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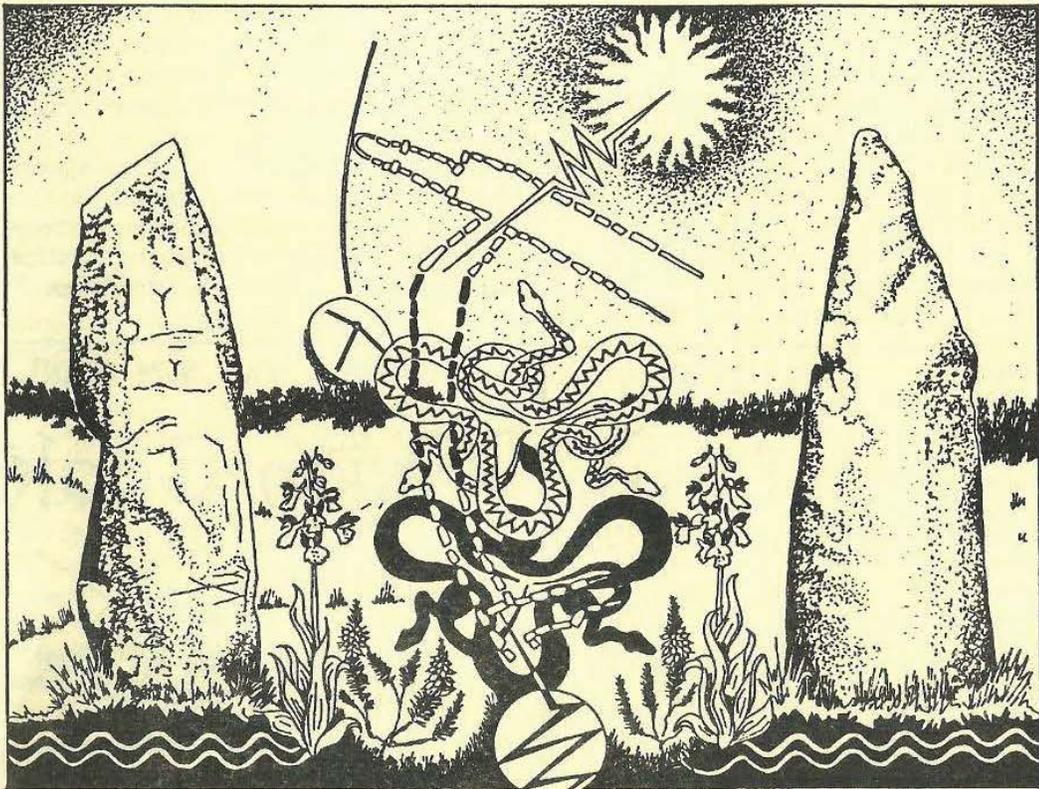
WINTER 1995/1996

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# meyn mamvro

ancient stones and sacred sites in cornwall



**STANDING STONES NEWLY DISCOVERED  
MÈN-AN-TOL ALIGNMENTS • WELLS •  
WITCHCRAFT • RITUALS • BOOKS •**

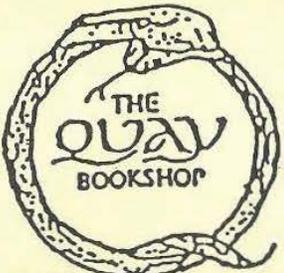
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# Meyn Mamvro

## Stones of our Motherland

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

The uprooting and attempted removal of one of the Merry Maidens circle stones reported in the last MM has had two important consequences. One was an allegation that the stone was attacked not by thieves but by a group of (presumably local) Born-Again Christians, attempting to desecrate a pagan site. The information about this came in a letter to "The Cornishman" with name and address supplied but not revealed. It read: "Re. the recent despicable attempt to vandalise the Merry Maidens, one of Cornwall's best known and loved antiquities, the identities of the misguided 'born again' Christians involved are known to me and will be passed on to the appropriate authorities if any similar stupidity occurs. It seems ironic that after Christianity's 1500 year presence in Cornwall, the Merry Maidens and other ancient sites in the Penwith area should suddenly be considered a threat to it. I would humbly suggest that if St.Piran and the other countless Cornish saints were happy to leave them be, then so should we!". If these allegations are true, it is yet another measure of how intolerant and aggressive these so-called 'god-loving' people are. And lest anyone should think such a thing impossible, we only have to remember the uprooting of the Eathorne menhir by a Born-Again Christian farmer not so long ago.

The other more positive consequence of the Merry Maidens attack has been a re-assessment of the need to protect the site. Despite some inaccurate reporting by Radio Cornwall at the time, there was no intention to fence in the site and prevent public access. Instead, what is happening is a management plan between the Countryside Commission and the local farmer and landowner in which maintenance and restoration of the eroded parts of the site will be put into place, the public footpath to the site improved, vehicular access to the site prevented, and a discreet signboard erected with information about the site. Mike Rosendale, Penwith Council's Countryside Officer commented: "We have to protect the site, but also allow public access and farming. There has been continued erosion to the stones and centre of the circle by both cattle, visitors and other site-users: those who either stand to appreciate the site or perform appropriate rituals." The Merry Maidens is one of the most frequently visited Bronze Age circles in Britain, and anything that is sensitively done to protect it from erosion, theft and Born-Agains is clearly welcome!

Of course they are ways to protect and ways not to protect. The news on p.4 from Tintagel and Boscastle presents two more aspects of the conservation debate. It appears that at Tintagel Island English Heritage have been showing an extraordinary insensitivity to the sacredness of the site, while at nearby St.Nectan's Kieve the owners are resorting to desperate measures to keep out unwanted visitors. Neither approaches are working in harmony with local people to draw up some plans that would both allow access and protect the peace and beauty of the sites. They could both learn much from the Merry Maidens approach outlined above.

## *CORNISH EARTH MYSTERIES GROUP*

The 1995 Summer events started with the 7th annual Three Wells Walk on Sunday May 7th, which as usual was blessed with glorious weather, and attracted some two dozen or so pilgrims. Then on Sunday June 18th & Wednesday June 21st, CEMG member Kenny May met a stalwart band of members to view the midsummer sun alignment at **Carn Brea**, the Neolithic hill-top near Redruth. Unfortunately, after 2 years of gloriously clear sunrises 1995 turned out to be misty mornings. Nevertheless Kenny pointed out the various stones and alignments there.

Sunday July 2nd was an interesting visit to **Carn Euny Fogou** with Ian Cooke, who explained to the two dozen or so members and friends the various solar alignments at the site and the history of the excavation. After this, the group walked over to **Caer Bran Farm**, where the owners kindly gave permission to view the newly-discovered **Grumbla Cromlech** [see MM28]. Various suggestions were made about its construction and orientation.

Sunday August 6th was the annual away-day visit, this time to the area of **St. Breock Downs**. Firstly, the group visited the Nine Maidens stone row, and mindful of the information that there was formerly another site nearby once called "The Sisters" [see MM26], did some concentrated dowsing. A team of 6 dowzers, sometimes working blind, achieved a remarkable consistency of results. They walked the length of the field and all found that there were formerly 13 stones in the now 9 stone row, with a stone setting at the north end. Continuing southwards they found another 25 points, and subsequent searching of the ditch revealed one of the stones (a 6'4" shaped stone) lying opposite extension point no.3. Then a second stone row with the same number of stones was found approximately 25ft to the west of the first (The Sisters?). From here, the Group moved on to visit the **Mên Gurtha** standing stone, where they had lunch, and discovered the so-called "dolmen" mentioned by Copeland Borlase (in "Naenia Cornubiae", 1872) in the undergrowth. Then it was on to the **Music Water** standing stone, and the discovery of a small (4ft) upright stone in the woods opposite, and the **Airfield** stone. Finally, to **St. Eval** to visit the newly-discovered **Treburrick** standing stone (see p.3), found by Howard Butler who was with us for the day. We also talked to the farmer who said there were 5 other smaller stones forming a semi-circular shape on his farm. Altogether, a most fascinating day.

The final session of the summer was on Sunday Sept 3rd at **Halligye Fogou** which followed on from a successful imaging session there a few years ago. This was too produced some interesting results: several people had entropic images of suns with rays and of shapes and faces in the rock. But what was unexpected was that in the total darkness, devoid of any sensory input, a number of people heard loud and continuous chirruping sounds (like speeded-up voices) for the duration of the meditation, which ended abruptly when the session ended. Afterwards the Group did some ohnming and chanting, and found that, contrary to an article in a recent "Ley Hunter", that it was the medium (not low) range of voices that resonated best together and with the chamber. Some digerydoo music in the inner chamber rounded off a most intriguing day's investigation.

## Lost and Found — STANDING STONES

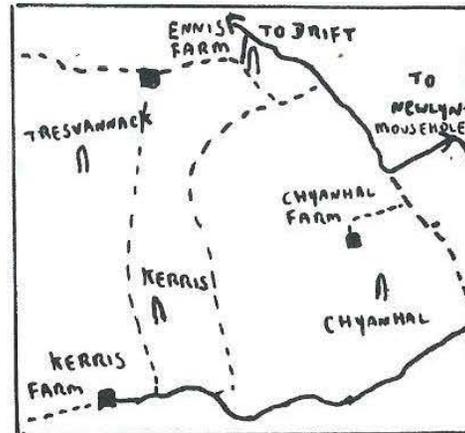
Two standing stones, hitherto undiscovered or identified as such, have been found, one in West Penwith and one near St.Eval, near Padstow. Both discoveries show that even after 5000 years there are ancient sites still to be found by the careful megalith hunter.

### ENNIS FARM (SW4475 2821)

On the quiet country lane from Drift crossroads to Mousehole lies Ennis Farm, and in the entrance to the farm on the left hand side of the overgrown Cornish hedge a tall standing stone has been found by the farmers Mr & Mrs Tonkin and subsequently reported to Craig Weatherhill who lives nearby. The stone is pear shaped, about 7½ft high widening to a lower half 2½ft to 4ft broad. Although very hidden in the hedge growth it is clearly a menhir, and furthermore is an addition to a group of other standing stones locally [see map].

The stone lies on 3 possible 3-point leys with other local standing stones:

- 1) Ennis - Kerris (4439 2743) - Pipers SW (4350 2474)
- 2) Chyanhal (4507 2751) - Ennis - Tremayne (4298 3136)
- 3) Ennis - Tresvennack (4418 2788) - Santry Cross-Trevorrian Fm (4157 2601)



### TREBURRICK (SW8588 7011)

North of Newquay on the B3276 to Padstow a standing stone can be clearly seen in a field in the valley near Treburrick. It is also approachable by a public footpath running from Tregona, north of St.Eval, to the B3276 at Efflins Farm. First identified by MM reader Howard Balmer (pictured right), this is a 7ft high stone made of white quartz, similar to the other standing stones nearby at Music Water (SW9056 6870), St.Eval Airfield (SW8715 6802), and on St.Breock Downs. Five smaller stones are in other fields of Tregona Farm, and there was formerly a standing stone nearby at Bedruthan Farm.



From the stone a tumulus is visible on the coast at Porth Mear in a NW direction (midsummer sunset), and from the tumulus the stone can be seen in a SE direction. It is also on a possible alignment to St.Eval Church (a probable pre-Christian site), the top point of Denzell Downs (which has tumuli), Belowda Beacon and Victoria holy well, a distance of some 18 miles.

NEWS *** FROM TINTAGEL & BOSCASTLE ***
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**ARCHAEOLOGICAL VANDALISM AT TINTAGEL**

Earth Mysteries writer and researcher Paul Broadhurst has drawn attention to the way English Heritage is looking after one of its most famous sites which he says is nothing less than a national disgrace. "I was showing a group of Americans around Tintagel Island and it is fair to say that they were horrified and angry at some of the recent work that has taken place. Modern metal railings seem to be sprouting up everywhere. They would look more at home in a shopping precinct than one of Britain's most famous archaeological sites. Within a few yards of the 13thC castle ruins is a permanent structure of galvanised scaffolding, embedded in concrete. A rock-cut tunnel, of unknown date and purpose and one of the most interesting ancient features, has been ringed with modern bronze-look railings, entirely destroying its atmosphere of antiquity. It is now impossible to photograph the Island from many angles without the visual intrusion of these structures, which are completely out of keeping. An early Christian tomb, cut into the rock and previously open to inspection, has also been covered over. But worst of all is a new pump-house installed by English Heritage on the top of the Island. It is almost unbelievable that this eyesore could be built in such a prominent position. It has a steel door, and the lock and handle are the sort of reproduction brass that you find in D.I.Y stores. It has stones piled roughly around it in an attempt, no doubt, to make it look old. It is a bewildering act of archaeological vandalism." He points out that Tintagel Island draws hundreds of thousands of people from Britain and around the world and says that the time has come to ask if this is really how we should be looking after one of the nation's foremost sites.

*Paul Broadhurst's book "Tintagel and the Arthurian Mythos" has now been published in paperback with 9 colour plates [Pendragon Press, £16.95]. Large-format colour cards from this book and from "Secret Shrines" and "The Sun and the Serpent" are also available @ £5/set. Full details from Pendragon Press, Box 888, Launceston, Cornwall.*

**ELECTRIC FENCES TO KEEP OUT VISITORS AT ST.NECTAN'S KIEVE**

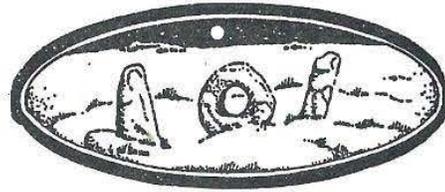
Meanwhile, up the road at Bossiney, there is more controversy at St.Nectan's Glen. As reported in MM27, the owners Barry & Jean Litton have closed access to the sacred waterfall because they are fed up with the way visitors have allegedly been abusing them. Despite putting up barbed wire, they say unwanted people have been ripping it down, upset that they can't get in. Now they are threatening to put up razor wire and electric fences to keep them out. The waterfall is the site of the legendary baptising of King Arthur's Knights of the Round Table, but now begins to seem like a war-zone. In Barry Litton's own words: "If your defences are being breached you put up stronger defences".

**WITCHCRAFT MUSEUM COLLECTION TO BE SOLD**

Finally, at nearby Boscastle, Cecil Williamson is calling it a day. As reported in MM27, the Museum has been up for sale for some time, and now with the end of the 1995 season has finally been closed. The unique collection of artifacts and remains, originally from the Isle of Man, are to be disposed of, preferably as a whole collection. Interested purchasers should contact Mr.Williamson on Tiverton 860847.

# THE MÊN-AN-TOL CIRCLE OBSERVATORY

by ANDY NORFOLK



When I drew the logo for the Cornish Earth Mysteries Group I guessed there might be some connection between this site and the moon. I have since calculated the various astronomical alignments which could be seen from the Mên-an-Tol circle. I took the various declinations given by John Barnatt<sup>1</sup> as my starting data. Barnatt allowed for refraction and also parallax for the lunar declinations. I used the the average of the range of values given for each event. I used lunar declinations for 2000BCE and solar declinations for 1800BCE. In practice this should give sufficient accuracy for these alignments for a stone circle at the Mên-an-Tol, which is almost certainly older than this, as the alignments change relatively slowly.

In order to calculate azimuth from declination the following formula was used:  $\cos(\text{azimuth}) = (\sin(\text{declination}) - (\sin(\text{latitude}) \times \sin(\text{altitude}))) / (\cos(\text{latitude}) \times \cos(\text{altitude}))$ . I calculated the latitude as 50.154 using the 1:25000 OS map for the area. I estimated the altitude from the same map. The formula gives true azimuths. I converted them to grid azimuths using the OS "Projection Tables"<sup>2</sup> to find the convergence which is 2.768. All the azimuths are for the moment when the sun or moon is bisected by the horizon. Note that because these azimuths are corrected for the local horizon they cannot be applied directly to other sites.

## Results

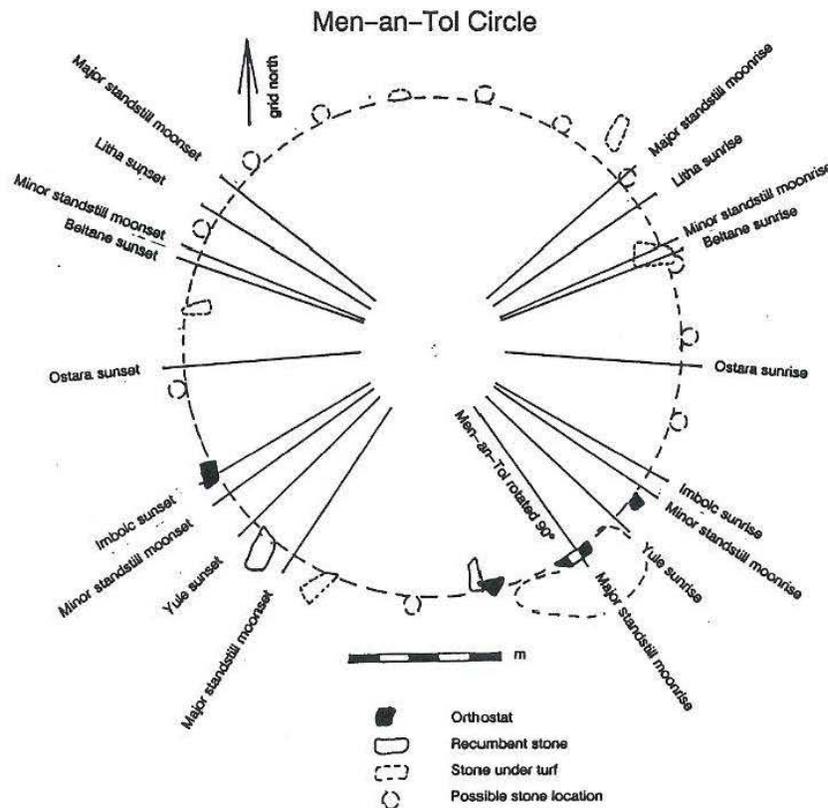
The azimuths for alignments from the Mên-an-Tol are:-

<u>Lunar</u>	major standstill		minor standstill	
	rise	set	rise	set
Southern	145.50	214.80	124.58	235.33
Northern	49.15	309.75	67.36	293.01

<u>Solar</u>		rise	set
		Candlemas/Imbolc	1st February
Spring Equinox/Ostara	21st March	94.74	266.83
May Day/Beltane	1st May	69.36	290.37
Summer Solstice/Litha	21st June	56.40	302.47
Winter Solstice/Yule	21st December	134.13	227.17

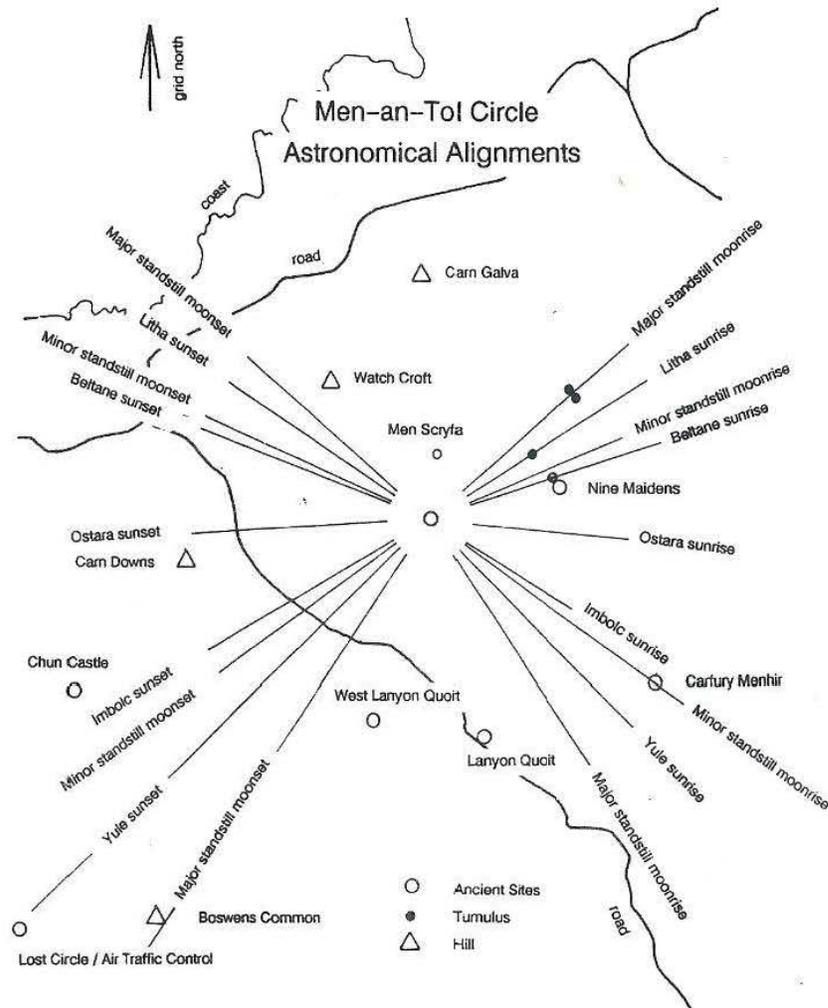
The sun rises and sets for the Autumn Equinox/Mabon on 21st September, for Lammas/Lughnasad on 1st August, and for Martinmas/Samhain on 1st November. These are very close to those for Ostara, Beltane & Imbolc respectively.

I found these alignments a bit disappointing in some ways. Most do not seem to hit any ancient target! Incidentally, and critically, I used the grid reference given for the Mên-an-Tol in various publications to plot its location on the OS map. I think the map shows it too far north!



The northern major standstill moonrise is bracketed between two tumuli northwest of the Nine Maidens circle. As the moon rose it would probably have skimmed over the top of the southerly barrow. At midsummer the sun would have risen over the next barrow along the ridge. At Beltane, the sun, when fully above the horizon, would have been directly behind the standing stone outlying from the Nine Maidens. This has already been noted by Ian Cooke. The southern minor lunar standstill moonrise is precisely aligned on Carfury menhir, but unfortunately this cannot be seen from the Mên-an-Tol. The winter solstice sunset would have occurred over the Air Traffic Control Station. I have been told that this was built on the site of a stone circle. I think these alignments are unlikely to have arisen by chance. Most of the backsites are right on the horizon.

In addition the southern major standstill moonrise could have been seen through the Mên-an-Tol from near the centre of the stone circle. I have shown an alternative reconstruction from the circle which I feel fits the existing stones better than the CAU version. It also allows an even spacing between a total of 19 stones. The Merry Maidens and Boscawen-un circles both have 19 stones, but with space for one more. Tregeseal East probably had 21 stones, Boskednan Nine Maidens 22, and Wendron Southeast had 14 or 15. My suggestion of 19 stones for the Mên-an-Tol seems possible. My version of the Mên-an-Tol circle also allows the moon to be seen from the exact centre of the circle framed by the holed stone as it clears the horizon at the southern major standstill.



It seems a bit odd that virtually all the astronomical events marked by the alignments which run from the circle to other ancient sites are to the east of the site. There are ancient sites on the skyline to the west but, with the exception of the possible lost circle, they don't seem to be related to the solar and lunar events I have checked. Perhaps either many ancient sites have been lost, or alternatively some natural features marked the sun and moon sets. I haven't yet been to check this - and volunteers? If the weather is kind, it may only take up to 18.7 years to check the moon events! It may have been just that the setting sun and moon were watched from other places. For example, at Beltane seen from the Nine Maidens circle the sun would have set over the cairn and site of the destroyed standing stone on the side of Watch Croft. But perhaps that's another article.

[c] Andy Norfolk.

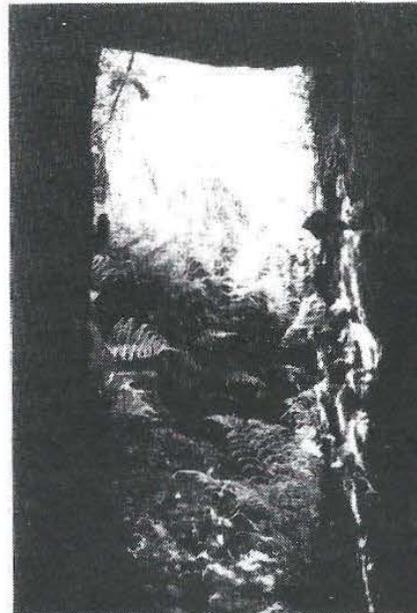
#### REFERENCES

- <sup>1</sup> John Barnatt - "Prehistoric Cornwall", 1982. <sup>2</sup> Ordnance Survey - "Projection Tables for the Transverse Mercator Projection of Great Britain", 1950. See also:- Aubrey Burl "Prehistoric Astronomy and Ritual", 1983. Alexander Thom "Megalithic Sites in Britain", 1967. Douglas Heggie "Megalithic Science", 1981.

## IN SEARCH OF CORNWALL'S HOLY WELLS - 3

*Cheryl Traffon and MM reader Gill Rourke travelled clockwise around Bodmin Moor to find some of the Moor's hidden wells. In MM28 they journeyed from Davidstow in the north to St. Neot in the south, from where they start the return journey northwards.*

We returned to St. Neot to begin the second leg of our pilgrimage around the wells of Bodmin Moor and re-visited the peaceful well of the saint (SX183 681) to give each other a blessing before we began. From here we headed westwards to Cardinham, whose churchyard contains the finest inscribed cross in all Cornwall. Our quest this day however was elsewhere, so before we reached the church we took the minor road to the farm at TREZANCE where we parked at the entrance. Here there is a grassy bank and a small footpath leading down to what appears to be a dead-end. Walking over the stepping stones however alerted us to the fact that we were approaching the well, which only became visible as we came right upon it (SX125 694). Built into the bank, the well was something of a surprise. It was, by well standards, huge, and the stepping stones led right inside it, where we could both stand up easily. In fact, there was room for a whole party within! The water trickled around our feet as we looked out to the lush greenery adorning the entrance to the well. The well was originally part of an oratory and carved stones can be found hereabouts. A most interesting well with which to start our day.



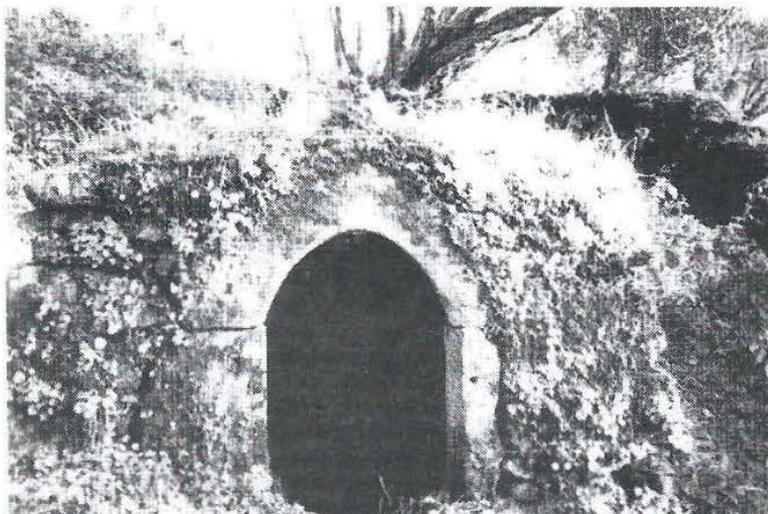
A short drive up the road brought us to the hamlet of Millpool, where we stopped by a public footpath sign pointing eastwards. This path wound through a wood bestrewn with boulders and stones of all different shapes and sizes until it emerged at a small abandoned quarry with the evocative name of Corner Quoit! Above us towered St. Bellarmin's Tor (SX127 709), a fantastic rocky crag that once held on its SW flanks a Celtic chapel dedicated to this mysterious saint. In its time it must have held a position as dramatic as that of the hermitage on Roche Rock, and from the summit of the Tor a vista of the southern moors could be seen sweeping around with St. Austell and Roche Rock in the far distant south. Now the ruins of the Chapel only may be in the undergrowth, and any holy well building long gone, though the stream which rises here still remained to remind us of its sacred origins.

We returned to the road and continued northwards, once again crossing the busy A30 and heading for the delightful village of Blisland. As we approached the village a Celtic cross beside the road denoted the location of **ST.PRATT'S WELL** (SX104 732) which lay beside the road in a kind of recess, covered in ferns and leaves, with a square bowl encrusted with green moss. We found that someone had placed a dead fox at the foot of the cross, presumably hit in a road accident, and now lying more at peace here. We splashed some holy water from the well on the body and wished its spirit safe journeying to its next place of being.

From Blisland village we turned west towards Keybridge and after about  $\frac{1}{2}$  mile came to the hamlet of Tregenna, where we turned right past a few cottages to some farm buildings. From here a public footpath led up a lane through a wired gate and into an open field. We bore left and crossed 3 more fields before coming to a wooded vale. At the bottom of the valley in the woods lay the ancient chapel and well of **TREGENNA** (SX096 742). Quiller-Couch ("Ancient and Holy Wells of Cornwall", 1894) quoted the rector who in 1891 spoke of it thus: "It is at an old ruined chapel, in a lonely spot. Its water flows from beneath the building under a circular piece of granite in the end wall... and has been thought good for weak eyes." The description could not be bettered today, and the ruined chapel looks most picturesque in the woods. The water was still in use, piped out of the well through a square stone chamber and further down through a pump building with a working pump. We took some clear water from the well for our eyes to help us find the other wells we were seeking. We also took care not to plough the field on our way back, as an old legend warns of dire misfortune to anyone who does! In 1878 the prophecy was fulfilled when a crop of corn was grown, and the 10 year old son of the farmer fell on a scythe and had to have his leg amputated. Clearly a well to treat with some respect.



From here we turned north again to the village of St.Breward. This sprawling Moorland village has a rugged woarkaday feel to it, though it lies surrounded by some of the Moor's most beautiful scenery. But the village contains a hidden secret. At a bend in the road by the village school is a public footpath sign. The path, which looks as if it is going straight to a house, suddenly veers left and plunges down into a steep wooded valley, a dramatic descent into the underworld. We were nearly at the bottom before we came across **ST.BREWARD'S WELL** (SX091 769) which looked as if it were growing out of the wood itself. The well was dedicated to St.James and once again had a reputation for curing sore eyes, but despite its picturesque setting, the water has unfortunately been piped to a farm nearby and the well is now dry.



*St. Breward's well*

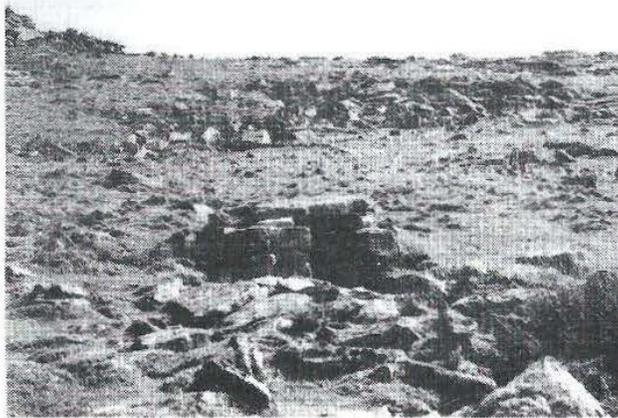
We retraced our footsteps to the road and drove on northwards past the church and pub, and then turned west towards the B3266. We crossed the River camel at Tuckingmill and after about  $\frac{1}{2}$  mile on a bend in the road lay the holy well of **FENTONADLE** (SX086 779). This took some finding, for although beside the road, and alerted by the presence of a running stream, the well was not obvious. We climbed back and forth over a stile into the field before realising that the well was actually part of the stile! To be precise, it was a circular stone trough filled with water lying on the bank under the stile itself, proving that holy wells come in a remarkable variety of shapes and styles (and stiles!).

A half mile further on we crossed the B3266 for the village of Michaelstow. In the churchyard lay the holy well of **ST. MICHAEL** (SX081 788), situated at the end of a curving passage, and evidently on the site of the original Baptistry. St. Michael was an important saint and his wells often took over the attributes of an earlier pagan sun god. They were frequently on high places, and there was formerly a chapel dedicated to St. Michael on Michaelstow Beacon (Hellesbury) which rises to 684ft nearby. It is also interesting that Michaelstow church well is aligned directly with St. Teath holy well (some miles to the SW) and Rough Tor to the NE, also once surmounted by a chapel dedicated to St. Michael.

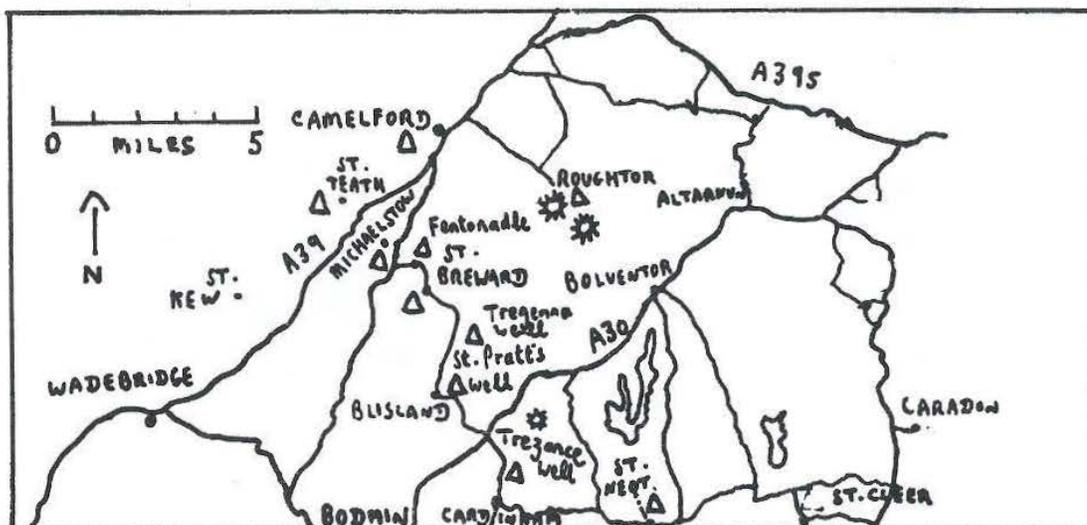


*Michaelstow well*

It was to this very spot on Rough Tor that we were now headed. Other wells lay further west of the main A39 road, such as St. Julitta's Well at Lanteglos and the aforementioned St. Teath Well, but they would have to wait for another day. We had one final well left to complete our circumnavigation of the Moor, so we headed northwards on the B3266 to Camelford and then turned east for a long straight stretch of road that led us directly to the Holy Hilltop of Rough Tor. We parked in the moorland car park and made our way up a rough track towards the rugged outline of Rough Tor. About two-thirds of the way up we veered left and headed for a point in the saddle between Rough Tor on our right and Little Rough Tor on our left. Eventually we picked up a stream running through some darker green boggy ground and followed that as it led up to the holy well of ROUGHTOR itself (SX147 810). This well, first mentioned by Lane Davis ("Holy Wells of Cornwall", 1970) was only re-discovered and restored in 1994. A dry-stone chamber built into the hillside to a depth of  $4\frac{1}{2}$ ft was capped by 2 large granite slabs. The chamber, nearly 6ft long by 3ft wide, had flat steps leading down to the water, which trickled out and ran down the Tor slopes to the boggy ground below.



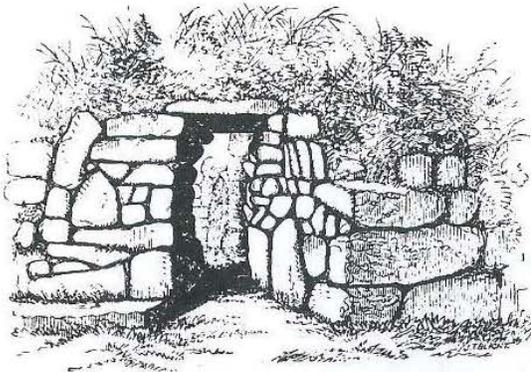
This was a most magical and dramatic place to finish our tour of the Moors. We sat there a while as the sun was fading, gave thanks for all the wonderful wells we had seen, and the feelings of peace and tranquility they had given us. From this ceremonial hillslope, surrounded by ancient cairns and stone circles, we looked out over the wide expanse of Bodmin Moor and felt that while the holy wells still remained the Land was still alive.



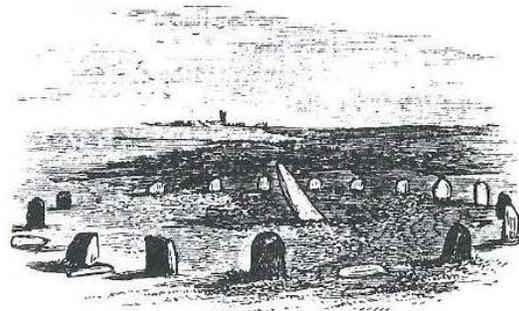
## Cornish Sites & Their Names

A new book by Craig Weatherhill entitled "Cornish Place Names and Language" (Sigma Leisure, £6.95) includes the meanings of many of the familiar ancient sites in the Duchy. Many are named after the farms on whose land they stand, and they provide a fascinating insight into the original descriptive meaning of the location. Some examples are:-

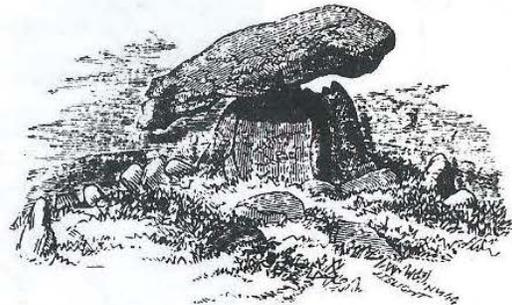
- ALSIA (well) [pro. AI-lia]: prob.MC alsyow = slopes.  
 BARTINNEY (hill) C13 Breteny: prob.LC brea tanow = hill of fires.  
 BOLEIGH (fogou): MC bos legh = dwelling by a slab.  
 BOSCAWEN-ÜN (circle) [pro. b'scaun-OON]: MC/LC bos scawan an oon = elder tree on the downs.  
 BOSPORTHENNIS (hut) [pro. b'z-PREN-iss]: MC/LC bos porth ennis = gateway to an isolated spot (or "to Ninnes").  
 BOSWENS (menhir): MC bos = dwelling, LC wenz = wind.  
 CAER BRANE (hillfort): LC = hillfort at Brane. Brane MC bos vran = dwelling of Bran (Celtic God) or = crow's dwelling.  
 CARN GLOOSE (barrow): C17 Careg Glouse: LC carrack looz = grey rock.  
 CASTALLACK (enclosure): LC castellick = little castle.  
 CASTLE AN DINAS - a tautology: Eng. castle + LC an dinas = hill fort.  
 CHÜN (hill fort & quoit) [pro. choon] = LC chy oon = house on downland.  
 CHYSAUSTER (settlement) [pro. ch'ZOI-ster]: LC = Sylvester's house.  
 CROWS AN WRA (Celtic cross) [pro. kraouz an RAI]: LC = the witch's cross.  
 DULOE (circle & well): MC dew logh = two inlets (of the Looe estuary).  
 GOLANT (church & well): OC gol nant = festival valley.  
 HALLIGYE (fogou): LC helagi = willow groves.



Entrance to Circular Chamber, Bee-hive Hut, Bosphrennis.



Boscawen-ün Circle.

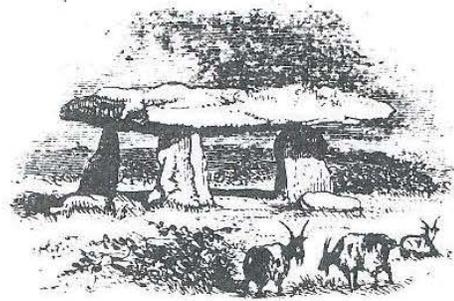


Chün Cromlech.

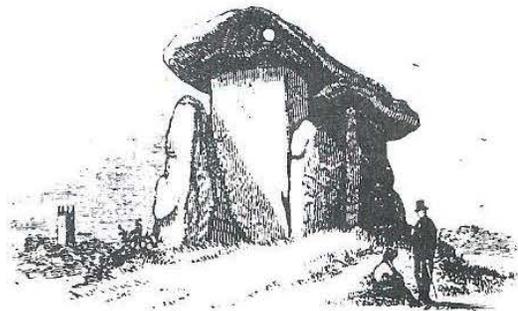
All drawings of sites  
by J.T.Blight (1835-1911)



WELL CHAPEL, MENACUDDLE, ST. AUSTELL.



LANYON CROMLÉH.



The Treveith Stone, St. Cleer, East Cornwall

HINGSTON DOWN (tumuli): Eng. Hengestes Dun = Hengest's hill or stallion's hill  
 LANIVET (church & crosses): OC lan neved = church on a pagan sacred site.  
 LANYON (quoit) [pro. l'n-EIN]: MC lyn yeyn = cold pool.  
 LESINGEY (round): LC les en gea = ruined fort within a hedge.  
 MENACUDDLE (well): LC mena gothall = hillside with a thicket.  
 MĒN SCRYFA (inscribed stone): LC mean screffa = stone of writing.  
 MERRY MAIDENS formerly DAWNS MEIN: LC = dance of stones.  
 ST.MICHAEL'S MOUNT form.CARRACK LOOZ EN COOZ: LC=grey rock in the wood  
 MULFRA (quoit): LC moel vrea = bare/domed hill.  
 PENDEEN (headland & fogou): LC pen deen = cliff castle headland.  
 POUGHILL (well near Bude) [pron. PUF-il]: Eng. Pohas wiella = Poha's well.  
 PREDANNACK (cross near Mullion). Predannack may have been the original  
 name of Lizard peninsula = headland of Britain, ancient pre-Roman name.  
 PROSPIDNICK (menhir): LC prisk pidnack = bush in a place of pines.  
 SPERRIS (quoit): LC speres = spirit.  
 ST.AGNES (Scilly): Celtic. ek enes = off island.  
 STANNON (circle): ENG stan dun = stony hill.  
 TINTAGEL (castle): OC dun tagell = fort of the throat (headland).  
 TREGESAL (circle) [pro. TREG-eseal]: C13 Tregathihael = Catihael's farm.  
 TRELEW (menhir): LC = Lew's farm, or LC tre leaw = calf's farm.  
 TRESVENNACK (menhir): LC tre sevienack = strawberry-land farm.  
 TRETHEVY (quoit): MC tre THEWI = Dewi's (David's) farm.

KEY pro. = pronounced. prob. = probably. C13 = 13th Century (etc).  
 OC = Old Cornish. MC = Middle Cornish. LC = Late Cornish. Eng = English.

# WITCHCRAFT IN CORNWALL

## 1: THE EARLY PERSECUTIONS

by  
KELVIN  
JONES

Because of its isolated position, early records of the authorities' condemnation of witchcraft in Cornwall are scant. References to cases exist in the archives at Exeter. Elsewhere we have to rely on the Gaol Book entries and contemporary accounts, the latter being scant in number.

A few allegations of witchcraft may be traced in the records of secular courts. In 1426, for example, a complaint was made by Sir William Botreaux that Sir Ralph Botreaux and William Langkelly, yeoman, and "other malefactors of their covin and assent, unmindful of the salvation of their souls, and not having God before their eyes, had procured John Alwode of Truddoxhill, Hugh Bowet of Kylmngton, chaplain and John Newport, who were said to practice soothsaying, necromancy and art magic, to weaken and annihilate, subtly consume, and altogether destroy by the said arts, his body."

This complaint was made in Somerset but in fact commissions appointed to hold enquiries in the counties of Somerset, Dorset and Cornwall were successful in stopping the alleged abuses.

The belief in "sorcery" was widespread but it was not until Henry VIII's reign that witchcraft became illegal. However, as early as 1311 Ralph Baldock, the Bishop Of London, ordered an enquiry into the practice of the craft. In 1302, for example, the municipal archives of Exeter record that in the City Court, the grand jury found evidence against a number of people:

*Dionysia Baldewyne is accustomed to receive John de Wermhille and Agnes, his wife, and Joan la Cornwalysse of Teignmouth, who are witches and enchanters; and the said Dionysia consorts with them, and they (the jury) say that she is not worth to be received in visnet."*

Delusions fostered by the Church about the old religion became the beliefs of the people in due course. Protestants were as superstitious as Roman Catholics and the Reformation did not lessen these beliefs.

Quite often cases of this type are to be found in the records of the Civil courts of the period. A bill in an early clause in the Court of Chancery (Hoigges v. Harry, 1432 - 43) shows that Henry Hoigges of Bodmin (Cornwall) who had been an attorney for plaintiff in Flamank v. the Prior of Bodmin, had "brake his legge and foule was hert" and firmly believed that his injury had been caused by "sotill craftys of enchauntement wyccecraft and sorcerye" of one Sir John Harry, priest and servant of the Prior, who openly boasted of his deed and vowed that he would by the same means break his neck. Having no remedy at common law, the complainant prayed the Chancellor would restrain the defendant from practising "eresy, wiccheecraft and sorcerye."

Legislation against witchcraft was passed in the reigns of Henry VIII, Elizabeth I and James I. James I suffered from extreme paranoia when it came to the ancient craft and in 1597 his book *Demonologie* appeared, a publication which prepared the ground for the later legislation. This act, which was not repealed from the Statute Books until the reign of George II, provided severe punishments for those found guilty of dabbling in the craft. The destruction of persons or their goods carried the death penalty. Even casting a love spell carried a term of a year's imprisonment. The act was instituted mainly because the civil courts were largely ineffectual in controlling the actions of those who used the craft for negative purposes.



Most of the recorded witchcraft cases in Cornwall do not commence until the year 1670 since the Gaol Books were not kept before this time but a few records of earlier cases have been gathered from a solitary Bail Book for the years 1654 - 77. The earliest case on record is of John Piers, a pirate apprehended at Studland, Dorset. He was suspected of conveying spoils to his mother, a suspected witch at Padstow, and, it is recorded, "she is to be examined." Anne Piers was later examined before Sir Richard Greyneville and others.



An interesting case which was recorded in some detail concerned one Anne Jefferies. Anne was born of poor parents in the parish of St Teath in December 1626. In the year 1645 she announced that one day, while knitting in an arbour of the garden of her master Mr Pitt, "there came six persons, of a small stature, all clothed in green, upon which she was frightened into a convulsion. During her long continued illness, she frequently cried out that she saw the fairies." Upon her recovery, she developed the power of healing by touch, and cured her mistress's leg, which had been hurt by an accidental fall caused by the fairies, as they told Anne. By this achievement the maid gained considerable fame, many people resorting to her to be treated, which she did most successfully. Although taking no money, she had always had sufficient for her wants, and ceased to eat the victuals provided by her master, being fed by the fairies. These extraordinary proceedings being rumoured abroad, the magistrates and ministers examined the girl and admonished her, declaring that the visitors were evil spirits. As she could not read, the fairies pointed out a verse in the Bible, with which to confound the ministers. "Dearly beloved, believe not every spirit, but try the spirits, whether they are of God." (1 Ep. St. John, c. 4, v. 1) John Tregeagle, J.P., having issued a warrant, Anne was apprehended, and confined in Bodmin gaol, where, by the magistrate's order, she was kept without nourishment. "Afterwards, being lodged in the house of the Justice, he likewise gave her no victuals, but she made no complaint. Whether the fairies forsook Anne in her predicament, we do not know, but it is gathered from the interrogation of the Justice that he suspected young Moses Pitt of bringing her food. Anne Jefferies was discharged, but ordered to live no more with the Pitts."



This case, taken from *Remarkable Providences*, by William Turner, 1697 (pp. 116 - 20), gives us a clear insight into the way in which the James I's Act against witchcraft had empowered men in positions of authority to persecute the members of the old religion. Reading this account, it becomes obvious that Anne was a not inconsiderable healer and that she enjoyed a position of eminence in her village as a wise woman. Her ability to see "fairies" suggests that she was clairvoyant and communicated with the spirits, a common accusation levelled against witches. By the mid 1600's the tide had turned against the practitioners of the old religion and even in remote Cornwall the landed gentry were eager to be seen in their role as the official persecutors of these harmless women who were merely carrying out the functions which had been handed down to them through the centuries by the members of the old faith.

After the holocaust in 1645 witchcraft proceedings largely declined in England. In fact the last person to have been hanged in England was Alice Molland, who was tried at Exeter at the Lent Assizes in 1684 before Sir Francis North.

Although the Commission of Gaol Delivery was instituted in 1653, the Gaol Book of the Western Circuit did not commence until 1670. With regard to procedure, it appears that any person who suspected another of witchcraft might arrest him or her and bring the felon to the Constable or justice and the testimony of just a single witness was sufficient for a case of felony.



Women who possessed power were often feared by men. Their rituals affirmed their closeness to nature, as this early woodcut shows. Here they are seen performing a sacrifice to bring about rain—a traditional male misinterpretation.

Once arrested, it was common for the J.P. to arrange for a bodily inspection of the "witch" to take place and this appears to have been carried out by groups of women. The extraction of evidence and confession by the infliction of bodily torture was practised in England up to the period of the Commonwealth but there is in fact no written evidence to suggest that it was ever used on suspected female witches. It was of course practised in Scotland where the laws were much harsher.

In England the death sentence for a convicted witch was hanging but more rarely the punishment was one year's imprisonment with four periods of six hours' duration each in the pillory. The most common punishment in Cornwall was imprisonment and this sometimes meant death in a more lingering form. Confinement in a sixteenth or seventeenth century gaol often led to death from cold, starvation or disease. In a Guildford castle gaol delivery roll for 1598, for example, twenty deaths are entered.

The gaols used in Cornwall were those of Bodmin and Launceston. Launceston was used extensively for prisoners indicted for witchcraft. A part of the Castle was known locally as the Witches Tower from the tradition that a "witch" was burnt at its foot and it was said that no grass grew at its foot. The tower was destroyed in 1654. According to one record, in 1654 the then mayor of Launceston "spent another 6d. on the constables Blagdon and Midleton for opening of the grave in which the wick (witch) was buried." (*History of Launceston & Dunheved* - Richard Peter, 1885).

Conditions prisoners were kept in were appalling. Although we have no first hand accounts of the Launceston Gaol, we know that at Exeter a group of witches suffered greatly. The Bideford witches, who were described as "very old", were kept in conditions which would certainly have killed them within a few months of their incarceration had they not been hanged.



As time wore on, however, the number of cases not proven increased and random accusations were not quite the subject of widespread fear as they had once been. One example from Notestein's *A History of Witchcraft In England* will suffice. A woman near Land's End seems to have overestimated the support on which she could count. She had apparently obtained a warrant against her accusers to call the case before the mayor of Penzance. However, the court sided with the accusers and the woman was brought to trial. Now caught herself, she then proceeded to ensnare and name other witches. As a result, eight people were sent to Launceston and some probably died as a result.

Throughout the latter part of the 17th Century those accused of witchcraft continued to find their place in the Gaol Books. In the Borough Accounts of St Ives and Zennor, for example (*History of the Parishes of St Ives, Lelant, Towednack & Zennor - John Hobson Matthews, London 1892*) we find the following entries by the gaolers:

I. paid Matthew Gennings carrie Grace the wife of Gerance Bettie to Lanceston Gaole being accused for a Witch the 15th of November 1655 the sume of £1 14s. Od.

Disbursed Item John Noale for horse hiere and Mathhew Jennings to conveye Grace Bettie (the alleged witch) to Lancelston 16s. Od.

In 1675/6 a Gaol Delivery was made to Launceston of one Mary Glasson who was accused of murdering Isabella Hookin, daughter of Francis Hookin (of the age of 11 and one half years) by witchcraft. The case was not proven.

In 1664 Dr Richard Burthogge (*An Essay Upon Reason, 1694, p. 196*) recorded that he had a number of confessions in manuscript (all original papers and well vouched) of a "great number of witches (some of which were executed) that were taken by a justice of the peace in Cornwall above thirty years ago" - that is in 1664.

A note in the Calendar of State Papers for 1671 (p.171) records " the witches I wrote to you about, the assizes being over, are freed, although that about their familiarity with rats and other things were plainly proved against them". In the same document a letter from Thomas Holden at Falmouth to Joseph Williamson records:

*A woman about Looe is apprehended for a wtch. I am informed that she has discovered that she was in the fleet when the Duke of York was at sea, and hindered the prosecution of that victory against the Dutch, and that she has been the cause of the Queen's barrenness and several other things, and that she caused the bull to kill Col. Robinson, an M.P. and J.P., because he prosecuted the Nonconformists, she being one herself, either a presbyterian or "baptize". She was discovered by cats dancing in the air, and inviting one of her neighbours to the same craft. Some say she is maze and saith and confeseth anything, but letters that come thence say she hath several marks about her where the devil has sucked her. She is in gaol.*

In fact she was later freed and the case was not proven.

The supposition that "witches" possessed supernumerary teats which their familiars or succubi would suck was a common superstition at the time and one encouraged by the authors of *Malleus Maleficarum* (The Hammer of the Witches), the official textbook of the witchfinders. In these days such a thing would be described as a pustule or wart but to the ill educated and prejudiced mind of the witchfinder it was proof that the "witch" was in league with Satan.

— from "Witchcraft in Cornwall" by Kelvin Jones. Part 2 in MM30.

# the pre-Christian origin of Cornish saints

in search of the goddess

by JILL HARRIS

*In the first part of this article (in MM28) Jill Harris wrote about the legends of princess Azenor & saint Stediana and the cult of the triple Goddess. She follows this up with a look at the cult of the holy well and the significance of some of the other legends.*

Have you noticed how many of our older churches are associated through their Patron with a healing well? The distance between Church and water is also fairly constant. I believe that in the beginning the sacred spot had a holy person associated with it. With the advent of Christianity a baptistry was built either around it or in close proximity. As the newer faith spread I suspect that it was a definite political decision to build the church some distance from the holy spot and take the name of the owner into the newer building.

Pope Gregory's letter written to an idealistic Abbot who was busy evangelising the reluctant is a good indicator of how this process might have begun. This worthy progenitor of later iconoclasts gave detailed instructions to his 'worker in the field'. The Abbot was to save the temple but destroy the idol. He was to sprinkle all with holy water and convert it to the worship of the new God. The Goddess was thus removed with the building of the baptistry. The Guardian of the shrine was sanitised and awarded a Sainthood, and eventually he or she was gathered into the newer church and given the pre-eminent position. That's clever!

In the greater part of the British Isles the policy eventually succeeded. But in the stubborn Celtic lands, the worship and the activities connected with the older religion hung like a mist around the ancient sites, and more importantly the newer churches. No amount of zealous sprinkling had the effect of banishing the Goddess out of the minds of the people. Other ways were sought and found, 'She' was remembered. And at the same time 'She' was also defiled. The Princess Azenor is enshrined in her legend as a Priestess of the Goddess. The fact is tacitly recognised and the moral pointed. Her task done, this royal lady is given the job of a laundry woman. A fitting place in the social order for a Priestess of the Old Religion!

Wicked stepmothers I can find. The Old One graciously acknowledges me. The annual race and the fructifying of the earth is plain for me to see. The Maiden smiles seductively. But where, oh where is the Lady? Sometimes I travel hopefully and never arrive. The problem of Madrun is exercising my mind greatly. I cannot quite understand why Madron should be another way of spelling Madern and Madrun another way of spelling Materiana. Lacking the necessary expertise where names are concerned and being somewhat direct in my approach, I feel it to be more correct that Madrun should be Madron, rather than Madern being Madron, if you catch my drift!

And then we have the wonderful stained glass window in St.Kew Church which depicts a nubile St.Kew leading a particularly docile grizzly bear. It is Madron's puzzle all over again. The fragment of Kew's legend quite clearly states that it was a boar she was supposed to tame. And we all know about the place of the boar in Goddess mythology do we not? How much more respectable to change one little letter. Boar becomes bear. So why cannot Madrun become Madron? If she does I have my Middle Aspect. Materiana is a worthy matron if ever there was one. Madron's holy well is the required distance and is a notable healing shrine. All the elements are neatly parcelled.

St.Issey is another delightful puzzle. She is sometimes known as Itha or Ida and was baptised Dairdre or Dorothea. She was given the name of Itha on account of her thirsting after virginal righteousness of an exceptionally pure and holy variety. It follows therefore that she was born to be an Abbess which quite naturally she became. She was aunt to a certain St. Dagan (and there is another name to conjure with) who was a disciple of St.Petroc. St.Dagan, not satisfied with Cornish women, sent to Ireland to Aunt Issey or Itha for women trained in her school to help him teach Christianity in Cornwall. The Church of Issey or Yse was once known as Eglos Cruck or the chutch of the tumulus. St.Issey was therefore Patron of an older site. And just like Columba, one of the running virgins, her church was built slap over the top of that which in all probability she originally served

A little over a mile away in a southerly direction lies St.Jidgey. Here was once found a notable healing well and also a small chapel. First the healing well; then the baptistry; then the church bearing the Patron's name, now elevated to Sainthood. However, the problem with markers is that they have a tendency to move when you are not keeping them firmly in sight. In St.Issey's case not only is there a well but a tumulus of sufficient importance to put a church bang over the top. I believe (tentatively) that I might have stumbled on the centre of the First Aspect cult. Time will tell.

To attempt a justification of this belief I cite St.Issey's restored interior where there exists a most remarkable carving. It is of catacluse stone and comes from the hand of the Master of Endellion. It is obvious to a casual observer that at one time it must have been part of a larger piece of carving. Set in an uncompromising wooden frame this early 'pieta' has all the vitality lacking in so much which decorates this interior. A closer look at it will reveal that the Virgin Mary's dress bears a striking similarity to the flounced skirt worn by the Cretan priestesses, whose small figurines clutching a snake in each hand, still remain to delight us today. The figure is most definitely that of the Virgin Mary with her dead son on her lap. But the style comes from an altogether different place.

Names are so important when you are talking about the spiritual quest of mankind. Respect there must also be both for the older and newer forms. We do ourselves a grave disservice by discounting the long journey we have taken, and insisting that the quest as revealed to us in this century is the only relevant experience upon which to base our life's journey.

## Cerridwen's Cauldron



*This new series of features looks at the practice of paganism, festival and ritual celebration today from a number of different viewpoints in Cornwall. The first contribution on the celebration of Imbolc by a mother and her children is by CAROL BEALE.*

On waking, my three young children race over to my bed for cuddles. No school today, because it is Imbolc, and if a festival falls on a school day, we notify the teachers beforehand with a small explanatory note. We start with a Celebration bath. One of the children lights a candle, another sprinkles fairy dust (in this case, salt) into the bath, and another sprinkles tips of daffodil, primrose and three-cornered-leek into the bath. We could not find any snowdrops! We each take a turn at stirring the water, and I suggest they might like to say something. I say: "May we be filled with the joy of a growing bud". One says: "I am a bud", another "I am a growing bulb", and the youngest says: "Can't eat the green bits"! We all have a quick dip, dry and dress and commence with a celebration breakfast.

It's nice and early and we prepare with the increasing light. We all help out and start by 'laying the table'. Our eating table is also like an altar, decorated with potted plants relevant to the festivals. We lay a special green and white cloth on the table and place a candle holder shaped like an Earth Mother in which we put a green candle. The pot plants have bursting green shoots, and our winter jasmin, which is big and wild, has blessed us with perfumed white trumpets, which we all smell. Our breakfast menu is buckwheat pancakes with honey and lemons and a small amount of clotted cream. We mix the batter together and talk about the eggs being free range and the importance of that. We eat our breakfast by candle light and talk about how life is a circle of life, death and rebirth, and how we can see this in the seasons. I tell my children that Imbolc is a rebirth 'birthday'. We talk about how the earth's soil is made from plants that have died and that the soil is like magic black dust, and how the earth at Imbolc gives birth to new plants, and we talk about the patches of what will be daffodils and three-cornered leeks, bursting up through the Earth Mother.

We all go outside and look for new green shoots and name them. We also look at the trees dark empty boughs and notice small buds of green. We talk about how the days have got noticeably longer, and it does not seem to get dark until later. We talk about the wind and the rain and how everything seems damp, and how the stream next to our house has burst its banks and flooded our garden. We decide to make an offering each year before Imbolc to the spirit of the stream to protect our house from the flood. We stare at the green shoots, and I talk about how this is the beginning of new things in nature. We talk about new things in our lives, such as moving house, and how all things are connected.

As we walk to a local Holy Well, I tell the children about the Persephone myth, and the children light a candle, each from my lit candle, and then they squabble over who will light the incense and walk a circle of protection for us! I ask that the well maiden give us her blessing. We leave her apples and we all have a drink of wine. We do a dance and make lots of noise trying not to knock over candles or fall in the well, and raise our hands in the air. I ask that the maiden tip-toe through the valley and bring flowers everywhere. We plant some pink lily bulbs near the well, then say goodbye to the well maiden.

We go into the nearby crazy town and buy some scrap books, then return home to do pictures, and some of the children write poems to put in their books:

"Hurry, Hurry  
Spring is coming  
The Goddess is coming  
Alive.  
Hurry!"

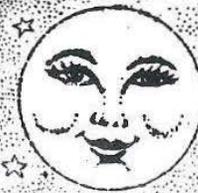
The children have made their own understanding of the meaning of Imbolc for them, and have understood what we did and why on this Festival day.

*In the next MM, Geradline Andrew writes about a women's moon festival. If you would like to share your own ritual experiences of whatever kind please feel free to do so.*



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## BOOK NEWS

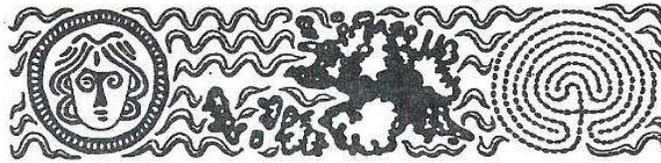
A number of recent books have focused on Britain's landscape and the magical and mystical traditions associated with special places in the land. **"The Enchanted Land"** by JANET & COLIN BORD (Thorsons, £7.99) explores the natural features of the land, such as hills, rivers, caves, springs, cliffs, lakes and rocks, and looks at how our ancestors wove stories around such numinous features, and peopled the landscape with a variety of spirits, ghosts, fairies and giants. As always with the Bords books, there is much good reference material, and what is perhaps even more important, the stimulus to get out and seek out some of the more obscure but interesting places in the land. Cornwall is represented by some half a dozen sites, including St.Nectan's Glen Kieve, unfortunately for the present owners!

**"Secret Places of the Goddess"** by PHILIP HESELTON (Capall Bann, £10.95) does not list particular places in the way of the Bords, but instead is a general and practical encouragement to seek out the Earth Spirit at spiritual places in the land. It is interesting to see that a book of this nature which a few years ago would have talked in general terms about "spirit of place" now focuses specifically on the Goddess in the land. **"Earth Mysteries"** also by PHILIP HESELTON (Element, £9.99) is part of the new Element Library series, and is as beautifully produced as the others in the series [reviewed in MM28], full of lovely colour photographs and artwork Philip is in the forefront of Earth Mysteries research, so it is refreshing to see a book produced by someone who is both knowledgeable and up-to-date with that knowledge. The Earth Mysteries magazines, including MM, get a well-deserved mention, and Cornish sites are also featured, including the "womb-like" fogou at Carn Euny and Hamish Miller dowsing at Sancreed Well!

Finally, **"A Guide to Britain's Pagan Heritage"** by DAVID CLARKE (Hale, £9.95) takes the reader on a mystery tour through fifty places to visit where the magic of the Old Religion survives, some places well-known, others much less so. Divided into 7 areas of Britain and Ireland, each section features particular places where legendary ancient sites and locations associated with the old gods and goddesses still remain. Sacred rivers and trees, Celtic heads, pagan temples and strange customs are all included, and there is much original material here that does not appear in other general guides that tend to all feature the same sites. Cornwall gets a look in with Madron Well and Padstow's Obby Oss. Although a book like this is bound to be somewhat selective, nevertheless it is a good reference book to have on the shelves or keep in the car when travelling around. The sacred places of our land need to be kept alive, and all these books help to ensure that they remain so.

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**VIDEOS** - Some new video releases, available for the first time in this country, feature myths, ancient sites and spirituality. These include "The World of the Goddess", an illustrated lecture by the late Marija Gimbutas, an absorbing view of the culture, religious beliefs, symbolism and mythology of the prehistoric pre-patriarchal cultures of Old Europe (£22.95), and "Women & Spirituality", a 3-part series on ancient and contemporary goddess-celebrating groups and societies ['Goddess Remembered', 'The Burning Times' & 'Full Circle' £14.95 each]. Further details from Alternative View, The Old Auction Mart, Station Approach, Godalming, Surrey GU7 1EU.

WIN A FREE BOOK COMPETITION

To celebrate the publication of the latest MM Earth Mysteries Guide to ancient sites on the Scilly Isles, we are offering a free copy of the booklet to 5 readers who can correctly answer the clues below. Now is your chance to get a free present for yourself or someone else!

Identify the islands given in the clues below, by matching up the answers (1-5) with the correct name of the island (A-E). Send your answers to MM to arrive no later than January 31st 1996. The first 5 correct entries to be drawn out of the mailbag will each receive a copy of the booklet.

- 1) This is an amazing and well-visited island.
- 2) You could get ahead on this island.
- 3) No-one lives on this island except an old man.
- 4) You wouldn't want to alter a thing on this island.
- 5) Her island is quite contrary.

A] St.Mary's. B] St.Martins. C] Treco. D] St.Agnes. E] Gugh.

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## The Pipers Tune

Eddie Pryn's neo-megalithic site at St. Merryn near Padstow was featured on BBC1 TV "Island Race" when Sandi Toksvig went to visit it. Meanwhile, Ed has provided a "new" standing stone which was surplus to his needs for a site in nearby Wadebridge. The local Council agreed to put up the stone at the start of the Camel Trail walking and cycling path, and dedicate it to the memory of local Cornish inventor Sir Goldsworthy Gurney. The stone is a thin granite column about 10ft high which has attracted much local interest. No pagan rituals have yet been reported it though!

Dowser Don Wilkins has also been busy finding a 5ft high stone and putting it up in a Deer Park. His son, Ralph Wilkins, who is also a dowser, wrote about it in "Kindred Spirit" magazine, and how the stone, the site and the direction for it to face were all determined by dowsing. It was placed on an existing "energy centre" and finally, the dowsers present "wound up the stone to increase its power" by beating its sides with antler horn that Don believes was done in megalithic times, remains of deer antler having been found at Carnac in Brittany.



## FAIR EXCHANGE

This occasional column takes a look at some of the magazines Meyn Mamvro exchanges with, listed on the opposite page, selecting those that may be of most relevance and interest to our readers.

The regional Earth Mysteries magazines represent some of the best value around for original research and items of interest. Most are now very professionally produced, and their pages crammed full of information on their local areas and beyond. Two of the best are NORTHERN EARTH, now in its 64th issue, and MERCIAN MYSTERIES (Midlands), now at no.25. With material on alignments, sacred stones, folklore and landscape there is much that MM readers would enjoy. Full details below.

### northern earth

informed quarterly  
journal of earth  
mysteries and cultural  
tradition with up-to  
date news and events  
listings.

founded 1979

annual subscription  
£6.00, single issue £1.50

10 jubilee street  
mytholmroyd,  
hebdon bridge  
west yorks  
HX7 5DP.

### Mercian Mysteries

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and Place in the Midlands

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pages every quarter.  
Recent topics include ancient  
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summaries of recent  
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£2.00 for sample issue.

£7.00 for 4 issue  
subscription.

Cheques to  
'Mercian Mysteries'.  
2 Cross Hill Close,  
Wymeswold,  
Loughborough, LE12 6UJ

**EXCHANGE MAGAZINES**

Prices are for annual subscriptions  
[sample copies in brackets].

**EARTH MYSTERIES**

THE LEY HUNTER - PO Box 92,  
Penzance, Cornwall TR18 2XL  
.....£5.25 [£2]

NORTHERN EARTH - 10 Jubilee St,  
Mytholmroyd, Hebden Bridge,  
W.Yorks HX7 5NP.....£6.00 [£1.50]

MERCIAN MYSTERIES - 2 Cross Hill  
Close, Wymeswold, Loughborough,  
Leics LE12 6UJ.....£7 [£2]

TOUCHSTONE(Surrey) - 25 Albert Rd  
Addlestone, Weybridge, Surrey...£2

WISHT MAEN (Devon)PO Box 2, North  
Tawton, Devon EX20 2YS.... [£2.30]

**SACRED SITES**

SOURCE (Holy wells) - Pen-y-Bont,  
Bont Newydd, Cefn, St.Asaph,  
Clwyd LL17 0HH .....£8 [£2.25]

CAERDROIA (Mazes & labyrinths) -  
53 Thundersley Grove, Thundersley,  
Benfleet, Essex SS7 3EB.....£5

ASH (Albion's Sacred Heritage) 2  
Kent View Rd, Vange, Basildon,  
Essex SS10 4LA .....£6.50 [£1.75]

RILKO (Patterns) 8 The Drive, New  
Southgate, London N11 2DY.....£8

THE CEREALOGIST (Crop circles)  
St.Aldhelm, 20 Paul Street, Frome,  
Somerset BA11 1DZ ..£8.40 [£2.80]

**DRAGON LORE**

THE DRAGON CHRONICLE, PO Box  
3369, London SW6 6JN....£5 [£1.50]

MEYN MAMVRO is available on annual subscription -3 issues £5.50 (inc p&p)  
from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM30 due  
May 96 will include wells, sacred places, witches & pellars and ritual.

Most back numbers are now sold out, but photocopies can be done as a  
special service to subscribers & regular readers upon request at £1.75 each.

**CELTIC/ARTHURIAN**

DALRIADA (Celtic) Dun-na-Beatha, 2  
Brathwic Place, Brodick, Isle of  
Arran, Scotland.....£7 [£2]

CELTIC CONNECTIONS - Tamarisk  
Farm, West Bexington, Dorchester,  
Dorset DT2 9DF..... £7 [£1.75]

PENDRAGON (Arthurian) Smithy House,  
Newton-by-Frodsham, Cheshire.£6[£2]

**PAGANISM**

THE CAULDRON (Old Religion) Mike  
Howard, Caemorgan Cottage,  
Cardigan, Dyfed, Wales..£7 [£1.75]

DEOSIL DANCE (Independent pagan-  
ism) BM Pentacle, London WC1N 3XX  
.....£8 [£2.25]

QUEST(Pagan magic) BCM-SCL Quest  
London WC1N 3XX.....£6 [£1.50]

THE SILVER WHEEL (Native British)  
PO Box 12, Leicester LE9 7ZZ  
(Cheques to A.Franklin).....£7 [£2]

SIRIUS (Old Gods & Goddesses) 15  
Lon Nant, Myddleton Park, Denbigh  
Clwyd LL16 4BE..... £12 [£1.10]  
Study papers also available.

WOOD AND WATER(Goddess centered  
c/o Daniel Cohen, 77 Parliament Hill,  
London NW3 2TH....£5 [£1.25]

**WOMEN/GODDESS**

from the flames (feminist  
spirituality) 42 Mapperley Rd,  
Nottingham NG3 5AS. [Sliding scale  
of subscriptions].

MRRN [Matriarchy Research & Reclaim  
Network] c/o Wesley House, 4 Wild  
Court, London WC2B 5AU..... £6

## NOTICEBOARD

ISSN: 0966-5897

**CORNISH EARTH MYSTERIES**

Autumn/Winter talks at Acorn in Penzance on last Thursday of every month @ 7.30pm. 1995 sessions: Sept 28th - Craig Weatherhill - Megaliths & Meanings. Oct 26th - Jacqui Wood - Reconstructing the Bronze Age. Nov 30th - Jill Smith - A Circle of Calanais. Saturday Dec 23rd - Meet at Chûn Quoit 4pm for winter solstice sunset, followed by social & traditional storytelling at Cliffside, Maria's Lane, Sennen Cove.

1996 sessions on Jan 25th, Feb 29th, Mar 28th & Apr 25th. Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE, or ring Andy Norfolk on 01209-831519

**CORNISH PSYCHIC RESEARCH**

**GROUP** Meet on last Tuesday of every month at the Acorn in Penzance @ 7.30pm. Further details from 01736-64758.

**PENWITH UFO RESEARCH GROU**

Meet on first Sunday of every month at the Acorn in Penzance @ 2.30pm. Further details from 01736-787612.

**ANTIQUITIES WALK - Jan 27<sup>th</sup>**

Ian Cooke. Meet St. Buryan Church @ 10.30am for 7 mile walk to Merry Maidens and other sites.

**HARMONY POTTERY**

Geraldine Andrew, Wheal Rose, Scorrier, Redruth. Ritual celebrations for Winter Solstice on Fri Dec 22nd at 7pm. Imbolc & Beltane details phone 01209-890581.

**PENWITH PAGAN MOOTS & DRAGON ENVIRONMENTAL TRUST**

For full details phone Matt & Caroline on 01736-711378.

**THE WELLBEING CENTRE**

Old School House, Churchtown, Illogan, Redruth (01209-842999) Regular workshops & events.

**RESEARCH & ENLIGHTENMENT**

**CENTRE** King's Avenue, St. Austell (01726-74843). Regular monthly talks.

**CENTRE FOR INNER PEACE**

The Thatched Cottage, Mawnan Smith, Falmouth. Workshops & courses. Details from Lorna West (01326-250806).

**PAN-PAGAN SCHOOL**

Goddess/Wiccan correspondence only. Jo O'Cleirigh, Chy-an-Goverrow, Lamorna, Penzance TR19 6XW.