

LEY LINES by JOHN MICHELL •  
LYONESSE by NIGEL PENNICK •  
STANDING STONES • PAGANISM •

# CONTENTS

Editorial.....	p. 1
Lost & Found.....	p. 2
Duloe & the mystery of quartz - Lee & Gerry Jenkins.....	p. 3
Here There Be Leys? - Cheryl Straffon.....	p. 4
Ley Lines & Liars at Land's End - John Michell.....	p. 8
The St Michael Line.....	p.10
Guide to Cornwall's Standing Stones.....	p.11
Lyonesse - the Legend and the Land - Nigel Pennick.....	p.16
Spirit of West Penwith - Des Hannigan.....	p.21
Animal Allies with the Dream Weavers - Jan Adamson.....	p.22
The Piper's Tune.....	p.24

All articles are copyright of MEYN MAMVRO or the authors and may not be reproduced without permission. Any views expressed are those of the contributors and not necessarily those of MEYN MAMVRO. Articles, letters and topics on West Penwith and Cornwall are welcome and should be sent to the Editress, Cheryl Straffon, Meyn Mamvro, 51 Cam Bosavern, St Just, Nr Penzance, Cornwall TR19 7QX.

Grateful thanks to Barry Follett-Millard for cover design and headings, Su French for cover and St Michael's Mount drawing on p.19, Tony Bayfield for maps on pages 5, 10 & 11, Pat Angove for typesetting and Kevin Carlyon for printing services. Plus all other contributors and helpers, not least of all our faithful band of readers and subscribers.



## CELTIC DESIGNS



HAND PRINTED on to best  
quality T shirts & Sweatshirts

For details send S.A.E. to:

Celtic Designs  
PO Box 100  
PENZANCE  
TR18 2QG

or phone (0736) 731205

# Meyn Mamvro

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

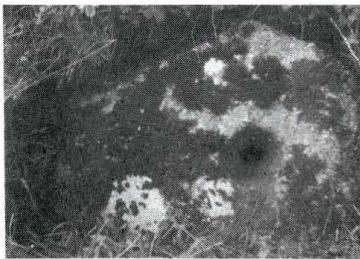
The last MM provoked some interesting responses as usual. The new cover design met with general approval and the artwork was much praised. There was feedback on several articles, and those on stones can be followed up in this issue. The 'minor controversy' regarding vegetarianism and its pagan connections gave much "food" for thought! Two contrasting reactions were well expressed by readers Pam of Redruth and Nick of Oxford. Pam queried - "Do people think grains, fruit, salad and vegetables are dead? In the great scheme of things the ending is the same - they are all growing and have life force in them before we harvest.", whereas Nick made the point that the rearing of animals with the specific intention of non-ritualised slaughter is so divorced from the pagan ideal as to be worthless. "Remember that 99% of animals bred for this type of non-pagan slaughter are reared on hormone-rich feeds, fed on artificial feedstuffs and on grass nourished with chemical (artificial) fertiliser. Hardly any sort of organic, holistic approach to life/death!"

Probably all of us would agree with that - it is the assumption by some veggie pagans that paganism automatically equals vegetarianism that seems to some others to be incongruous with our pagan roots. One commented that Mike Woolf's original article "missed the understanding of paganism" to which Mike retorted that what he had been against all his life was the dogmatic structure in most belief systems that "this and only this is what the religion is about." (Though once again our Neolithic/Bronze Age ancestors probably did have a highly formalised belief structure). Paganism today however is refreshing for its variegated forms of belief and practice - that is undoubtedly both its strength and its weakness. The "pagan ideal" referred to above probably means something different to each individual pagan though there are many points and beliefs they all hold in common. So although their beliefs put them far more in tune with the earth and her spirituality than most religions today, they will probably never be the kind of direct united force that can change the world. Meyn Mamvro is in touch with many kinds of pagans and they are all different! But they (nearly) all share a love for the earth and her creatures, though vegetarians obviously express that in a different way from omnivores.

The important thing is that we should have tolerance for each others views. It is the intolerance of people towards others views that so bedevils the world today. We experienced it ourselves when the Wayside Museum banned MM for being "too pagan" (whatever that means!) There was further example last Samhain when the Methodists in Cornwall attacked the observance of Hallow'een without understanding what they were talking about. And even some pagans are no better, believing that their way is the only right one and by definition all others must be wrong. What is ironic is that when you ask for objective evidence to support their assertions, it all comes down to "received tradition" or mystic revelations! The Goddess preserve us from bigots, know-all, and self-appointed authorities! Only by seeking the common ground between us will there be any hope left for mankind on this beautiful planet of ours.

# Lost and Found

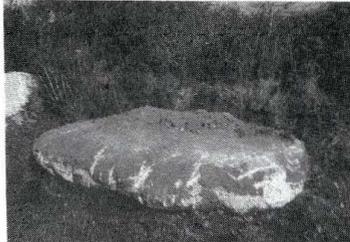
Two stones long thought to have vanished have re-emerged in West Penwith, though one is more debatable than the other. Firstly, Meyn Mamvro has tracked down a holed stone buried in a hedge at Boscawen-Ros near the Merry Maidens site. First listed by Vivian Russell in 1971 at 42772421 built into the NE side of a hedge (West Penwith survey, Misc Finds & Sites, St Buryan 60) it has been generally ignored since then in favour of the more well-known holed gatepost stone (43212457). In the article on the area in MM6 p4 it was said that "the stone is not now apparent, though the hedge is well overgrown."



Since then a number of further visits were made to the field hedge to no avail. However the previous Autumn when the vegetation was low we cut back the hedge and eventually re-discovered the stone (pictured here). It is lying on its side, but is a good size being some 4ft long by 3½ft wide by about 1ft thick. The shaped hole is about 1½ft from the top and about 10" in diameter. It is quite similar to the holed gatepost stone, and the other holed hedge stone (Mên Frith) illustrated by Blight in 1864 (reproduced in MM6 p4) and now missing,

though perhaps that can also be re-discovered one day! It is also one of the holed stones in a 6 point ley discovered by Alan Bleakley (see MM7 p3) which includes 3 other holed stones, so its rediscovery is an important find.

Secondly, one of the standing stones listed in the Guide to W. Penwith menhirs (MM7 p14) is something of an enigma. Boswarthen, near Madron Well, is listed on the



2½" OS map at 4428 3301 and pictured here with John Michell and your editor. It is a boulder-type earthfast stone standing next to a trackway; however the only previous reference to it by Henderson (MS Notebooks II, 1920s) as quoted by Vivien Russell (West Penwith Survey, Menhirs, Madron 4) places it at 4427 3298 which is in the opposite hedge. No menhir is now apparent in the hedge, but recently that part of the field has been cleared by the new owners of the farm and a large stone was found buried under the ground. This was taken out and now lies near to the edge of the field. It measures 10ft long by 7ft wide and is pictured here. Could this be the missing Boswarthen stone? And could the boulder stone in the field be natural rock outcrop? Or is it really the stump of the original menhir? Go there yourself and have a look, and tell MM what you think! (CS)

## Duloe and the Mystery of Quartz



by Lee and Gerry Jenkins

In 1985 while taking a "short cut" from Polruan through Duloe in order to avoid the heavy holiday traffic, we "discovered" the Duloe Stone Circle. On our return trip from Devon, we stopped at the circle again in order to get some photos and while we were there we met two geologists from Bristol. They informed us that

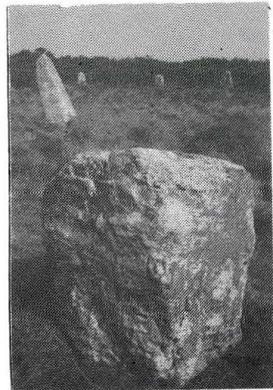
the Duloe circle was not of marble as our uneducated eyes had thought, but of almost solid quartz – most unusual, and, as far as they knew, the only quartz circle in Britain. They also informed us that it is not known where the huge quartz blocks came from. It was an unsolved mystery.

A month or so ago on one of our day tours of prehistoric and sacred locations in this south eastern part of Cornwall, we took our guests to the Dupath Holy Well. In order to visit this we had always driven through the entrance into the spacious farm yard. This time however, as the yard was bustling with activity, we parked in the lane outside the gate, and exclaimed at the fact that what might have been white painted stones to mark the entrance, were, in fact, massive pieces of brilliant white quartz! Having pondered over this for a while, we talked to Mrs Coombe, the farmer's wife, on our next visit and asked her where these huge blocks of quartz came from. She explained that at the bottom of the farm there had been a gigantic seam of it crossing the land, which had had to be blasted to the ground for cultivation to proceed. She described the blocks as being several times the size of the big one at her gate, which would put them into the scale of those making up the Duloe Circle. Our question is therefore, have we stumbled on the source of the quartz of our favourite circle?

As the cattle were in occupation of the area in question and Mr Coombe was away, we could not investigate further, but Mrs Coombe assured me that they would be happy to co-operate if further investigation were to take place. Anyone wanting to do any investigation should write to the Coombes at Dupath Farm, Callington.

### Editor's Note:

Quartz must have been a very special stone, perhaps magical and sacred, to the megalithic peoples. Duloe, being all-quartz is indeed a unique circle, although some Irish circles have quartz stones in them (e.g. Castleruddery with 3 perimeter stones, Currebeha and others with central quartz stones – see MM4 p4). And of course Boscawen – an circle in West Penwith has a large quartz stone (source unknown) which together with the centre stone denotes the Beltane sunrise or Samhain sunset (see MM6 p2 and picture right). There are a group of 4 (formerly 5) quartz menhirs on St Breock Downs (see p14 of this MM) close to the quartz row of the Nine Maidens, plus an odd one near Gorran Haven (fallen). A possible reason for the use of quartz (i.e. its piezo-electrical effect of emitting minute charges) was suggested by Peter Middleton in MM7 p2. If this is so, Duloe should be quite a power station!



# here there be leys?

BY CHERYL STRAFFON

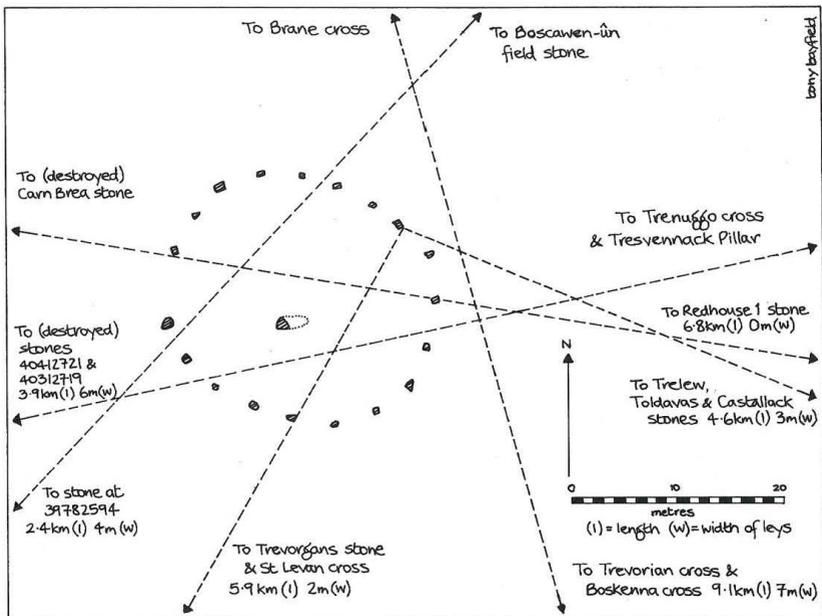
Ley-lines have been the mainspring of much of the 'alternative archaeology' since the 1960s when Alfred Watkins' 'Old Straight Tracks' were rediscovered and redefined for a whole new generation of enthusiasts. Much discussed and theorised over, enthusiastically adapted by some and rejected by others, they have provided both a great stimulus and a great danger to earth mysteries research. The stimulus has been in making people look at the landscape of megalithic man and woman in an entirely new way - sacred geometry or geomancy as it has come to be called; the danger has been in a sloppiness of research - too many people are ready to call any few points on the landscape ley lines without properly checking out their precise alignment, and dowsers are particularly prone to calling any energy pattern they pick up in the landscape leys, whether they run anywhere near an ancient site or not.

Part of the problem has been the timespan since Neolithic/Bronze Age times. A lot of stones disappear in 5000 years, especially in more built-up and heavily-farmed areas. So leys in most places usually include 'mixed-marker' sites, those that were erected from the early Neolithic (about 3500 BC) right up to medieval times and later, the argument being that later sites (such as churches) were often built on earlier features - however much of this is unprovable. But West Penwith with its plethora of extant megalithic sites within a relatively small area has proved to be the exception, and fruitful ground for ley hunters. It was here that John Michell came in 1974 to survey some 53 sites and list some 22 alignments between them, which composed his classic work 'The Old Stones of Lands End'. His data-base has since been used to try and prove or disprove the reality of leys. Much of this work is relatively unknown outside of specialist ley circles, and consequently many erroneous statements are made about leys down here. This article, by going back to sources, attempts to summarise some of the arguments and findings about leys in West Penwith. It is followed by John Michell's comments himself, written especially for 'Meyn Mamvro'.

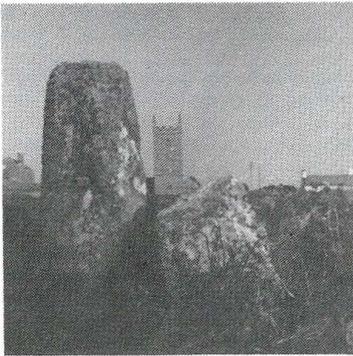
The first attempt at checking the accuracy of the alignments came in 1976 when Pat Gadsby and Chris Hutton-Squire published "A Computer Study of Megalithic Alignments" (Undercurrents, 17). Allowing a maximum width of 10 metres for the leys (which many would say was too wide but which represents the possible margin of error on the ground of an 8 figure map reference) they used the computer to calculate the best fitting straight line through each of the 23,426 possible triads (set of 3 points) generated by the 53 sites listed by Michell. This was checked against a set of simulated data (random selection of points) as a control to see if the incidence of Michell's leys were any greater than chance. Amongst their findings were:-

- 1) 20 out of Michell's 22 leys were found to accurately align. Average width of the 20 lines was 1 metre, maximum width 7 metres, and 7 alignments were exact fits ('rifle barrel' accuracy).
- 2) The 7 Boscawen-un leys given by Michell all align (see map below).
- 3) A new 4-point ley was discovered: Toldavas (Michell 7 at 4266/2671) - Kerris Round (Michell 14 at 4450/2720) - Trevorgans (Michell 18 at 4047/2614) - Stone at 3978/2594.
- 4) 29 new triads (3 point) leys were discovered, including 3 new ones through the Sennen Stone (Michell 17 at 3546/2557). 1 pentrad (5 points), 5 tetrads (4 points), and 51 triads (3 points) were authenticated.
- 5) The simulated data yielded far less direct hits - 1 tetrad and 34 triads leys only.

Gadsby and Hutton-Squire conclude: "The results of the run using the real sites are well above chance. These results are sufficiently striking to justify further research."



That research came with a paper given to the Royal Statistical Society in December 1979 by Simon Broadbent entitled "Simulating the Ley Hunter" (reprinted in the Journal Vol 143 Part 2, 1980). Broadbent analysed the triad (3 point) and tetrad (4 point) data from 52 sites in West Penwith. Much of the statistical data is highly technical but the broad conclusions are that the higher than chance number of 'direct hits' on triad leys can be attributed not to deliberate siting but to the overall density pattern of the sites (i.e. the more sites close together - as in the middle Penwith group - the more chance there is for them to align). Among the points raised in the discussion that followed were that triads were not a very good criteria for a ley and it would be better to use a larger set of points; that ley hunters out in the field do find sites on their lines which are not recorded on OS maps which may not be explainable by chance; and that the Michell leys are very accurately aligned - for example, if the Sennen stone were only 5 metres out it would no



Sennen stone

longer align with 7 other pairs of stones as it does. Broadbent claimed that the fact that it was in such a favourable position for so many triad alignments distorted the statistical picture, but John Michell replied: "Surely we must accept the data as they stand rather than base theories on what might or might not be the case if things were different." He also commented: "There is evidence that in an artificial (i.e. man-made) alignment each stone was so placed as to be visible from its neighbours in line. This raises the exciting possibility that the positions of stones which have fallen or not been noticed can be predicted at points where they are intervisible with their two neighbours."

Several other respondents suggested that the length of leys would be a useful criteria for comparison, and Broadbent speculated that genuine leys if used as tracks are likely to be more frequent round the important sites (e.g. villages and circles). This assumption was tested on the West Penwith data and found to be true of Michell's triads but not those of the computer simulation. Of course this does not prove that leys were trackways - they may equally have had a ceremonial, religious or mystical purport, as Broadbent recognised.

Broadbent agreed with Michell's comment that we need more complete surveys of the areas where leys are claimed, and this was taken up by Bob Forrest, a professional mathematician who had already done some computer simulation on Bodmin Moor alignments (see John Barnett, "Prehistoric Cornwall" Appendix H). In an article in the U.S. publication "Stonehenge Viewpoint" (No 55 Sept/Oct 1983) Forrest argued that the Gadsby-Hutton Squire study was inadequate because it was selective: it omitted a number of stones and crosses and "the fact that some stones were included because they fell on suspected/existing lines is bound to distort significance to some extent." This point however had previously been rebutted by Michell himself in an article entitled "Statistical Leyhunting" in *The Ley Hunter* 74 (1977): "People who are in doubt should lodge for a spell in Penzance and check the existence and accuracy of the alignments given in OSLE. The facts in the field speak for themselves.... and good old Robert Forrest would see that the stones he darkly hints that I have suppressed do not in fact exist. I included in OSLE every standing stone, stone circle and stone dolmen on the 6" map as well as several others I found myself or heard of from others."

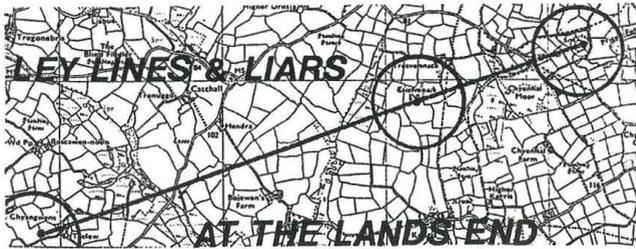
Meanwhile, the most hostile attack on Michell's leys (and ley-hunting in general) came in "Ley Lines in Question" by Tony Williamson and Liz Bellamy (Worlds Work 1983). Their criticisms could be summarised as follows -

- 1) Michell uses only those stones in his survey that actually fall on his leys. All other stones are excluded.
- 2) He includes in his lists of 'megaliths' a large number of stones that no one has ever considered to be megalithic.
- 3) His newly-discovered stones are mostly 'squat stray boulders', rubbing posts or natural outcrops, rather than "the tall thin appearance of the area's genuine standing stones."
- 4) None of the leys that consist of only proven megalithic sites include more than 3 points, and some include stone circles which are "hardly points".

The first criticism has already been dealt with by Michell and it would also be fair to say that he did not survey the whole of West Penwith, a major task that was not part of his work. His aim was only to 'outline' some of the existing stones that did fall on his leys, not to make any claims for stones that did not (although he does in fact say when they do not). Williamson & Bellamy seem to expect that all megalithic sites should be significantly aligned in order to prove the ley theory. Different stones could have been used for a variety of different purposes - ley hunters make no claims that all megalithic sites are equally significant. The disappearance of many stones over the years would make such a claim impossible to sustain.

The second and third points are more important. The criticism is that stones were included that were probably not megalithic, and their exclusion would seriously undermine the claimed leys. However just because no-one had ever considered them to be megalithic does not mean they are not. Williamson & Bellamy themselves admit that the area contains a reasonable scattering of big stones, and many could easily be megalithic, later incorporated into hedges and field boundaries. There is no proof they are, but equally there is no proof they are not. If Williamson & Bellamy had taken the time to know the area reasonably well they would realise that even the well-known menhirs are not all of a "tall thin appearance" - some are, but obvious exceptions are Pridden, Kerris, Sennen, Watch Croft, Porthmeor etc. (See Michell's following article for more details).

Finally, point 4 is not sustainable. Some of Michell's 22 alignments may be suspect, consisting of only 3 stones, or of natural features such as Carns and islands, or of ancient settlements that cover a large area. However even so it could be argued that 3 stone alignments originally had more stones now lost; landscape features were used by megalithic man, as is being increasingly shown; and ancient settlements may have contained a key focal stone. There are in fact some excellent leys in Michell's book that meet all the reasonable criteria for a ley. And these Williamson & Bellamy conveniently dismiss because it would appear they do not consist only of standing stones! Even stone circles are suspect in their eyes, despite the reasonable supposition that they would be the focal ceremonial point for a ley. Some of Michell's good leys have been featured in previous MMs (e.g. Nos 1, 2, 4 & 6), some giving 5 or 6 points in just a few miles, but Williamson & Bellamy accuse Michell of only including those stones that happen to fall on his leys and implying that he adds in other non-megalithic sites to 'make up the numbers'. However, they in their turn exclude all sites, such as crosses, stones in hedges, stone circles etc. that do not meet their self-defined criteria of a ley. However, a comprehensive data base has now been compiled by Bob Forrest, who admits that despite the chance alignments "there are a few interesting alignments at Lands End." (pers. comm.). This computer study has now been handed over to Donald L. Cyr, editor of "Stonehenge Viewpoint" for further analysis, and when it is finally published it promises to be a major investigation into leys in West Penwith. Meanwhile Michell himself has written a special article for MM on the question.

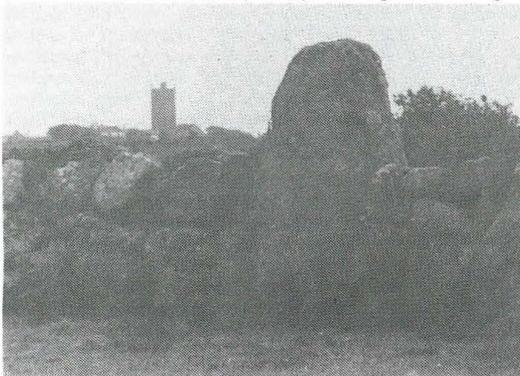


At first sight, *LEY LINES IN QUESTION* gave promise of being a useful book, supplying what has long been needed, a dispassionate, scholarly inquiry into the evidence for aligned megalithic monuments and the long lines of sites which Alfred Watkins called 'leys' (not ley lines). This, unfortunately, was not the authors' intention. Their purpose was not to inquire but to condemn, and those who bought their book found themselves wading through a monotonous, one-sided polemic, replete with all the dirty tricks of the propagandist. Cheap points were scored by the suppression or misrepresentation of facts, and the overall tone of the book was jeering and scornful. Paul Devereux in his long, careful review (*Ley Hunter* 97) said that it was characterized by dishonesty.

Several pages were devoted to the megalithic sites and alignments in West Penwith, as described in *The Old Stones of Land's End*. The authors' idea was to suggest that many of the old stones were in fact rubbing posts or chance boulders. This was based on their belief that the only genuine ancient stones in this district are of "tall, thin appearance". Readers who know their West Penwith stones can judge that remark for themselves – and they will find that its under-informed nature typifies the entire argument.

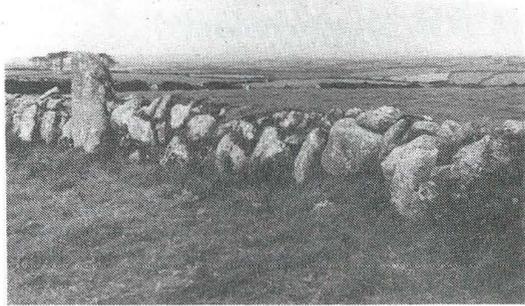
As the one specific illustration of their thesis, that all the stones recorded for the first time in *The Old Stones of Land's End* are spurious, the authors take stone 11 on Trelew Farm. This, they say, "lies in a hedge... and did not appear to be embedded in the earth. A quick count revealed that the wall round this single field incorporated at least six other stones of similar size."

Stone 11 is not in fact lying but standing, and it is certainly rooted in the earth. One can see that just by looking at these photographs. They also show that



the stone in question is quite different from those in the hedge around it. It is the only erected, earth-fast stone among them. I went back to the site with Bob Forrest, who was concerned to check the accuracy of statements made in *Ley Lines in Question*, and he agreed after careful examination that stone 11 is unique among the tumbled rocks and boulders of the hedge where it stands. It is widely and prominently visible from other old stones, including the

Tresvannack pillar, and has every sign of being an ancient monument. Without excavation there is no final proof that a stone is truly ancient, so one may honestly question the status of any of them, but it is dishonest to misrepresent the facts of the matter.



Near stone 11 is a recumbent longstone which, if standing, would have been on the 5- or 6-point stone alignment from Boscawen-un. This, say the authors, "had all the appearance of being a natural outcrop, still firmly attached to the parent rock". Had they probed around it they would have found no such attachment. Professor Richard Atkinson, who inspected the stone in 1980, sent me a note of it in a letter. The idea that it is an outcrop of the natural rock, he said, is "in my view much less probable" than that it is a fallen monolith.

Atkinson meant to examine this stone further and to locate its stonehole, but private business prevented him from completing his survey of the West Penwith alignments. If any archaeological reader of *Meyn Mamvro* would care to undertake the simple excavation, it would be a service of great value. The discovery of its original hole, if it exists, would allow the stone to be re-erected.

Ley Lines in Question may, after all, have some positive merit in prompting archaeologists to continue where Atkinson had to leave off and to look more closely at the stones which, since the publication of Vivien Russell's *West Penwith Survey*, have been discovered in this district by Barnatt, Forrest, *Meyn Mamvro* readers, myself and others. There is much to be ascertained about the age of the doubtful specimens and the original positions of those now fallen. Such an approach would be far more useful than provocative generalisations about rubbing stones and random boulders, and far better than getting hot under the collar about which stones are which.

There is something fishy about Ley Lines in Question, beginning with the mystery of how two young students managed to find a publisher's commission to do it. It was not a labour of love or conviction by people who had studied the subject or had any special knowledge of it. All the clues lead to the late Glyn Daniel, former professor of archaeology at Cambridge and editor of the archaeologists' trade magazine, *Antiquity*. On many occasions he gave unnecessary offence and hurt to innocent, well-meaning people whose views displeased him. The gentle Watkins and his school of ley-hunters were Daniel's special bugbear, and he denounced them wherever he could, using the same techniques of ridicule and misrepresentation which are displayed in Ley Lines in Question. It is a fitting monument to the nastier side of his nature and one can only feel sorry for the stooge authors, Williamson and Bellamy. They were made use of to indulge a senior colleague in his spiteful obsession, and their association with this book will take some living down. To redeem themselves, their best course would be to read *Meyn Mamvro* and then take a serious look at the West Penwith megaliths, completing Atkinson's surveys of the alignments and using their archaeological skills for the proper investigation of controversial stones.

# The St Michael Line



One of the alignment ideas that has had the strongest impact since it was given currency by John Michell in the late 60s and early 70s has been the St Michael line. In "The View over Atlantis" Michell claimed that the line runs right across southern Britain from St Michael's Mount in Cornwall to Avebury in Wiltshire and beyond, and that nearly all the sites that it links are associated with St Michael the dragon slayer in some way. Michell kept the options open as to the meaning of the line, saying it could have been both a "dragon current" (earth energy line) and also a "continuous sacred track" in remote times, but others enthusiastically developed the concept claiming it was a kind of 'super-ley', an idea that does not actually hold up: due to the earth's curvature the sites do not precisely align with the degree of accuracy found over shorter distances such as West Penwith.

However, now the concept is being given fresh impetus by two Cornish earth energy investigators: Paul Broadhurst, author of "Secret Shrines" (reviewed in MM No.5) and Hamish Miller, who wrote "Dowsing the Earth Energies" for the same MM. Together they have been dowsing the course of the St Michael line from St Michael's Mount right through Cornwall and further up country. For some time dowsers have known that they can find geomantic patterns of energy around sacred sites. Paul and Hamish have extended this and discovered that the flow continues between sites. They expected that these energy paths would run in a straight line, but what they have actually discovered is that they meander like a river (about 26 paces wide) while still linking together the ancient high places - not so much a 'super-ley' but a succession of serpentine energy flows. In following this sinuous current to where it led them, they found a number of confirmatory sites and Hamish commented - "there were constant reassurances for us that we were not following a mirage. We would suddenly find that we had been led to a tumulus or some ancient hill fort, or looking over hedges we would be confronted by some forgotten megalith."

So we may now be getting closer to discovering the meaning and purpose behind energy lines and leys - the informed guess is that the megalithic and Celtic peoples not only understood earth energy but harnessed it to their general good. Perhaps the ancient sites collected and beamed on the energy from the sun - some confirmation for this could be found in the discovery that on May Day the sunrise lines up on the St Michael lines. (Interestingly, this concept of the 'May-Day lines' has already been verified independently and featured in MM No.3 (p6) and No.5 (p2).) Paul's theory is that it is an interplay of solar and earthy energy, totally benign and purifying. He sees it now as running at low ebb from disuse but capable of being stimulated into extraordinary power if only it could be re-activated. He says that their quest led them through a land that is "incredibly beautiful because it is still reacting to the energy."

Paul and Hamish will be publishing a book later this year on the Dragon Line, and there will be an article on it in a future Meyn Mamvro.

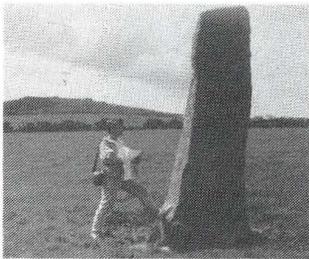
# Guide to Standing Stones in Cornwall

The last edition of MM (No.7) featured all the extant standing stones in West Penwith, the area in Cornwall where they are largely concentrated. There are however a number of others dotted around the county, most not generally known about and little visited. They vary a great deal in type, size and location, but are all interesting each in their own way. All have been visited for this feature in MM, which is the most up-to-date and comprehensive survey of them published.

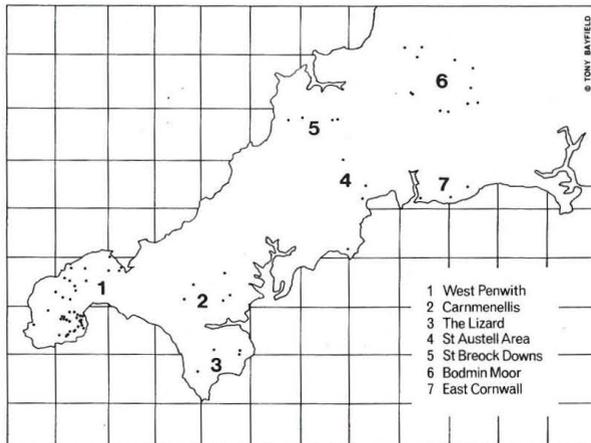
## 1. LELANT

### BEERSHEBA

(SW52313714) (pictured here). In the shadow of Trencrom Hill to the NE



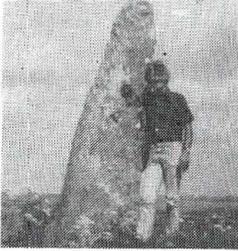
and visible from its summit stands this fine 9½ft menhir. It stands isolated from other stones to the west in Penwith, but there were formerly stones nearby at CARNELLO (St Ives) 50654016 and LONGSTONE (Carbis Bay) 53033821, of which there are now only scant remains. A few miles inland there is a 6ft stone on the side of Trink Hill near to GIEW MINE (SW50223714), though it is doubtful if this is a genuine menhir (see MM No.6 p24).



Not mentioned in text: S & E Cornwall - GORRAN HAVEN (fallen and broken) SW99954184, LANTEGLOS (10 small slate stones, 2 only standing) SX13805128, KILMINORTH (rubbing post?) SX23445435, and WEST KELLOW SX20235226.

## 2. CARMENELLIS

There are several good stones to the east of Helston, though they do not appear to form any coherent pattern. PROSPIDNICK (LONGSTONE) at SW65923155 stands in a hedge at the bend in a road and is some 10ft high. BURRAS further to the NE at SW67973422 (wrongly positioned on the OS 1:50,000 map) is in a field near a farmhouse and also about 10ft high. It was re-erected in the early 1900s in a large pit by the brothers Pearse and a steam engine! It is now set in concrete. EATHORNE (near Piskey Hall fogou) at SW74603134 also stands in a field and is slim with a tapering top. TREMENHERE at SW74853672 is also nicely shaped from one side - almost feminine in appearance. It lies just off a public footpath behind a farm. Finally at MABE in the churchyard (SW75733245) is a 6ft tall stone which has had a Latin cross added on the N face near the top a possible example of an adapted menhir, quite common in Brittany.



Prospidnick



Burras



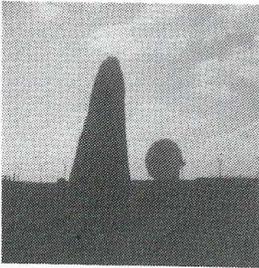
Eathorne



Tremehere

## 3. THE LIZARD

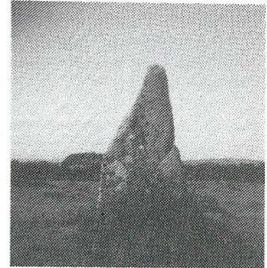
There are 4 sites of standing stones down in the Lizard, a much smaller proportion per area than West Penwith. The best ones remaining are near to the St Keverne road: DRYTREE (SW75262119) is an impressive 9ft menhir, re-erected in 1928 and now positioned behind Goonhilly Downs satellite station with its great dish aerials, a fascinating juxtaposition of ancient and modern technology; CROUSA COMMON (SW77522009) is a double stone site, like the Drift menhirs in West Penwith, except that only one of the two (about 6ft tall) is now upright, the other having fallen at some unrecorded time; and TREMENHIR (SW7772103) is a large 10ft menhir near St Keverne in a field next to a trackway leading from the farm named after the stone (literally "the home of the standing stone"). Finally, on the Lizard road is HERVAN (SW69571645) leaning sharply to the east and set in a hedge of a garden just before an airfield. It is extremely weather-worn and rather misshapen and unattractive.



Drytree



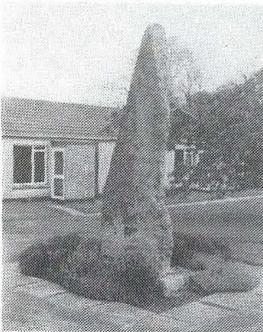
Crousa Common



Tremenhir

4. ST AUSTELL AREA

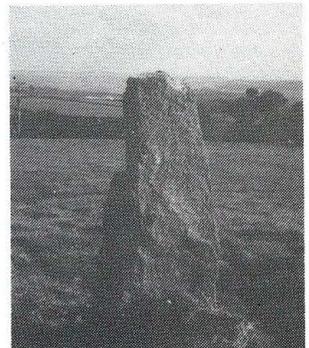
ROCHE is well-known for its hermitage on the rock. What is not so generally known is that there is an 8ft menhir set up in front of some old people's bungalows at SW98676012. This was moved here from LONGSTONE DOWNS (SW98385614), where it was threatened by China Clay workings, during which move the top was broken off and put back on again - the crack can still be seen. Excavation showed that this stone originally replaced an earlier stone, which in turn had replaced an earlier wooden post, an interesting development of use. Another curiously placed stone is MOUNT CHARLES (GWALLON) longstone (SX02965212) which stands in the grounds of Penrice School (ask permission to view). This fine 11ft stone originally had another rounded stone near to it which may have been the capstone of a burial chamber, and there were also a number of barrows in the vicinity. A few miles away near Boscoppa is MENEAR (SX03455448) a 6½ft stone in a field with extensive views down towards the Mount Charles site. It also seems aligned on to a far hill on the Equinoxes, the shape of the top of the stone parallelling the shape of the hill itself.



Roche



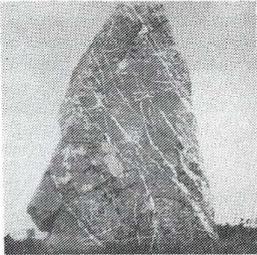
Mount Charles



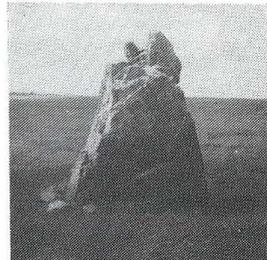
Menear

### 5. ST BREOCK DOWNS

The St Breock Downs area has a number of little-known standing stones which must have originally formed a coherent group, probably erected by the same tribal society. All are made of local felspar speckled with quartz veins and they have a particularly attractive appearance. The most well-known are the NINE MAIDENS STONE ROW, a line of 9 stones running SW-NE (SW93636754). The alignment originally pointed to an outlying 6ft menhir, known variously as THE FIDDLER, THE OLD MAN, or MAGI STONE. This was broken up at the turn of the century and only a fragment now remains at SW93946820. To the east of this stone on the Downs are a further 2 menhirs, and to the west off the Downs another 2 menhirs. To the east at the highest spot on the Downs lies MEN GURTHA (SW96786831), the "stone of waiting". This is a 10ft high stone and weighs some 16.8 tons, the heaviest erected stone in Cornwall. Around its base was a layer of quartz stones, perhaps a low cairn, emphasising the importance of quartz. It collapsed in 1945 but was re-erected in 1956. Half a mile to the east is another ST BREOCK DOWNS MENHIR (SW97326825), some 7ft tall. Some miles to the west is a magnificent and largely unknown 11ft white quartz menhir at MUSIC WATER (SW90566870), a name that is as pretty as the site itself. Further to the west along some twisting lanes can be found the final quartz menhir at the AIRFIELD (SW87156802), an 8 $\frac{3}{4}$ ft stone re-erected in 1932 and set in concrete. Three of the stones - Airfield, The Fiddler, and the St Breock Downs menhir are in direct alignment (with only a 8 $\frac{1}{2}$ yd deviation over 8 miles), and three others - Music Water, Boundary Stone 49yds from Men Gurtha (which possibly marks the original position of Men Gurtha?) and St Breock Downs menhir form another alignment, the two arms of a grand pincer ley. Altogether a very interesting group of stones.



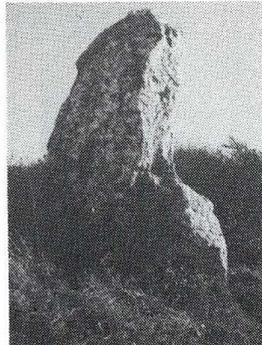
Men Gurtha



St Breock Downs



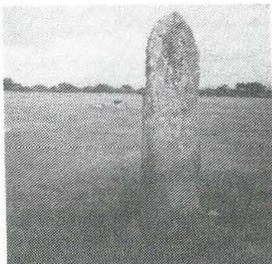
Music Water



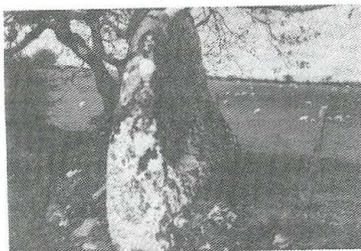
Airfield

## 6. BODMIN MOOR

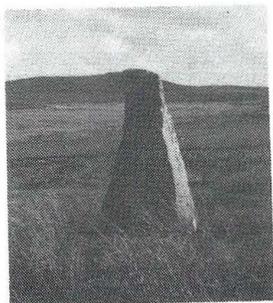
There are a number of different kinds of standing stones in and around the Moor. Some are outliers to stone circles, such as the PIPERS at the Hurlers (SX25717143), or the small FERNACRE CIRCLE MENHIR (SX14557998); some are probably part of or associated with stone settings/rows such as the 2 on TREHUDRETH DOWNS (SX12437281/12537258); others are within or protruding from burial cairns, such as the pairs at TREBINNICK (SX18016992) and LOUDEN HILL (SX13707954) which are both mounds with 2 stones, one of which in each case is now only standing. The Louden Hill site upright, roughly equidistant from both Louden Hill and Fernacre stones circles, is a 4½ft thin stone which actually seems aligned edgewise NE to nearby Rough Tor hilltop, forming a possible summer solstice sunrise observatory, though this may be fortuitous. Other stones may be part of settlement sites, such as the 5ft leaning stone neaby at ROUGH TOR itself (SX14448182). Finally, there are those stones which may be natural such as 2 on CRADDOCK MOOR at SX25067127 and 25147116), and those which are likely to be rubbing posts, such as RYLANDS (SX24937760), a 6ft stone in a field close to a moorland road, and the 3 stones in the field at MIDDLE TREMOLLET farm to the east of the Moor round SX29837607.



Spettigue



Mutton Down



Siblyback

This leaves us with a handful of good menhirs. The tallest is at MOORGATE (SX11348197) to the north of the Moor, a 9ft high granite slab near to a settlement at Watergate. The other ones are all south of the A30 which bisects the Moor. Close to the road at SPETTIGUE (SX21307952) there is an 8½ft menhir with a burial chamber close to it. Moving south, there is a 4ft high granite stone on open moorland on the flanks of TREGARRICK TOR, and a good size stone, nearly 9ft high, now incorporated into a stone hedge at MUTTON DOWN (SX19976953). Finally, a few miles from SIBLYBACK reservoir there is a 7ft stone at SX24077384, which has a shaped top which exactly 'syncs' with the far horizon, as can be seen from the photograph. This piece of 'earth magic' also points in the direction of the Cheesewring, a prominent feature on the horizon at an angle of S135°E, denoting a winter solstice sunrise, a superb example of an astronomical alignment from megalithic times still able to be perceived today.



# Lyonesse

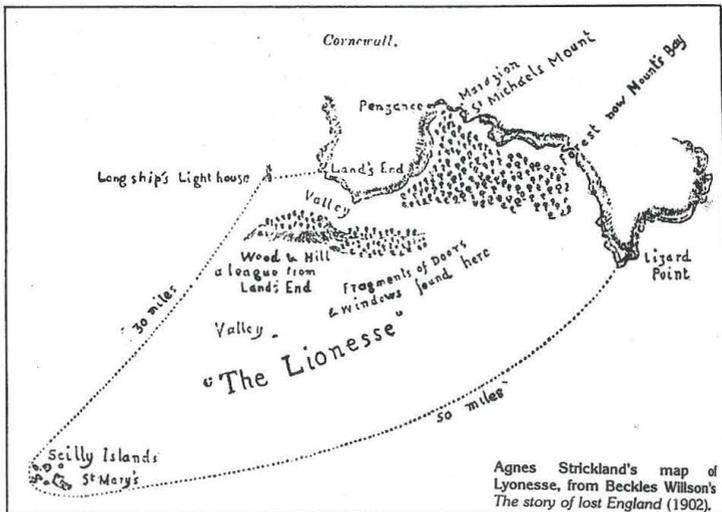
## the legend and the land

BY NIGEL PENNICK

*Nigel Pennick is one of the country's leading Earth Mysteries researchers and author of numerous pamphlets and books. Here he examines all the evidence for the lost land of Lyonesse lying off Land's End, a land that may not have been just a legend.*

When the oil tanker *Torrey Canyon* ran aground on the Seven Stones Reef off Land's End in 1967, causing one of the first major oil spills on the British coast, press reports announced that it had struck the reputed remains of the lost lands of Lyonesse. This submerged tract, otherwise called *Ermonie* or *Parmania*, was perhaps the most famed and the most extensive of the lost lands of Britain, a former province of the ancient Kingdom of *Dumnonia* which figures in the corpus of legends known as *The Matter of Britain*. According to Cornish tradition, the land of Lyonesse was fertile and prosperous, possessing a number of towns and no fewer than 140 churches. The final apocalypse which eliminated this vast territory was, according to the story, a sudden and final cataclysm. Possibly as the result of an underwater earthquake which lowered the level of the land suddenly and drastically, a huge wave-front swept across Lyonesse, destroying all in its wake. In common with many myths of flood and inundation, there was but one survivor, in this case named *Trevilian*. This *Trevilian* rode on horseback ahead of the advancing tsunami to reach high ground and safety. After his lucky escape, he became founder of the Cornish *Trevelyan* family, whose coat of arms bears, in commemoration of the event, a horse coming out of water.

Although the tradition of Lyonesse is well known, what evidence is there for its reality? The antiquary *Camden* asserted that Land's End once undoubtedly stretched far to the west of its present termination, extending to the south and west and connecting with the present *Scilly Isles*, which are held by locals to be the dry hilltops of an inundated land. A map of Lyonesse, prepared by *Agnes Strickland* and published in *Beccles Willson's 1901 book Lost England*, shows a territory with a coastline about 80 miles in length. It includes a "wood and a hill a league from Land's End", a valley between this and Land's End itself, and a large forest in the present *Mount's Bay* by *St. Michael's Mount*.



It is an established fact that the famed promontory of St Michael's Mount, which is now cut off from the mainland by the sea at high tide, was once not merely connected to the land, but was several miles from the coast. The chronicler William of Worcester asserts that the Mount was formerly five or six miles from the sea, and surrounded by a very dense wood. This story is borne out by the Cornish name for the holy hill, Carreg los en cos - variously anglicized as Carreg Luz en Kuz, Carey Cowse in Clowse, and Carreg Coedh yn Clos - meaning 'the Grey Rock in the Wood', which is certainly a misnomer for its present situation.

Documentary evidence for its former position exists in the Domesday Book, compiled in 1086. In the section dealing with Cornwall (Cornwall), we find the following:

"The land of St Michael. Keiwal holds the church of St Michael. Brismar was holding the Danish tax. The land is 8 Caracutes. There is one Caracute with one villan, and two borderii and 10 acres of pasture. Value 20 shillings."

There is no reference to the "Land of St Michael" being an island. Where islands existed at the time of Domesday, they were invariably recorded as such, as, for example, the Isle of Wight and Portland. What makes the Domesday entry important is that it records the territory as thirty times its present extent. In eleventh-century metrology, four virgates equal a hide, 30 acres to a virgate. Eight caracutes were equivalent to 480 acres. The present land area of the Mount is under 30 acres, against the former extent of the lands at about 1440 acres in all. With its Cornish name ('The Grey Rock in the Wood'), and the evidence of Domesday, we do not have to look far for other evidence that the sea's advance has obliterated most of the area. In Mount's Bay formerly existed the remains of a 'submarine forest' - the roots and stumps of trees which had grown on land which is now below sea level. Observers considered the appearance of the stumps in situ as the result of a vast and sudden subsidence rather than a gradual erosion of the shore, a contention given credence in both local tradition and local topography.

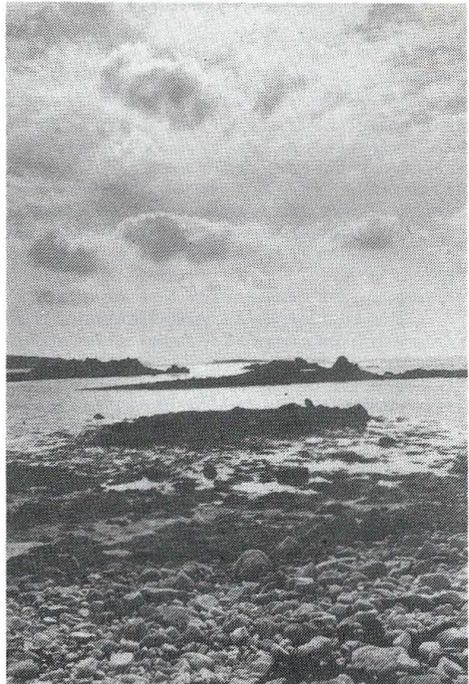
Further evidence for the lost land of Lyonesse can be found in the Scilly Isles, the reputed upland of the territory. Local tradition asserts that the Scillies were once an integral part of the British mainland, and both the physical and documentary evidence indicates that this is indeed possible. In Roman times, the Scillies comprised but one major island. Writing in AD 240, Solinus called it *Siluram Insulam* - the Scilly Isle - as did Sulpicius Severus, in about 400 AD.

According to the geographer Strabo, the number of isles in the whole Scilly group did not exceed ten, yet there are over 140 today. In AD 387, the Emperor Maximus banished a heretic to *Sylina Insula*, the Scilly Isle.

In his *Survey of Devon*, the antiquary Risdon wrote "That region which geographers account the first of all Britain, and shooteth out farthest to the west, was once reputed the fourth part of this island, and supposed to be a kingdom before the sea swallowed up the land between St Burian and the islands of Scilly, included under the name of *Danmonia*." Assertions such as this, and references in ancient writings, encouraged the Cornish antiquary William Borlase to undertake his own investigation of the story. After a visit to the Scillies in 1753 he wrote: "The continual advances which the sea make on the low lands are obvious... the flats which stretch from one island to another are plain evidences of a former union subsisting between many now distinct islands... the flats between Trescau, Brehar, and Sampson are quite dry at a spring tide, and men easily pass dryshod from one island to another over sandbanks, where, on the shifting of the sands, walls and ruins are frequently discovered, on which at full sea there are ten or twelve feet of water." Borlase saw stone walls (known in Cornwall as 'hedges') "descending from the Hill, and running many feet under the level of the sea towards Trescow." At Annet, "The sand being washed away a few years since by some high tides" wrote Borlase, "discovered the walls of a house."

Borlase's scientific observations were followed up in subsequent years by others who wished to determine the reality of the Lyonesse legend. In 1794 the house remains at Annet were re-examined by a Mr Troutbeck. On March 16th, 1926, O.G.S. Crawford, one of the most eminent archaeologists of the twentieth century, visited the Samson Flats in order to examine some submerged stone 'hedges' - prehistoric walls delimiting former fields. His interest was aroused because these walls had been cited as evidence, he later wrote in his magazine *Antiquity*, that the legend of Lyonesse was historically true. If the present sea level were to be lowered by 60 feet, asserted Crawford, then the present Scilly archipelago would coalesce to form one major island - the *Siluram Insulam* of Solinus.

Having examined the walls, and found them to be authentic relics of a lost land, Crawford concluded that "there are good reasons for believing that the substance of the legend is true".



Stone walls are not the only remains to be found below high water mark in the Scillies. In 1934 Tebbut excavated a stone cist on the shore of the central 'waist' of Old Man, now breached by the sea. The cist yielded Romano-British brooches of an unusual type. Off Tean, seven feet below mean sea level, Tebbut discovered the remains of two stone "huts". Excavations of the remains of other stone buildings, wells and burial cists below the high water mark were carried out during the 1950s and 1960s at Great Arthur, Little Arthur, Tresco and St Martin's by Professor Thomas and his associates. Their conclusions were that the mean sea level relative to the land must have been at least 14 feet lower than at present.

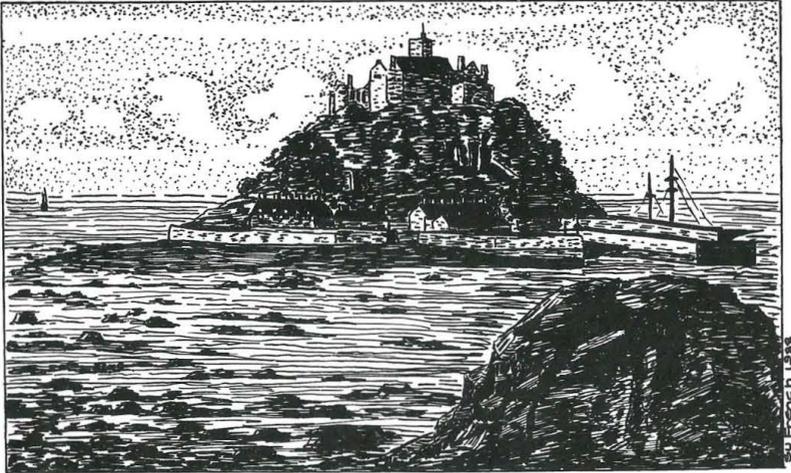
In addition to the Scillies, the Seven Stones Reef has been cited as part of Lyonesse. There, according to tradition, was the land's capital, the City of Lions. "About the middle way, between Land's End and Scilly", recounts Gibson's edition of Camden's *Britannia*, "there are rocks called in Cornish *Lethas*, by the English *Seven Stones*, and the Cornish call the place within the stones *Tregas* (a dwelling), where, according to reports, windows and such other stuff have been taken up with hooks. It is said also that from Land's End to Scilly is an equal depth of water...."

Sir Richard Carew, a contemporary of Sir Walter Raleigh, was a firm believer in Lyonesse. "The space between the Land's End and the Isles of Scilly", he wrote, "being about thirty miles, to this day retaineth that name (*Lyonesse*), in Cornish *Lethowsow*, and carryeth continually an equal depth of forty to sixty feet, a thing not usual in the sea's proper dominion, save that about the midway there lieth a rock which at low water discovereth his head. They term it the *Gulf*, suiting thereby the other name of *Scilla*. Fishermen also casting their nets thereabouts have drawn up the pieces of floors and windows."

All the evidence of geologists, antiquaries and archaeologists points to a permanent incursion of the sea having taken place at some time after the Roman period but before the end of the Middle Ages. Carew's note on the sixty-foot depth of the sea between the Scillies and Crawford's assertion - that the sea level would have to be sixty feet lower in order for the Scillies to be one island - seem too concurrent to be chance. The submerged coastline of the former *Dumnonia*, complete with its drowned valleys and forests, indicates that some kind of major subsidence, perhaps as the result of an earthquake, must have occurred. "The slow advances and depredations of the sea will by no means suffice" wrote Borlase, to explain the changes apparent in the Scillies. The only solution to the problem, he believed, involved "encroachments of the sea, and as manifest a subsidence of the land". Borlase's ideas may have been conditioned by an earthquake he actually experienced. On July 15th 1757 at 6.30pm., a major seismic shock was felt throughout Cornwall and as far away as the Scillies. In his report on the earthquake, which incidentally was the first scientific paper ever written on the phenomenon, Borlase located the epicentre at Penzance. Its extent - covering the region of the lost land of Lyonesse - shows that there is nothing inherently unlikely in a larger earthquake causing coastal inundation; for the 1757 earthquake is not the only one ever recorded in the area. The *Gentleman's Magazine* in 1799 reported another major earthquake in the same seismic zone, on the Channel Island of Guernsey, and many other earthquakes are known to have occurred in western Britain.

'When I set out for Lyonesse'  
Engraving by Cornish artist  
Brian Hanscomb





St. Michael's Mount

The date of the inundation of Lyonesse is usually reckoned at sometime in the sixth century of our era, perhaps concurrently with the similar destruction along the Coast of Wales, where the lost Lowland Hundred known as *Cantref y Gwaelod* was overwhelmed by the sea. It is possible that the Breton coast also suffered a similar fate, with the destruction of *Caer Ys* (*Ker Ys*), for to this day the stone circle at *Er Lanic* in Brittany is partially submerged by the tide. Some of the Cornish coastline, however, has been inundated in a more common manner, and eroded during storms. This process doubtless accounted for the lands around *St Michael's Mount*. *Lyonesse*, referred to in Arthurian legend, was certainly obliterated before the Saxon Conquest of *Dumnonia*, for when in AD 932, *Howel*, the last Cornish king, was forced to surrender his territory east of the *Tamar* to King *Athelstan* of England, his subjects were referred to no longer as Britons, but as *Cornwallians*, from *corn*, a horn or promontory. Had *Lyonesse* still existed, the name *Cornwall*, in Cornish *Kernow*, would have been meaningless.

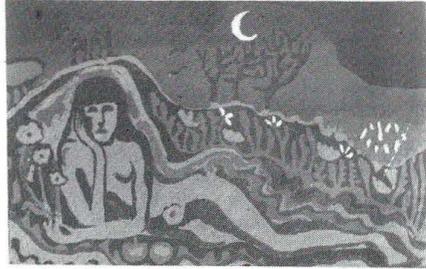
Since the obliteration of *Lyonesse*, a continued process of attrition has claimed further land. During the eleventh century, major storms accounted for the loss of considerable portions of territory. The *Anglo-Saxon Chronicle* records for the year 1014; "And on this year, on *St Michael's Mass Eve*, came a great sea-flood over this land, and ran up so far as never before, and submerged many towns, and mankind innumerable in number." At *Martinmas 1099*, one of the worst floods on record took place: the chronicler *Florence of Worcester* recorded it thus: "the sea came out upon the shore, and buried very many men and towns, and innumerable oxen and sheep." The *Anglo-Saxon Chronicle* treats it as follows: "1099: This day also, on *St Martin's Mass Day*, sprang up the exceeding sea-flood, and did so much harm, being at a new moon." It is possible that the 1099 flood, which is also reputed to have destroyed the land of which the *Goodwin Sands* are now the remains, caused the formation of *Mount's Bay* which turned *St Michael's Mount* into an island.

Article © Nigel Pennick & Fortean Tomes.

Reproduced with permission from "Lost Lands and Sunken Cities" (Fortean Tomes, 1987 ISBN 1-870021-01-0). Available from good bookshops or Mail Order SKS, 20 Paul Street, Frome, Somerset, BA11 1DX at £9.25 (inc. P. & P.)

## *Spirit of West Penwith*

by Des Hannigan



When the tide is out, St Michael's Mount loses its main defence but gains in stature and when the castle is capped with cloud, there is no limit to legend or the myths of a lost kingdom in the sky. Whether or not the Mount was the lair of Cormoran the Giant or the fabled Ictis of the Phoenicians is open to question although the claim that it inspired visionaries is acceptable. Even in our day, and especially in dull weather, the Mount seems to attract the sun through low cloud. It can shine with celestial light while the mainland squats in thick fog, knowing its place.

In the fifth century A.D., local fishermen claimed for themselves a vision of St Michael descending in a blaze of glory to the summit of the Mount. Where else indeed; so began a powerful tradition of religious association that ended only when defence became more temporal than divine and the Mount's natural potential as a fortress transformed it from abbey to castle.

Further inland, the parish of Sancreed has no coastline, yet from the landlocked heights of Caer Bran, the view to the sea is panoramic. From Lizard Point to the Scilly Isles, the ocean dominates, even here. Caer Bran is named after the great Iron Age fortress that commanded the high ground; the Cow's Camp. It is now reduced, the stones from its inner ramparts long since scattered about the field walls and farms of the surrounding countryside, while its great earth banks are overgrown and breached, though still impressive.

Sancreed parish is caught between the main roads that run to St Just and Land's End. If you do not live here, then you think carefully before driving through, for amidst the winding lanes between Grumbla and Brane there is a tendency to pass the same sign-post twice. This is the Cornish heart of West Penwith. It can never be taken for granted.

The Iron Age village of Carn Euny lies to the west of Caer Bran below the equally historic hill sites of Bartine Castle and Chapel Carn Brea. Carn Euny has been beautifully restored; a show-piece of course but if there is something lifeless about those neatly trimmed verges and precise signs then that is a small price to pay for an assured preservation when so much else has been lost. In mild January weather, Carn Euny is still an experience rather than an exhibition.

Over two thousand years ago when the site was occupied, the surrounding country was covered with deciduous trees. The climate then was probably kinder than it is now when our winter weather swings drearily between drenching southerlies and harsh winds from the north.

Towards the end of last week such northerlies flattened the moorland grass and ruffled the winter pools below Bartinney. The most sheltered spot was in the splendid fogou or sou-terrain at Carn Euny where fine specimens of Hard Fern clung to the chamber walls, their winter-green rosettes, fresh and bright in that dark and sunless place.

*Reproduced by permission from "Cornwall - Impressions of a Landscape" recently published by St Ives Printing & Publishing Company at £6.60.*

## Animal Allies with the Dreamweavers

*Jan Adanson lives in West Penwith. She offers training courses at Caer and works with Transpersonal approaches that combine personal and spiritual development. Jan also paints, drawing on the Celtic, Native American and Australian Aboriginal traditions in her work.*

Dreamweavers - Arwen Larkin and Bridget Clausing - are women of vision, as well as power. They weave the threads of Celtic mythology and Native American tradition into a rich and vibrant tapestry. Last summer they came to West Penwith, as part of a national tour, offering their teachings, sharing their visions, and enabling others to find theirs. I found their ceremonies more powerful than any I had experienced before. Their way of working went right to the core of me, and provided a glimpse of dimensions and worlds beyond the ordinary.

The first workshop was about learning how to bring ourselves more into balance and harmony with the mineral, plant, animal and spirit worlds. I learned how to create ceremonies using meditation, chanting, singing and dancing to tune into and learn more about each world. One ceremony was to find my animal allies - animals that could help and teach me. I first created a circle, with each of the four directions marked. Each direction has particular significance according to Native American teachings - the East is the place of illumination and enlightenment, of Spirit and Grandfather Sun, the West is the place of introspection and intuition, of the body and Grandmother Earth. The South is the place of trust and innocence, and of the Emotions, while the North is the place of wisdom and logic, harmony and balance.

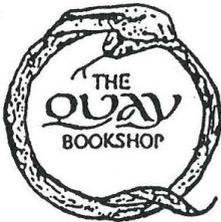
I sang and chanted until I found my own special chant for the Animal world and as I sat in each of the four directions, and in the centre of the circle, asked for an animal that could best help me in that direction. For some people, their animal actually appeared - a blackbird, a cat, or buzzards high overhead. In my case, I received images or heard the sounds of particular animals. Afterwards we were taken through a guided meditation where the animal had to appear to us three times in a friendly way to ensure that it really was an ally. The animal was then "blown" in: I was brought into a sitting position, while the person who was blowing in the animal put his hand on my forehead, "breathed" in the animal, uttered its cry and then "blew" it in to me, tapping the top of my head as he did so. I had the most curious sensation of my centre animal, an owl, dropping into my belly! Later we went out to chant, dance, and interact with others, doing whatever helped us to "become" our animal and to learn from it.



I was very aware of two very different aspects of my owl. The first was a sense of separateness from others, a certain detached objectivity looking down from my tree, watching the scurrying activity below. And yet I also has a strong sense of the owl's potential power, its swift and direct action, the sense of watching and waiting till the time was right. My owl's dance showed me how to gather in energy, to receive from the world around me. The second aspect is much harder to describe. It seemed to provide me with access to other realities, the dream world, and altered states of consciousness, other lives and other dimensions. I later learned that the Native Americans regard the owl as "Messenger between the Worlds".

Taking on an animal ally is not something that is done casually, it is more like a sacred bonding, with a responsibility to honour that animal. So far I have found mine to be powerful allies and teachers. Each has a special teaching for me or a particular quality that helps me in my everyday life as well as in ceremony. In the South for instance, I have a badger. One of its gifts is transforming anger or conflict into something positive. The effect when I call on it for help is amazing - Conflict is resolved, and more than that, it is transformed in such a way that there is a real gaining or learning from it. In ceremonies my animal allies provide protection and help in healing myself and others. Healing and balance are themes in the teachings of Dreamweavers. They offer a means of doing that; for ourselves on a very individual level, for others and for the earth herself.

The 1989 Celtic Calendar has been produced by Barry Millard, who designed the cover of Meyn Mamvro. It consists of a 21" square circular wheel design into which is woven the seasons, phases of the moon, Celtic months, astrological signs, elements, ruling aspects and god(esses), together with the appropriate birds and trees, etc. Accompanying it is a 12 page almanack giving the principal events of the year, the whole illustrated with Barry's beautiful Celtic designs. Price £5 inc p & p, it is available direct from Argyll House, 4 Mennaye Road, Penzance, Cornwall TR18 4NG.



Arthuriana  
Esoteric  
Occult  
Parapsychology  
Astrology  
Dreams  
Jungian Studies  
Taoism  
Zen  
Mysticism  
Tarot  
I Ching  
Cosmology

Philosophy  
Yoga  
T'ai Chi  
Tantra  
Meditation  
General Literature  
Jazz  
New Age  
Cornwall  
Matrifocal Culture  
and the Feminine  
Alternative Health  
Martial Arts  
Psychology  
Poetry  
Existential Literature

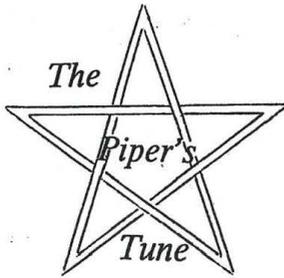
Earth Mysteries  
Megalithic Science  
North American  
Native Culture  
Ancient Egypt  
Mythology  
The Celts  
Fourth Way  
Underground Literature  
Shamanism  
Art  
Travel  
Sufism  
Tibet  
etc., etc.

**16 QUAY STREET,  
PENZANCE, CORNWALL.  
TR18 4BP.**

Near the Harbour

**Telephone (0736) 69446**

**NEW AND SECOND-HAND BOOKS  
OPEN MONDAY - SATURDAY (ALL DAY) (EVERY DAY)**



Reader Stephen Sayers has drawn attention to an extraordinary phenomenon involving a magic pentagram used by daffodil growers in the Isles of Scilly. According to a booklet entitled "Solar Energy and Dowsing" by Scillonian bulb farmer A.P. Tabraham, it has been noticed that Soleil D'or daffodil bulbs planted close to large outcrops of granite always flowered earlier than other bulbs in the same field, a fact that will come as no surprise to dowzers used to finding high energy fields around standing stones. From this came the idea that by raising the temperature of the ground, bulbs would flower earlier, an important advantage for Scillonians. In fact in previous times the growers had traditionally burnt 6" of straw over the bulb fields as near to Midsummer Day as possible, and their bulbs often flowered by Christmas. In latter years this practice declined, but dowsing of the fields accurately revealed the old area of burn to an inch. However, cultivation of the fields by any steel or iron implement negated the dowsing effect and the associated rise in temperature. By investigation they discovered that the most effective method of bringing about this temperature rise was by marking out a pentagram, the age-old pagan symbol, on the ground. "The one essential thing is that the first point marked must be touched again to complete the pentagram; if a gap of even 2" is left, no dowsing effect is produced. But provided the pentagram is complete the dowsing effect is immediate. Exactly the same temperature rise is produced as in the burning-over. One pentagram equals one burning-over and gives the same 2° rise; two pentagrams gives three to four

degrees; three pentagrams five to six degrees in bright, sunny weather, though on duller days the rise is related to the amount of heat during the day.... So why not go out and use the Dowsing Effect? It's free. Form five pentagrams round your house and garden. Your house will be warmed in 7-14 days and you will notice a saving in your fuel bills. Your garden will benefit from the increased temperature and the plants will show the effect. Provided you maintain these pentagrams at all times, which means repeating the treatment once a year, this additional heat is yours for the taking."

Staying on the Scillies, the Troy Town landscape maze on St Agnes, featured in MM5 (p18-19) has recently been completely restored by dowzers Don Wilkins, Paul Broadhurst, Hamish Miller and Ed Prynne (builder of Cornwall's megalithic centre featured in MM3 (p15). The maze has gradually deteriorated over the years from its original labyrinth shape, but 3 days hard work by the team replacing the stones has brought back the earlier design. Perhaps the most exciting discovery was that under the maze was found the remnant of an earlier one in the form of buried stones and pebbles indicating that the maze was not just constructed by Amor Clarke in 1729 but that he probably turfed over the earlier one and built on that. If this is so, then the labyrinth maze may have provoked the interest of the islanders who may now hopefully continue to use and walk it, keeping it alive again. (CS)

#### NOTICEBOARD

The Cornwall Archaeological Unit, together with the Cornwall Archaeological Society, are organising a series of free lectures at centres in Penzance, Truro, Liskeard and Bude. The Penzance ones at the 6th Form Centre started last October with an introductory lecture on the work of CAU, followed by the Excavation of a Bronze Age Settlement in November. The series continues in 1988 as follows:- (all lectures start 7.30pm). 25 Jan: The Bronze Age ritual monuments of Bodmin Moor-Peter Rose; 22 Feb: Recent archaeological survey in W. Penwith-Peter Herring; 15 Mar: Cornwall's archaeology from the air-Steve Hartgroves.

**EXCHANGE MAGAZINES**

MEYN MAMVRO now exchanges with the following magazines which we consider are all worthy of support:

**EARTH MYSTERIES & SACRED SITES**

THE LEY HUNTER - The mag. of Earth Mysteries (Annual sub:3 issues + supplement £6) PO Box 5, Brecon, Powys, Wales

NORTHERN EM (Annual: 3 issues £2.50) - Rob Wilson, 103 Derbyshire Lane, Sheffield 7

GLOUCESTER EM (Annual: 3 issues £4) GEM, 49 Moorend Rd., Leckhampton, Cheltenham, Glos GL53 0ET

EARTH - EM, Fortean, Pagan. (Annual: 6 issues £5, Sample: £1) Paul Bennett, 20 Stonegate Rd., Thorpe Edge, Bradford BD10 8BT

THE FOUNTAIN - Journal of Fountain International, dedicated to earth healing & dowsing. (Annual: 4 issues £6, unwaged & OAP £3.20). Box 915, Seaford, East Sussex, BN25 1TW

VALKNUT PUBLICATIONS (formerly RUNESTAFF) Includes The Cosmic Axis, Labyrinths, Runes & Oghams, Modern Paganism etc. £1.50 each or SAE for full list to Nigel Pennick, 142 Pheasant Rise, Bar Hill, Cambridge CB3 8SD.

STONEHENGE VIEWPOINT (Annual: 8 issues \$16 2821 De La Vina Street, Santa Barbara, California 93105 USA

**ANOMOLOUS PHENOMINA**

RILKO (Research into Lost Knowledge Organisation) (Annual: 2 issues £5.50) 10 Kedleston Drive, Orpington, Kent BR52DR

ANOMALY - Journal of ASSAP. Sample copy £2 or membership details from Alan Cleaver, 65 Amersham Rd, High Wycombe, Bucks HP3 5AA

MEYN MAMVRO is available on annual subscription - 3 issues £4.50 (inc p & p) from 51 CARN BOSAVERN, ST JUST, Nr PENZANCE, CORNWALL TR19 7QX

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.50 each.

MM9 due out Summer 89 will include The Cult of the Fogou by Ian Cooke, a guide to Cornish fogous, Healing & Divination in Cornish holy wells, plus many other features.

**PAGANISM**

THE CAULDRON - Pagan journal of the Old Religion (Annual: 4 issues £3) Mike Howard, Caemorgan Cottage, Caemorgan Rd, Cardigan, Dyfed, Wales SA43 1QU

THE PIPES OF PAN & Pagan Parenting Network Newsletter (Annual: 4 issues £2.50 + 50p). Pagans Against Nukes, Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Wales

WOOD AND WATER - A Goddess Inclined Eco-Pagan Magazine (Annual: 4 issues £3.40) 77 Parliament Hill, London NW3

DALRIADA - Celtic clan pagan journal (Annual: 4 issues £3/single: £1) Clan Dalraida, Dun-na-Beatha, 2 Brathwic Place, Isle of Arran

THE SCOT-IC PAGAN - New mag of the Old Religion (Annual: 8 issues £5) Robert Watson Jnr, 16 Glen Kinglas Rd, Greenock, Inverclyde, PA16 9NW

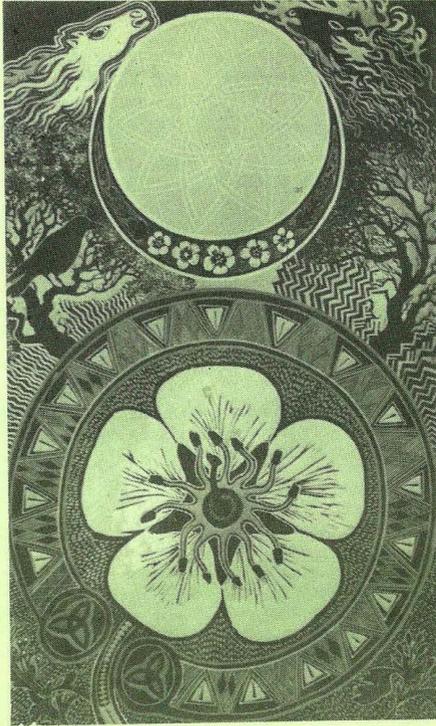
CIRCLE NETWORK NEWS - US pagan scene (Annual: 4 issues \$17/Sample \$3) Box 219, Mt. Horeb W1 53572, USA

THE DEOSIL DANCE - the New Age of Paganism (Sample £1 from K. Morgan, Noddfa, 6 Liverpool Tce, Llithfaen, Pwllheli, Gwynedd, Cymru)

QUEST - Pagan magic mag. (Annual: 4 issues £4.50/Single copy £1.20) Marian Green, BCM-SCL Quest, London WC1N 3XX

MOONSHINE - The pagan scene today. (Annual: 8 issues £7.50/Sample: £1.25) Pay Kate Westwood, 498 Bristol Rd, Selly Oak, Birmingham B29 6BD

TOUCHWOOD - Traditional wiccan mag. (Annual: 4 issues £3.00/Sample 75p). Lucy Crawford, 8 Ivanhoe, Monkseaton, Tyne & Wear NE25 9AW



**NINE MERRY MAYDENS - BELTANE QUEEN**

Artist - Ian Cooke

BELTANE - "The Fire of the Shining One" - celebrates the survival of winter and the coming of summer as Mother Nature renews Her covering of vegetation by the end of April when the aroused sexuality of the May Queen - ruler of the Earth's reproductive cycle - heralds future abundance. The Maiden, crowned with the sacred five-petalled hawthorn blossom awaits Her male consort protected and encouraged by the horned new crescent moon of fertility - one of the phases making up the magical lunar number Nine symbolising well-balanced indestructible completeness. The print was inspired by the stone circles of West Cornwall so often known as Nine Maidens or Merry Maidens.

## RITUALS OF THE STONES

C90 cassette tape  
£3 each



KEVIN & INGRID CARLYON  
16 CROSS STREET, ST. LEONARDS-ON-SEA  
EAST SUSSEX