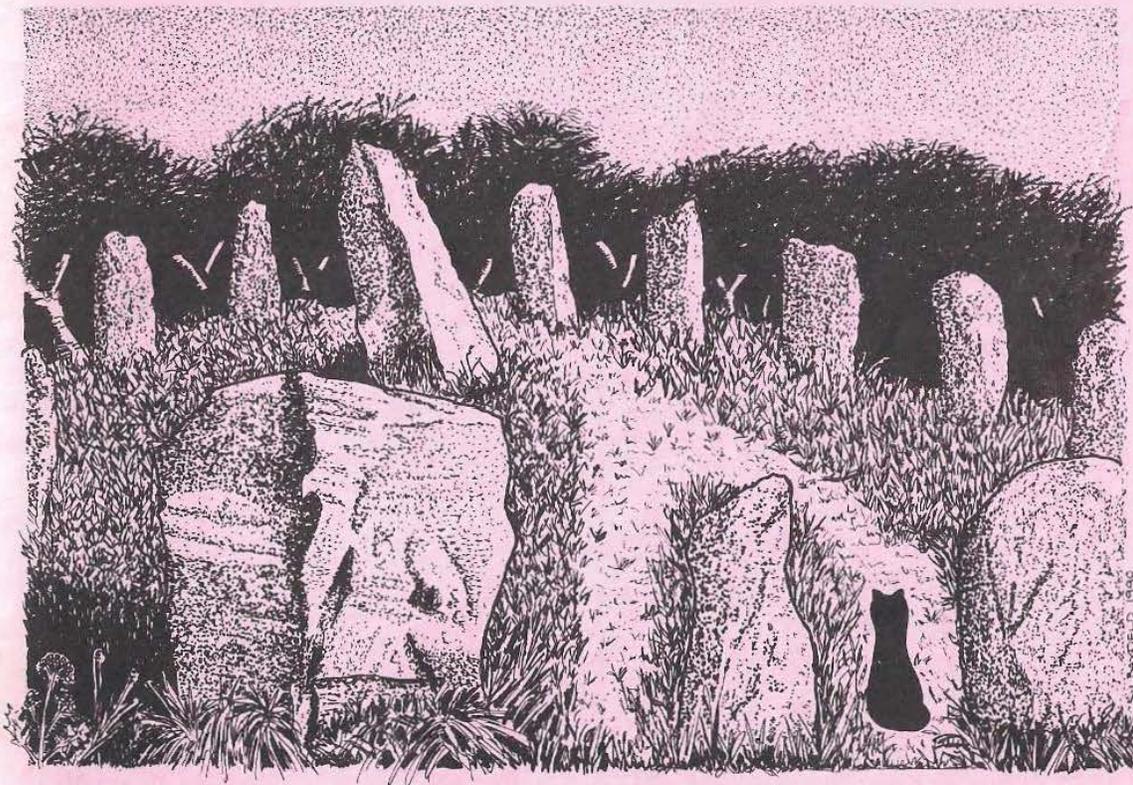


No.12 Summer 1990 £1.35



meyn mamvro

ANCIENT STONES & SACRED SITES OF WEST PENWITH.



STONES CIRCLES • ALIGNMENTS •
SPIRIT OF THE LIZARD • DOWSING
CELTIC PAGANISM • BOOK REVIEWS

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Stones of our Motherland

EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS
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The Cornish Earth Mysteries Group got off to a marvellous start earlier this year with well-attended monthly meetings, at one of which Paul Devereux gave an overview of Earth Mysteries and current developments. The Group will continue to meet regularly for discussions and site visits, and the highspot of this year's activities will be the National Earth Mysteries Moot at CAER in Lamorna in September (see page 3 & back page). One of the areas that the Group is concerned about is the protection and management of local sites. For example, English Heritage have now placed an ugly iron grid on the top of the beehive hut at Carn Euny fogou, ostensibly to prevent children falling in, but in fact more likely to encourage them to clamber all over it while at the same time ruining a beautifully open site. Nick Johnson, county archaeologist, has written to MM (page 2) to explain just what they – and we – can and cannot do to look after our sites. It is good to see the Unit responding in this way, and we urge any reader who does find a local site mismanaged to report it directly to Ann Preston-Jones at the Unit.

Another aspect of site care came to the fore in W.Penwith this Spring. The local paper 'The Cornishman' ran a rather sensationalist front-page item on so-called "black magic" at Sancreed Well. Church Warden William Thomas claimed that it "could be the site of devil worship or some other occult practice" after items of clothing and ribbons were found there, and satanic obscenities were spray-painted on a nearby water tank. He said it was a consecrated site and threatened to fence it off completely. MM replied to this: "The 'Satanic' graffiti that has appeared on the tank has been there for some time: at a guess I would say it looks like the work of rebellious youths. It needs to be removed, and if the Church Wardens cannot do so, 'Meyn Mamvro' offers to do it for them. However, it is significant that this has only appeared since the well has been heavily signposted in three places as "holy well": prior to this people had to make their own pilgrimage there and there was no trouble. Perhaps the Church Wardens should think again about the signposting?

As far as the items appearing at the well, I fail to see how this could possibly be described as "desecration". Quite the reverse in fact. If Mr Thomas knows anything about the traditions of well use in West Penwith he would understand that 'clouties' (items of clothing, etc) have always been left at wells as a means of invoking the spirit of the wells for healing purposes. I too saw the offering at the well, and thought it a sacred gift of ribbons and twigs, similar to what may be seen at many ancient sites in West Penwith after a pagan festival (Feb 1st was Imbolc, the Celtic festival celebrating the first stirrings in the womb of Mother Earth). Perhaps the Church Wardens should realise that there are other faiths practised in this country, some of which pre-date Christianity, and that they do not have exclusive rights to the sacred sites in this ancient land of ours."

Protecting Cornwall's Sites

From Nicholas Johnson, County Archaeologist (CAU, Old County Hall, Truro)

Can I make a few comments on the last article "The Piper's Tune"? All of us at the Unit agree that too many Scheduled Ancient Monuments are suffering from neglect. We are pleased to say, however, that we get fewer reports of damage than we used to, though of course many are still regularly ploughed. You state incorrectly however that these monuments are under our "nominal care". Unfortunately this is not the case.

Under the Ancient Monuments and Archaeological Areas Act 1979 the rules relating to damage to monuments were tightened up. English Heritage "established by the National Heritage Act 1983" were given the responsibility of maintaining the list of Scheduled Monuments and to advise the Secretary of State for the Environment on applications to carry out works on these monuments. The monuments remain the property of the landowner and it is their responsibility to look after the monument in discussion with English Heritage (EH). EH are able to give grants to help this. The Unit has no statutory or delegated control, or responsibility for looking after Scheduled Monuments.

The Unit tries to keep an eye on these and many other sites throughout the county. EH's Field Monument Warden visits each site on a long rotation and advises owners on what should be done to conserve them. The Warden (Ann Preston-Jones) would welcome, I'm sure, reports on monument condition from any MM member so that this can be passed on.

The Unit is trying to establish a programme of works to monuments of which Treen was one. You will appreciate however that with nearly 1100 Scheduled monuments in Cornwall this is difficult. We, and others, have had some measure of success however:

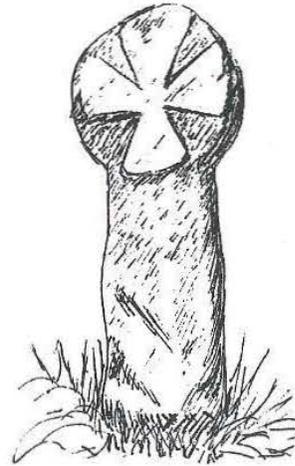
- * Warbstow Hillfort has been bought by North Cornwall District Council and its management is now secure with help from EH and British Trust for Conservation Volunteers (BTCV);
- * Castle an Dinas, St Columb, bought and managed by Cornwall Heritage Trust with help from EH and BTCV.
- * Carn Brea hillfort, purchased and managed by Kerrier District Council with help from EH and Kerrier Groundwork Trust;
- * Resugga Castle hillfort, managed by Restormel Borough Council with help from EH and BTCV.
- * Treen Courtyard House settlement, cleared of some of its vegetation with help from BTCV and others.
- * Many other Scheduled Monuments that lie within other landscape conservation schemes are now being actively managed.

We are also, as you know, actively involved in widening the areas that are Scheduled - in particular in West Penwith (Chun Downs, Tredinney Common, Trewey Common, Kenidjack Carn and Truthwall Common and several other areas), Bodmin Moor and on Scilly.

You stress, quite rightly, the need to manage the sites once they are protected. We would agree with you wholeheartedly. Realistically the only way to ensure this is to encourage owners of monuments to take a more active role in conserving the sites on their land. English Heritage can help with grants and the Unit can certainly advise as well. The situation is by no means perfect but it is considerably better than it was even a few years ago. I wanted to write to you lest MM readers gain the impression that the Unit have greater powers of care of Scheduled monuments than in fact we have. Despite this we do manage to make some progress - as you will appreciate these successes are spread right across the historical spectrum from prehistoric sites right through to 20th century defences.

Lost and Found – SANDYWAY CROSS

The Sandyway Cross from Lanlivery near Lostwithiel which stood in the hedge outside the village (SX0791 5796) was recently stolen and a couple of months later recovered some 5 or 6 miles away. The police have told MM that a man is shortly to be charged with its theft. The cross – some 1.1m high – has had a checkered history: it was originally discovered in 1936 during road widening and subsequently knocked down and broken by the army in 1940. In 1941 it was re-mounted and set up beside the hedge where it marks the path of the Saints Way trackway. Lanlivery seems to be rather unlucky in its crosses – 3 at least have been removed from there in the past. One in 1846 was moved to Druid's Hill near Boconnoc, another was removed to Boconnoc Park, and a third which marked the boundary between Lanlivery and Golant was moved to Menabilly (near Fowey). Meanwhile the cross at Halvanna Plantation on Bodmin Moor which disappeared 2 years ago (see MM5 p24) was also found, used as a gatepost by a farmer!



N.B. – The Archaeological Unit have asked us to point out that recent use of metal detectors at Carn Gluze (Ballowall Barrow) is both unlawful and potentially damaging to the site.

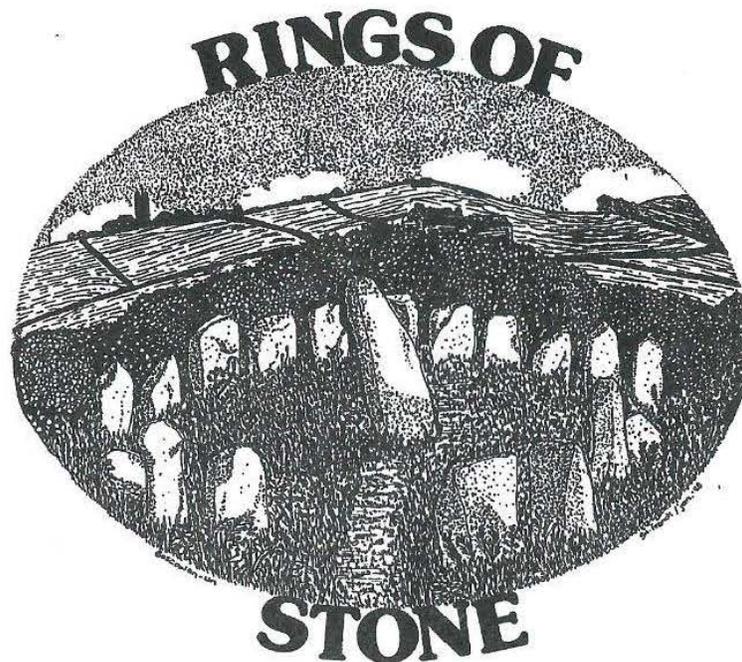
NOTICEBOARD

CORNISH EARTH MYSTERIES GROUP meets on the last Friday of each month 7.30pm at the Green Centre, Penzance. All welcome. Site visits and field trips are planned for the Summer, including the Tinnars Way walk across W. Penwith moors. Contact 0736 787612 or 65790 for more details or send an SAE to Meyn Mamvro.

ANNUAL EARTH MYSTERIES MOOT Saturday and Sunday 15th–16th September 1990 at CAER, Rosemerryn, Lamorna, Nr. Penzance. Talks and slides on Saturday during the day, a concert in the evening, and a tour of W. Penwith sites on the Sunday. Full details on back page.

WEST PENWITH PAGAN GROUP meets regularly at Full Moon Esbats at Carn Bosavern, St Just-in-Penwith for discussions, ritual workshops etc. Sessions so far in 1990 have included Shamanism (March), Listen to the Earth (April), and May Day Celebrations. For future events contact Meyn Mamvro (SAE please or ring 0736 787612).

MID-CORNWALL PAGAN NETWORK aims at linking people who wish for learning/teaching/sharing experiences. Events include socials, discussions and workshops on topics such as tarot, astrology, healing, crystals, circle dance, herbalism, meditation, music, yoga etc. Further details from Reg Ellis, 19 Harmer Close, Bodmin PL31 2EV or ring 0208 75259.



The stone circles of West Penwith - mysterious places of the earth. Perhaps temples of the people where sacred rites were performed by the light of the moon. Perhaps here at times of magic the Neolithic community celebrated the creative power of the Goddess, in festivals when "the energy-tides of the unseen flowed strongly around and through the earth". Were the earth channels then wide open to receive her spirit? A spirit used for healing and fertility by the people? And did those people dance nine times around the stones, "waking the earth from her dreams below"? Nine times, nine moons, the nine maidens. As Boskednan, Boscawen-un, the Merry Maidens and Tregeseal young girls were turned to stone, perhaps Priestesses from the mists of time. We touch the stones and wonder if we are touching their spirits. The stones still live - we feel their warmth, sense their energies, watch them change with the seasons, and the passage of the days. We see them in the first rays of dawn, dancing ourselves and them alive at Boskednan on the summer solstice. We see them in the bright light of day, resting our backs on the centre stone of Boscawen-un, singing and sharing friendship. We see them in the setting rays of the sun, its light casting long fingers of stone across the circle at the Merry Maidens, shadow paths of the Celtic twilight. And we see them at night under the full moon at Tregeseal white and cold, and we give them our offerings of flowers or corn or love. They are ever changing and yet ever constant. Approach them with respect, treat them with care, for they have been there for many thousands of years and are infinitely old and wise. Study their alignments, dowse their energies, follow their leys, explore and touch their individual stones. But leave them as you find them - in a field, on the moors, in a hollow. For they are there when you are gone, and in their subtle hidden ways they never reveal all of their secrets to you. Love and respect them for this, and remember as you read the next 10 pages about their aspects that, like the moon, you can know them intimately and yet never know them at all. In West Penwith they wait for you, these sacred rings of stone. In them you will find yourself. (C.S.)

Sightlines to the Sun

Astro-archaeology at
Cornish stone circles

by Calum MacIntosh & Cheryl Straffon

Some 900 circle sites are known in the British Isles; similar sites exist worldwide. Although Daniel Defoe would no longer be right in saying, as he did of Boscawen-Un circle, that all we know about them is that they are there, the total of undisputed facts is fairly small. The



split between new wave and orthodox archaeology is such that the number of stones sometimes can't be agreed; and, or course, the orthodox mob frequently engage in academic unarmed combat among themselves; ditto the earth mysteries brigade. Here is a brief summary of more or less agreed assertions:

Circles were built from the Neolithic through most of the Bronze Age, roughly from 2500 BC to 1400 BC.

The larger circles tend to be older, because they were built in established population centres, near the best land. The smaller circles are to be found in the marginal uplands, presumably serving, and calling upon the labour, of smaller groups.

The circles had a religious/ceremonial function, much concerned with the rites of the dead; the communal effort in building them, and the nature of some of the archaeological finds, suggests they were probably the main community focus, with trading and judicial events taking place there; analogous with the role of the medieval village church.

They fell into disuse as the climate worsened (to be replaced, oddly enough, by a water cult!)

The stones were often brought over great distances; stones from far afield being often preferred over those closer to hand; quartz was popular.

Circles were not built on ridges or hilltops, but usually on a raised shelf of land either in a valley, or on the lower slopes of hills and downs.

The sites were laid out with some surveying precision; the various shapes used imply a basic knowledge of geometry; a standard measurement unit was used throughout (the Megalithic Yard and its multiples).

The sites can be used to follow certain basic solar and lunar events, sufficient to construct a calendar capable of serving agriculture, and they link with other megalithic sites for this purpose. Astro-archaeology (or archaeoastronomy as it is alternately known) has one basic proposition; namely that megalithic sites were laid out to observe certain celestial events, mainly solar and lunar. One thesis is that the maintenance of an agricultural calendar was the main purpose of these works. Another purpose could have been to predict shifts in the earth's electro-magnetic fields. It is only fairly recently been accepted that astronomy has a role to play, although it has been suggested as a way of interpreting these sites for at least 300 years.

The basic method was to align a major site, often a circle, with a further point, say a barrow, cairn or notch on nearby ridges. Sometimes, the line would start from the circle centre, but other points are also used, which Thom explains by

reference to the circle's geometry. Often, a standing stone will mark the direction of the line. In long barrows, carvings on stones have been used as a focus for beams of light, to highlight the celestial event. Some argue the carvings themselves are star maps; others that they are local ley line maps. Neither of those explanations seems sufficiently well supported.

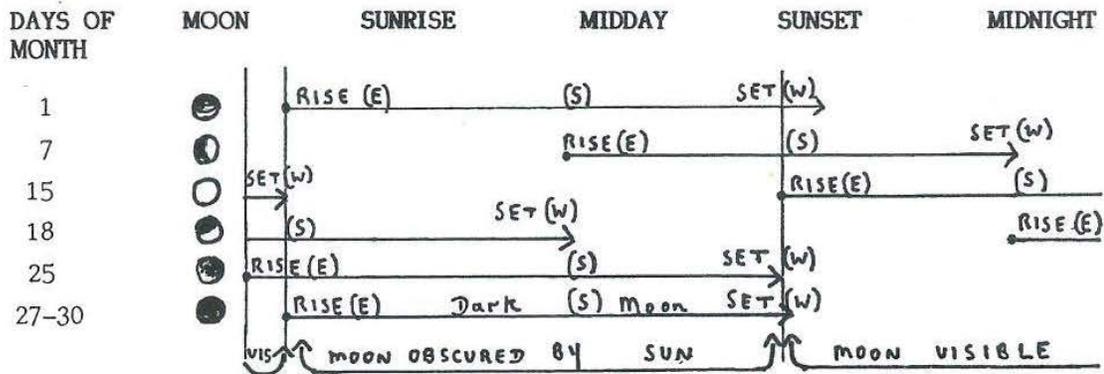
A high number of lines correspond to the marking of events in the solar year which are still recognised today. These events were more important in times gone by, being marked by major festivals, which constitute the Celtic year, as follows:

<u>EVENT</u>	<u>MODERN DATE</u>	<u>SUNRISE / SUNSET DIRECTION</u>	
Midwinter Solstice (Yule)	Dec 21st/22nd	SE	SW
Imbolc (Candlemass)	Feb 1st	ESE	WSW
Spring Equinox (Easter)	March 21st	E	W
Beltane (May Day)	May 1st	ENE	WNW
Midsummer Solstice	June 21st	NE	NW
Lughnasad (Lammas)	Aug 1st	ENE	WNW
Autumn Equinox	Sept 21st/22nd	E	W
Samhain (Halloween)	Oct 31st/Nov 1st	ESE	WSW

Dividing the year into eight parts provides a basic calendar for planting and harvesting crops. The Hopi Indians in America used points on the horizon in exactly the same way, with notches to mark their solstice festivals, and others to determine various work. A number of British megalithic sites were capable of recording all or part of the solar year.

At this level, the astronomical functions are easy to understand, and stand the test of modern observation (with some adjustment taking into account changing ground levels and slight alterations over the years in the position of the sun relevant to any fixed point on earth). However, the actual mathematics involved in testing this thesis are way beyond the comprehension of the average person.

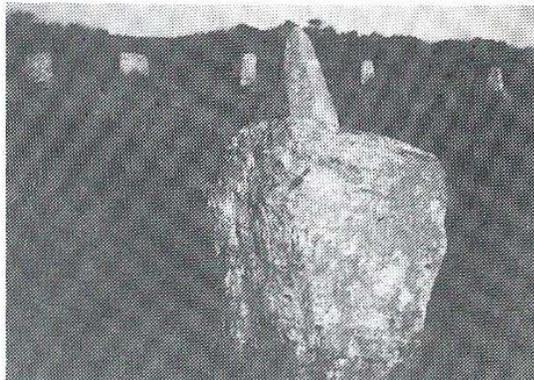
For example, the cycle of the sun, i.e., where it will appear on the horizon, is very regular; a shift in the spot where the equinox occurs takes places only over hundreds of years. And the solar cycle has only four main events, the solstices and the equinoxes. Whereas one full cycle of the moon takes 18.6 years to complete, with another cycle of activity, which can be used to predict eclipses, taking 56 years to complete. Thus, the significance of change in lunar positions is much more difficult to fix; and yet many sites, particularly in Scotland, can do it, and it may have been Stonehenge's major function. Fortunately "seeing is believing", and we don't need a navigator's skills to appreciate the system. A simplified guide to the position of the moon during a lunar month is as follows:



Recent research into some Cornish stone circles is beginning to reveal that astronomical alignments observed in many circles elsewhere in Britain also apply here. Examples are given in the Guide (p11-14), but they can be summarised here:-

1) Boscawen-un circle (4122 2736) Quartz Stone aligned with the centre stone points to a fallen menhir at Chyangwens (4182 2707), Trelew menhir (4217 2693), Toldavas stone (4266 2671) and Castallack stone (4540 2545) marking the Samhain/Imbolc sunrise.*

2) Boscawen-un circle Centre Stone aligned with the Hedge Stone (4174 2770) and the Blind Fiddler (4252 2818) marks the midsummer sunrise. The first rays of the midsummer sun strike the bottom of the Centre Stone, revealing two axe-heads carved on the stone.



Boscawen-un quartz & Centre Stone alignment

3) Boscawen-un circle Samhain/Imbolc sunset.* When viewed from the opposite side of the circle, the sun sets in a notch between the Centre and Quartz Stones.

4) Nine Maidens Boskednan (4341 3512). Beltane/Lughnasad sunrise* from Chûn Castle (4051 3395).

5) Nine Maidens Boskednan. Midsummer sunrise from Boswens Menhir (4001 3290) and the Men-an-Tol (4264 3493).

6) Nine Maidens Boskednan. Midsummer sunset over the outlier stump (4338 3517).

7) Tregeseal E. circle (3866 3238). Beltane/Lughnasad sunrise* from Tregeseal Chambered Cairn (3805 3213) to the circle and on to Boswens menhir (4001 3290), West Lanyon Quoit (4231 3379), and beyond to Middle Taphouse Tumulus, Kit Hill, Beardown Man (Dartmoor), etc.

8) Treen Common (4446 3666). This is a possible stone circle with astronomical potential. Two outcrops of rock on the summit of a ridge (4700 3840) (at the foot of which lies Sperris Quoit) mark the midsummer sunrise.

9) Treen Common. Midwinter sunset from the circle through Little Galver rock outcrop to Chûn Quoit (4023 3396) from where the sun sets in a perfect notch in Carn Kenidjack, another rocky outcrop on the horizon (3880 3298).

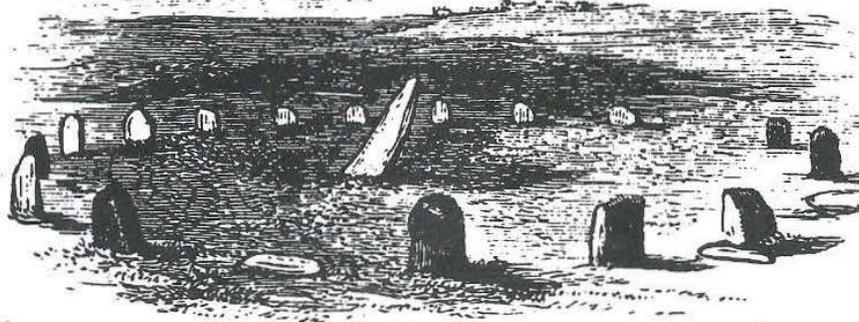
10) Merry Maidens circle (4317 2450). Beltane/Lughnasad sunrise* from a destroyed barrow at 4292 2434, the lost Boleigh circle (4314 2444) to the Merry Maidens. On the same line beyond the circle at 4382 2475 there is a fallen menhir standing on or close to this alignment (see MM 10 p3).

And a final curiosity - Merry Maidens circle when viewed from Gûn Rith menhir (4294 2446) and pointing on to a Hedge Stone (4343 2452) and the lost Tregurnow circle (4375 2455) marks the setting of the Pleides star system in 1960 BC, which would have warned the observers of the imminence of Beltane sunrise itself. If this is not fortuitous, and the evidence of all the other alignments seems to suggest it is not, it would reveal a degree of complex astronomical observation by the megalithic peoples little suspected for nearly 4000 years. Stone circles are indeed very sophisticated sightlines to the sun.

* Beltane/Lughnasad sunrise also marks in reverse direction Imbolc/Samhain sunset and Samhain/Imbolc sunrise " " " " " Beltane/Lughnasad sunset

Article © Calum McIntosh & Cheryl Straffon. Some material from "Weird and Wonderful West Penwith" by Calum McIntosh. MM has a few copies of this 20 page booklet, a summary of the earth mysteries approach to megalithic sites, to give away to interested readers who drop us a line. A draw may take place.

Dowsing at Boscawen-un Circle



by Paul Broadhurst & Hamish Miller

To approach Boscawen-un stone circle is to be drawn back to an earlier time. Hardly a telegraph pole is visible along the granite-bouldered hedgerows, cattle rasp at the rough grass and skylarks sing their perpetual melody. To pass the delightfully rustic but ancient farmstead of Boscawen-un is to follow in the ghosts of prehistory, for the old trackway is the processional route taken by those who used this place for now-forgotten purposes. From this direction one comes across the stones suddenly. Hidden by the tall hedges, their appearance can be startling. One may marvel at the sheer perfection of their setting, or at the effect created by the ring of smooth granite enclosing the sacred space. One can be transfixed by the sight of the remarkable centre stone, angled sharply to the north-east like the aerial of a modern radar dish, or the realisation that the stone adjacent to the western entrance is an enormous block of almost pure quartz. One cannot fail to be aware of the distinctly numinous quality of the place.

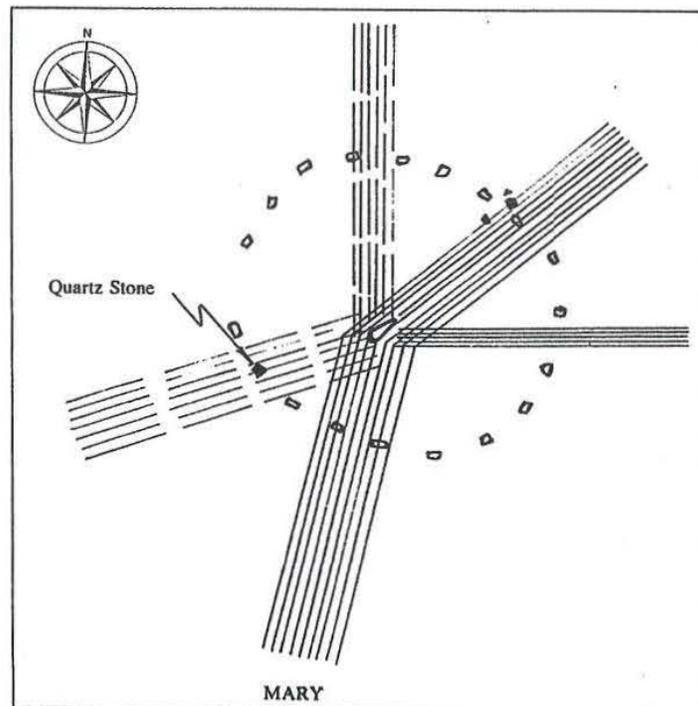
The morning was brilliant. Standing and staring, as the poet recommends, we soaked up the spiritually invigorating atmosphere. We attuned to the site before dowsing the energy line ('Mary') which entered the circle and continued to the base of the great angled monolith that gives the impression of pointing to some specific spot in the sky. Then we discovered something utterly intriguing. For where the line joined the base of the stone it quite suddenly changed its angle to correspond with the ridge of the leaning monolith, and headed off through the gap by which most people enter the circle. Compass readings indicated that 'Mary' entered the circle at an angle 13° east of north, turned at the base of the stone and left, heading off into the countryside, at 53° east of north. It had dramatically shifted its flow by approximately 40 degrees.

According to our observations this stone, erected in the Bronze Age or earlier, actually caused the energy flow to reorientate or it marked the precise spot where this happened naturally. Either way, this could throw light on the argument that has raged between antiquarians about whether the stone had originally been upright, and subsided, perhaps through excavation, or whether it had been meticulously set at this angle many thousands of years ago. If it was raised with this intention, then it must surely mean there that there is a long shaft of stone buried beneath the ground in order to counteract natural subsidence. The implications are plain! It is beginning to look more and more as if we are dealing with a megalithic technology of such sophistication and precision that its scope is entirely beyond us at present.

Although we normally made it a rule not to investigate other aspects of the energies present at such sites for the simple reason that we would never actually move along the line, it was felt that a short time spent at Boscawen-un would perhaps give a clearer picture of what was going on. It has long been apparent that whichever line was being followed, they were only arteries of a vast interconnected system. Main arteries, perhaps, and with enormous significance. But like a great river, tiny tributaries and large streams join the main flow in a way that is totally synonymous with the organic metaphor of the planet's waterways. Major sites marked by prehistoric remnants always seem to be places where these streams of energy merge and interact, often in a way unique to that particular spot.

Twenty minutes or so later, other information was being interpreted. The situation was complex. Another serpentine line entered from the north, headed for the central stone and stopped just short of it. There was no tapering to a point. It just stopped dead. Yet another, roughly the same dimensions as the 'Mary', entered from the south-west, its centre passing through the quartz block, and performed precisely the same function. A much smaller line emerged from this point and flowed off to the east. The impression was of a nerve ganglion, a crucial point of exchange and interaction in a nervous system that was alive and functioning irrespective of whether Homo Sapiens comprehended it or not.

Not for the first time, and certainly not for the last, we walked back to the road somewhat bewildered. Boscawen-un had given a glimpse into the rationale of such places. Were they really the nerve centres of the landscape, where major flows of terrestrial energy pulsed and streamed to harmonize and resonate with each other and where certain types of 'surface' energy actually entered the ground to interact with other, subterranean forces deep with the Earth? Did the discoveries of geometrical and astro-archaeological properties of such sites indicate that extra-terrestrial, cosmic energies were also involved? The scenario was tantalizing. Yet there was a feeling that somehow, we were slowly beginning to grasp the truly holistic nature of these old sacred places.



Circles of Stone

In West Penwith we are blessed with an abundant source of Ancient sites. Perhaps the most alluring and intriguing of these are the Stone Circles. The four better known and preserved ones in West Penwith are the Merry Maidens, Tregeseal, Boscawen-un and Boskednan Circles. In Meyn Mamvro we have come to know these circles, their physical attributes, intriguing alignments and their relation to the land. All of which are of great value to those of us who need and want to know more.

It is so easy to get engrossed in the physical and scientific aspects of what we see visually, that many of us see nothing but that, and the feelings and spiritual aspects are neglected. This is a great shame because so much is missed, a part of us deprived of the fullness it can so easily receive.

I am constantly amazed at how we as a race can be so closed to what is around us. Sometimes sitting in Tregeseal stone circle we have watched as walkers or horse riders walk past; some glimpse at the circle, others completely ignore it. Do they not feel its presence? Do they not feel an urge to investigate? Are they not surprised and awed at what their ancestors have left behind? Do they not wonder why it is there at all? Even those who worship at these Circles in our present day are often closed to the unseen forces which these circles contain. Sometimes this is a good thing for the power contained can be difficult to comprehend. We must learn to see with unseen eyes, open ourselves to the inner secrets the circles contain. These circles have been built for a purpose and by feeling the inner aspects of the circle we can come much nearer to the truth than in any way physically possible.

Treat the stone circle you approach as a sacred place, allow your physical work and life to pass away being replaced with the real you, think of the circle as your friend. You are a part of it and it is a part of you. When you reach it touch the first stone you come to become aware of its inner nature and the inner you. Blend yourself with it. If all feels well continue touching all the stones, treat them as friends, each have individual merits and feelings. This is how you get to know a stone circle, and it gets to know you. After completing the circle you should feel more at ease, warm and safe within it. Thus if you so wish, allowing you to delve a little deeper into what the circle contains. Or simply to give you a rest and renewed vitality for the life you lead.

It is true to say that as the cycle of the year passes, each circle will change as you also change. Sometimes you feel the power exudes from it, at other times the circle will feel flat or empty.

The spiritual make up of stone circles is vastly unknown. Some say they are places where the earth energy spirals and forms a vortex. Used properly and wisely it is possible to touch all places on the earth where they exist. Circles in all exoteric and esoteric philosophy are forms which mean completion - they contain, enclose, conceal and they protect. With this, may be found the clue as to why or what are stone circles.

So next time you are out walking or aim to visit a stone circle, open yourself a little bit more. Lose your inhibitions, feel free. Go to the circle, treat it as a good friend. O.K. you look silly touching each stone or sitting cross legged in the middle of it. Yes people will think you're weird. Who cares, do you! The rewards you get may change your whole outlook on life.

Alexandra Lobban

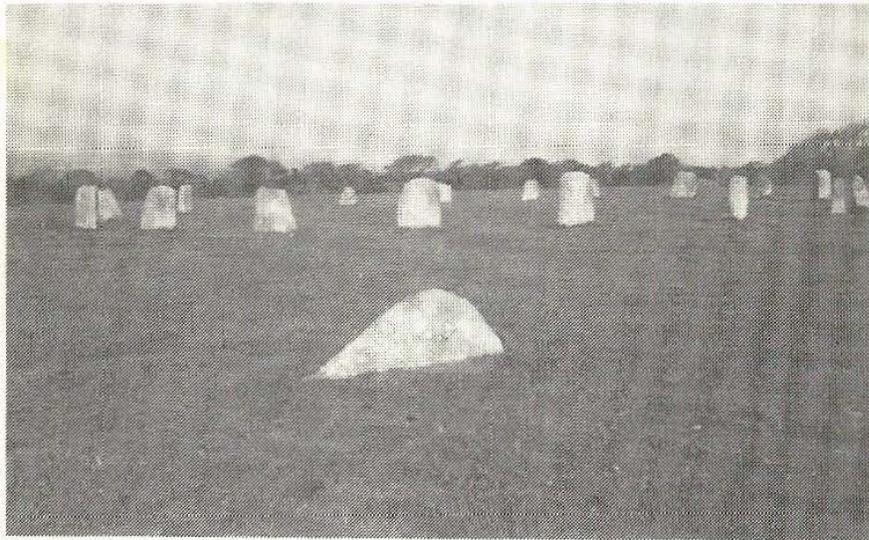
Guide to Cornish Stone Circles – 1

Stone circles are one of the most impressive and yet most enigmatic of the ancient sites. Dating to a period from around 2500 BC – 1600 BC (middle Neolithic to middle Bronze Age), there are some 20 circles remaining in Cornwall that are still recognisable. 4 or 5 of these are in West Penwith, 1 near Carnmenellis, 1 at Duloe, and the other dozen or so on Bodmin Moor. The West Penwith ones tend to be smaller than the large open rings of Bodmin Moor, and most are circular or nearly circular with similar sized stones. Current archaeological thinking is that they were built as 'ceremonial sites' – many are certainly still used for those purposes nowadays!

WEST PENWITH SITES

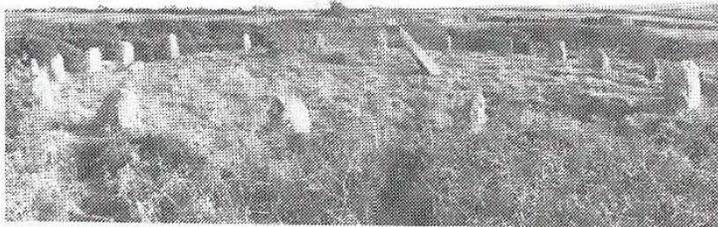
MERRY MAIDENS (SW4327 2451)

The most accessible and well-known of sites, being beside the B3315 Penzance–Lands End road. It is also one of the best preserved in Britain, its 19 stones being still in situ with only 3 having to be re-erected in the late C19th. The stones are equally spaced with an entrance gap on the eastern side. Interestingly, there are 2 sets of 2 stones buried in the ground to the east of the entrance, not elsewhere remarked upon, but which may have formed part of a processional way to the circle. The site is on a sloping field with the twin hills of Chapel Carn Brea and Bartinney in the distance appearing like the breasts of the Mother Goddess when viewed from the circle. The circle was dated in the 1960s by T.C. Lethbridge using a dowsing pendulum to 2540 BC, later confirmed by an archaeological estimate of 2400 BC. One of the stones seems to give off a mild electric shock or tingle as experienced by Lethbridge and others (see MM5 p5), and an anomalous radiation count has been found within the circle (see MM6 p7). The circle was known as Dans Maen (Cornish for "the dancing stones"), referring to the legend of the 19 maidens being turned to stone by the Pipers standing stones nearby for dancing on the Sabbath. There were formerly 2 other possible circles nearby – Boleigh at 4314 2444 and Tregurnow at 4375 2455, and a number of leys run through the circles. For a full survey of the area see MM6 p4–7 and MM7 p3.

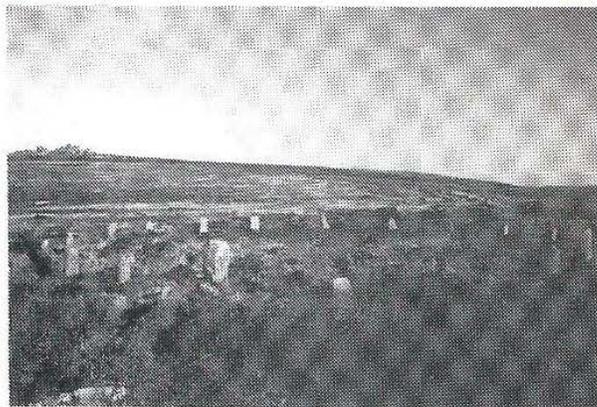


BOSCAWEN-UN (SW4122 2736)

This circle is in a very evocative place, being placed in an enclosure hidden amongst the fields in the centre of the Penwith peninsula. Two pathways to it are possible, one leading off the A30 through fields where it appears like a distant vision, the other through a sunken lane from Boscawen-un farmyard. The circle was mentioned in the medieval Welsh triads where it was given as one of the 3 principal gorsedd (Druidic meeting-places) in Britain, and it has always been a centre of much ritual activity. It is a fine circle, consisting of 19 stones (restored) with an entrance gap to the west. One of the stones on the western side is uniquely made of quartz (see MM8 p3), but the circle's most prominent feature is the large central standing stone, now leaning at an angle. There may be 2 axe heads carved on it, visible only at midsummer sunrise. For a full discussion of its significance see MM4 p4, MM6 p2 & MM7 p2. There are numerous astronomical alignments from the circle, the most notable being the Imbolc/Samhain sunset between the centre and quartz stones, and there are also a number of good leys running through the circle (see MM4 p5 & MM8 p5).

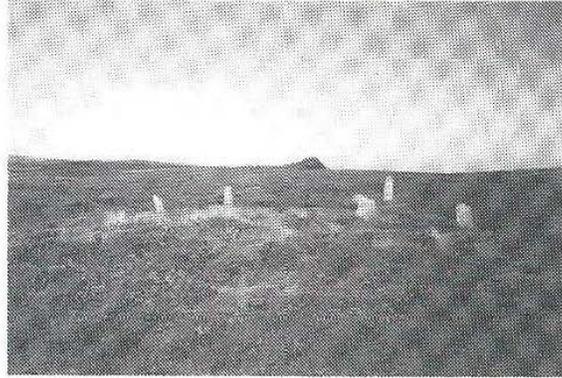
TREGESEAL (SW 3866 3238)

The circle lies to the south of Carn Kenidjack, a strangely-shaped rocky outcrop on the moors near to St Just (see MM2 p6). It now has 19 stones standing, though it has been much disturbed in the past. Most were re-erected in the 1920s by 'persons unknown', and some more recently. The stones are equally spaced with a gap on the south-western side, but a former quarry encroaches on the western flank of the circle. The circle denotes the rising May Day sun over Boswens menhir which is just visible on the horizon to the ENE (see MM4 p8-10). There are also several good leys running through the circle (see MM1 p12-13 & MM2 p7-8). There was formerly a second circle due west of the extant one at 3861 3237 which was destroyed last century and earlier this century. Finally, a 3rd circle at 3857 3257 has been identified from crop marks, but this may have been part of a hut circle settlement. There were however formerly 3 circles at the Hurlers on Bodmin Moor, and possibly the Merry Maidens in W.Penwith (see p11). For a full survey of the area see MM2 p2-5.



NINE MAIDENS (BOSKEDNAN) (SW 4343 3512)

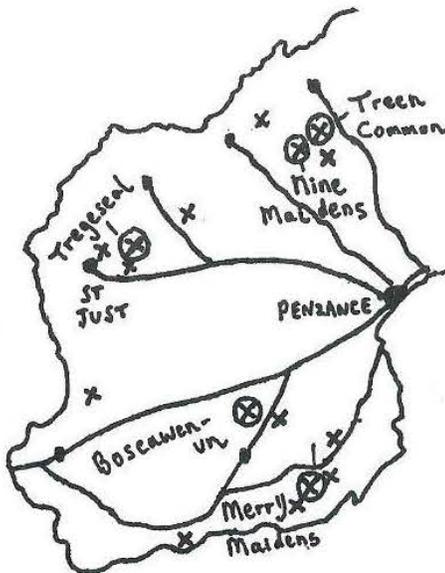
This circle is on open moorland approachable either from Ding Dong mine or the Men-an-Tol/Men Scryfa stones. It is now somewhat ruined, retaining 11 stones out of a probable 19, of which only 7 still stand or lean. There was originally an outlier to the NW (stump only remaining) which might have originally denoted the summer solstice sunset. Barnatt believes that the menhir and a prominent stone on the western side of the circle may have been intended to flank Carn Gulva in their sights as a kind of 'processional way' from a nearby settlement to the circle and then on to the sacred hill top. A couple of leys go through the circle. A full survey of the area will appear in a future MM.

TREEN COMMON (PORTHMEOR) (SW4446 3666)

Borlase noted this as 'Zennor Cirque' - a large circle of 14 erect and fallen stones. It may in fact be part of a later settlement and not a circle at all, though Calum McIntosh argues for a circle, evidencing a possible midsummer sunrise alignment in a notch over Zennor hill (see MM3 p5)

OTHER SITES

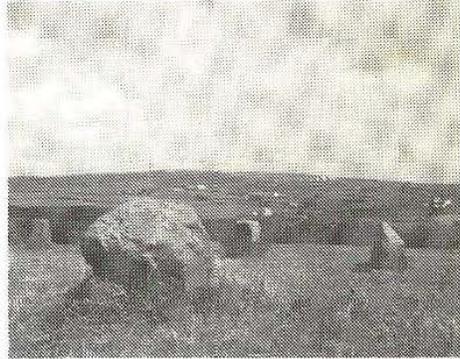
There were formerly stone circles on Truthwall Common near St Just (3790 3270) & 3808 3265), at Boslow (Dry Carn) near to Boswens standing stone (4011 3258), Higher Trevorrian near St Buryan (4169 2625), Rosemergy near Morvah (4170 3634) with possible centre stone, and Tredinnick near to Boskednan hamlet (4428 3490) but no trace now remains of these. Some of these may have been cairn circles or walls of barrows, as doubtless was the circle visible around 1820 at Whitesand Bay near Sennen (approx 363 263) but now obscured by sand and bramble. The circles at Carnyorth and Botallack near St Just noted by Buller in 1842 were also probably settlement walls, and the stone circle at Treen near to the Logans Rock (3974 2225) was also probably part of the settlement. The 'stone circle' on Mimmis Carn, Trevello near Paul destroyed around 1840 may have been a hut circle.

KEY

- ⊗ Extant stone circles.
- X Former possible circles.
- Access roads.
- Towns and villages.

MID AND EAST CORNWALLNINE MAIDENS (WENDRON) (SW6831 3653)

Close to the B3267 road in a field lies the remains of an isolated stone circle. There were formerly 2 circles here, the other a few yards away at 6829 3656, but now all that remains are 6 stones of the SE circle (2 in a hedge) and 2 odd stones from the NE circle built into a dividing wall. The circle commands fine views across the slope and seems to be aligned to an outcrop on Carnmenellis summit denoting the equinox sunrise. Not far away to the south are 2 separate standing stones Prospidnick and Burras (see MM8 p12) and to the north lies Carn Brea and the ruined Carwynnen Quoit.

DULOE (SX 2359 5830)

A unique circle, partly because of its isolated position a few miles inland from Looe in SE Cornwall, partly because of its small size with 7 uprights and 1 fallen in a circle some 30ft in diameter, and partly because the stones are all of white quartz (see MM8 p3). Some stones have been re-erected but in their original positions. There seems to be some attempt at shaping the stones, very large alternating with smaller, possibly male and female in intent.

BODMIN MOOR

The circles on Bodmin Moor are with a few exceptions generally larger in area with a greater number of stones. They have a number of good alignments, and will be featured in detail in the next MM Guide, but a brief summary is as follows:-

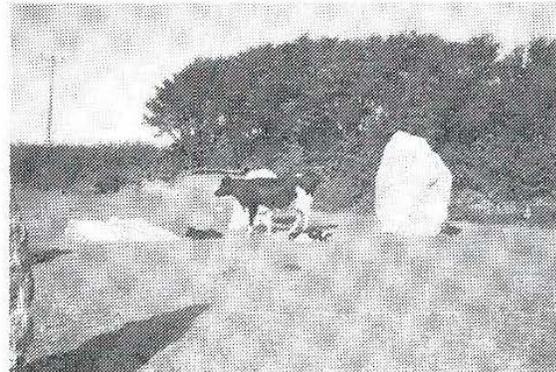
NORTH OF A30

Trippet Stones (SX1312 7501) Near the road. 8 uprights. Stripples on horizon.
 Stripple Stones (SX1437 7521) Henge near Hawks Tor. 4 uprights - fallen centre.
 Leaze (SX1367 7729) River valley slope. Smaller circle - 10 uprights in gorse.
 King Arthur's Down (SX1296 7765) Jumble of stones - 2 possible circles.
 Stannon (SX1257 8010) Large well-preserved 64 smallish stones near Rough Tor.
 Louden Hill (SX1320 7949) 1 upright only. Close to Stannon & Fernacre.
 Fernacre (SX1448 7998) Large but only few stones standing.
 Leskernick (SX1881 7961) Recently-discovered double circle. No stones standing.

SOUTH OF A30

Nine Stones (SX2361 7810) East Moor near Alternun. Small circle - 6 uprights.
 Goodaver (SX2087 7515) Top of ridge. 22 uprights (restored). Difficult access.
 Craddock Moor (SX2486 7183) Completely fallen and overgrown. Near Hurlers.
 The Hurlers (SX2582 7139) 3 circles - central and north 14 uprights each. South more ruined. 3 circles point to Rillaton Barrow (gold cup) and Cheesewring.

Duloe Circle — A Healing Sanctuary



by Lee Elston-Jenkins

Near where we live in Polruan is the small village of Duloe with its stone circle of only 8 stones composed entirely of quartz (see MM8 p3 and opposite).

We have visited it many times and have seen it at various times of day and all seasons of the year. About three years ago, in September, on one of our visits, we found a cow standing in the circle attempting to give birth to a calf, but having a hard time of it, as the feet of the calf were coming first. My husband, having always wanted to be a vet, started to roll up his sleeves in order to assist the cow, my friend got on her knees, aiming her camera, ready to catch the action and I went for the nearby farmer! We thought nothing more about this event until this last September, when again we visited the circle with another friend. This time, we found, in the middle of the circle, a cow, with her two newly born calves, (see photo)! As we approached, she got to her feet, nudged her babies onto their feet and they slowly walked out of the circle!

Earlier in the summer, we had visited the circle with a group of Americans and Europeans, one of whom is an internationally known psychic. When we visited the circle I asked her what she felt. She said, "Tremendous healing energy". Could that be why the cows use the circle as their maternity ward?

As perhaps some of you know, in America at least, there is a tremendous interest in crystal and its properties and people have taken to wearing or carrying a crystal with them at all times. It is claimed that each particular kind of crystal has some particular property. According to a "Crystal Awareness Guide", a quartz crystal, "Enhances the crystalline properties of blood, body and mind and activates and enhances pineal and pituitary glands. It is an emotional balancer which stimulates brain functions and amplifies thought forms. It dispels negativity in one's energy field and in environment, and receives, activates, stores, transmits and amplifies energy."

It is said that in Ireland the native people would place white pebbles on the graves of the departed and it is also stated that white or quartz stones would be made as offerings at the holy wells in Scotland and Wales and in both places charms of quartz and rock crystal were used to give the waters of healing wells a magical potency.

Could the people who originally constructed the Duloe Circle have been aware of all this? And are we now, as we enter into The Age of Aquarius rediscovering the secrets of quartz.

The Native Keltic Tradition

By Daveth map Hikka

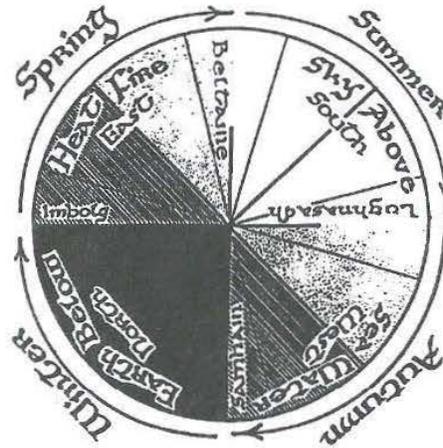
Would you agree that the native religion of the Americas is that of the American Indians, and that the only shamanism that will work in Australia is that of the Aboriginies? It should not therefore take a quantum leap of imagination to agree that the Keltic tradition is the only one that will work in the British Isles and especially so in Cornwall, a Keltic country. (The Cornish I designate as the Keltic-Brythonic people and the proto-Keltic people from whom the Druid-Shamen inherited and passed on their knowledge).

If not, read no further, but if you agree then take note of your surroundings, the names of places; of hill-forts, stone circles, quoits, cairns, fogous. In what language are they named? Who were the people who named them so, and in what language did they address the spirits they found there? In Cornwall they didn't use English. If you agree so far with these simple basic tenets then I believe you could be on the way to really discovering that we do have our own native tradition. Egyptian magic, Buddhism, American Indian beliefs are all fine, but they work best in their own environment. If you wish to go deeper into the Mysteries then why build barriers for yourself, look at your own native tradition, it is breathing all around you.

I am a member of the Edinburgh based group that researches and puts into practice much of the knowledge that our Druid-Shamen ancestors knew. This group is organised by Kaledon Naddair (a name given to him by a native Guardian), who has painstakingly researched and run a group in Keltic shamanism for the last 15 years. Some find his written style rather too strong, a little too harsh, but then much damage has been done and is still being done by charlatans who would destroy what is sacred to us. Also this life-time is so short that to avoid all the bull-shit in society, and still undergo the initiation process is an extremely difficult task.

I am Cornish (although in exile) and I sincerely wish to share knowledge with any other Cornish pagans who are genuine seekers on the Keltic path. There are even several English people in the Edinburgh group who are similarly convinced that the Celtic tradition is the way.

So what do we do? Well how many Meyn Mamvro's will it take up? I would say start thinking shamanistically, as in where do you stand in relation to the 4 directions? Where is your sunrise and sunset? How are your power-sites orientated? Do you know how every animal, bird, tree and rock fits into this picture and how do the otherworlds fit? Which way was the crow flying as it cawed at you, where would your animal/tree/bird (if you know this) be in its ascendancy? Nature will tell you but in our modern life styles much book-reading is necessary, as much of the Celtic oral tradition, especially in Kernow, has vanished. We celebrate the 8 fire festivals in various locations in Alba, for instance Summer Solstice (Alban Heruin), is shamanistically associated with the clear pure air, shimmering light, high Beech/Ash trees and mountain tops and this is the type of site we look for to celebrate Solstice at. At dawn and at noon - the middle of the day at the middle of the year where the Sun is strongest. Or Winter Solstice (Alban Arethuan) - look at nature - animals have gone to earth to hibernate. Harsh, shamanistic North spells death, but the Sun is reborn and evergreens symbolize this continuance of life so we go to a site with a cave/Yew/Pine-copse/ a dark black pond, and we then celebrate at 12-midnight, the very depths of the year, when the sun is at his weakest point, but will be reborn (thus we ritually employ a central Fire/Torch or large Candle).



All our rituals, incantations and chants are based on our native Keltic power-words, again passed down through the folk tradition. We use old Gaelic and old Cymraeg

(for the South of Scotland WAS Welsh-speaking into 6th-9th Cent.). Similarly in Cornwall shouldn't we pagans have the courtesy to address the Gods in a language (Old Cornish), in which they were effectively addressed for thousands of years?

Cornwall is under its severest threat yet from the 'Developers' moving in and ruining its cultural character, surely Pagans of any ilk (and not just Cornish Patriots), should seek to uphold the Native People's rights? With Standing Stones being moved, broken-up or 'vanishing', how long will it be before many of our important power-sites become overlain by the foundations of another yuppie foreigners house?

This brings me to a brief mention of the thorough importance of trees to the native tradition. Now, you'll probably be aware that you breathe air and that a lot of that oxygen comes from trees, so they are pretty important to your everyday breathing. But to the old Cornish/Brythonic druid-shamen they had much deeper meanings. Each tree I'm sure you will agree has its own aura, for example an Oak does have a stout, kingly grandeur to it and is symbolic of the beginning and height of Summer especially. These native trees, once their station is known, can have their qualities more keenly perceived. From these trees the Old Cornish Druids based their original letters. It was kept a secret unto themselves but they would carry sprigs of each different tree in a heron-skin bag (a sacred Keltic bird). They would, for divination purposes, cast them on the ground or white cloth and from how the sprigs landed/were orientated, they would divine the future, or the solution to some other important matter.

You may say that Cornwall, and West Penwith especially, aren't particularly wooded, but in the days when the Cornish controlled their own destiny, I can assure you it was heavily wooded. Only the ravages of man have destroyed what was left of our deep wildwood. Firewood, timber props (remember the Industrial Revolution started in Cornwall) and building ships must have all taken their toll on what would have been heavily forested areas. Much of the time we do have to look back and imagine Cornwall with only a few tracks - no bungalows or A30 carriageways - and only the Tors standing out on the horizon. Before the Romans, Britain was 80% Oak and mixed forest, and this is what our Druid-Shamen would go into for 20 years to so, to become initiated into the Keltic Mysteries.

So with a nod to Castaneda for his useful shamanistic work (although Sonora is hardly like Penzance), American Indian friends for encouragement, and a massive thanks for the inspiration to all the Kelts, past and present, that have shown a genuine passion for our culture and spirituality, I am now following this Keltic path - the path of my ancestors - because, like my country Cornwall, it's the only one I have.

There is so much to do in Cornwall using our tradition. Meyn Mamvro has already identified many important power sites. But we need to dig into our folktales, explore the symbolism, revive the language, prevent sites from destruction by 'developers', cultivate an awareness of Keltic-Cornish culture generally, find and play the old tunes and songs and the old dances - it is all there if we choose to see it. If any others sympathetic to generating a proper form of Cornish Paganism, would like to get in touch with Kaledon and the Eidyn group, or become a member of the College of Druidism, they are most welcome, or get in touch with me (Daveth map Hikka, c/o. 9 St Clements Road, Chorlton, Manchester M21.

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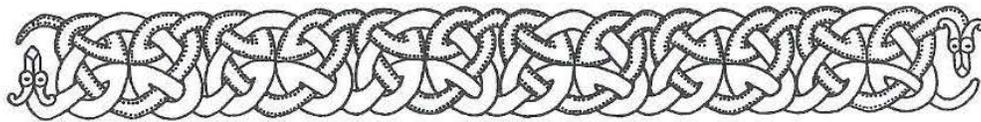
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Spirit of The Lizard

by Robin Ellis

MM reader Robin Ellis has long explored the strange and hidden ways of the Lizard area of Cornwall. It has taken him, he says, 3 years to gather these 3 pages of information and interpretation, as we follow him down the serpentine paths to the mysterious Lizard peninsular.

They say that Cornwall plays strange in ways that have never been told. Legends coil like snakes around such places. Especially in The Lizard, - strange name! One of the deepest parts of Cornwall, not exactly unspoilt - but it has kept its power! There is something here that we need to know. Something we need in our very bones!

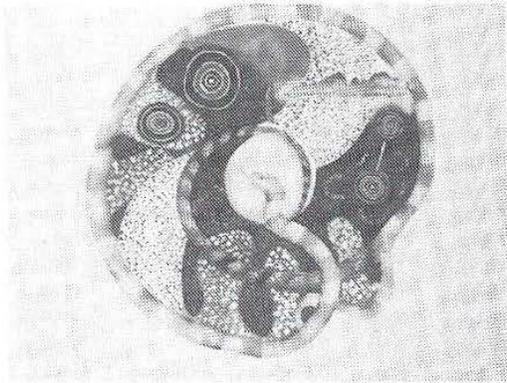
The Lizard is composed of Serpentine, a strange green colour, one of the very oldest rocks that began the Earth. In legend it is a manifestation of the Old Dragon who coiled around the cliffs, the "Serpent of the Rocks".

The centres of the power in this Peninsula seem to lie in the little valleys scattered across the moors, little tucked away places, hidden and remote, believed by the locals to be infested by snakes. In actuality they are believed to be haunted by the Great Snake - amongst other things, and very few locals will visit the valleys, only visitors and tourists. The valleys are believed to be "pixalated", especially the little woods; and indeed visitors report very bad disorientation within the valley woods; the contours of the wood seem to shift and alter so that you don't know where you are going, confusing! Whirls of energy are mistaken for snakes, but are really vortices of earth energy whirling between the branches. The streams through the woods are seemingly unaffected, and are ways in through the labyrinth if waded along. The streams are like great snake paths, twisting and turning, following the natural contours of the landscape. The valleys seem full of elemental forces and the spirits of nature.

It is well known that the earth energy creates dreams and legends in unspoilt places, or where the earth has been opened up. In The Lizard the earth energy is often known as Snake Breath.

Natural fissures, wells, and sea-caves, giving access to the inner earth, are believed to be especially haunted by the snake-breath, and can prove to be very disorientating for people because of the stream of information, unconscious to us, that floods in. A psychic earthquake, because it is speaking to you and you know the Earth is alive! Listening to the earth-spirit through the openings in the ground has the effects of a sort of naturally occurring L.S.D.; creating electro-magnetic energies, and causing U.F.O's, vivid dreams and visions! Apparitions of a female entity! Gigantic snakes and strange voices! The shining people, and the giant serpents who can talk, coming out of the ground in the valleys! Dreams inside the sea-caves full of light!

Magic, yes! – Some people believe that they may be a vehicle for an earth-force they cannot understand – and that is the meaning of the legends! The earth-force is always symbolised by serpents. They believe that living in, and visiting the valleys, people have been able to draw on the energies that were there before them – of Lyonesse, and other mysteries of the past.



Some of the Pellar* are part of the mystery.

They are the nature mystics and Shamans of Cornwall, and some of them are guardians of these valleys. People are naturally attracted to the fissures, sea-caves and wells by the snake-breath, especially at the time of the full moon! They feel a compulsion to go and look in, which seems to have an hypnotic effect on them; smelling its snake-breath smell of rock and water, hearing its sounds, the voices, the magic, the hallucinations – dreaming and

feeding on the energies! "Drowsing here I've heard sounds and seen visions that have given me life!"

People have claimed at times to have been benignly possessed by a spirit from within the earth, and this part of Cornwall is full of legends about snakes that have turned themselves into people, to walk abroad in either human or serpent form! However, it is much more likely that people can become the vehicle for a tremendously powerful earth-force, that enables them to heal and do magic!

Pellar means "Healer". That is what the Pellar are – earth guardians and healers. To these people the earth power is love itself! When these Pellar recognise another Pellar of the same kind, they like to say a kind of ritual greeting. One of them says, "The treasure is the Lady." And the other replies, "The treasure is the Lady, the Seeker, and the Serpent." Or sometimes, "The Lady is entering Her own Labyrinth."

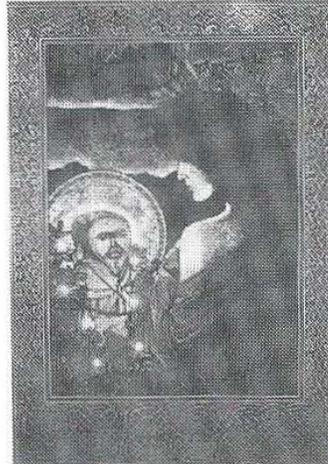
The Pellar often wear a ring containing a gem-stone, a blue stone with a wiggly yellow line going through it, a "Millpreve", meaning "A thousand snakes", or "Darkly shining" – like black glass. They are used for healing and banishing curses.

These Pellar have their origins, supposedly, in a Celtic saint! This saint, whoever she was, seems to have got confused with a local Cornish Goddess; a kind of female pixie, or a Snake Goddess, from remote antiquity! The Black Goddess Lillith in Her serpent form perhaps? She was said to have command over all the snakes in Cornwall because She was their Queen! Her sacred places are natural springs and wells, with an S-mark carved on the front. Her sacred wells and springs are used as meeting places even today! She also has the title, Mistress of the Labyrinth, and hazy legends connect Her to the Labyrinth surrounding Glastonbury Tor!

* Note: For more information on "Pellars", see Hunt & Bottrell, also MM1 p10.

These Pellar have a simple and moving ritual of blessing, which is repeated at every gathering. One of those present is chosen to stand in or near a stream or well. One at a time the others kneel before them, and they are offered a drink of water, which the chosen one has lifted in both hands saying, "Drink from my hands, this water has travelled through all the lands of the earth, across the skies, within the Goddesses' body. It's taste is life!" As they drink, the chosen one pronounces the Goddesses blessing, "Droc Auto Athebo Drocnotho, (Love Be To They, Who In Love Believes)". The other one then replies, "Droc Auto Athebo, Athebo Drocnotho, (Love Be To They, They Who In Love Believes)". This blessing can also be used as a curse, "Evil Be To They, Who Evil Are". As it is the intention that counts!

The aim of these Pellar is to finish the task started many thousands of years ago by their predecessors in Lyonesse, to achieve a kind of Super Consciousness by the interaction with their Goddess, in both her White and Dark aspects. When this is achieved they intend to release the dark forces of the Earth-Shadow, but in a controlled manner, in order to clear away the negative debris of present day consciousness, and create an earthly paradise, using thought forms fuelled by creative imagination. These Pellar have their actual original in the Dream Time - when there was no barrier between Dream and Reality, the Conscious and the Unconscious, Heaven and Earth! If these Pellar are to be believed some of them at least can still cross over, and gain tremendous powers over 'reality' in doing so!



The interaction with the Dark Goddess, Mistress of the Unconscious Mind, is very necessary because if the dark aspect is not utilised in a positive way, its frustrated energy, released through the attainment of Super Consciousness, would rise up and destroy everything that they are hoping to achieve, as they believed happened in Lyonesse all those years ago!

Amongst their present experiments, they seem to be engaged in an attempt, apparently successfully, at telepathic communication with Whales and Dolphins. A number of these creatures have been seen around The Lizard in recent times, and also near the Rocky Valley in North-West Cornwall, another site associated with the Pellar. It is also believed that they have been interfering, psychically, with Tele-Communication equipment in West Cornwall, in The Lizard and West Penwith, either as a booster for the tremendous amounts of energy that they require for their projects, or because it is interfering with the natural energy fields that they are utilising.

Article © Robin Ellis. Artwork © Jan Adamson (Snake Dreamtime drawing) who lives and works in West Cornwall and Courtney Davis (The Janus drawing) who gave a major exhibition of his work at Pendeen last year. Serpent border design © Barry Millard, a Celtic artist living in West Penwith.

BOOK REVIEWS

PAUL DEVEREUX's latest book Places of Power (Blandford, £14.95) is a fascinating and original insight into the secret energies of ancient sites throughout Britain, revealing - often for the first time - the electro-magnetic, ultrasound, radiation and light anomalies experienced by various people at those sites. Quite a number of Cornish sites are featured and some of the phenomena associated with them will be familiar to MM readers. For example, the strange light phenomena experienced at Chûn Quoit and Boleigh Fogou, as presaged in an article by Paul Devereux in MM11 p16-18, are here detailed in full. The visionary experiences of 'KG' in the Boleigh Fogou (detailed in MM9 p16) are given and credited in full and Devereux suggests that the effect of the high radiation levels in such structures is to cause mind-change experiences in some people. High radiation levels measured at many Cornish sites are detailed - Trethevey Quoit gave 103% higher than surroundings, Chûn Quoit 123% higher, Pendeen and Carn Euny fogous 91% and 87% respectively, and Madron well-chapel water surface 49% higher than the Chapel, which itself was higher than background. The highest of all though was at Sancreed Well where instruments registered nearly 200% overall above background. Paul comments: "The prime energy of the place is the sense of calm it engenders. Peace. Repose. I have actually seen every person in a group of 15 people enter a deep languid state here, or completely fall asleep! It is a place to sleep; to have the Dream of Earth."

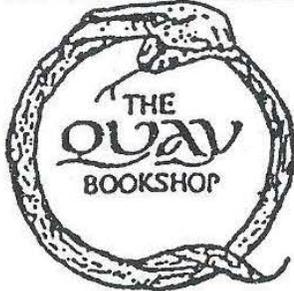
He suggests that at particular wells or springs, radiation languor was one of the factors used to help induce trance-like states conducive to visionary and divinatory work. He also postulates that by a kind of homeopathic process short bursts of natural radiation could stimulate healing in certain types of disorder, particularly bone complaints, which would explain the use of holed stones such as Tolvan and Men-an-Tol for healing purposes. At the Men-an-Tol there was a radiation level around the inside edges of the hole about double that of the environment. The ambiguous low-level radiation centres found at the Nine Maidens and Merry Maidens circles (see MM1 p24 & MM6 p7) are also mentioned, as are the magnetic anomalies at some sites such as the Nine Stones (Altarnun) circle on Bodmin Moor, recounted to John Barnett by a Royal Marines officer. And the 'earthsound' experienced by Mike Woolf and Rachel Garcia at the Blind Fiddler at sunset on the Summer Solstice 1987 and reported in MM4 p3 is also given and credited in full. All these anomalies - and hundreds more from other parts of Britain and elsewhere are included - seem to point to the deliberate use of sacred sites by ancient peoples for healing work and as a "geophysical means of augmenting altered states of consciousness", the over-riding purpose of which was the need "to have gateways through which contact with spirit could be obtained." This is a thought-provoking and exciting book that begins to offer tantalising glimpses of some answers to earth 'mysteries', and its conclusions are that these ancient sites can still tell us much about how we today can get closer in touch with our souls and the Earth herself providing we have "the sense to seek, the wisdom to listen, and the patience to learn." (CS).

Coincidentally, another new book on Earth Mysteries by MICHAEL HOWARD (Hale, £13.95) has been published. This is more of a basic overview of EM material such as ley lines, astro-archaeology, hill figures, earth zodiacs, landscape geometry, etc. What distinguishes it from being just an introductory manual is Mike Howard's pagan approach, which sees the Earth as "a living entity represented by a goddess figure". Cornish sites, legends and festivals are mentioned in passing, and "Meyn Mamvro" is given a listing here as well. Although it contains no original research, it is good to see earth mysteries being put in its rightful spiritual context.



Finally, IAN COOKE has produced 2 new guides to The Antiquities of West Cornwall, one a revised version of the Men-an-Tol area, and the other a new one on the Merry Maidens Circle area. (£1.75 each). Further publications are planned on Carn Euny and The Tinnens Way. Both guides are an excellent introduction to the sites of the area, and both have also the degree of depth in their research and presentation that one would expect from the author of "Journey to the Stones". The Merry Maidens ley map and guide is particularly well-done, and it is refreshing to have accurate EM research included in popular guides such as this. (CS)

ARTH VAWR is the latest volume of poetry from megalithic poet Peter Middleton, and contains several good poems about W. Penwith's ancient sites. Available direct from 57 Gregory Crescent, Eltham, London SE9 5RZ @ £1.75.



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NORTHERN EM (Annual 3 issues £2.95 single £1.15) - Rob Wilson, 40b Welby Place, Meersbrook Park, Sheffield S8 9DB

GLOUCESTER EM (Annual 3 issues £5 single £1.50) GEM, 49 Moorend Rd., Leckhampton, Cheltenham, Glos GL53 0ET

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MEYN MAMVRO is available on annual subscription - 3 issues £5.00 (inc p & p) from 51 CARN BOSAVERN, ST JUST, Nr PENZANCE, CORNWALL TR19 7QX. MM13 due out Autumn 90 will include articles on rituals, dragons, giants, and Cornish Stones.

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.

PAGANISM

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

THE PIPES OF PAN & Pagan Parenting Network Newsletter (Annual 3 issues £3) Pagans Against Nukes, Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Wales

WOOD AND WATER - A Goddess Inclined Eco-Pagan Magazine (Annual 4 issues £4.00) 77 Parliament Hill, London NW3

DALRIADA - Celtic clan pagan journal (Annual 4 issues £4.50 single: £1.25) Clan Dalriada, Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran

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

THE DEOSIL DANCE - New Age of Paganism (Annual 5 issues £5.50) Noddfa, Llithfaen, Gwynedd, Cymru LL53 6NN

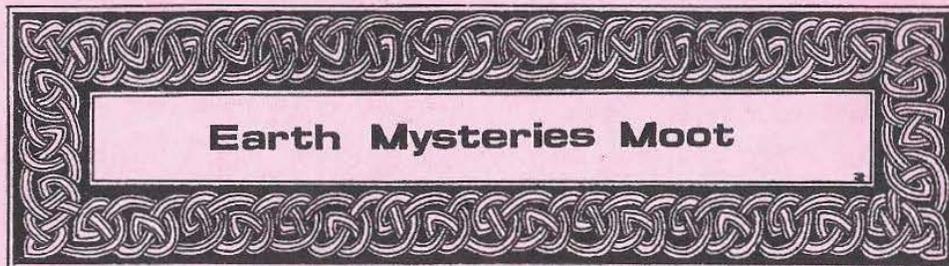
QUEST - Pagan magic mag. (Annual: 4 issues £5.00/Single copy £1.50) Marian Green, BCM-SCL Quest, London WC1N 3XX

MOONSHINE - Modern pagan philosophy (Annual 6 issues £6 sample £1.35) Also EARTHWISE - paganism, politics & ecology (Annual 10 issues £5 sample 65p) 498 Bristol Rd, Selly Oak, Birmingham

BELTANE FIRE - Earth Magic (Annual 6 issues £3 sample 50p) 16 Cross St. St Leonards-on-Sea, East Sussex TN37 6DP

O FORTUNA! - Magickal mag. (Annual 4 issues £6 - Single £1.50) BCM Akademia, London WC1N 3XX

NOTE: Also London Earth Mysteries, Flat 24, 5 The Parade, Kilburn High Road, London and Cambridge Pagan Fellowship, 142 Pheasant Rise, Bar Hill, Cambridge.



MOOT 90 — *Saturday 15th September*

at CAER, Lamorna near Penzance

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PAUL DEVEREUX	on	Special Ancient Sites Viewpoint
CHERYL STRAFFON	on	Sacred Sites of West Penwith
JOHN MICHELL	on	Ley Hunting and Landscape Geometry
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ANDY ROBERTS	on	The Celtic Head Cult

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We are fortunate in having Bob (R.J.) Stewart, who very rarely does live concerts nowadays. Bob is a composer, musician and author of 18 books, whose professional career spans over 20 years of touring, recording, writing and composing. He has made a number of albums and tapes including the music for "The Hobbit" and "Journey to the Underworld", and has appeared on British, European and American stages, television and radio, as both a solo performer and as a presenter of material on myths, legends and magical traditions. This rare chance to see him in performance will be a highlight of the Moot.

THIS CONCERT IS ALSO OPEN TO NON MOOT-GOERS. Tickets in advance and to Moot-goers £4.00. On the door £5.00. Advance booking advisable.

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