No.19 AUTUMN/WINTER 1992 £1.50

meyn mamvro

ancient stones and sacred sites in cornwall

FOGOU FOLKLORE ● MENHIR UPROOTED
EARTH MYSTERIES ● INSCRIBED STONES
HARMONY CELEBRATIONS ● PAGANISM

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Firstly, an apology to all our regular readers about the previous MM no.18, the Summer 92 edition, whose quality fell below the standard to which readers have a right to expect. We were let down very badly by our printer who asked for copy a month early, and then, after 3 months delay, failed to produce it at all! This left us having to find another printer in a great hurry, with the result that some of the photographs and artwork were of poor quality, and, as eagle-eyed readers no doubt discovered, one photo was duplicated on 2 pages, so that "Zennor Quoit" on p.8 was really Lesquite Quoit from p.9! We have now changed printers, so hopefully this edition should see us back on the rails. The size of the typeface has also been slightly increased so we trust it should now be even clearer to read. This edition also marks a change in our cover illustrator, as we always do after each 6 issues. Previous illustrators have included Gabrielle Hawkes for nos. 1-6, Sue Bayfield for nos. 7-12, and Barry Millard for nos. 13-18. The artist for the next 6 issues will be Andy Norfolk, and some illustrations will be taken from the Meyn Mamvro booklet: **"The Earth Mysteries Guide to Ancient Sites in West Penwith".** This booklet has, gratifyingly, proved to be very popular (no.4 overall best-selling book in Penzance Bookshop's monthly sales chart!) and has received some very good reviews (see p.23). It is hoped to produce further guides to Mid and North Cornwall in the future.

Andy, as Secretary of the C.E.M.G, has also been busy being interviewed (twice) on Radio Cornwall, once about the shocking incident by farmer Phil Clemoes who has ripped up a Bronze Age standing stone from his field (see p3 for more details), and secondly in a wide-ranging talk about earth mysteries. Topics covered the meaning and range of earth mysteries, including alignments, anomalous energies and dowsing; whether it had anything to do with paganism; details of C.E.M.G site visits; the folklore of the sites; the meaning of ley lines, including the supposed Michael Line (a "geomantic corridor"); electric shocks from stones; the dream research project at ancient sites (see p.24); and the production of chemicals by the brain for entering trance states, especially at certain times of the day or month, or as Andy said: "If you really want to have a nice experience you should go to a stone circle about 3am on the night of a full moon"! He also mentioned that there is controversy in the EM field at present as to whether dowsing is a useful tool, as it is so difficult to interpret the results, but that keeping an open mind about the sites is most important. An open mind is obviously something that evangelical Baptist Mr Clemoes does not have: one wonders how he would like someone to go into his church and rip out the altar stone, because they did not agree with his beliefs. Intolerance rules O.K!

cornish earth mysteries group

news page

Summer events started at **Beltane,** when ten people gathered at Tregeseal Circle to watch the sun rise on 3rd May 1992. All looked very promising at first but when the sun finally rose at 6.05am it was about 1^0 south of Boswens menhir at an azimuth of 72^0 23'. Andy Norfolk later calculated the azimuths of sunrise from this circle for various dates in May as far back as 2600 BCE, using computer programs which take into account changes in the calendar, horizontal atmospheric refraction, horizontal parallax and changes in the earth's rotation axis. According to these calculations the sun has never risen over Boswens menhir when viewed from this site on any date in May: in fact in earlier times the sun rose nearly 10^0 further south on 1st May than it does now. As the standing stone was probably erected between 2600 - 1600 BCE, the most likely site from which the sun would have appeared to rise over it during this period is the lost circle at Soldier's Croft (SW3855 3271 app.) But the sun may have risen on the extension of the alignment to West Lanyon Quoit on the 8th May 2100 BCE (Prof. Thom's suggestion for the date of the Old Beltane), depending on the relative heights of Boswens menhir and the horizon, the difference in height from Tregeseal Circle to Boswens menhir being nearly 10^0.

Later in the morning Cheryl Straffon led the annual **Three Wells Walk** from Sancreed to Carn Euny to Madron wells. About two dozen people came this year on the usual sunny day. Water was collected from all the wells and deposited in Madron baptistry well in a simple but moving ceremony.

Summer Solstice on June 21st brought another dawn vigil at Boscawen-un stone circle to see the sun light up the axe carvings on the centre stone. However the sun failed to materialise, but about 60 new age travellers did! Later in the morning, another 20 or so people arrived for a day of site research, including dowsing, magnetic anomalies and radiation readings. The latter were undertaken by a geologist with a calibrated geiger counter, who found a lower reading inside the circle than the stones themselves and background levels (stones:.2 + .05 IJSv/h; inside .15 IJSv/h), a finding that confirmed readings taken at other stone circles. A possible explanation for this anomaly could be that if the site were cleared of soil when the stone circle was first erected, radioactive zircons would be removed and subsequent replacement of soil would not compensate for this.

Finally, Carole Bishop led an afternoon of **'Imaging'** at Halligye Fogou on July 12th, in which about two dozen people sat in the fogou in the dark for half an hour, and later compared whatever images came into their minds. There were a number of common links, and several people also experienced 'flying' sensations in which they seemed to be free of the fogou confines.

BORN-AGAIN FARMER UPROOTS STANDING STONE

A born-again Christian retired farmer, Philip Clemoes of Higher Eathorne Farm near Constantine, has deliberately ripped out an 8ft Bronze Age standing stone from his field, because he fears it could be used for "pagan practices". In one of the worst examples of vandalism and destruction ever recorded in recent times in Cornwall, he also stubbornly refuses to replace it in its original spot, despite being requested to do so by the Cornwall Archaeological Unit, English Heritage, the Ancient Monuments Commission, and the Cornish Earth Mysteries Group, saying "I am very loth to put it back in its original place because it's a nuisance." When it was pointed out to him that it had not been a nuisance for 4000 years, he admitted that his main concern was the stone's possible pagan significance: "Pagans still carry out their practices and until I'm sure that it wouldn't be used for that purpose I won't put it back." In fact, there is a non-existant chance that it would be used in that way, being in a private field near a road, and, considering that pagans love and revere the earth and the stones, that argument seems completely invalid. However, he is supported by his evangelical church minister, the Rev. Michael Caddick, and he is also deaf to the argument that it is vitally important for stones to remain within the context where they were put, because of possible alignment and geomantic energy phenomenena. The matter received wide publicity in the local and national press (for example "The Independent on Sunday" on 28/6), but the stone still lies forlornly in the corner of the field where it has been thrown

This act of vandalism raises wider issues about the protection of ancient monuments. The stone was not scheduled, so had no legal protection In fact only 29 stones in Cornwall, out of about 100, are scheduled, a case of shocking neglect after all these years by either the Cornwall Archaeological Unit or English Heritage, who are ultimately responsible for them. The former is funded by grant from Cornwall County Council, the latter a Government 'quango': both are paid for by taxpayer's money, and should be accountable for this appalling situation. Readers may also wish to write to Mr Clemoes. His address is Higher Eathorne Farm, Treverva, Constantine, Falmouth, Cornwall TR11 5PJ.

Eathorne menhir as it was before (left) and as it is now (right).

MEANNESS AND MAGIC IN CORNWALL

In the previous MM (no. 18) a reader, Susan Laws, disagreed with an article by Robin Ellis, in which he criticised the amount of commercialism at the café at St.Nectan's Glen near Tintagel. We invited responses from other readers, and received this very interesting piece from ***JO PACSCO.***

I first heard of St. Nectan's Glen at a course at the College of Healing in West Malvern many years ago. I was so struck by what was said that I have never forgotten it: "In the Glen a powerful devic spirit lives in the waterfall below the café." When I realised that Rocky Valley of the labyrinth carvings was in the same valley, I was doubly keen to spend a day there when we came to live in Cornwall. It was a pleasant walk up the valley through the trees in the first fresh leaves of spring. On nearing the café we noticed that many trees and shrubs had been cut down and footpaths blocked, closing all access to the waterfall except via the café, where a fee of £1.50 is charged to view the waterfall. How can anyone own a waterfall? It is a ludicrous idea which could only be conceived in our extremely materialistic society. We paused for refreshment at the café before descending the steps to the waterfall. On the terrace halfway up the fall I felt weak at the knees as I stood before the thundering water. Was this the effect of the devic spirit? Could a devic spirit live in such a rush of water, thought my literal mind? Just in case, I apologised for those who thought they could own a waterfall; here their greed was compounded by a tarpaulin suspended over the water so that the fall could not be seen from the path above at the other side of the stream. The admission charge was bad enough, but this was outrageous! Such depths of meanness are hard to comprehend and I could only think of the accumulation of karmic debt. I regretted having used the café and vowed never to visit the fall again while it was part of such materialistic greed.

So we left the waterfall to follow the footsteps of St. Nectan down to the sea. Rocky Valley, part of which is also 'owned', is however still wild and unspoiled, and we soon found the labyrinths carved on a rock-wall behind the ruined mill (see MM17 p18). I sat for a while on the hillside just beyond the ruins and felt that here was a magical spot, a deep and potent stillness. Returning to the carvings, I remembered that the MM article had suggested that these had been used to induce trance-states by tracing the shape with a finger; and so I did this too. The rock was certainly very smooth, as if from the rubbing of many fingers, and it required concentration to follow the curves. I traced the way in and out several times and was beginning to get into the rhythm of it when my friend called to me, and as I looked up he took a photograph with my finger still on the carving. Two months later, when this film was developed I was surprised to see a reddish band right across the picture coming off my elbow in line with the finger touching the carving. If light had got into the camera, that would usually make a fuzzy area at the edge, not a beam right across the middle, and it does not appear on any of the other photos. Perhaps it is in some way connected with the carving and my action in tracing it? If the film has picked up some 'energy' from the carvings, then the magic of Rocky Valley is still available; or perhaps, as Robin Ellis suggested, the dragon spirit is beginning to reawaken.

CROP CIRCLE NEWS

The 1992 season got away to a very early start in Cornwall. One of the earliest detected circles occured near Callington in late April or early May. Found by the farmer on 7th May, it was already fairly old. 10½ metres in diameter, he described it as "very roughly constructed". It appeared, when I visited it at the end of May, to have a long tail attached, and possibly four short ones. This might be sign of visitors, or even coincidental tractor tracks. Between 7th - 11th May, a further group of circles appeared in the same field. They consisted of a staggered line of three discs and a single 4.5 metre disc in a 7.5 metre ring. In mid-June a 60ft circle appeared in a wheat field near Callington. Like all the others, this was a simple clockwork disc. Again it occured in a field belonging to a farmer who had been visited with circle phenomena last year, and once again he appeared very annoyed at the intrusion and barred access.

Things then went quiet for a little while, that is, if you do not count the grass circle at Botus Fleming, the circle at Polbathic, and the dumbell at St Germans, all of which are less than genuine(?). However, the reappearance of the dragons foot-prints in the same field as last year [see MM no.17] was a welcome sign that the effect was still alive and kicking. The storm that totally destroyed the footprints a few days later seems suspiciously coincidental. In July a beautiful 7.5 metre circle appeared in the area of the dragons foot field. While walking along the tramlines I also noted another new effect had appeared. A handful of wheat had been bent and was projecting along the tramline. On the opposite side of the tramline, a similar tuft was bent into the opposite direction. On a few occasions a further two tufts were bent over the first two to cross over the tramline. This gave the impression of a vestigial nest. Are they breeding sites for next year's circles?

Report compiled by ***George Bishop.*** *The Cornish Crop Circles Group can be contacted at the Old Stables, Lescrow, Fowey. (0726-833465).*

ROCKY VALLEY MAZE
ENIGMA PHOTOGRAPH

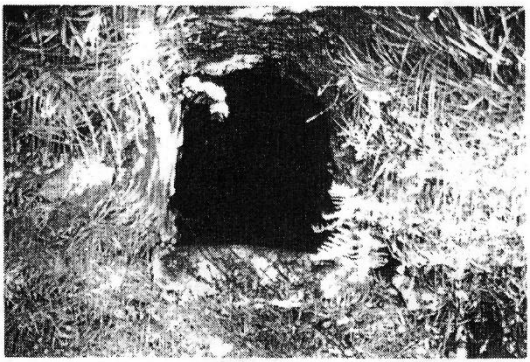
Folklore of the Fogou

by IAN COOKE

The 5 fogous of Pendeen, Boleigh, Carn Euny, Trewardreva and the now-destroyed site of Higher Bodinar, all have folk tales specifically concerning them, although there were apparently similar stories told about almost all the fogous. As early as the C16th Norden described how the sea flowed into the passages of Pendeen Vau at high water and that nobody had been able to reach the end of the fogou, and Dr Borlase recounted how the "common people" liked to tell "idle stories" about the 'Giant's Holt' in the neighbourhood.

A concensus of these recorded tales and superstitions reveals that the fogous were widely believed to have been of extreme length, often running for miles under land and sea, and sometimes having branches spreading out from the main cave. They were extremely dangerous places to enter, chiefly on account of the malevolent spirits who kept guard over treasures hidden within the passages. Throughout the year strange gatherings might take place, in which the devil met with local witches, and to witness these events was to invite the wrath of the participants. These traditional beliefs are in accord with much of the folklore through out Britain which attaches to prehistoric structures of all types.

Folk tales invariably have their origins firmly rooted in long forgotten events and practices, rather than simply being made up for their entertainment value. Once original meanings have been lost through changes in social customs, the vague memories of inexplicable ancient rituals and beliefs become translated into terms that later communities could understand.



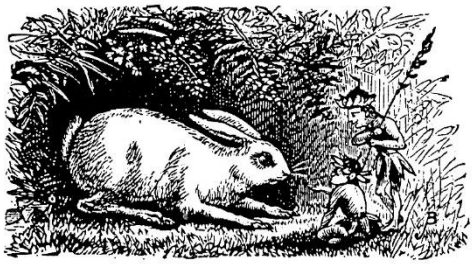
The fogou at Boleigh was thought to be visited by bad spirits whose path it was dangerous to cross, and even in daylight people living nearby were afraid to enter the cave. There is a long story concerning Squire Lovel's meeting with the witches at this fogou, which forms part of the tale of Duffy and the Devil.

The Squire, who lived in the manor house at Trewoofe across the valley from Boleigh, went out hunting for hares all day but without any success. Just at nightfall, while passing the Merry Maidens stone circle, "up started a hare, as fine a hare as ever was seen". The dogs chased this hare past the Pipers standing stones and eventually down into the "Fugoe Hole". The Squire followed his dogs down the cave which was full of bats and owls flying about his head, and the chase continued for over a mile through mud and water until the dogs lost the scent by a pool of water which blocked the passage. It was then that the dogs, "terrified almost to death", rushed back past the Squire, who was able to see on the other side of the water a large gathering of witches around a fire. "Some were riding on ragwort, some on brooms, some were floating on their three-legged stools", and yet others, who were apparently returning from Wales, had come back to Cornwall "astride of the largest leeks they could find." The witches assembled around the fire and caused it to burn in a brilliant blue flame by blowing on it "after a strange fashion"; meanwhile a small man in black was twirling his long forked tail around in the air as the witches danced round the fire with ever increasing speed. Soon the Devil began to dance in and out of the fire "while soundly kicking the surrounding witches". These proceedings greatly amused the Squire and he shouted out words of encouragement to the Devil. Instantly all the light went out and he was obliged to run for his life with the witches in close pursuit.

Another version of this story tells how the Squire had hunted the hare as far as an ancient grove of withered oaks between Trewoofe and Boleigh. It was here that witches used to congregate on warm summer nights, and the Squire believed that the hare which he had so nearly managed to catch, had in reality been a witch on her way to such a nocturnal gathering. At the wood he saw "scores of womem, some old and ugly, others young and passable", who were collecting wood to keep the fire going. In the meantime other witches were constantly arriving, mounted astride anything they could get hold of, some with black cats on their laps, and others in the guise of a hare who would be transformed into a young girl after springing through the fire. The Squire recognised a well-known local witch, Old Bet, who was in the company of a "strapping dark-faced fellow, that wasn't bad looking", and who appeared quite normal apart from the hint of a forked tail which just showed from under his long coat.

This 'Devil' was drinking from a container offered to him by Old Bet, and he soon began to dance round the fire in a drunken fashion, while the witches, hand in hand, danced very fast in a circle around the fire, singing all the time as a chorus to the Devil and Old Bet. Soon the dancing reached a frenzy and the witches began to move through the flames, but without appearing to suffer any burns, and the story ends in a similar manner to the previous version except that the witches simply vanished after the Squire had called out.

These stories of Squire Lovel at Boleigh fogou describe how gatherings of the Old Religion had taken place in oak groves and underground caves. It has been suggested that the passage describing the Devil "soundly kicking" the witches was in fact a Victorian euphemism for a "coarser word", and that a fertility ritual was actually taking place down the fogou passage. Fertility rituals involving human copulation as a form of sympathetic magic designed to stimulate an abundance of crops and cattle were a common feature in nature orientated religions throughout the world, and often involved the chieftan or 'high priest' as the tribal representative of the male deity. He would often be dressed in a horned head-dress, symbol of procreation linked to the crescent moon, and was later to be transformed into one aspect of the Christian Devil. Although the adventures of Squire Lovel have all the stereotypes of witchcraft derived from the Middle Ages, they have kept the concepts of the magical ceremonial bonfire and the especial significance of the hare, which was associated with female sexuality and was a sacred animal to the pre-Roman Britons.



Stories of unpleasant experiences, either real or imagined, constantly crop up in relation to fogous. Naughty children were frequently threatened by their parents that they would be carried down to one of these caves and left there to the mercies of the Black Spirits - the Bucca Dhu, and Dr Borlase wrote how the Giant's Holt at Higher Bodinar had "no other use at present than to frighten and appease froward children". Blight told how anyone staying too long down Boleigh fogou would be crushed by the roof falling in on them, and those who had dared to venture down Pendeen Vau "always returned frightened but refused to tell the cause of their terror." At Trewardreva fogou near Constantine, two men had gone to explore the cave, but once inside they had heard such unearthly noises that they quickly returned home in a "great excitement, saying they had heard the piskies."
In the imagination of local storytellers the fogous were inhabited by piskies, giants, black spirits and witches, and it was commonly believed that the various types of spirit that haunted these caves were the souls or ghosts of the prehistoric inhabitants. They were essentially a subterranean race, normally active at night when they could sometimes be seen, although they usually chose to remain invisible.

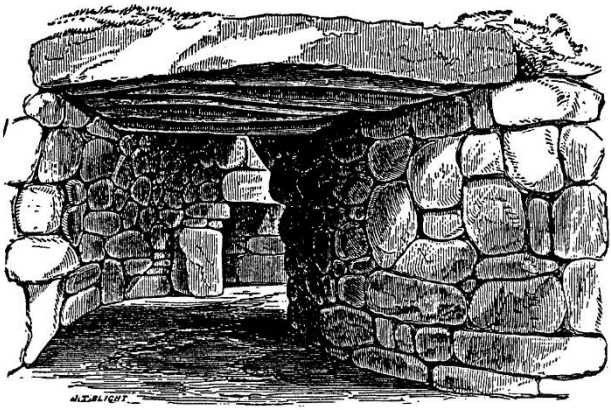
There is a tale about the 'Spirit of Pendeen Vau' who appears just within the entrance to the fogou, in the form of a tall and beautiful lady, dressed in white, and gripping a red rose in her mouth. One version describes her as an Irish lady who makes her appearance at dawn on Christmas morning, when she "confides to you tidings brought from her native land through the submarine recesses of that mysterious cavern". But a second story tells how she may appear at all seasons throughout the year, and to see her meant disaster to anyone who might intrude on her "morning airing", while locals suggested that this lovely but destructive woman might have taken on "a more fearful form within the cavern."

The story of the 'Spirit of Pendeen Vau' is interesting in view of the amount of detail contained in the several versions. To enter the Underworld before the hour of death, some kind of talisman, or passport, was needed, and this would be offered by the 'Queen of the Everliving' to those humans whom she might desire as companions. It is in this context that the White Lady has returned from the spirit world. The acceptance of a red rose, a magic talisman representing the female sexual force, would allow any mortal to enter the subterranean world of the dead. No wonder that it was dangerous to disturb her! Although she might appear at all seasons of the year as the intermediary between Death and Rebirth, her powers seem to have been especially potent at dawn on Christmas morning when she stands in the southern entrance to the fogou.

Dawn at the winter solstice - one of the magical moments in time - neither dark nor yet light, between the death and rebirth of the sun, both in its daily and its annually predestined cycles. These moments of division between opposing periods of time are haunted by mysterious powers which can break through the barriers which normally separate the natural and the supernatural, the visible and the invisible. It is at just such a time that the White Lady has assumed human shape, as she stands waiting for the sun to reappear on the morning of rebirth, ready to begin another of its annual 'lives'. The news which the beautiful White Lady brings from Ireland is probably a confusion with the regular prehistoric and Dark Age maritime connections which existed between Penwith and Ireland. This literal idea of news has replaced an earlier meaning - Her contact with the spirit world far beyond the Western Horizon. The connection between the White Lady of the Vau and Her male consort, the Sun, is echoed in Arthurian legend. Arthur, the great historical hero and reincarnation of an earlier Iron Age Sun God, had as his wife Gwenhwyvar - the White Lady, or White Phantom.

There are three instances of treasure believed to be hidden inside fogous: at Pendeen, at Carn Euny, and at Higher Bodinar where ugly spriggans kept watch "over treasures which remained buried in that ancient hiding place." The beliefs that hidden treasures were to be found in the fogous are likely to be the purely materialistic hopes of people whose only idea of treasure involved gold, jewels or the hidden contraband of smugglers. This hope has led to many attempts to find great wealth by digging in and around prehistoric monuments. However the treasure was actually of the invisible kind and involved the utilisation of energies within the earth which could be concentrated inside the fogou. These energies might be used for healing the living and benefiting the spirits of the dead who were still believed to be able to exert considerable powers of good and evil on their living kinsfolk.

Probably the most persistent piece of folklore pertaining to the Cornish fogou is that the passages extend far underground, for a long way beyond their physical boundaries. At Carn Euny the fogou was believed to extend to the hillfort of Caer Bran half a mile to the north-east or to a nearby natural rock formation to the northwest. At Boleigh the fogou extended from under the cliffs to below the parlour of Trewoofe House, a distance of about one and a half miles, and once again in a north-easterly direction, while at Pendeen the cave was supposed to run for miles under the sea, even to the Isles of Scilly, and locals maintained that the Vau was once open to the Cove, probably Portheras Cove just under half a mile away to the north-east! This extreme length of the fogou passages to the north-east forms a direct connection with the never-ending spiral of immortality, which may be conceived of as an endless tunnel reaching out from the earth towards the life-giving sun, on the morning of the longest day.



Article (c) Ian Cooke. Drawings of hare and fogou by Joseph Blight.

Ian Cooke is producing a limited edition of an original book researched by him on all aspects of fogous. For further details please contact him direct at Men-an-Tol Studios, Bosullow, Penzance, Cornwall.

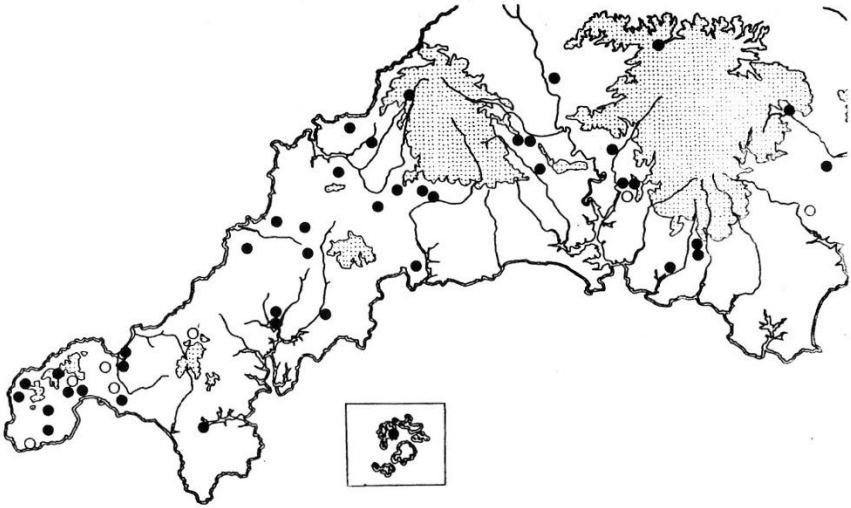
GUIDE TO INSCRIBED STONES

by PROFESSOR CHARLES THOMAS

INTRODUCTION What exactly is 'a Cornishman', and when was the first historical record of any Cornishman (or woman) by name? The idea of being Cornish, as opposed to anything else, is quite recent; in the Napoleonic wars, volunteer Cornish miners described themselves as stout-hearted Englishmen defending the homeland against Boney. One very early mention is of a Constantine, king of Dumnonia, who was alive about 540 CE (AD), but we do not know if he ever set foot in Cornwall because, throughout Roman times, 'Dumnonia' meant the whole SW peninsula from Land's End to Mendip. The term 'Cornubia', a Latin equivalent of British 'Cornouia', for land west of the Tamar only came into use around 700 CE (AD). Interestingly, there is a Welsh tract of the 12th century, probably based on 9th century documents, that drew together even older traditions, which names various men and women from south Wales believed to have settled in Devon and Cornwall in the 6th century (this is quite credible). One man, Kynon, whose name may be preserved in "Tregonning" near Breage, is said to have gone "to the western part of Damnonia". In other words, this tradition may have arisen before any separate name for present-day Cornwall came into general use.

I mention this simply to emphasise that, if we want to know anything about individuals in early Cornwall, there is no point in looking to written history, and archaeology by its nature deals with anonymous people. There are in Cornwall and Devon (and Scilly, and Lundy) over 50 inscribed stones, mostly in granite. They date between 450 - 650/700 CE (AD). Letters hammered or chiselled on stone can last, and have lasted, for centuries. The problem is not so much in reading them now, even the worn examples, but in understanding the words and names, dating them, and making the right inferences. For example, if one visited a churchyard like Sancreed and found that most of the tombstones with dates after 1930 bore such names as Hong Fat or Wan Lee Huk, it might very well be inferred that a whole lot of Christian Hong-Kong Chinese had inexplicably colonised that parish. What then do we make of a 6th century stone from Cardinham that reads, quite legibly still, VAILATHI FILI VROCHANI? This means "(the memorial) of Vailathus; of the son of Vrochanus", but the two names are specifically Irish, not Dumnonian British at all - in later Ireland they became "Faeladh" and "Froechan".

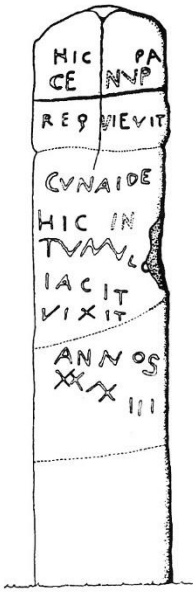
In this series, which is being written specially for "Meyn Mamvro" readers, I am describing those inscribed stones in Cornwall that people can visit - a good many stand by roadsides, or are in churches and churchyards - and explaining what they say and what probably they mean. These stones are important, because they are unique. They are the only sure records of actual people from the 5th to the 7th centuries, a period sometimes called (though not by me) the Dark Ages. Insofar as they are written, with tools on stone, they are historical documents, and because they can give us a great deal more information than just the personal names, they help in any reconstruction of history. There are several hundred such stones in Wales, mainly in the southern half, a dozen in North Britain, and several hundred in another kind of writing (ogam, a stroke-alphabet) in Ireland.



The outline map (above) shows the range of inscribed stones in Cornwall and Devon. A few have been destroyed, but acceptable records and readings have been preserved; a few still exist but are now too eroded to make it possible to read them. On the visible examples, the lettering ranges from the clearly-legible to the barely detectable, and the latter requires rubbings, chalk or charcoal, photographs and experience to get a reliable reading. The letters themselves come from the Roman alphabet, ABCDEFGHILM NOPQRSTVX, mostly recognisable capitals but with some other forms taken from handwriting. 'I' stands both for the vowel as in "seen" and "sin", and for -y- in "yes". 'U' and 'V' are usually written as 'V', which stands both for the vowel in "pull" and "rude" and also for -w-. For complex reasons, 5th-7th century Britons wrote C and T in the middle of names for the sounds of -g- and -d-; so, if anyone had chiselled the name TACITUS it would have been read aloud as 'Tagidus', which is why this particular Roman name became "Tegid", not "Tecit", in later Welsh.

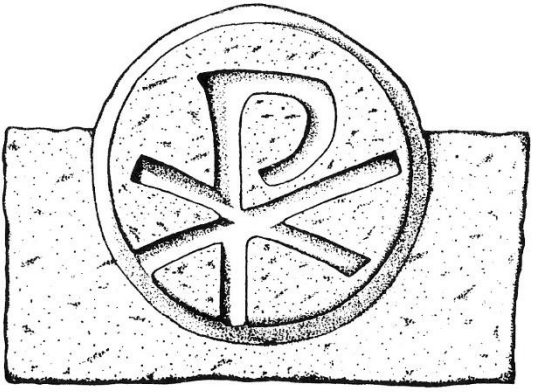
As for the stones, these are memorials rather than gravestones. Most have been moved once or twice. A very few stand where they were put up. With one early Devon exception, they commemorate Christian dead men and women, and only a fraction of the whole population. If we now had 500 instead of 50 surviving stones, they would only name a few per cent, and the people named seem to have been princes, nobles, officials, landowners, large farmers. The masons or stonecutters were almost certainly illiterate, as may have been those commemorated; the key figure was the person who composed the inscription, probably a priest, and scratched it out on slate or wood for the mason to enlarge. Because letters were enlarged for legibility, and pillars or slabs were meant to stand upright, inscriptions are often written sideways down the face. In printing them, we usually divide lines; thus the wording VAILATHI/FILI VROCHANI is in two downward lines and the / shows the division.

THE EARLIEST STONES: CARNSEW AND PHILLACK



1. The CARNSEW or "Cunaide" stone, SW 557372, is cemented into the upper walk, facing ENE, of the "Plantation" or small park by the W end of Hayle viaduct, most of this park being formed out of a little coastal fort of Iron Age type called Carnsew. This very worn granite pillar, broken and cemented together, and now beside a modern slate plaque (with a hopeless reading), was found in 1843 in making the lane just E of Carnsew going S to Foundry Farm. It lay flat, beside an Early Christian cist-grave with a mound of stones over it. The ten-line inscription reads: HIC PA/ CE NUP/ REQVIEVIT / CVNAIDE / HIC IN / TVMVLO / IACIT VIXIT / ANNOS / XXX III. "Here in peace lately (nuper) went to rest Cunaide. Here in the grave she lies. She lived years thirty-three". The breaks across the stone come between REQVIEVIT and CVNAIDE, and between VIXIT and ANNOS. At the top there is a kind of 'natural' cross formed by a vertical flaw and a vein of tourmaline, the upright arm between HIC and PA, CE and NVP, and the horizontal one just below CE and NVP.

2. The PHILLACK stone, SW565385, is built into the triangular gable-end above the south-porch door of Phillack parish church, and was put there in 1856-7. It was one of several pre-Norman worked stones found in wall-fill during this major reconstruction. Small as it is, it counts as an inscription. On a circular boss (original) of this small fine-granite piece is a design looking like a P superimposed on an X. This very early Christian 'chi-rho monogram' combines two Greek capitals, X, chi, like -ch- in "loch", and P, rho, the sound of -r-. They are the first letters of CHRISTOS "the Anointed One = Christ". Possibly part of a composite tombstone.



COMMENT These two, both mid-5th century (about 450 CE or a little later) are by far the earliest inscriptions. The only comparable ones from Dumnonia are two, end of 5th century, from Lundy, where there seems to have been a small island monastry; these simply read O/P/TIMI and REST/EUTA, the tombstones of Optimus (male) and Resteuta (possibly female). The length, wording, and lay-out of the Carnsew stone, and certain details of the Phillack chi-rho, overwhelmingly suggest that both were inspired from Christian Gaul (Atlantic France) and represent a limited localised introduction of Christianity via Hayle river-mouth. The importance of the Carnsew stone is this: the name Cunaide (or Cunaida), of this woman who died age 33 but was important enough to merit both a long inscription and a 'special burial' is not local but Irish; feminine of the Primitive Irish name Cunaide. We know nothing of Carnsew fortlet, which commands the Hayle mouth and stood formerly by the shore-line; but the inscription goes with other evidence for a small-scale Irish colony in this district at the end of the Roman period, and the possibility that a member of the ruling or leading family as a Christian convert was given a burial immediately outside this little defensive settlement, doubtless occupied only from time to time.

The Phillack stone is quite clear (better still from the top of a ladder). The Carnsew stone is very badly worn now. It took 6 trips by me and my asssistant Carl Thorpe, whose drawings appear here, to get the correct reading, and this is probably the last chance to get one.

*Guide & illustrations all (c) Charles Thomas. In the next MM: Irish settlers from South Wales introduce a new fashion in memorials to north Cornwall. For further information see the forthcoming book by Charles Thomas: "And Shall These Mute Stones Speak?" (Univ. of Wales Press, Cardiff, 1993).

Lost and Found - FOGOUS

A hitherto undiscovered fogou has recently been found at Boden near St. Anthony in Meneage on the east side of the Lizard, about 5 miles from the well-known fogou at Halligey, Trelowarren. In 1803 the Cornish historian Polwhele saw an "earth-cut tunnel" at Bowden which may be an early reference to the structure. About 65 years ago an "underground chamber" was discovered by the uncle of Tony Williams, the previous farmer. Now the present farmer Chris Hosken has opened up a small trench on the spot and found what Peter Rose of the CAU assumes to be a fogou. The lintel stones were probably robbed for gateposts and building stone long ago, but the chamber appears to be intact. The site has been backfilled pending a geo-physical survey in order to plot the full length of the fogou and the settlement within which it sits. If it does indeed prove to be a fogou it will be a most exciting addition to the limited number known to exist in West Penwith and the Lizard.

Another possible fogou has been identified on Scilly, which would be a first for the islands. It is at Porth Mellion on St Marys (SV 9086 1088) and was previously identified as "chamber in cliffside, probably modern" by Vivien Russell in 1980. Now archaeologist Paul Ashbee suggests (Cornish Archaeology no.29) it could be a fogou, and although it lacks subsidiary chambers and side passages Ashbee argues they could have been destroyed by the sea, leaving a straight passage similar to Pendeen fogou in Penwith.

19

NINETEEN DANCING MAIDENS

19

This MM is edition no.19, which is celebrated as follows:-

Most circles in West Penwith have 19 stones, and although the number at circles like Tregeseal has varied over the years between 10 and 20, the balance of probability is that there would originally have been 19, the same as Boscawen-un and the Merry Maidens. Nineteen would have been an important number for a people who celebrated the path of the moon through the great lunar cycle. The moon takes 18.6 years, or 19 to the nearest whole number, to return to her original place in the sky every month, and this 18.6 year period was known to the circle builders and celebrated at the maximum and minimum summer moonrise and moonset. So the circles may have been places for priestesses of the moon Goddess to celebrate. One such moon Goddess was Arianrhod, Celtic Goddess of the full moon and inspiration, whose name means 'silver wheel', possibly an image of the wheel of the lunar year. Her wheel was made by 3 Druidesses, a magic Celtic number. Interestingly, she dwelt on an island off the Welsh coast with her attendant priestesses, a similar legend to that of Brighid, a Celtic Goddess found particularly in Ireland and Scotland, whose shrine at Kildare was guarded by 19 priestesses (later nuns) who kept a sacred flame burning in her honour. No men were permitted to enter the inner sanctum, and she is still remembered today as St. Bride and worshipped by women in the Catholic church. The 19 priestesses may well link back to the 19 stones of the circles in West Penwith.

The folklore associated with the stone circles is also significant in this context. Many circles have legends that the stones are maidens who were petrified into their present shapes. This legend is most well-known at the Merry Maidens stone circle near Lamorna in West Penwith, whose Cornish name is Dans Maen, meaning the "dancing stones". The 19 stones are supposed to be maidens who danced on the Sabbath and were turned to stone along with the Pipers and the Blind Fiddler standing stones nearby. The legend also was attached to the Boscawen-un and Tregeseal stone circles in West Penwith, the Trippet Stones on Bodmin Moor, and the Nine Maidens stone row near St. Columb. This seems likely to be a relatively late (pre-17th century) Christianisation of an earlier pagan legend referring to the maidens, or priestesses, who danced around the stones. In the case of the Merry Maidens, the legend is given a double confirmation by a similar legend applying to the nearby Boleigh fogou, where, in the Duffy and the Devil story, a coven of witches is observed holding their sabbat in the fogou. The witches had assumed the form of a hare, an animal that was traditionally sacred to the moon goddess, and ran into the fogou. Both legends, the Merry Maidens and the witches in the fogou, seem to be variants of the same tradition and to point to a common origin: that of a group of women (probably 19) who were originally priestesses of a cult connecting with the Goddess of the Moon and who worshipped at both the stone circle and in the nearby fogou. It also seems likely that, from the similar legend attached to other stone circles, that this was a widespread practice throughout the stone circles of West Penwith and other parts of Cornwall.

This extract is taken from a forthcoming book - "Cornwall: Land of the Goddess" by Cheryl Straffon, to be published early 1993.

by

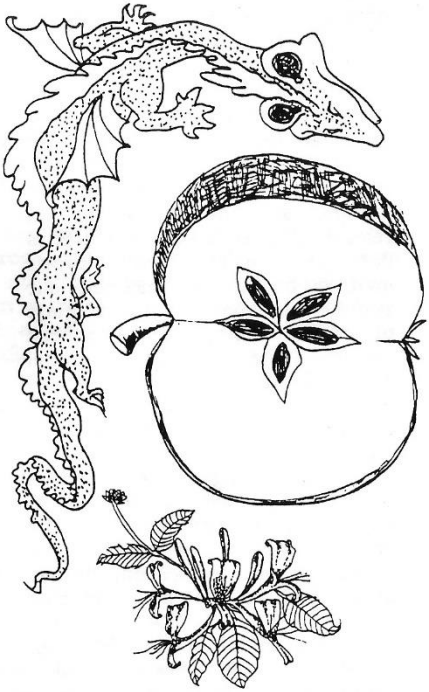
GERALDINE ANDREW

Geraldine Andrew has for the last two years organised festival celebrations at Harmony Pottery near Redruth, which have been open to all interested people. Here she writes about the unfolding of the season's wheel over the winter months at Harmony.

Before I recount the experiences of our celebrations I offer a resumé of the unfoldment of "Harmony" and the culmination of our wish to share the wonder of this place. I came to live in Cornwall 22 years ago and my practical magic has been learnt from tending three acres of fields, woods and garden, two children, two husbands, numerous animals including goats and horses, and of earning my living from producing pottery. I must acknowledge the help and support of my husband Frank, who has given such hard work in preparing barns, lighting, sound systems, "magic" grass circles, maypole creating and fantastic bonfires (most of which has to be done eight times a year!). I must also thank the continuing support of Marjorianne Rowland who has enthusiastically contributed so much to the overall format.

My understanding of magic and paganism has evolved experientially. We read many books, and often we are told we need a mediator, priest or priestess between us and the Goddess/God. However we are all spiritual beings, we are all divine, and we must seek the will of nature, using the power of the tides, of the seasons, the strange and changing light of the moon, the blessings of the wind. We all contain the creative force, the power which we must use with love to support our Earth Mother and treat her with care and respect. In our festivals we try to express our deep love of the land, of Cornwall, the indescribable beauty and wonder of creation. We would very much like you to join us in our celebrations, but if you are unable to come, go and hug a tree - it will teach you about the nature of Nature, of life, change, death and rebirth every year. It will reveal magic and wrap you in its life force and teach you patience and endurance.

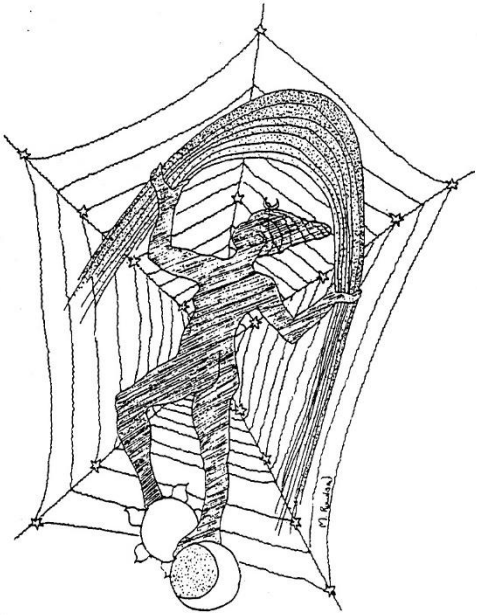
SAMHAIN Samhain is the most important festival and is the Celtic New Year: its eve can be seen as a night between the worlds, when the subconscious is opened up and we pry into the unknown, seeing visions and inspirational dreams. We spend time recalling the memory of lost friends and relatives. This is the year's death, and yet every ending is but a new beginning. We release our fears, we dare to let go and face the dark, accepting that there can be no growth without loss.



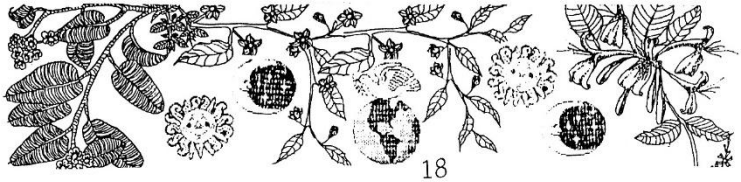
The evening arrived with blustery winds and the day had been filled with squally showers but the night remained dry. Twenty-four guests arrived, some in costume with children carrying golden pumpkins, faces carved glowing in the darkness. After gathering in the barn and sitting cosily on bales, candles and fairylights offered a twinkling halo as we gazed out onto the inky darkness, but our eyes soon fell upon the welcoming sight of the bonfire with its crackling, roaring red flames.

Keith performed the smudging to create a sacred space, the smell of incense wafted through the air mixed with the woody aroma of the roaring fire. We had made a special place in the stable where one could sit quietly and gaze into the crystal ball. seeing the pictures one needed to invoke. The meditation took us into a forest where we became a tree and our branches evolved into the cycle of the year, budding, blossoming, fruiting and seeding. Next I explained the meaning of the apple sacred to the Goddess, especially her emblem, because when sliced cross-wise the embedded seeds form a pentacle, giving the five aspects of the Goddess: Air - maiden, Water - wanton, Fire - warrior, Earth - mother, Spirit - the wise one. The fruit of the pomegranite contains the seeds of next year's growth, and both these fruits were passed around and we all ate. This was followed by a cup of cider, symbolising the drink of life. Then it was time to individually place our list of burdens into the candle and quietly release our fears. There seemed a lot of burdens and we had great difficulty in extinguishing the flames! Eventually they ceased and we were led into a spiral dance around the fire. We began quietly, the energy which is love flowed through our bodies and through our joined hands and kept us going in our slow concentrated dance, and the rythmn of our moving feet set up a fresh force of love and sorrow in our hearts. As the dancing became faster, the drums louder, the energy more intense, the blackness pierced by the red flames, the sparks of golden light dancing upward, spiralling into the velvet black night, we knew that the light of the Father must be married to the darkness of the Mother, to continue creation together, not death apart.

WINTER SOLSTICE The sun is at its lowest point, this is the shortest day. This is the end of the waning half of the year when the female energies are at their most fertile. We turn the wheel to bring light. We call the sun from the womb of night, the child of promise awakens within us, reminding us that our potential is not yet realised and awaits another birth. We welcomed our twenty-one guests with a glass of mulled wine, some hovered around the Cornish range, ostensibly to check on the baked potatoes, but really to warm themselves up! The group then made their way through the darkness, holding lighted scented candles up to the pottery, which was decorated with pine boughts, holly and mistletoe. The invocation was to Modron, Mother of all, and Astarte, star goddess.



The ritual began with a circle dance and in the darkness we spiralled inward until we were huddled together, and each tasted salt to signify death. As we lay down we envisaged crumbling into the earth and sleeping, then each person crawled through a human tunnel from darkness to light. We emerged into the candlelight of a curtained room and were reborn into the light. We tasted honey which signified the sweetness of life. Coal was then dropped into the cauldron which was filled with hot water from Holywell well, the cauldron representing the womb and rebirth, and the coal, fire, water, and air, containing all the elements. We were blessed with the water and then Rose led a meditation in which we thought about the discarding of unwanted feelings. We passed around a bowl, full of herbs, Rosemary for release of negativity, bay for protection and psychic powers, and sage for wishes. These in turn we threw into the cauldron whilst saying what we wanted to change in our lives. The feelings most expressed were anger, selfishness, impatience and greed. We needed to disperse the energy we had created inside, so each one chose a musical instrument and these we banged as loudly as possible as we made a moonlit walk through the gardens to the ornamental pond where dancing took place. After our feasting Rose led the gathering through a selection of songs as we sat in the candlelit glow.



IMBOLC Our next celebration began as evening descended, a huge harvest moon appeared in greeting, hovering gently on the horizon, a sky abundant with luminous stars, pearls of light, a perfect night for Brigit, triple goddess of poetry, smithcraft and healing. She asks from us the promise of what this year demands, so we meet to share the light of inspiration which will unfold with the growing year. Tree sentinels lining the drive were hung with lanterns and twinkling candles welcoming our sixteen guests. Firstly we discussed the various festivals and their relationship to our growth. After the meditation Marjorianne talked about the significance of the altar and the four directions. Then in turn each person lit their candle, and in the soft glow recited a piece of poetry or prose, some composed by the speakers all invoking the dreams and aspirations of this time and place. Rose Lewis filled the room with awe and anticipation as she sang a poignant lament of Mother Earth, silence enfolding us, and after this soulful performance we were spellbound. Each holding their candle, we followed Frank through the tree-lined drive between more twinkling candles, encircling the cottage into the front garden, greeted by the shining pond, shimmering with the relection of moon and stars. We placed our candles under the tree and danced and chanted, with drums throbbing in time to the eternal pulsating earth rythmns. To release the powerful vibrant energy we eventually made an unwinding dance, and returned with our candles to the pottery where we placed them on the altar and made a promise to ourselves for the coming year. The circle was opened, and feasting and singing commenced.

SPRING EQUINOX Light and dark are equal: it is a time of balance, when all the elements within us must be brought into a new harmony. It is a time to open our hearts and see that which binds us. The ritual began with the creating of the sacred space. We prepared a circle of nine large egg-shaped pebbles, granite boulders washed velvet smooth by the incessant action of crashing sea and pounding, drifting sand, still smelling of the salt and seaweed from whence they had journeyed from a Cornish beach. We laid them, encircled in a bed of sweet-smelling new hay, which we had asked to borrow from our pony Storm. On this nest each guest placed their egg. Each brought a decorated egg and a bunch of Spring flowers. Diana's goose egg was exquisitely painted with butterflies, bees, ladybirds and flowers. Others had been died in onion skins to give various shades of brown. Eleven people attended and we discuseed the meaning of Eostare, the potential contained within the egg. Marjorianne led the meditation and we wrapped gold braid around our wrists whilst forming a circle, then snapped the cord as we relinquished our restrictive thoughts. With eyes closed we then all chose a crystal and shared with each other how our chosen stone reflected our inner thoughts. We then formed another circle and rolled our eggs into the middle, thereby cracking them, which also broke open our creativity and new growth. We finished the evening with feasting, especially enjoying the home-made beetroot wine!

The second half of the year's cycle from Beltaine to Autumn Equinox will appear in the next edition of "Meyn Mamvro". There are different interpretations of the meaning of the festivals, and MM would be interested to hear from anyone who who celebrates them in their way.

Article [c] Geraldine Andrew. Artwork [c] Marjorianne Rowland.

Hedgerow Medicine

by GABRIELLE HAWKES

Herbalism was the earliest form of medicine. From ancient times people all over the world were using wild plants to cure their aches and pains and heal wounds. Quite how they knew which plants were poisonous and which would be beneficial, it is hard to say. Even assuming that certain members of the primitive tribe may have been naturally gifted medicine women/men, it is safe to say that there must have been a lot of trial and error to begin with, some with catastrophic results. However modern drugs have their victims too: despite all the clinical trials, hospitals and doctors make occasional mistakes, so perhaps things haven't changed so very much.

It is interesting to record what we know of the history of herbalism over the centuries before focussing on its use in Cornwall. It is known that in Biblical lands, Hebrews used herbs to flavour food, although to begin with, medical use was restricted to the mandrake as a painkiller. Later many of our now familiar herbs came to be cultivated, such as thyme, sage, mint, marjoram and hyssop. The ancient Egyptians used herbs, oils and spices imported from Babylon and India, picking up their traditional herb lore on the way and formulating their own knowledge in their own specialised fields. They used spices like caraway, saffron, and fenugreek to make perfumes, cosmetics and medicines. These and other more exotic plants were used in disinfectants and in their highly developed skill of mummification. The Greeks gathered up traditional lore from the Egyptians and other cultures and made a system out of their acquired knowledge. Hippocrates (of Hippocratic Oath fame) lived in the 5th century BCE, and known as the Father of Medicine, catalogued the medicinal properties of over 500 herbs in his great work Materia Medica, which formed the background of medicine practised by the monks in Europe. As the Romans conquered Europe they spread their own herbal knowledge, carrying with them their own green pharmacies of herbal seed and plants as remedies against disease. They introduced over 200 plants in Britain, amongst them fennel sage, borage and parsley. During their 400 years of occupation, many of these became naturalised, growing as hedgerow plants. With the establishment of the Christian church, monastries became famous for their care of sick people and their herbal medicines. Unfortunately, many of these were closely guarded secrets, and with the Reformation a lot of knowledge died out.

Once printing was invented, many herbals were produced, the most famous of which was by Nicholas Culpeper in 1649. This was heavily influenced by astrological theories prevalent at the time, which said that each part of the body was ruled by a sign of the zodiac which in turn had a ruling planet. Herbs were connected to the different signs of the zodiac and treatment was based on knowledge of the herb which came under the appropriate sign and planet. If this sounds a bit unlikely, it is surprsing the number of wild plants catalogued in this manner which are still valued by modern herbalists for their traditional uses. For example, asprin, a natural form of which is found in willow, and dandelions for liver complaints.

What of the country people who didn't have access to learned books and clever theories? We know that throughout the centuries there have been wise women and men who have offered treatment to their neighbours. There must have been many such in Cornwall. Hamilton Jenkins in "Cornwall and its People" quotes a nice story dating back to just after the war, when a friend enquired of a Cornishman how he fared during a recent flu epidemic. "Well sir", replied the man, "we don't hold much with doctors out here. There's an ould woman living next door that do gather all the harbs we want 'pon the downses. One day last winter I had the flu so I took a drop of her mixsher. I tell 'ee I hadn't sat by the fire more than half an hour before you could see the sweat rising through the planshun ovver steers (floorboard upstairs). There edn't no doctor's traade would do that for ee."

Some remedies common in Cornwall included a decoction of plantain and salad oil for adderbite; mugwort infused with boiling water and sweetened with treacle for colds; an infusion of elderflowers and yarrow, either fresh or dried, to break the fever of a flu; horehound to sooth a cough, but for whooping cough you needed to make a syrup out of layering an onion with brown sugar. Also for bronchial complaints and favoured by Cornish miners, coltsfoot was smoked as a precaution against lung disease. Onions recur in the treatment of earache: a piece of cooked onion was applied to the bad ear. Poultices were popular: for poisoned wounds or 'gatherings' a mixture of mashed snails and groundsel was highly thought of. Continuing the invertebrate theme, recently I was talking to a local Cornishman about home remedies and he told me of his vivid memories of his grandfather's particular panacea and general tonic. which was to find a nice juicy slug and swallow it down alive and wriggling! He apparently regarded it as a good cleanser to the system, lived to a ripe old age and was always trying to give his reluctant grandson the same treatment!

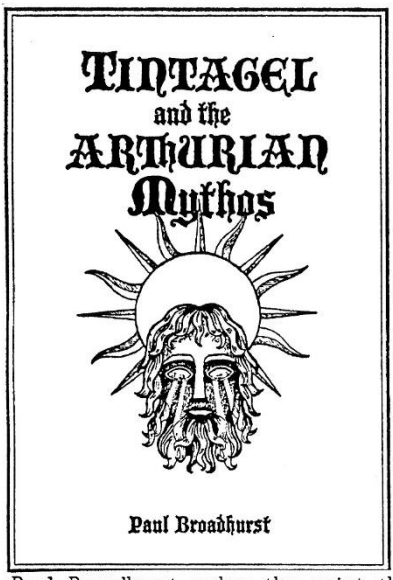
In the days before everything came ready packaged and for all year round consumption, it was crucial to replenish your store cupboard and gather in plants and berries at the appropriate time. This could make all the difference to the chances of adults and children surviving infections in the days before antibiotics. Herbs would have been gathered in September and allowed to dry in bunches hung from the cottage rafters, fruits and berries were picked and processed into jams, jellies, syrups and wines, helping store up vitamin C to supplement an often poor winter diet.

Every Autumn I find myself in the grip of what I call my 'Little Grey Rabbit' instinct. This drives me out to the hedgerows in search of blackberries, sloes and elderberries to turn into various elixirs to help my family and friends get through the winter, which can be a bit dismal in St.Just. Here are a couple of my favourite recipes:

ELDERBERRY VINEGAR Ingredients: 12oz elderberries, 1 pt cider vinegar, 12oz sugar. Method: Place elderberries in crock or jar with vinegar, stand for 6 days, shaking occasionally. Strain through a muslin bag, then bring to boil slowly in pan until sugar dissolved. Soothing for cold & sore throat.

MELOMEL OR ROSEHIP MEAD Gather 4lb rosehips. Boil in gallon water for 5-10mins. Mash & strain through muslin. Add 4lb honey, juice of 2 lemons, & yeast nutrient. Stir until honey dissolved. When lukewarm add yeast, place in demijohn and ferment. Glorious after 6 months!

BOOK REVIEW



A new book by **Paul Broadhurst** is always a notable event, and TINTAGEL AND THE ARTHURIAN MYTHOS is produced to the same high quality as "Secret Shrines", this time with evocative illustrations by Vivienne Shanley. The subject matter is familiar: more words have probably been written on Tintagel & Arthur than were ever uttered by the old sun king himself, but this book spreads out to encompass other areas of Cornwall and gets into the mind-frame of ancient peoples and their relationship to the land. It is a book about Tintagel Island, its special sites and magical places, about Arthur, an archetypal solar symbol, and about the surrounding landscape, venerated in the past for its spiritual powers. It ranges over the archaeological evidence, the literary embellishments from Geoffrey of Monmouth onwards, the geomantic structure of the surrounding land, and the "earth energies" running between the sites, nicknamed the Merlin & Morgana lines in the tradition of "Sun & the Serpent". Paul Broadhurst makes the point that Arthur as Sun-God only took over the former pre-Celtic landscape religion of the goddess-nature of life, and he traces that link back to the megalithic structures of Bodmin Moor with their solar alignments centered on the sacred outcrop of Stowe's Hill, an alignment linked one way with Tintagel on Winter Solstice morning, and the other to Plymouth Hoe which had an ancient Gog-Magog chalk figure carving. There is much good geomantic research in this book, and although some interpretations are open to debate (such as the underground tunnel on the Island described incorrectly as a "fogou"), overall it is a lovely celebration of Tintagel as a place of "timeless magical rites" and the surrounding "living landscape". Furthermore it also calls for a re-understanding of Nature and her rhythmns, and a re-enchantment of the land itself. (CS)

Price £35 direct from Pendragon Press, Box 888, Launceston, Cornwall.

GRAVE NEWS FROM TINTAGEL is the title of a most interesting illustrated report of the 1991 excavations and finds at Tintagel Churchyard. £5 (post free) from C.A.U, Old County Hall, Station Rd, Truro, Cornwall TR1 3EX.

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The Earth Mysteries Guide to

ANCIENT SITES IN WEST PENWITH

A comprehensive illustrated guide to the alignments, ley paths.and anomalous energies at ancient and sacred sites in the West Cornwall peninsula.

SOME REVIEWS OF THIS "MEYN MAMVRO" BOOKLET:

"You have managed to pack the whole area into one small book, facts, fancies, pictures, magic and all. It is far above the common 'guide' level, done with knowledge, love and artistry and with new discoveries included. The familiar old stone shapes draw me back to that enchanted realm 'beyond railways' which has so many layers of memory and interest. It is so good that you watch over it and unveil its mysteries so delicately." **JOHN MICHELL**

"MM editor Cheryl Straffon... has produced a handy, comprehensive and valuable little guide which will appeal to a wider audience than its earth mysteries tag might suggest. While drawing heavily from 'alternative archaeology', the guide is solidly built on conventional archaeological information and profusely illustrated with maps and line drawings. Each site is located precisely by OS reference and most are illustrated by photograph, which should earn the undying gratitude of every ingenue stone trekker."
PENINSULA VOICE

"Well produced guide to the alignments, leys, sacred places and anomalous energies of West Cornwall. Illustrated with photographs and line drawings, it takes the reader on a magical mystery tour of standing stones, circles, holy wells, cromlechs, fogous and Celtic crosses, with an emphasis on the spiritual and psychic aspects of each site. Highly recommended." **THE CAULDRON**

"An incredible 150 sites (most of them illustrated!) are squeezed into the 52 pages. This is a boon for EM folk - everyone can now spend an informed holiday among the prehistoric sites of this extremity of Britain - and, I sincerely hope, a very worthwhile addition to the information available to 'lay' tourists. Congratulations to Cheryl and her collaborators. Every area of Britain should have information of this quality as easily available. This is not simply recommended but essential if there is even a remote possibility of a holiday to these parts." **MERCIAN MYSTERIES**

COPIES AVAILABLE @ £2.50 (post free) from Meyn Mamvro, 51 Carn Bosavern, St Just, Penzance, Cornwall TR19 7QX.

The Pipers Tune

The Dragon Project Trust, which is located at the Centre for Earth Mysteries Studies in Penzance, has been running a programme of dreamwork at ancient sites. Sleeping at sacred sites is an ancient practice, for various types of divination, prophecy and sometimes to contact spirit entities. Dream incubation chambers have been found, particularly in Greece, but also in Britain where 2 sleep temples have been identified. These dream sites often had special geophysical properties, such as magnetic anomalies or enhanced natural radiation, which could lead to brief but intense altered states of consciousness. A new book by Penzance author **Paul Devereux** "Symbolic Landscapes" (Gothic Image, £14.95) gives much interesting information about this "landscape of the mind".

The Dragon Project decided to test out whether ancient sites could be used today for such purposes, and 4 sites have been selected including 3 in Cornwall: Chûn Quoit, Madron Well and Carn Euny fogou. At each site selected volunteers have been undergoing structured sleeping sessions accompanied by a therapute whose job it is to stay awake and watch for the REMs (rapid eye movements) of the sleeper, indicating that dreaming is active. The sleeper is then gently woken and his/her dream tape-recorded: later these dreams have been entered on to a data base and eventually at the end of the experimental period (in about another year) they will be analysed by consultant Dr. Krippner at the Saybrook Institute in San Francisco (formerly director of the Dream Laboratory in New York).

The purpose of Operation Interface, as this work is called, will be to see if there are any common links between the dreams of different people at the same site, none of whom know who the others are, so there is no possibility of cross-fertilisation. If so, there may be a common imagery of a specific nature at that site, a kind of geography of consciousness. This has enormous implications for the idea of a senitent earth-spirit, and a way into understanding the earth itself in a mythological way, a kind of inner space planetary probe. So far, some 100 dreams have been recorded, Carn Euny fogou producing the best results, with quite startling recurring images emerging in some different dreams, which has enormous potential implications. The full results should be available in a year or two's time.

THE DRAGON PROJECT TRUST can be contacted at P.O Box 92, Penzance, Cornwall TR18 2XL.

ENIGMAS

ENIGMAS is published five times a year by Strange Phenomena Investigations (SPI). This magazine regularly features articles on all aspects of the paranormal including UFOs, poltergeists, huntings, spiritualism, life after death, etc, etc.

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MEYN MAMVRO is available on annual subscription -3 issues £5 (inc p&p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR197QX. MM19 due Spring 93 will include articles on alignment of ancient sites and other features.

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.70 each(incp&p

CONTACTS Cornish Native who lost touch with old friends seeks new anywhere in the county; age, interests, gender immaterial. Write Arthur Carbis c/o MM

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meetings and talks every month during the Winter.
THURS OCT 1st Report of summer's activities including site visits & crop circle news with George Bishop.

Further meetings on the last Thursday of every month. Full details from Andy Norfolk (0209-831519)

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SUN DEC 20th Winter Solstice, Wheal Rose 8pm
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Please bring food & drink to share.

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NOV 11th Eddie Prynn's stone temple

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