cromlechs, remains of which can still be found in Ireland, Wales and Cornwall. In Cornwall, good examples can be found in West Penwith at Chûn, Mulfra, Lanyon (now rebuilt) and Zennor, and on the edge of Bodmin Moor at Trethevey.



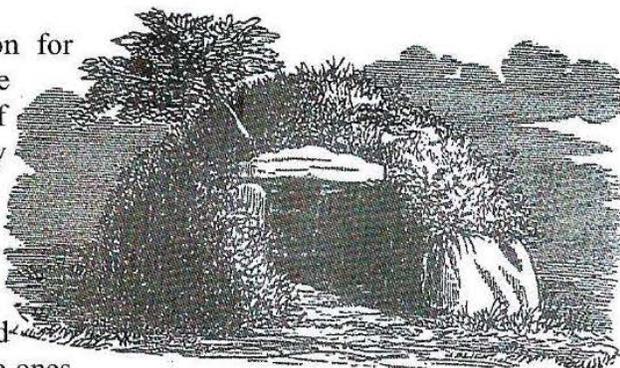
These dolmens, sometimes called Quoits in Cornwall, consisted of a box-like structure enclosed in a mound of earth, with a capstone at the top, probably deliberately exposed. This flat capstone may have been used for the purpose of excarnation, the practice known about from elsewhere, whereby dead bodies are left on a high platform for the carrion birds and animals to pick off the flesh. The bones may then have been placed into the dolmens inside the mound. Although few bones have been found in Cornwall because of the acid soils, we know from elsewhere that these bones were disarticulated - that is, bits of bones from different individuals would be placed together, and later some bones would be removed and replaced by others. The implication of this is that the burials were thought of as communal, and the buried people all as interrelated members of the same family group. The archaeologist Paul Bonnington has described it as the burial of people being "absorbed into the ancestral body".

What was the purpose then of these communal burials? We may imagine that at specific times, the Shamans from the tribe would ascend the hills to enter the mounds of these dolmens and there attain some altered state of consciousness, by means perhaps of fasting, rhythmic repetition, or the ingestion of narcotic substances. Most indigenous peoples use local psychotropic substances to attain states of altered consciousness, such as the Mexican peyote or the South American ayahuasca plants. In Cornwall, many of the dolmens lie on high moorland, and even to this day magic mushrooms can be found growing naturally in the vicinity. If these grew here 5000 years ago (and perhaps other plants that have now disappeared) then the shamans would readily use these substances to help them on their spirit journeys to meet the spirits of their ancestors buried within the dolmens. We know from other peoples that these spirit journeys are often undertaken to learn the secrets of healing and understanding the patterns and meaning of the universe, so the shamans of Neolithic Cornwall may have been doing something very similar.



Chukchi drawing of mushroom spirits

This practice probably went on for many centuries, but when we reach the early Bronze Age different kinds of structures were being built, particularly barrows. These barrows may have been used in similar ways to the dolmens, though it is interesting to note that of the excavated barrows in Cornwall, only 55% contained burial remains and 41% contained no remains at all. Of the ones



that contained remains, only 4% were deposited there from an earlier structure. So it does appear that the fashion of adding bones into the chambers, that was practised in the Neolithic period, had changed by the Bronze Age. Of course, the barrows may have continued to be places for the shamans of the tribe to go on spirit journeys: over a half of the barrows *did* have deposits of bones, and even in those that did not, the function of the barrow may have been similar. They may have been built as a monument to the Ancestors, manifesting the presence of the dead in the land of the living, without the necessity of placing actual bones inside.

If we move forward from the Bronze Age to the Iron Age, and particularly the Romano-Celtic period of about 500 BCE - 500 CE, we can see a definite change in the structures for living. In Cornwall, people were living in Courtyard House settlements and constructing large earth works in the form of so-called 'hill forts', cliff castles and rounds. They were also making fine bronze, copper and gold ornaments. It used to be thought that this was all a result of the movement into Cornwall by 'Celtic' peoples from the Continent, bringing with them the culture known generally as La Tène and Halstatt, named after the places in Switzerland and Austria where the distinctive 'Celtic' styles were first found. However, it has been shown recently by genetic research that the 'Celtic' people of Cornwall were in fact descendants of their Neolithic and Bronze Age forebears, and therefore inhabited the same land and were surrounded by the sacred monuments left by *their* ancestors. They may have adopted some of the cultural styles of their continental cousins, but there was no great invasion of peoples into Cornwall.

Our knowledge of these so-called 'Celtic' peoples who lived in Britain prior to the Roman invasion in 43 CE comes mainly from Roman writers, in particular Tacitus. He tells of a priestly caste of Druids who ministered to the spiritual needs of the Celtic tribes, and according to him, these Druids were finally attacked and defeated on the Isle of Anglesey by Suetonius Paulinus in about 60 CE, and their sacred groves destroyed. This account implies that the Druids had by then abandoned the megalithic monuments of their predecessors, and instead worshipped in woodland groves. There may be some truth in all of this - but is it necessarily the whole story?

The Celtic tribe occupying Cornwall at this time was the Cornovii, but we have little evidence of specific sacred groves, except for the clue left by the Celtic name *neved* or *neves*, which means 'a sacred grove'. There are a number of Cornish place names derived from this word, such as Carnevas (near St.Merryn), Lanivet (near Bodmin), Trenovissick (near St.Blazey) and Trewarnevas (near St.Anthony-in-Meneage).

However, what we do have in Cornwall, and only in Cornwall, from this period are the fogous. Fogous were constructed always in association with Courtyard House settlements, and we know from the excavations at Carn Euny that the fogou was there before the Courtyard House settlement that grew up around it. If this were the case at other settlements as well, it implies that these structures were built right at the beginning of the Romano-Celtic period (prior to 500 BCE) and were important enough to be maintained and used for about 1000 years, the period of the 'Celts' and their priestly caste the Druids.

The function of fogous has been much disputed in the past, but the general consensus nowadays by nearly everyone, including archaeologists, is that they were used for ritual and ceremonial purposes. Both ends of the fogou were sealed, and entry was effected by the narrow creep passage. This meant that whoever entered the underground chamber had to do so on their belly or hands and knees, so that entering the dark cavern must have been a powerful experience. This begins to sound like the entering of the dolmens by the Neolithic shamans! Could we have here in Cornwall a continuity of purpose by the religious leaders of the community from the Neolithic to the Romano-Celtic period? In the Neolithic the shamans entered the earth mounds of the dolmens to commune with the spirits of the dead and the ancestors; in the Bronze Age their successors went to the barrows for the same purpose; and finally in the Iron Age/Celtic period the Druids, spiritual successors of the shamans, went to the fogous for the self-same purpose.

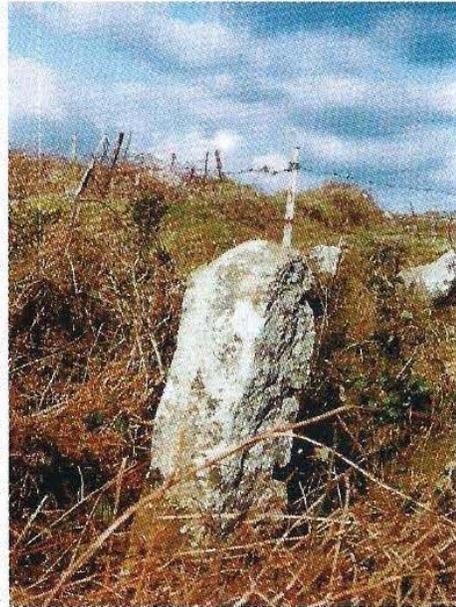
We can perhaps imagine the Druids spiritual mediators preparing themselves by achieving an altered state of consciousness and then entering the fogou by the creep passage into the darkness to go on a spirit journey to meet the spirits of the dead ancestors. They would then return to the tribe with that knowledge, perhaps released from the darkness at the moment of the summer solstice sunrise or sunset (all fogous are oriented in those directions). Of course this can only be speculation, but if it is true, then the Druids were the natural successors of the shamans and inherited their wisdom and practised it in new but similar settings. This would be an amazing continuity of spiritual tradition stretching over thousands of years from prehistoric Shaman to Celtic Druid.



REMOTE & ANCIENT PLACES IN WEST PENWITH

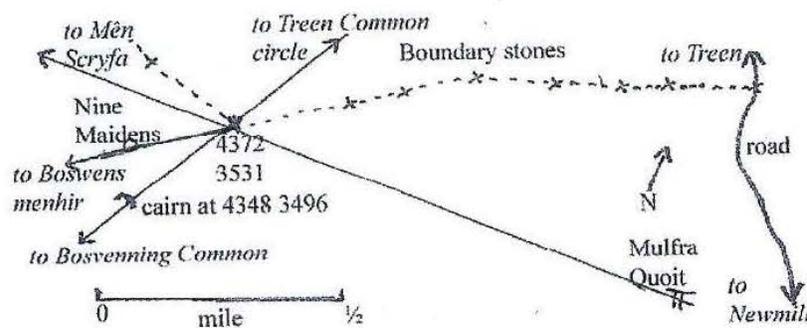
by Raymond Cox
3: Boundary Stones

I stood at a parish boundary stone (SW4372 3531) on the expanse of the high moorland not far from the Nine Maidens Stone Circle, looked north-east along a stretch of parish boundary and onwards towards the horizon and wondered how - or why - the boundary aligned so uncannily accurately with pre-historic monuments. For this is one of the many alignments in the Land's End Peninsula. It links up the Boswens menhir (4001 3289), and the Nine Maidens stone circle (4341 3512). (c.f John Michell *The Old Stones of Land's End*.) Yet, that is not all, for no less than three lines pass through this very boundary stone I was standing near. One links the Men Scryfa (4268 3529), a tumulus (4324 3530) and Mulfra Quoit on Mulfra Hill. (Also from John Michell.) The third links a tumulus on Bosvenning Common (4138 3131), a cairn marked on the OS 1:25000 map at (4348 3496) and the Treen Common 'circle' marked 'Enclosure' on the map (4445 3665).

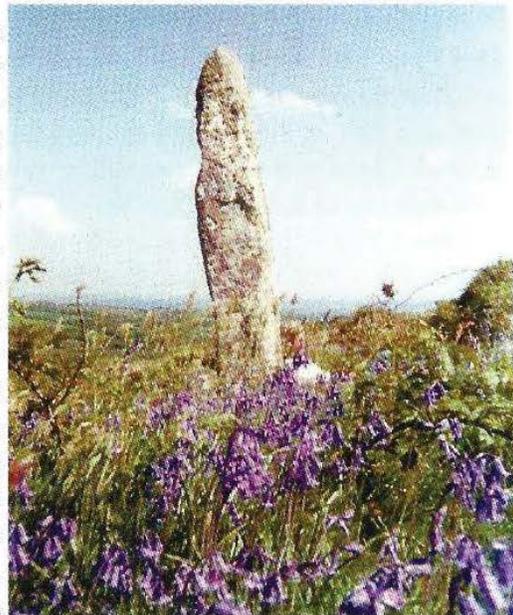


Boundary stone at SW4372 3531 - 4 alignments cross this stone.

The boundary stones exist in profusion of course all over the countryside (there are no less than 14 parishes in West Penwith), and as they are often seen to have been placed in remote and lonely locations, though not always, they have the feeling of being subsumed into the more prehistoric ambience of the land and become a part of the other old stones of earlier times. But when we see the historic (i.e. stone crosses, parish boundaries etc.) in alignment with the prehistoric monuments, and so neatly, then an element of strange mystery and wonder enters one's mind.



There are, furthermore, at least three other alignments which have parish boundary stones within them and which should be mentioned. There is a line, again from the Boswens menhir through a tumulus (4324 3530), a stone named as such on the map (4448 3623), Zennor Quoit (4688 3801), the stretch of parish boundary towards Trendrine Hill and the cairns on Trendrine Hill (4764 3859). (From John Michell.) This is the ley line where the mysterious Hummadruz was experienced by the CEMG in [see MM35 p.4 & MM61 p.20]. Another line joins a tumulus on Deveral Common (4032 3141), three boundary stones (4254 3297/4264 3304/4382 3387), the Carfury menhir (itself the centre of a number of alignments) (4400 3400), Mulfra Veau courtyard house settlement and a tumulus on Conquer Downs (4699 3610). (From John Michell.) One more line links the Carfury menhir with the Bishop's Head and Foot parish boundary (4628 3623) and continues with a further length of the boundary, the feature marked 'Rock' on the map (4684 3666) and a tumulus on Amalveor Downs (4788 3764). There may be other examples.



Carfury menhir - 8 different lines of alignments pass through this stone

Certainly the boundary stones need to be considered as part of the study of alignments and as part of the old stones and the many other monuments in the land, and not overlooked as forgotten or uninteresting simply because, perhaps, they do not reflect the same veneration or attraction as the prehistoric. Or the same 'energy' for some - and never the same sense of mystery, for their purpose is known, their age is so much younger. And their builders are so much nearer to us, their lives not pondered over. And without the same mystique.

The parish boundaries were created during the 12th century – but they often followed more ancient tracks over the countryside. This is a reason why the boundaries and their stones suggest a similar ambience to the prehistoric. Indeed, some boundary stones themselves may have been older stones which were then used as boundary stones and had their parish letters put into them. So the historic and the prehistoric are joined. It is this joining the mind makes which produces a special thrill, of being close to places rich in history. Whether or not the stones actually retain memories of the past they seem to grant community with the people of the past. It is perhaps especially potent when the past which is nearer, e.g the parish boundaries, becomes linked with the distant past.

PENZANCE'S MIDWINTER FESTIVAL

Penzance's midwinter festival was revived this year (2007) for the first time by the Golowan team, who 14 years ago revived the midsummer celebrations so successfully. They are calling the festival Montol, a word unknown to most people, which looks like a corruption of Mên-an-Tol, but was recorded once in 1700 by Edward Lhuyd as being a Cornish word meaning "midwinter solstice". The revived festival took place in the week of December 16th-22nd, culminating on the night of the solstice, Friday 21st. It included a large children's lantern procession with hand-made lanterns, converging on the ancient hill fort Lescudjack in Penzance, stalls and music in the town, and an appearance by Penglaze [photo right], the horse-God/dess who is such a feature of the summer Golowan festival.



All this was based on traditional activities recorded by folklorist collectors in the 19th century. In *A Short History of Penzance* (1878) W.S.Lach-Szyrma mentions the custom of filling a basket with sand, lighting twelve candles and placing them in it, and then dancing around it. He also mentions the "West Penwith custom of dancing round the fire at the winter solstice". Margaret Courtney (*Cornish Feasts and Folklore*, 1890) recalls how "The Christmas stock, mock, or block (log), on which a rude (crude) figure of a man had been chalked, was kindled with great ceremony: in some parts with a piece of charred wood that had been saved from last year's block". In *Penzance Customs & Superstitions* Kelvin I.Jones (1977) adds: "This custom was common in Scandinavian countries and was known as the Yule Log. It recalls the Irish ritual of putting out all fires on Samhain Eve and then relighting them from the Sacred Fire of Brigit. This has a direct link with Sun Worship".

The appearance of another widespread custom at this time of year was also recorded by Margaret Courtney. She says: "From Christmas to Twelfth-tide parties of mummers known as Goose or Geese-dancers paraded the streets in all sorts of disguises, with masks on. They often behaved in such an unruly manner that women and children were afraid to venture out. If the doors of the houses were not locked they would enter uninvited and stay, playing all kinds of antics, until money was given them to go away".

She then quotes from *The Land's End District* by R. Edmonds (1862) with a very interesting extract that reveals that a progenitor of Penglaze was around in the early 19th century: "A well-known character amongst them, about fifty years ago, was the hobby-horse, represented by a man carrying a piece of wood in the form of a horse's head and neck, with some contrivance for opening and shutting the mouth with a loud snapping noise, the performer being so covered with a horse-cloth or hide of a horse as to resemble the animal, whose curvetings, biting and other motions he imitated. Some of these guise-dancers occasionally masked themselves with the skins of the head of bullocks having the horns on". This sounds like the remnants of a very ancient tradition of shamanic spirit cloaking in animal skins to take on the spirit of the animal itself. It also shows that Penglaze today carries on a very powerful ancient tradition when it makes its appearance at the Summer and Winter festivals.

The guise-dancers also performed plays at this Yuletide, one of which called *Duffy and the Devil* was recorded in some detail by William Bottrell (*Traditions and Hearthside Stories of West Cornwall*, Second Series, 1873). It features the characters Squire Lovell of Trove, Duffy ('a poor girl who became Madame Lovell'), Huey Lenine (Duffy's lover), Jenny Chygwin (Duffy's stepmother), a 'Bucka-boo or Devil' and Betty ('the witch of Trove Mill'), and tells the story of how Duffy sells herself to the Devil, who does her knitting and spinning, and how the Devil is tricked into revealing his name to discharge the debt. Eventually these guise plays became so raucous that they were forbidden in Penzance and St. Ives, and eventually died out.

The other midwinter custom recorded by Margaret Courtney was that of wassailing. She describes one such event in East Cornwall: "In some places the parishioners walk in procession, visiting the principal orchards in the parish. In each orchard one tree is selected, as the representative of the rest; this is saluted with a certain form of words, which have in them the form of an incantation. They then sprinkle the tree with cider, or dash a bowl of cider against it, to ensure its bearing plentifully the ensuing year. In other places the farmers and their servants only assemble on the occasion, and after immersing apples in cider hand them on the apple-trees. They then sprinkle the trees with cider; and after uttering a formal incantation, they dance round them, and return to the farmhouse to conclude these solemn rites with copious draughts of cider".

She also adds that in the village of Warleggan, on Christmas Eve, it was customary for some of the household to put in the fire (bank it up), and the rest to take a jar of cider, a bottle, and a gun to the orchard, and put a small bough into the bottle. Then with a shout of 'Here's to thee, old apple tree!' they would fire the gun up into the branches of the tree. This was clearly an act of sympathetic magic, to propitiate the spirits of the trees so that a good harvest of apples would ensue the following year. All these customs of dancing around the candles or the fire, guise-dancing plays, the appearance of ūr-Penglaze, and the wassailing rituals, are memories of a pre-Christian religion that lasted for a very long time until the late 19th century, and are now revived again in a new way in our present 21st century.

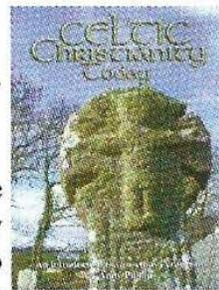
THE FELLOWSHIP OF ST. PIRAN

by **Andy Phillips**

Crowethas Peran Sans was founded on the most glorious of summer's days at the ancient Oratory of St. Piran on Perran Sands on 26th July 2006, the place which has the best claim to be the spiritual heart of Cornwall. A small gathering of Christians met to consider how Cornwall's Celtic spiritual heritage might best be rediscovered, and we resolved to meet again and work together in this quest. Crowethas Perran Sans is deeply rooted in the soil of Cornwall, a place where Celtic saints have left a permanent legacy in place names and church dedications. We do not seek to rediscover Cornwall's Celtic Christian spiritual heritage because it is trendy or sells books, but because it is our heritage - it resonates with us because of our twin sense of belonging to Cornwall and to God. We also believe that the rediscovery of this heritage will help root and renew the Christian faith in Cornwall. We are not an alternative church. While we may meet together for prayer and fellowship, we celebrate no sacraments and profess no doctrines other than those held by the Celtic Church, a church which was renowned for its orthodoxy. We hope you will enjoy learning about the modern expression of Celtic Christianity in Cornwall, by means of our website www.peran.org.uk.

BOOK REVIEW

Celtic Christianity Today by **Andy Phillips** [£5 inc. p&p from Crowethas Peran Sans, 1 Orchard House, Orchard Place, Newlyn TR18 5BG]



This 40 page A4 booklet makes worthwhile reading for anyone with any kind of interest in spirituality in Cornwall today, be they Christian, Pagan or agnostic. Andy Phillips is a Christian minister who has his finger on the pulse of how his faith is viewed in Britain today (usually quite negatively), is open and sympathetic towards paganism, and is knowledgeable about the interface between Christianity and paganism in the early days of the Celtic Church in Cornwall. He begins by looking at the state of spirituality today, and has some harsh things to say about Christianity: for example: "It can seem as if the Church today with all its complex management structures and procedures is like some great rusty vehicle which, if the engine can be got going at all, has so much inertia and such slow steering that getting it to go where it needs to is impossible"! He then turns to look at how Celtic Christianity may have been in the early days of the church, and suggests that it was much more flexible, connected to nature, tolerant, positive about humanity, acknowledged prophetic gifts and intuition, and had a strong sense of place. From there, he explores in more detail some of these themes, and how it could be made relevant once again today. He then concludes with a Celtic Christian Wheel of the Year (Imbolc, Samhain, Beltane & Lughnasad), which owes much to its pre-Christian and pagan origins. He reclaims or re-creates the meaning of the festivals with a Christian gloss that builds on their pre-Christian significance. Altogether, a thought-provoking and intriguing booklet, that may challenge both pagans and Christians for different reasons.

[CS]

ST.CLEATHER'S HOLY WELL

St.Clether's Holy Well is a beautiful Holy Well & Chapel that lies to the NW of Bodmin Moor between Davidstow and Altarnun. The site is now owned by Vanda Inman, who has become the Guardian of the place, and has throughout 2006/2007 been organising celebrations for the Celtic Festivals there, to which followers of all faiths have been welcome. Her aim was create awareness of



the Celtic year and to bring visitors and energy into the ancient site. The altar in the Chapel was decorated each time with flowers, fruit and foliage, and people met in the Chapel and outside to celebrate at each festival. Some photographs of each of the Events can be found on the website www.peaceland.org.uk/html/events.html: amongst the highlights are the beautiful decoration of the holy well outside at Imbolc 2007; the colourful wreaths in the trees at Midsummer Solstice 2007; and the flower-strewn altar at Autumn Equinox 2007.

For 2008, Vanda is continuing the Celebrations at the solar festivals (Spring Equinox, Summer Solstice, Autumn Equinox & Winter Solstice), while the Chapel will be decorated for visitors at the Celtic festivals of Imbolc, Beltane, Lughnasa & Samhain. The Spring Equinox celebration this year will be on Sat March 22nd from 11am-4pm, when the holy well will be decorated with spring flowers.

For more details, visit the web site at www.peaceland.org.uk or telephone Vanda on 01566-86533. All are welcome.



Liz Allmark

Astrological and Numerological Services

Astrology - Birthchart Printout £1.00

- Interpretation £20.00

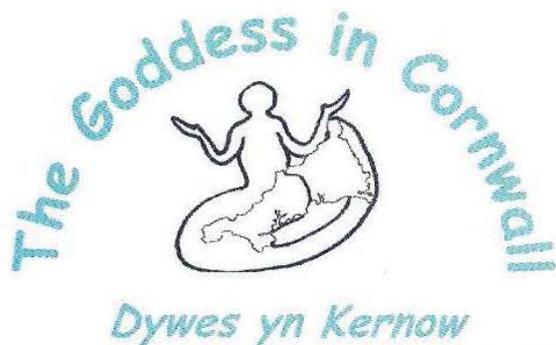
- Interpretation and Predictions £25.00

Numerology - Character Profile £10.00

- Character Profile plus Predictions £12.50

C.W.O please to Liz Allmark, 7 The Turnpike, Tregeseal,

St. Just, Penzance, Cornwall TR19 7PN Tel (01736) 787917



The second year of The Goddess in Cornwall Event took place in September 2007 at the Healing and Retreat Centre of Boswedden House near St. Just in West Cornwall. Once again, the sun shone for the full 4 days, a wonderful treat after such an indifferent and inclement Summer. There were a feast of activities and events over the 4 days.

From the glorious sunset on the first evening, the Event unfolded in a magical way. The Opening Ceremony when the large fire was lit in the Grounds was followed with singing and dancing, and on the following days was never allowed to go out. The House and Grounds and Marquee had been beautifully decorated by Geraldine McCarthy & Marj Rowland who also gave a Workshop on Serpent Energy. There were other Workshops on Brigid's Healing Flame with Sheila



Mask-making workshop at 2007 Event

Bright, and The Goddess of the Sea with Katinka Soetens, and each workshop was followed by site visits to Tregeseal Circle (serpent energy), Madron Baptistry (healing) and Long Rock Beach (Mother Ocean). In addition there were evening workshops on Middle Eastern Dancing, Singing Praises to the Goddess, Motherpeace Tarot and Drumming, and a grand Cabaret finale on the Saturday evening which many of the women created together. Added to this there were free body massage, reiki and yoga therapies during the day, making a rich and varied mix with something to please everyone. The whole Event concluded on the Sunday morning with a moving Ceremony, conducted by the trainee Priestesses from the Priestess of Kernow Training Group. A full report on the Event can be read on the website www.goddessincornwall.co.uk or in Goddess Alive! magazine.

This year (2008) the Event will again take place at Boswedden House from September 10th-14th. Women can stay in the House, camp in the Grounds, or visit on a daily basis. All meals are included in the price, and there are a range of full and concessionary rates to suit everyone. For this year there will be a cornucopia of workshops, including Weaving the Webs, Loving Mother Earth & Preparing to meet the Goddess. Site visits will include Boscawen-ûn circle, a local beach, and a special initiation ritual at Boleigh fogou. Evenings will include voice, writing and dancing workshops, and a journey to the Inner Mysteries. There will once again be a full range of therapies offered, and a morning Yoga session. For a brochure and further details please send a SAE to Goddess in Cornwall, Whitewaves, Boscawell Village, Pendeen, Penzance TR19 7EP, or telephone 01736-787186, or visit the web site www.goddessincornwall.co.uk.

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NOTICEBOARD

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TAMAR DOWSING GROUP

Regular site visits & talks - see web site www.tamar-dowsers.co.uk

WEST CORNWALL DOWSERS

Regular site visits throughout year - for more details see p.3 of this MM, or phone: 01326-280681 or e-mail: westcornwalldowsers@yahoo.co.uk

CELTIC DOWSERS

More details phone 01726-71903 (before 9pm) or e-mail: celticdowser@yahoo.co.uk

CORNISH**EARTH MYSTERIES GROUP**

Regular site visits in Summer
Details: The Cottage, Crowan, Praze, Camborne TR14 9NB
Tel: 01209-831519. Website: www.meynmamvro.co.uk/earth.htm

ANCIENT SITES CLEAR-UPS

Sun Jan 13th - Sancreed Well
Sun Feb 17th - Madron Well
Sun Mar 16th - Houses at Newmill (meet at Nursery just before Newmill)
Sun Apr 20th - Bodrifty Settlement (meet in lane by settlement)
All at 2pm. For further details contact Dave Munday 01736-787230
dave@cornishancientsites.com

FENTON BEBIBELL WELL

Annual Good Friday clear-up & baptism of dolls. *Fri March 21st*
Meet at Mên-an-Tol layby at 11am.
All welcome (bring doll if wished)

**PF DEVON & CORNWALL
SPRING CONFERENCE**

Sat Mar 10th at Penstowe Manor, Kilkampton, Bude. Speakers include: Maxine Sanders & Philip Carr-gom
Details: PO Box 314, Exeter, Devon EX4 6YR or web-site: www.paganfederationdevonandcornwall.com

PAGAN MOOTS

Penzance - meets 2nd Tues each month 7.15pm at Chy Gwella, 53 Morrab Rd. Tel: Sarah 01736-787522
E-mail: vivianatfarwest@supanet.com

Penzance Earth Moot - meets 4th Tues each month 7.30pm at Chy Gwella, 53 Morrab Rd, Penzance.
Tel: Rory 01736-787872

Redruth/Truro/Falmouth - meets 3rd Mon each month 7.30pm
Tel: Ann or Lawrence 01872-863970

Bodmin - Pagan Paths meets first Weds each month in Lanivet nr. Bodmin. Tel: Wendy 01208-832977
E-mail: paganpaths05@aol.com

Bude - For more details
Tel: Lorraine 01288-359463
E-mail: silverwitch-poo@tiscali.co.uk

BELTANE CELEBRATIONS

Wed Apr 30th - 20th Annual Maypole Dance & feast at Carn Bosavern, St. Just 6.30pm. Details: 01736-787186

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

Sun May 4th - 20th Three Wells Walk Meet Sancreed Church 10.15am
Details: 01736-787186

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

