

STONE ROWS ● **CROP CIRCLES** ●
FOGOUS AS RITUAL CENTRES – Ian Cooke
STRANGE LIGHTS ● **BOOK REVIEWS** etc

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Meyn Mamvro

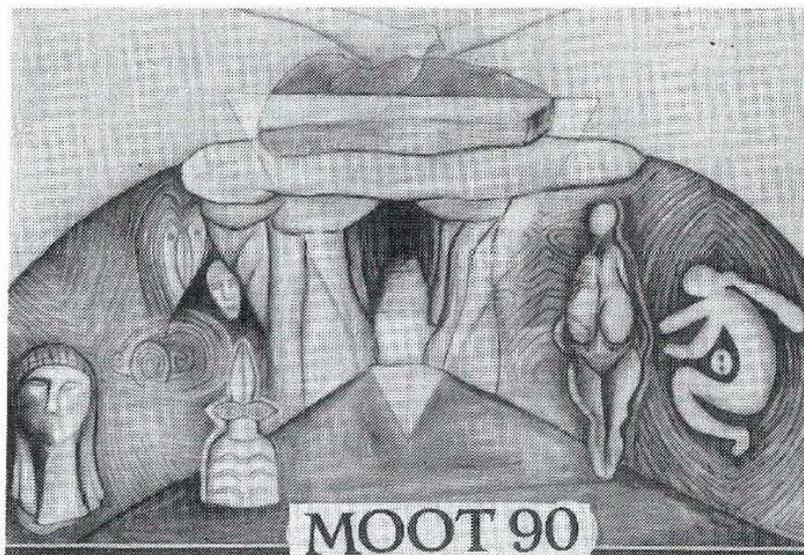
Stones of our Motherland

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

The Cornish Earth Mysteries Group started its indoor meetings last winter at the Green Centre in Penzance on the final Thursday of every month. The season commenced in September with well-known local author (of the archaeological guides to Cornwall "Cornovia" and "Belerion") **Craig Weatherhill**, who gave an interesting introduction to the ancient sites of West Penwith with a slide presentation entitled "As above so below". This consisted of a look at some of Penwith's well-known and less well-known sites from the air and then from the ground. It was very useful to see the pattern of the ancient landscape revealed from above, and to appreciate the relationship of one site to another. Then in October **Hamish Miller**, well-known dowser and co-author of "The Sun and the Serpent" book (see p4), gave an entertaining session on "Dowsing at Ancient Sites". He dowsed an energy line in the room which was then used for focusing and sending out thoughts of peace, and also talked about some of his experiences at dowsing sites in Cornwall and following the Michael line (see p24 for more details). The Centre was full to overflowing for this talk, and the doors had eventually to be shut!

November saw something slightly different. County archaeologist **Nick Johnson** and West Penwith E.S.A (Environmentally Sensitive Area) Project Officer **Robin Meneer** came for a discussion on "The Future of Cornwall's Past". This was a lively evening with much constructive debate and feedback. Among the points raised were the that scheduling of the ancient sites needs to include the surrounding areas as well, but this does not often happen. Even when sites have been disturbed, or development occurred around them, very little seems to have been done to prevent it. Nick Johnson admitted that "our powers are virtually non-existent", but believed that the situation was getting better, with a possible prosecution from English Heritage pending. Robin Meneer thought that the carrot was better than the stick, and that co-operation between the E.S.A and the C.A.U was now improving. Discussion then moved to the preservation of the monuments, and Nick Johnson commented: "What is the explanation of the monuments is not important; what is important is that they survive until the year 2000." Later, the point was made that many of us felt that it is vital to keep the sites the way they are without tarring them up for the tourists, waymarking and signposting their location, replacing them with plastic replicas, or fencing them off and providing observation windows to see inside (as has been suggested for Carn Glûze (Ballowall Barrow). In conclusion, Robin Meneer spoke of a little-explored ley marker point, dew ponds. These rather mysterious sites still have no explanation, although dowser Don Wilkins has found energy patterns at some. He commented that water may at times be the source of earth energy, and at other times the conveyance of it. Altogether, a wide-ranging and very valuable evening.

Finally, the season finished with a Yuletide social courtesy of David and Dorothy Haynes at Heather Farm, Pendeen, from where it was possible to walk to Chûn Quoit to see the winter solstice sunset over Carn Kenidjack. The Earth Mysteries Group welcomes all interested people (further details on page 23).



The Earth Mysteries Moot at CAER near Lamorna on September 15th/16th 1990, organised jointly by 'The Ley Hunter' and 'Meyn Mamvro' was a highly successful and - as befits a Cornish venue - quite a Celtic affair. The beautiful house and grounds of Rosemerryn were the setting for the annual gathering, and on such a lovely late summer's day they were much used, as was the peaceful Boleigh fogou there, for quiet meditation or dowsing. Meanwhile the Moot itself attracted the maximum 80 or so people, with more who wished to come had there been more room. Those who were fortunate enough to attend received a stimulating day of varied subject matter. **CHERYL STRAFFON**, editor of MM, inaugurated the day with a slide presentation of Earth Mysteries research in Cornwall, pointing out that the sites down here were a real living tradition in all aspects of their use. She was followed by **MONICA SJÖÖ**, a leading artist and writer on the meaning of the Goddess, who showed many of her vivid paintings and explored their significance (one which beautifully captures the feel of the Moot site is shown above). After lunch on the lawn outside, the afternoon covered a number of different areas, all of which nicely dovetailed into each other. **PAUL BENNETT** looked at sites, lights, faults and phenomena at Rumbolds Moor, a microcosm of Earth Mysteries research, and **ANDY ROBERTS & DAVE CLARKE** gave a well-illustrated insight into the Celtic head-cult, with many examples from all over the north of England. After the break, **NIGEL PENNICK** looked at straight line alignments from around the world, **PAUL DEVEREUX** showed pictures of the Beltane sunrise phenomena at Silbury Hill, and **HELEN WOODLEY** showed some ancient site shape correspondences from Ireland & Scotland to round off a very wide-ranging and fascinating Moot.

The Saturday evening brought a rare treat - Celtic musicmaker and writer **BOB STEWART** on the psalter and guitar, accompanied by **HEATHER BROWN** on the violin, together gave a concert of traditional and modern songs and dances at the Acorn Theatre in Penzance - an evening of pure magic for the end of the day.

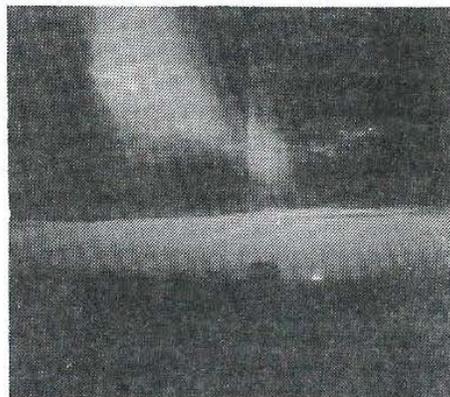
Finally, the Sunday brought a ley trip around some of the sites of West Penwith, co-hosted by **JOHN MICHELL & CHERYL STRAFFON**. Some powerful visions were experienced at Boscawen-un, as the circle of 80 people held hands around the stones to attune to the site; and a good ley walk followed in the afternoon across the Penwith moors from Tregeseal circle to Boswens menhir, marking the end of what was described as a "very friendly and fascinating Moot" and "a marvellous introduction to a magical landscape".

NEWS**FIRST CROP CIRCLES APPEAR IN CORNWALL**

The first Cornish crop circles have appeared just inside the border at a farm on the slopes of Kit Hill, near Callington. Although circles have been appearing for a number of years now in other parts of the country, particularly in the Wessex area around Salisbury and Winchester, this is the first time an authentic one has been seen in Cornwall. There was a small circle near Polperro in 1989, but this was generally reckoned to be a hoax, perhaps by the same Cornishmen who later confessed to hoaxing other circles elsewhere in England. Although the farmer at Kit Hill believed he too had been hoaxed in late summer 1990 when the circle appeared near to Dupath Well, the ancient holy well, Paul Broadhurst, who studied the circle, believes it to be genuine, betraying none of the poorly-constructed signs of the hoaxes. This circle was precisely-formed, about 6ft from a road, slightly oval in shape, and had a strong energy field when dowsed. The strangest thing about it though was that, although the farmer immediately harvested the field where the circle lay, the very next day another similar circle appeared in a neighbouring field! It seems that whatever is causing the circles has some kind of ordered intelligence, in this case mischevous!

MEGALITHIC LIGHTS

Another interesting phenomena has been photographed by Craig Weatherhill one evening at sunset at Treen Common stone circle/enclosure in West Penwith (SW4446 3666). When the photographs were developed, one only revealed some parallel shafts of light appearing to come out from or go in to one of the stones (photo right). Craig says that this is neither a fault in the camera nor on the film, and it appears not unrelated to other light phenomena seen at ancient sites, such as Chūn Quoit and



Boleigh Fogou (see MM11 p16-18). In addition, another anomolous light has been photographed coming out of the side of the NE Piper menhir by Don Rowe during the Ley Walk around the area in July 1990, this time in mid-afternoon.

SCILLY CHRISTIANS IN A-MAZING PLAQUE ROW!

Finally, the controversial stone maze on St Agnes, Isles of Scilly (see MM8 p24 & MM10 p24) has caused a new argument, this time from local Christians at Priglis Church. A plaque explaining the history of the Troytown maze was made by the Isles of Scilly Environmental Trust, and the parochial church council agreed to it being placed in the small church nearby. However it was there barely a day before being taken down by members of the church's small resident congregation who claimed it was "inappropriate" for the church. The chairman of the PCC, David Rogers, agreed that the maze was pagan in origin, but claimed that mazes were often taken over and 'christianised', being used as "minor devotional pilgrimages". Humphrey Wakefield from the Trust supported this view, and said there were obvious examples of what were originally pagan symbols being later embraced by Christianity, such as the christmas tree. To the Priglis Christians however it was obviously a case of removing harmful pagan plaque!

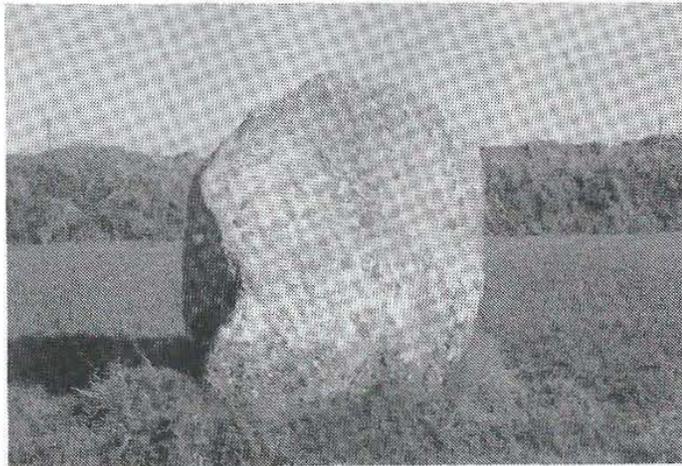
Into Alignment

Reader A.Inwards has told MM of some interesting stones in West Penwith, several of which lie on existing leys.

1) Michell's 3 point ley from Carfury menhir (SW 4400 3400) to the Drift stones (4370 2830) and on to the NE Piper (4354 2482) has 2 confirmatory intermediary stones between Drift and the Piper: a gatepost stone near Bojewans (4365 2710) [pictured right] and an uprooted 10ft menhir-shaped stone in the hedge at 4360 2585. All these stones are aligned with a maximum 8.3m deviation (14.3m including Drift stones), well within tolerance.



2) Michell's 3 point ley from Tresvennack Pillar (4418 2788) to Kerris stone (4439 2743) and Kerris round (4450 2720) can be extended to a stone in the hedge at a broken stile near Four Lanes End (4510 2597), a field hedge stone near Castallack (4542 2530) and on to the site of a vanished stone at 4550 2513. This ley has only 5.6 - 6.1m deviation on the northern end and only 1.8m deviation on the southern end.



Readers Tony & Su Bayfield have also discovered a new alignment from the cross at Rosepletha (3820 2233) to a hitherto unrecorded stone (some 4ft 8in high by 4ft 6in wide) in a field near Chapel Kernow (3883 2255) and on to the Boscawen-Ros hedge stone (4278 2393). This new stone [left] does not appear to be a rubbing post (too large), and the alignment has a deviation of only 0.082m.

THE ST. MICHAEL LINE RALLY 1991

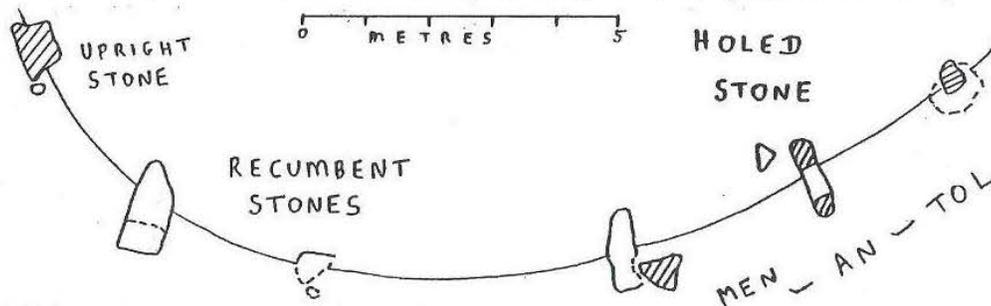
The famous St. Michael line 'ley', recently rediscovered by Paul Broadhurst & Hamish Miller in their book "The Sun and the Serpent" (see MM8p10, MM9p4-6, & MM11p22), is to be the subject of a weekend rally on May Day Bank Holiday 1991. Alex Langstone and Paul Weston from A.S.H (one of our exchange magazines) are organising the rally up the line, starting at St. Michael's Mount and visiting other prominent sites along the way through Cornwall and right across southern Britain. So if you fancy a weekend of "sacred sites, drum-outs, meditation and good fun" then contact them at: 1619A London Road, Leigh on Sea, Essex SS9 2SQ.

Lost and Found

STONE CIRCLE AT THE MEN-AN-TOL?

The famous Men-an-Tol monument in West Penwith (SW4264 3493) has become the subject of an exciting discovery. The Penwith Peninsula Project are co-ordinating a scheme to make safe the holed stone (which is in danger of having its foundations eroded away) by packing pitch stone around the bottom of it. Access to the site, which attracts thousands of visitors every year, would be maintained.

During preliminary visits to survey the site, the Cornwall Archaeological Unit suggested that the holed stone and the two upright stones, plus others lying around near the gorse, form an arc which may have been part of an original stone circle, about 20ft in diameter (see drawing below, based on information kindly supplied by the CAU). Other stones of the circle may now be missing or lying hidden in the gorse. The holed stone may originally have been elsewhere, and later moved to the circle to replace another stone. There are other parallels elsewhere, notably 1000 miles away on the Orkneys, where a holed stone (The Stone of Odin) used to lie between 2 stone circles, the rings of Brodgar and Stenness. This holed stone, like the gatepost one near the Merry Maidens circle, was formerly used for sealing marriage bonds, and all stones may hark back to pagan fertility rites. If the holed stone at the Men-an-Tol has been moved, then it too could have been positioned between 2 stone circles: the Men-an-Tol and the Nine Maidens (Boskednan) on the nearby hillside, an exact parallel to Orkney.



BOSPORTHENNIS WELL REDISCOVERED

An ancient healing well in West Penwith has been re-discovered by Craig Weatherhill. Brief reference was made to it in William Bottrell's "Traditions and Hearthside Stories of West Cornwall" Vol 2 p 241 (1873), in which he wrote:

"There is a spring, not far from Bosporthenes in Zennor, which was said to be as good as Madron Well; and children were often taken thither and treated in the same way", that is, to be cured of skin diseases by being plunged in 3 times widdershins and then taken 9 times around deosil. Although Madron Well is still widely known and visited, Bosporthenis Well has been long forgotten, but still lies hidden among reeds in marshy ground next to the Bosporthenis stream at SW4395 3633 not too far from the Beehive Hut. The stone surround to the well is still in place and the water, which flows from a spring, is still a few feet deep, though whether it is still efficacious remains to be tested!



CORNISH FOGOUS as Ritual Centres

by IAN COOKE

The article on "Rituals and rites at Cornish sites" in the previous MM mentioned the orientation of fogous. Here Ian Cooke elaborates his theory about their ritualistic function.

The one function that has consistently been seriously avoided by the 'experts', and which must surely be deserving of more consideration, is that of some ritualistic purpose for the Cornish Fogou. There are a number of features built into the fogous which are very difficult to explain outside of some non-utilitarian purpose. The tiny restrictive entrances into large tunnels and chambers; the curvature of the main passage always being in the same direction (except where there was a sharp change in direction as in Pendeen and Porthmeor); the fact that this main passage always has its northern end aligned towards the positions of the rising or setting midsummer sun; the 'false doorways' built into the outside wall of Pendeen fogou and in the associated 'Beehive Huts'. That the fogou was considered to be a socially important structure is shown by the work involved in the excavation of the trenches, transportation and erection of the huge stones used for the doorways and roof lintels, and the degree of permanence intended when compared with the dwellings of the inhabitants.

It used to be thought that late Iron Age 'celtic' tribes of western Europe only used natural sites for their sacred rituals - the forests, rivers, hilltops - but it is now known that this was not so. Frequent use was made of ritual earthworks, timber built temples and deep shafts to the underworld, and it is interesting to note that this dual nature of both natural 'open air' sites and man-made 'enclosed' sanctuaries, is brought out in the two versions of Duffy and the Devil legend, while early classical authors described how the Druids taught in caves or inaccessible woods.

These pagan cave traditions carried on into the following Christian era when many 'saints' would retire to isolated caves or build small 'cells' in inhospitable surroundings, where fasting and a deliberately rigorous lifestyle would lead to a changed physical, mental and spiritual condition. Psychic impressions and contact with the world beyond death were more readily received once this condition had been reached, and could be further enhanced by the use of particular herbs and plants to get 'stoned'.

Underground places and caves were regularly used for religious ceremonies and were popularly supposed to lead to an underworld of fairies, demons and spirits, and to have represented a potentially fertile entrance, or 'womb opening', into the body of Mother Earth. Once again it was the unification of two apparently opposite and irreconcilable concepts that was symbolically important - the underworld was not only the place where the dead were laid to rest, but was also the place from whence new life emerged in the form of trees, vegetation and spring or well water.



Boleigh fogou with bluebells

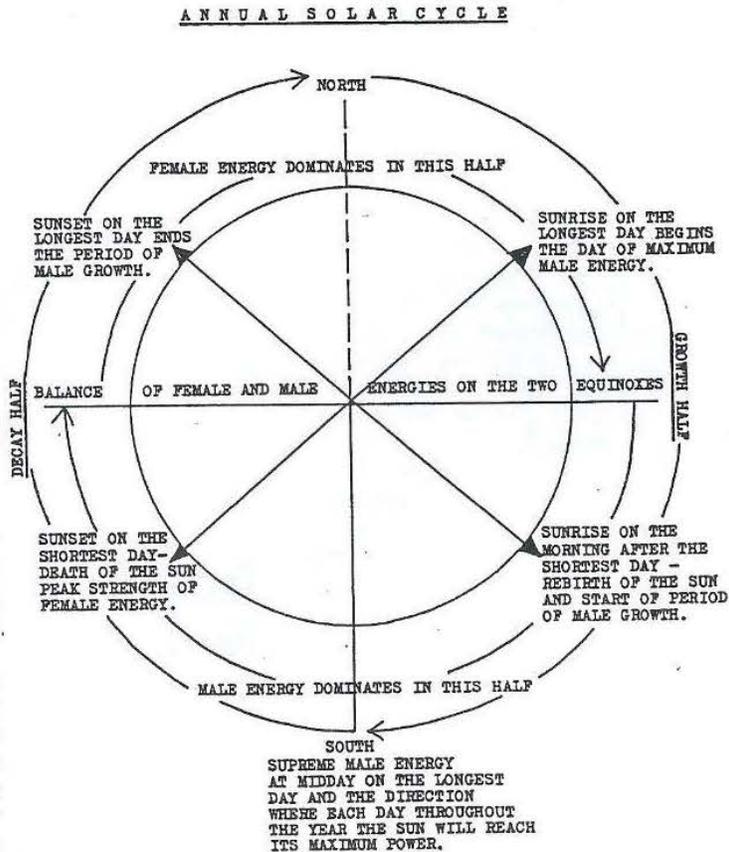
The shape and orientation of prehistoric ritual monuments did not depend on an arbitrary decision by the people who built them, but was determined by the religious beliefs and ritual requirements of the community. In general, the structures would be orientated towards some significant lunar or solar event, while the shape and their situation within the landscape would reflect those peoples' conception of the earth on which they were born, lived and died. Changes and variations depended as much on internal alterations within any particular society, as it did on any real, or later imagined, invasion.

Without exception, all known fogous have the northern end of their main stone-passageway facing the direction of the rising or setting midsummer sun, and in the majority of cases the southern end is directed towards the rising or setting position of the midwinter sun. This common NW to SE or NE to SW orientation continues a long established prehistoric tradition found throughout much of western Europe as well as in Cornwall, whereby ritual structures may have a built-in connection with these alignments.

These four positions mark out the position of the sun on the two solstices, at its rising and setting, and are the two turning points of the solar year which divide it into a growing waxing half and a decaying waning half. At both these times the sun will reach an extreme position - at the winter solstice when its power is at a minimum on the shortest day of the year, and at the summer solstice on the longest day of the year when the sun's strength is at its maximum.

The sun, which thrusts and forces its energy into the soil, is traditionally the male partner to Mother Earth and Her heavenly guardian, the moon. The balance between these male and female energies is constantly changing, and their interaction creates growth or decay, summer or winter, spring or autumn, and other pairs of opposites.

The Sun begins His six months of growth when He is reborn at dawn on the morning following the shortest day. Although He will 'die' at sunset each day as He disappears beyond the western horizon, by the time of the spring equinox, three months after His rebirth, at a time when male and female energies are precisely in balance, His power will gradually come to dominate the earth. By midsummer, male energies will be at their most potent, but paradoxically, as the Sun dies at dusk on the longest day He will commence His slow predestined journey of decay, until at the autumn equinox he will lose His position of dominance. Once this point is passed, female energies will 'eat away' at the Sun until He finally 'expires' at sunset on the shortest day of the year.



In common with most other isolated rural communities, both the solstices were widely and universally celebrated in West Cornwall right up to the latter half of the 19th century, as were the two principal lunar festivals of the pagan year - May Day and Hallowe'en (Beltane and Samhain). Richard Edmonds described the midsummer festivities in the early 1800s when "the whole coast from the Lands End to the Lizard, wherever a town or village existed, was lighted up with these stationary or moving fires", and also how children, wearing wreaths of flowers, would jump through the flames. Great bonfires blazed from the hilltops at dusk, in an act of sympathetic magic intended to enhance the waning powers of the sun at the end of its period of growth.

It may well be that originally the great midsummer bonfires included the ritual burning of the 'Corn Spirit' in its human or animal form so that the heat and light of the bonfire might be transferred through this sacrifice to the corn growing in the nearby fields at the time of the year when the sun would shortly begin its period of waning and 'growing old'. If this were so, then the midsummer 'solar' bonfires which consumed the Corn Spirit on flaming sacred hilltops as dusk enveloped the countryside on midsummer eve, would have formed a ceremonial partnership with the subterranean rituals that would shortly take place in neighbouring fogou passages once the dawn sun rose above the horizon on the longest day of the year. The burnt remains of the sacrifice may well have been carried down into the 'womb' of Mother Earth to receive new life from the rising sun and to be symbolically resurrected in the form of a newly selected 'victim' who would emerge from the dark fogou into the brightness of another day.

There are no common orientations that can be applied to the creep exit/entrances into the open air, and they are therefore unlikely to have had any solar implications. The only possible common factor that could link these exits together would be the position of the full moon, since the creeps vary from opening to the NE to the NNW. Since the long passages are orientated towards positions of the sun it may have been thought necessary to symbolically join the fogou to the moon, and this might have been done by directing the opening towards the full moon at the time when the structure was being built.

Only three fogous are known to have had inner chambers leading off from the main passage and all three of them were entered through a tiny creep doorway. Once again they have no common orientation. The chamber at Halliggye was made out of stone and was built during a secondary stage in the construction of this site. It has a very approximate summer sunset-winter sunrise orientation but this can in no way be considered as being definitely intended. However the inner chambers at both Treveneague and Pendeen are a different matter, and both were tunnelled out of the subsoil with orientations that very definitely link in with other fogou directions. The axis of the rab chamber at Treveneague was, according to Blight's plan, 160-340 degrees, virtually the same as the entrance passages to the Beehive Huts at Carn Euny and Bosporthenis, while that in Pendeen Vau, the only one now in existence, has an axis of approximately 60-240 degrees - identical to the majority of long passages in the 'normal' fogous!

In all the 'normal' fogous where the main passage is orientated in a NE to SW direction, this passage will always curve in the same direction although the degree of curvature will vary from almost straight to a gentle arc. This strange feature is difficult to understand as having any utilitarian purpose and I am inclined to think that if the structure was conceived of as having a ritualistic function linking the earth to the sun, primarily through sexual symbolism, then this curvature could be explained as having a phallic connotation. One of the symbolic events so far suggested for the 'normal' fogous is that of male solar energy piercing the ground surface, or skin, of Mother Earth to fertilise the womb which is represented by the covered long passage. This darkened womb is shaped in a gentle womb which mimics the profile of the erect male organ which it lies ready to receive at midsummer morning. Although the passage 'points' towards the SW and the death of the male principle at midwinter sunset, it always curves in a slight easterly direction towards Life and Rebirth; to curve the other way would signify Death.

Out of seven 'normal' fogous which still have any remains, all seven have the northern end of their passage pointing slightly uphill or towards distant high ground. This situation ensures that when the sun rises over the crest of the hill it will be 'looking' slightly downwards, rather than horizontally as would be the case were the passage to point to a flat horizon such as the sea. This positioning of the 'earth womb' would accentuate the symbolism whereby the masculine Sun God is thrusting his way into Mother Earth, and it is perhaps significant that the only known fogou to have the northern end of its passage pointing towards a flat horizon, at Pendeen Vau, is not pointing towards the rising 'reborn' sun but towards the dying sun in the NW.

The phallic symbolism inherent in the siting of the fogous - their passive receptive positioning in relation to the rising midsummer sun and their curved long passage running from the NE to the SW - suggests that the sun was considered to be, or to represent, a male god who moved around the earth (its horizon) in a clock(sun)wise motion, and was at his most virile on midsummer morning sunrise as he thrust his erect curved organ into the earth, while at his 'death' at midwinter sunset his proud sign of virility hung limply down.

Although the passage curvature may be related to the solar 'phallus', it may also have had a connection with another phallic symbol - the Cornucopia or 'Horn of Plenty'. In pagan mythology the horns of animals always had strong associations with male virility and to fertility linked with the crescent 'horned' moon. The Horn is a symbol of abundance and fecundity, and is both male and female - phallic by reason of its shape and feminine by being hollow and receptive. It is frequently represented as a simple curved or slightly serpentine shape (c.f- Carn Euny fogou).

The two 'abnormal' fogous, at Porthmeor and Pendeen, both have sharply curved passages although in differing directions. At Porthmeor the passage appears to join the two positions of sunrise at the solstices while that at Pendeen joins the completion of the sun's waxing cycle (sunset on the longest day) to the direction from where the sun will always be at its most powerful, summer or wintertime (i.e - south). Neither site can be described as having a phallic curve and it may be that they were some of the earliest fogous to have been built, before the idea of incorporating this curve had been thought of as appropriate.

Thus the orientations, curvature, restrictive creeps and passages all form well considered features which were deliberately incorporated into the original architecture of the fogous, and all can be explained if an intended function of ritual is accepted. This suggested purpose can be backed-up by reference to local folk tales and superstitions, as well as to already known prehistoric religious preoccupations with the sun and the moon, and to the continuation of many ancient pagan ceremonies and customs into historical times.

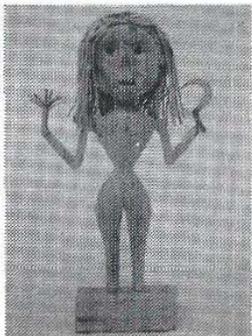
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CELTIC CROSSES

GRAIN GODDESS

HORNED GODS



Carn Crafts

HAND-CARVED CRAFTS FROM THE WOOD

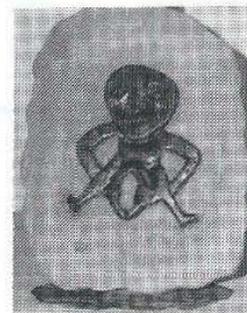
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Guide to Cornish Stone Rows

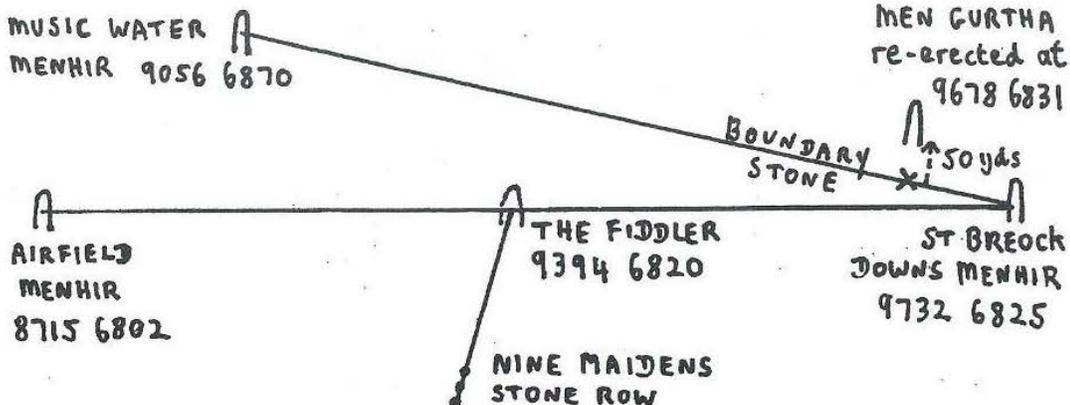
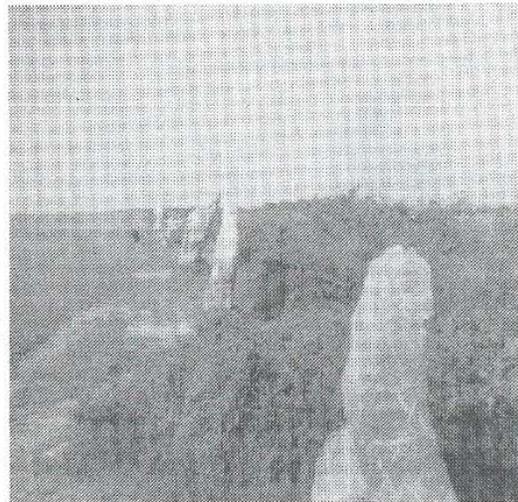
Stone rows can be found all over Britain, particularly in moorland areas such as Dartmoor, Exmoor and Scotland. It used to be thought that there was only one in Cornwall (see below) but latterly an archaeological survey of Bodmin Moor has revealed 8 or so more, with one in West Penwith and one on Scilly. There may be more yet to find. They are early Bronze Age in date (around 2000 BC), and more or less contemporary with stone circles. They have been described as "obscure" and "enigmatic" by archaeologists, and interpretations vary as to their purpose. They may have been processional avenues as many are aligned to cairn circles or standing stones, but it has also been suggested that they may have been spirit paths for the dead to travel along, or for shamans to 'fly' along in their contact with the spirit world. This feature is the first complete published survey of all the stone rows in Cornwall so far discovered. Thanks to the CAU for their help in compiling the report.

ST BREOCK DOWNS

THE NINE MAIDENS (SW93636745-93696763)

In a field beside the A39 three miles NE of St Columb Major stands Cornwall's most famous stone row, consisting of 9 goodly-sized stones (from about 3ft to 5ft high), 6 of which are still standing, and the northernmost one, now lying down, about 9ft long. This is typical of stone rows elsewhere, particularly on Dartmoor, where the stone(s) at the end of the row are often tall enough to be menhirs in their own right. The row pointed directly to a now-destroyed 7½ft menhir (stump only remains) called The Fiddler, The Old Man, or The Magi Stone, which was 1/3rd mile NE on the ridge of St Breock Downs.

Barnett (Prehistoric Cornwall, 1982) was puzzled about the orientation, giving Thom's rather unlikely suggestion that it marked the rising of the star Deneb. However, it seems more likely that the row is in fact part of a ley line system running over St Breock Downs and involving 4 other menhirs (see MM8 p14 & below)



BODMIN MOOR

TREHURETH DOWNS. There are menhirs, stone rows and settings here which may all be interconnected in part or in whole. At SX1252 7274, close to a cairn, there is a setting of a few stones, a couple of which are standing (photo right). The relationship of this curved row to the nearby menhirs and other stones was explored in a feature in MM13p10. To the NE of this setting about $\frac{1}{2}$ mile away is a stone row, consisting of small stones



running irregularly in a SW-NE direction from 1247 7293 to 1275 7302. Also to the west of this row is an isolated stone with perhaps a cluster of others lying prone at 1258 7292. There are several tumuli and cairns on this part of the Downs so the rows may be connected with rites of the dead.



COLVANNICK TOR. Across the A30 less than a mile to the south lies the best-preserved and most impressive stone row on the Moor. It was probably connected with the Trehureth Downs sites: a standing stone at 1243 7281 close to the previously mentioned cairn, aligns with the cairn and another small standing stone at 1253 7258 to point to the Colvannick Tor row (see map MM13p10). This row has 4 goodly-sized stones standing or leaning (about 5ft or so tall) with 8 more lying down, stretching for a few hundred yards from 1281 7189 (NW) to 1293 7163 (SE). Colvannick Tor itself was probably named after the stones, meaning as it does in English "erect penis", an indication of an ancient awareness of the phallic nature of the stones, and hinting at fertility rites performed here.

TOLBOROUGH TOR. A pathway behind Jamaica Inn crosses a new road up to Tolborough Downs. On the top of the Tor is a large Cairn, to the SE of which is an unusual miniature row of 5 small stones (1756 7786). Again we see a connection with a burial site.

LESKERNICK. There are a number of sites on Hendra Downs, approached either from Codd Ford to the south or Trewint Downs to the east. Close to a settlement and ruined stone circle (Leskernick N) lies a stone row from 1870 7986 to 1901 7991 (some 350 yds long). The row consists of 27+ earthfast stones protruding just above ground, but are difficult to distinguish from the multitude of other stones lying about there.

BUTTERN HILL. At the foot of the W side of Buttern Hill, from 1693 8158 to 1695 8165, is a much-disturbed stone row consisting of 21 stones traceable for 85 yds, including 4 upright slabs, 1 squarish post-type stone, and 11 fallen stones.

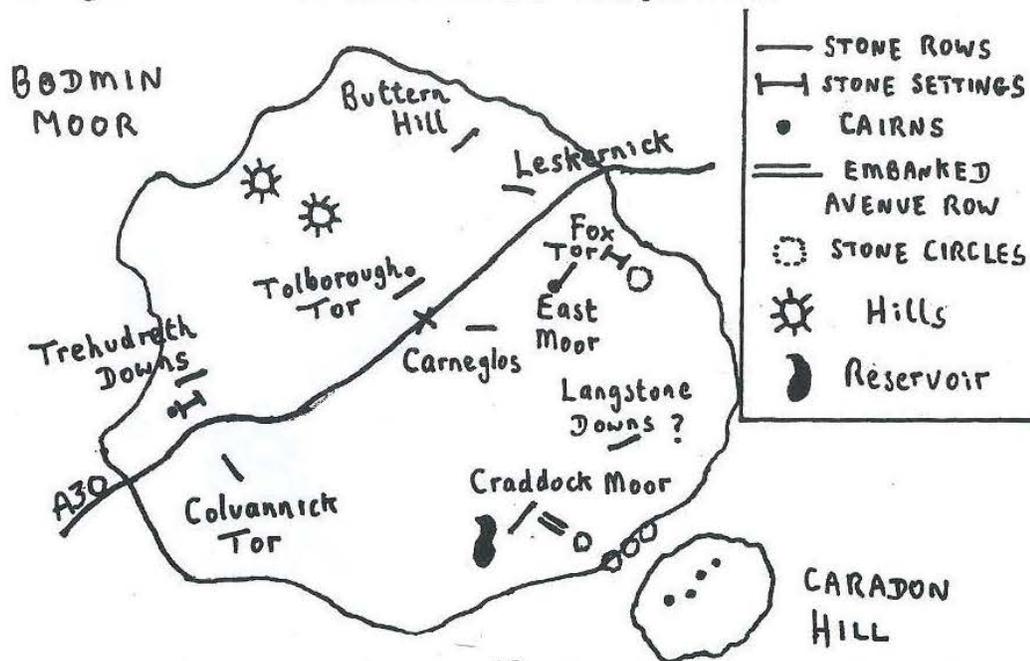
CARNEGLOS. A very small row running E-W at 1987 7738, consisting of some 34+ stones (20 upright or leaning) some 66 yds long in an area of wet peat. The tallest stone stands only $1\frac{1}{2}$ ft above the ground and most are hardly visible. The row appears to point directly at a cove-like feature 25ft to the south.

FOX TOR. On the east side of the Tor is a setting of a few upright stones at 2302 7862, close to a hut circle settlement. The site overlooks the Nine Stones circle less than a mile away to the SE. The Nine Stones circle itself (2361 7815) has a row of stones leading up to it from the SW and away to the ENE. Alexander Thom thought that the ENE line was an ancient stone row, indicating a minor lunar standstill, but current thinking is that they are all boundary stones.

EAST MOOR. Between the flanks of Fox Tor and East Moor there is a row of 21 or so stones, with 4 upright and the rest recumbent (2250 7815 - 2237 7785). Another 17 or so stones may be missing, but all are small (about $1\frac{1}{2}$ ft to $4\frac{1}{2}$ ft) and not very obvious. However at the SSW end, the row seems to be aligned to a more prominent blocking stone set at right angles to the alignment, and thence on to 2 cairns and a possible ritual enclosure, indicating a sacred use for the row.

LANGSTONE DOWNS. At 2538 7379 on open moorland at the top of the Downs about 100 yds W of a cairn group is a possible stone row, consisting of a line of 15 stones for some 60 yds. The stones are very small and this is a doubtful site.

CRADDOCK MOOR. There is a well-defined stone row here in reasonably good condition. Running in a SW-NE direction from 2396 7203 to 2408 7228 it consists of 85 closely spaced stones firmly embedded into the peat with about a foot or so showing above the surface. This row has some very interesting alignment features. At right angles to the NE end of it there is a direct alignment to an embanked avenue (marked 'stone row' on the new OS $2\frac{1}{2}$ " map) consisting of 2 parallel banks of stones (2423 7209 - 2427 7205), and then on to the Craddock Moor stone circle (2486 7183), and finally the Hurlers South stone circle (2580 7132). This is a major alignment feature marking the Beltane/ Lughnasad sunset (Samhain/Imbolc sunrise) and running on to a cairn on Caradon Hill (see MM13 p13 & 14).



WEST PENWITH

An important stone row has been recently discovered in West Cornwall at Treveglos near Zennor. At the east end of the row (SW4539 3881) there is a large 8½ft standing stone now serving as a gatepost. This stone seems to point to Sperris Hill, the shape of its top reflecting the shape of the hill itself (photo left). A further 3 smaller stones continue westwards, 2 in a field (one fallen and one broken), and one standing in a hedge at 4528 3891. Nearby is the famous Giants Rock or Witches Rock where it was said anyone walking 9 times around the boulder stone at midnight would be turned into a witch, perhaps a folk memory of some ancient rites connected with the row.

Two other possible sites in W.Penwith were at Chyenhal and Trewern. In both cases only one menhir now remains, but at Chyenhal (4505 2750) a further 2 stones were noted in the next field (at 4491 2745 & 4497 2746) on the 1909 OS map. These may have been later rubbing posts, since Blight in the mid 19thC does not mention them, but one at least was on one of Michell's leys. At Trewern (4298 3136) Borlase recorded a second menhir and a row of other stones running northwards.

One enigmatic stone 'row' that does still exist is the line of holed stones on Kenidjack Common (SW3895 3255). Four stones are in a line (one of which is broken and lying on the ground), with another one a few yards to the NW. However, this one may also have originally been part of the row, as all stones were re-erected some years ago by local farmer Egbert Rowe where he found them lying. Some 100 yds away to the NE on the hillside is another one with a larger hole. If this is all part of a stone row complex its meaning and purpose are unclear.

ISLES OF SCILLY

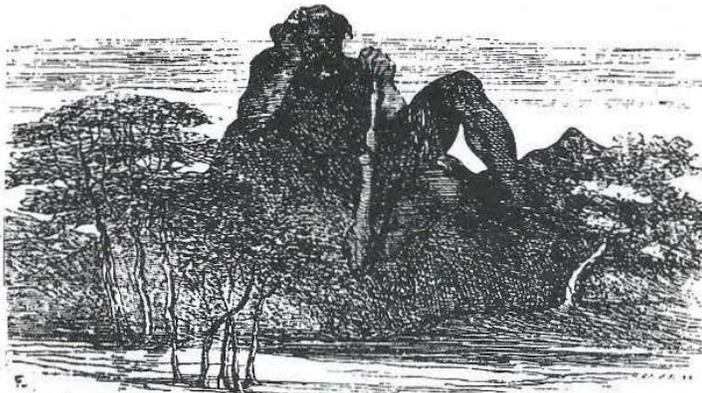
A stone row, unremarked upon for some 4000 years despite hut circle excavations nearby, has recently been identified on the beach of Higher Town, St Martins at SV9330 1530. Three stones a few feet high, one triangular and grooved, and one with (natural?) cup markings are in a row pointing in an E-W direction towards St Martins Downs where there was an extensive Bronze Age burial settlement. Indeed, the recently discovered stone idol (MM11 p2) was also found there, and this is perhaps a hint that the idol itself may have been the focus for the alignment of the stone row. If so, it would make the idol much older than Celtic Iron Age and help to add another piece of evidence for stone rows being ritual sites for Bronze Age worship.



Cornish giants in the landscape

Part 2

by TONY ROBERTS



The first part of this article in the last Meyn Mamvro spoke of memories of giants being woven into every aspect of the landscape, and mentioned the geomantic meanings of the giants of Gorran and St Michael's Mount. In this second part, the late Tony Roberts continues with Giant Bolster and the giants of Trencrom Hill and Carn Galva.

Another Cornish giant myth actually ties in Christian and giant myths by cleverly having the giant fall in love with a Christian saint. Again there is a dark undertone of blood sacrifice in this myth which, despite its simplicity, implies grim rituals carried out in some forgotten era when true geomantic practices had become twisted and dangerous. The giant protagonist of the story is named as Bolster, and his unfortunate love for St Agnes is said to have led him to a gruesome fate.* In this tale St Agnes was a proto-type missionary, roaming about Cornwall, replacing the old religious practices with the washing-powder whiteness of the new Christian doctrines. The giant followed her everywhere she went, loudly and boringly expounding the virtues of his love but the saint primly reminded him that he already had a wife and denounced his prospective infidelity in strong moral tones.

Eventually tiring of Bolster's ceaseless and physically impractical protestations of desire, the saint decided, with typical Christian ruthlessness, to remove him to a more ethereal existence. She asked him to prove his love by filling a small hole in the ground at Chapel Porth with his blood. The unfortunate giant was a trusting soul and he was certain that such a minute hole would be quickly filled, so he took a knife and gashed his arm, holding the wound over the lip of the opening. The blood gushed freely, and freely went on flowing. For hours the dying giant stood over the hole, his life's energy vanishing swiftly into the ground. Eventually he toppled and died. The wily saint had known all along that the hole led into a tunnel that opened into the sea and Bolster's respect for the purity of Christian ethics betrayed him into a gory self-sacrifice. The round hole over which this giant died can still be seen today at Chapel Porth and there is even a red stain upon the surrounding rocks to drive home the efficacy of St Agnes's practical solution to her moral and physical dilemma. This tale succinctly summarises the Christian overthrow of earlier religious practices in a highly dramatised and romantic manner; the lesson has been well learned by later 'heretics' of many denominations and eras.

* Bolster had his stronghold on the hill once known as Carn Bury-anacht or Bury-anack, said to mean 'the sparstone grave'. The hill later became the celebrated St Agnes Beacon, where the fire of annual rituals regularly blazed forth to mark the passing of the seasons. The popular local name for the parish was Saint Enns or Anns, which may indicate a pagan deity onto whose memory St Agnes was ungraciously grafted by the rapidly incoming Christians.

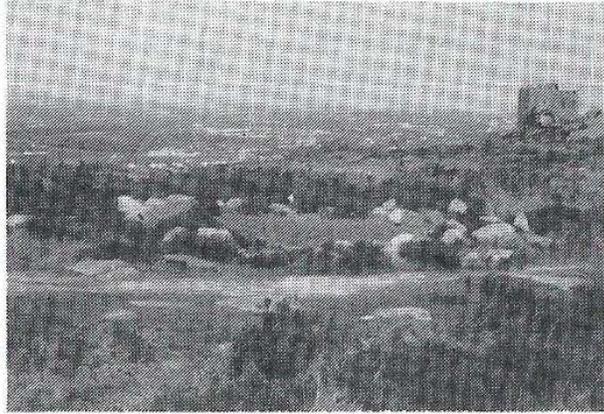
The wider issue of sacrifice bears some examination because it is fundamental to an understanding of so much giant-lore. Bolster's death not only symbolises the triumph of Christianity (whose own 'god' was sacrificed) but also encapsulates the ritual death that was integral to most of the preceding religious practices. This death sacrifice has been interpreted as a communion with the rhythms of nature by ancient peoples as far-flung as the Aztecs of South America and the Druids of Albion; it may have been a deterioration of earlier, more subtle techniques of spirituality, but it is certainly writ large across the history of worship on this planet. In Cornwall, where prehistoric monuments are profusely clustered in a relatively small area, the legends of sacrifice by blood are prominent, and they nearly always involve giants. In this case the Bolster myth is once more truly archetypal in concept, and is probably a garbled mixture of late pagan blood ritual and its adaptation by the early Christians into a martyr theme.

There are other facets of the Bolster legend that are worth examining, the first being the curious record of the 'giant's stride'. According to the story, as this long suffering swain followed his would-be mistress across the Cornish countryside he made a gigantic step between two prominent landmarks. He was said to have stepped the six miles between St Agnes Beacon and Carn Brea, two conical hills that mark part of an alignment of ancient sites that stretches across central Cornwall and which is known as a ley-line. Leys are linear arrangements of prehistoric and early Christian monuments (interspaced with natural and artificially adapted features of the landscape) that form a grid-like pattern throughout Britain. They are thought to transmit forms of geodetic/cosmic energy currents; their psychic implications (etheric web) are just as important as their physical alignments.

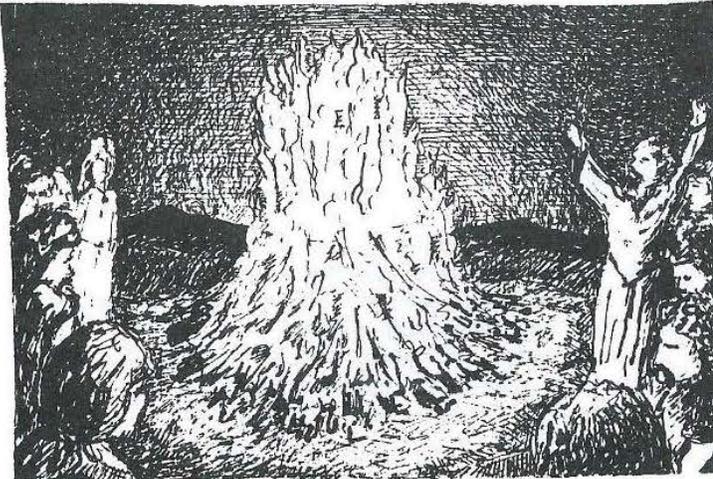


Ley lines were rediscovered in 1922 by the antiquarian Alfred Watkins (1855-1935) of Hereford, and their crucial role as the energising framework of geomancy has been steadily and eruditely elucidated by many researchers over the last seventy years. Watkins saw the beacon hills as the key to the ley system; he called them 'initial points' and proved that their earthworks and barrow mounds had many a giant hovering in the background. The Cornish beacons are no exception to this generally found mythological rule; the Bolster tale graphically illustrates it. At the foot of St Agnes Beacon there runs an ancient earthwork (aligned on a trackway) which at one time extended from Trevaunance Porth as far as Chapel Porth, enclosing what was once the foremost tin-mining district in St Agnes. This earthwork is still called 'The Bolster' after the love-sick giant, who made his wife carry stones in her apron, meticulously depositing them in small cairns on the top of St Agnes Beacon (his original home). These cairns still exist on the flattened summit as mark points and lend weight to the theoretical linking of giants and leys towards prominent beacon hills, the 'initial points' of Watkins.

Carn Brea is a hill that is very rich in its own local legendry. It is a singular granite tor situated between Camborne and Redruth and its association with pagan and Christian ritual is the third geomantic fact that complements the tale of giant Bolster striding down the ley line. The hill is 738 feet high, extremely rocky, and covered by heather and sparse, tough grass. Recent archaeological work has found traces of serious occupation dating to



long before 3000 BCE when well-built stone houses were erected within a cyclopean perimeter wall. Extensive prehistoric agricultural activity has been gradually revealed on artificially shaped terraces set just below the eastern summit of the hill. Pottery and other artefacts from this early British period show firm cultural links with the civilisation that flourished on the chalk downs of the south-east, over 150 miles away. Carn Brea is the largest prehistoric cultural enclave in Cornwall and its various megalithic structures certainly seem to denote the hands of 'giants' in its first constructional design. That it was an important cult centre is undeniable, and some say the giants regularly gathered within its ramparts to hold great contests among their strongest members, watched over quite naturally by the equally ubiquitous fairies or spriggans, who were said to have had a vast hoard of treasure buried in a hidden cavern under Carn Brea. These lost-hoard myths imply a parallel between the treasures of a lost culture and the remnants of more mundane silver and gold; and there can be little doubt that in some instances there are astronomical implications (moon and sun being represented by the precious metals).



Carn Brea was one of the most celebrated beacon hills, which were not only initial ley points, but also summits on which fires were kindled throughout Britain to celebrate sacred festivals. The fire ritual is one of the oldest known religious ceremonies and the Midsummer bonfire rite, performed on 23rd June, was a pagan festival millennia before it was

adapted by the Christians to celebrate the eve of the feast of St John. Carn Brea also had the distinction of being the foremost sacred beacon hill in all Cornwall. At the appropriate seasonal time a huge fire was ignited and this was the signal for other fires to flare up, running to Sancreed Beacon, Carn Galver, Sennen and St Agnes Beacon, and eventually lighting the sky from the tip of Land's End to the banks of the river Tamar.

Another obscure memory of a geomantic ley alignment is preserved in the myth concerning the giant of Trencrom Hill, the shattered granite pyramid near Lelant Downs. The industrious giant of Trencrom (who lived in the usual stronghold carved from huge megalithic stone blocks) was said to have been a great builder and an intimate of the giant Cormoran, the lord of St Michael's Mount. They helped one another in their endless reshaping of the landscape, but only had one hammer between them, which they used to throw back and forth between the summits of their respective stone holdings. As the legend goes, one day Cormelian, the unfortunate wife of Cormoran, leaned out of a window at an inopportune moment and received the flying hammer straight through the top of her head. She fell dead at her husband's feet, and his subsequent cries of anguish and loss created a violent storm that cut off the Mount for days, causing extensive flooding inland. When the storm had finally abated the local giants gathered to mourn for Cormelian, who was reverently buried beneath the Chapel Rock on the seashore facing the island. The movement of the giants' hammer between the two hills is yet another crude euphemism for a ley line; it is another memory ruptured by time and the intervening distortions of human historical interpretation.

The prehistoric earthworks that encircle the crown of Trencrom Hill are also associated with a group of giants who constantly indulged in a complex game of bowls. They bowled enormous stones down the hill and across the landscape in an attempt to carefully mark out their individual territory. One of these rounded megalithic stones now stands in a cottage garden at the foot of the hill,



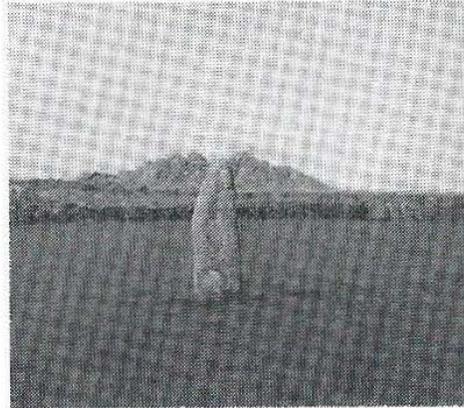
marked by a National Trust plaque that names it as 'The Bowl Rock'. Even this simple tale has undertones of the old, ritualistic marking of the countryside with the patterns of geomantic measurement, forming a religious geometry that was an imposed infrastructure on a natural terrain. This is further amplified by the fact that on the flattened, grassy top of Trencrom Hill a gigantic stone, bigger than a motor caravan, marks a ley alignment that passes through St Michael's Mount to the south and the spire of the church in St Ives on a hill to the north.

Legend recounts that the old giants brought their captured victims inside Trencrom Hill cliff castle and ritually sacrificed them on strange flat stones (altars) which exist within the fort's perimeter walls. Nearly every nearby rock has a legendary name linked to the giants; it has been said that 'a race may perish, but the name endures', and at Trencrom this axiom is surely well proven. As at nearby Carn Brea, the last giants at Trencrom are said to have buried great treasures in labyrinthine tunnels that they supposedly honeycombed into the hillside. These treasures were allegedly secured by terrible and potent spells such as those used by the Druidic wizard Merlin to guard his later hoards; anyone who 'disturbed' (a gentle euphemism for looted) this treasure evoked the vengeful wrath of the giants and their appointed elemental guardians, the fairy spriggans. The guardian spells of the Trencrom giants are in some tales given as invoking floods, storms, thunder and lightning separately, according to the time of the year when the despoilation took place. All these legends show the disguised incidence of a supernatural power, working through the landscape in a natural manner, whose elemental energy certainly deifies any natural law.

In a similar manner, the persistent paraphysical power of the old Cornish standing stones lingers in every myth that features them in any way. The stones are always seen as sacred or inviolable and most of the really famous ones are solidly linked to the activities of the giants. The 'sacrifices' and rituals carried out on or near these stones have numerous fertilising characteristics, not only of human beings but also of the whole ecological structure in which all living things form the major unifying components. Somehow the giants tuned in upon the 'live energies' that pulse through the landscape, and are generated by the animistic spirit of place which gives a religious cosmological impetus to the unified structure of matter. As well as a fertilising potential, the megaliths had (have?) always been credited with healing properties. The Twelve O'Clock Stone near Nanclédra is also called the Giant's Child and its legend says that children are cured of rickets if they touch it on certain auspicious days. The people remembered the giants through a continuous oral tradition in which giants, religion and stones were synonymous, a triangle of a once practical mythical reality rooted in an occult power engendered by energies contained in the stones themselves.

In Cornwall giants and stones are totally related: there can be no separation of one from the other and such monuments as carry giant names are the most impressive the county has to offer. Such heriocrally built, ley-orientated megaliths as Trethevy Quoit and Zennor Quoit have, apart from the 'quoit' nomenclature, secondary honorary titles of the Giant's House and the Giant's Quoit respectively. The most famous of all the Cornish dolmens, Lanyon Quoit, has the alternative name of the Giant's Table; and the list of such double names, indicative of a subconscious Cornish homage, could be extended indefinitely.

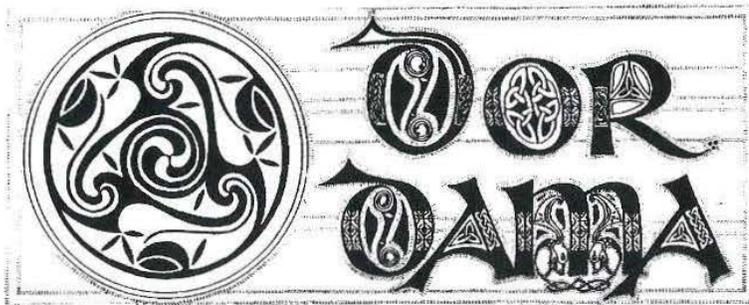
Then there are the stones (menhirs) scattered across the countryside, some forming perfect alignments, discarded by the Giant of Carn Gulva who in his spare time played games of quoits. Again the marked connection with ley lines must be noted. Carn Gulva is also distinguished by the presence of a great logan stone, of which Cornwall boasts many. Logan rocks are always situated along the ancient



ley alignments and many psychometrists and dowzers have reported very strong radiations of geodetic energy at their focal points. It is recognised that the Druids practised their rituals at the logan rocks, and throughout Cornwall these finely balanced metaphysical instruments are remembered as having the same powers to cure diseases as other megalithic monuments. The prehistoric monuments give deliberate clues to the 'giants': they are the first founders of British history, and Cornwall was their most favoured habitat.

Article [c] Jan Roberts, for the late Tony Roberts.

Drawings (p15) Doyle - 1851 (p16) Cruickshank- 1881 (p17) - Glen Leon Photographs (p17) Craig Weatherhill (p18 & 19) Cheryl Straffon.



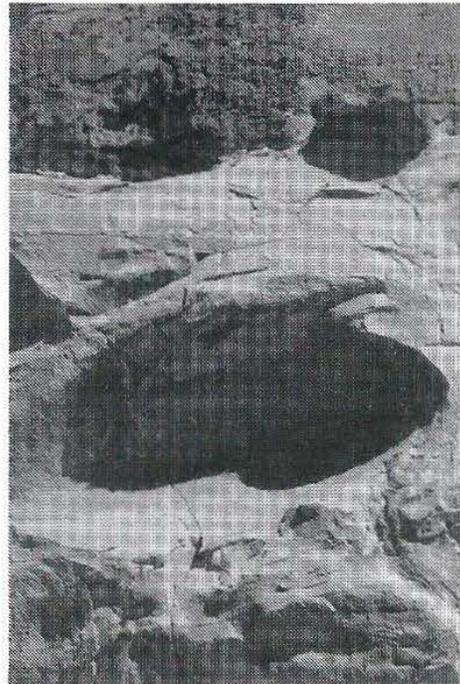
"Dor Dama", Cornish for 'Earth Mother', is a new occasional column in which different contributors write of their experiences of the spirituality of the Cornish land. For the first one artist Jenny Croxford tells of a face from the earth herself.

Cheryl's article in "Meyn Mamvro" on Holy Wells in Cornwall (MM11 p4-7) has prompted me to write about my experiences of a holy well near where I live on the Lizard peninsular. It is a curious story - I hesitate to write about it. I guess I'm suspicious of how much my imagination can trick me - but then perhaps events will speak for themselves.

About 13 years ago Bob, my daughter and myself moved to Cornwall from London. In London I had been a graphic designer, but just before we left I had begun to learn printmaking. The first few years living in Cornwall were times of great change. I started doing etchings of my new environment, landscapes, barns etc, and selling them to the visitors. Around the same time I started going to talks and groups in the various centres in Cornwall that were dealing with "the looking within" of the new age consciousness. The one thing that started a change in me was a primal therapy group at the Well-Being Centre at Illogan. This therapy takes you back to remembering painful experiences in your childhood, when you feel the pain in your body from those experiences. The energy in your body is unblocked, and your behaviour is freed from its defensive patterns. While doing this therapy my work started to change, and I began to discover my imagination. I had always loved visiting ancient places, and now I began to feel the energy that was "alive" in these places. I also started to visit these places with pencils and paper and started drawing. These drawings were not planned in any way - they kind of drew themselves, like an elaborate doodle. It was absolutely essential to keep one's mind free and not to have any expectations of the results! Sometimes the drawings were not very interesting at all, but after drawing this way quite a lot it seemed that the more interesting and powerful drawings corresponded to certain factors such as the lunar cycle, the yearly cycle and my menstrual cycle.

One of my favourite drawings is of the face at Ruan Well. I did this drawing on November 1st about 5 or 6 years ago. November 1st is the Celtic Samhain, the end of the summer half of the year and the beginning of the winter half. It wasn't until I had finished the drawing, and turned the paper round, that I realised that it was a face: a dreamy, sleepy face with cowrie shell eyes and a seed-pod mouth! Some time later I discovered in a book a picture of a skull with cowrie shells embedded in the eye sockets. It came from Jericho and was from the Neolithic period 8000 BC. Jericho owed its existence to a copious spring, which was reliable all through the year even in times of a drought.

After I had finished my well drawing I moved on to Grade Church which is a short footpath's walk away. The church stands in a circle of wind-blown trees, and there is an ancient holed stone inside the church which was originally found in the churchyard. I sat in the church and did another face drawing (next page, above left) which seemed to be an enlargement of the face in the corner of the drawing I had done at Ruan Well. This was a strong, black and white rather primitive face.



Now, the story continues a few years later in 1988 with a visit to America. I had always wanted to visit Chaco Canyon, an important centre for the Anasazi Indians who lived there in the 10th - 12th centuries A.D. The Anasazi were Pueblo Indians, believed to be ancestors of the Pueblo Indians who live in New Mexico today. The Pueblos' big communal villages were built in canyons and they built large round semi-underground structures called kivas which were used for ceremonies. The present day Pueblo Indians still use kivas for their ceremonies. Chaco was believed to be an important ceremonial centre. There are several pueblos in the canyon and there is evidence of many ancient roads radiating out from Chaco. On the top of a butte in the canyon there is a sun calendar: spirals are carved into a rock face, and these spirals are intersected by a dagger-shaped shadow at the solstices. The shadow is formed by huge slabs of rock especially constructed for the purpose. This place is pretty inaccessible, being 60 miles from the nearest town on a dirt road, and a tricky climb to the top of the butte.

We went in December - cold, crisp dry but bright sunny days, with golden sunshine. As we approached the first pueblo, una vida, intending to climb upwards to the canyon wall to look at the rock drawings, Bob noticed a face on the wall of the canyon. The eyes and the mouth were formed by deep hollows in the rock wall. The hollows were black with the shadows formed by the sun, low in the sky as it was near to the winter solstice. We climbed up to the canyon wall to look at the rock drawings. Amongst the animals was a simplified figure with a spiral, similar to a drawing that I had done some time earlier. I moved a few feet to stand underneath the huge face in the rock to photograph it. As I looked at it, its hollows felt familiar - then I recognised it. It was like my drawing at Grade Church several years previously! (see above).

Now, all these similarities could just be coincidences - with a stretch of one's imagination! But then, isn't it the way through to another reality by stretching one's imagination?!!!

BOOK REVIEW

"MONSTRUM - A WIZARD'S TALE" by **TONY 'Doc' SHIELS** (Fortean Tomes, £8.95) is a gallimaufry of a book - a great rambling farrago of Cornish dragonlore, pagan magic, surrealism, monster-hunting and the supernatural. Previewed by an article by Doc himself in MM11 on Morgawr the monster of Falmouth Bay, and the Owlman of Mawnan, this book gives the background to Doc's involvement in all this. And what an involvement! Like the earth aspect itself, the book weaves in and out of reality and illusion, a shifting perspective of the natural and the supernatural. Much of it is set in Cornwall, "a Celtic county, quite un-English in character and atmosphere" and gaily roams over aspects of occultism, shamanism and witchcraft, including modern-day followers of the "old religion", a few of whom he claims are "actually native-born, hereditary followers of pagan Celtic witchcraft... that is to say, their beast-horned god was (is) old Cernunnos who has great power in Kernow' That power is shown in the witch-coven with whom he becomes involved who raise Morgawr. But nothing is as it seems, as he dreams a dream awake, the flavour of which can be illustrated in this example: "The topmost stone of the Cheeswring turns three times at cock-crow. Another Cornish cock-crow stone lies in Looe harbour, where Morgawrs have been seen. Once upon a time, these stones must have been logan or rocking stones. A cock-horse is a rocking horse or hobbyhorse. Maybe Rutter rode to Padstow in the hoofsteps of St George of Cappadocia, the noted dragon-basher. St George's Well is near Stepper Point just north of Padstow, where Morgawrs have been seen." Correspondences, 'coincidences', and coexistences are compounded in this strange and very curious walk between the worlds, as Doc Shiels goes in search of serpent-dragons and monsters of the id, and keeps "spiralling downwards and inwards to the subaquatic, subterranean regions of physical and psychical worlds". A monstrous book indeed, a veritable Alice in Cornwall-land seen through the eyes of a wierd-wyrd sham-man shaman. Unique!

The Morgawr monster also appears in **JANET & COLIN BORD'S "ATLAS OF MAGICAL BRITAIN"** (Sidgwick & Jackson, £16.95). This is a regional guide to the magic, folklore, legend and mysterious phenomena of the British Isles. Cornwall gets some 25 entries from the obvious (Tintagel, Merry Maidens, etc) to the less well-known (e.g. fairies at Carn Gluze, Men-an-Tol called Devil's Eye, etc). Useful for visits to other parts of the country and nicely illustrated.

One of the most indiginous Cornish legends is that of Tristan and Isolt. The sites associated with their ill-starred love (mainly around the Fowey and Malpas areas) are featured in **"LEGENDARY BRITAIN"** by **BOB STEWART** (of Moot 90 fame!) and **JOHN MATTHEWS** (Blandford, £14.95). This is a well-illustrated journey through the magical and mythical sites of Britain, centered around 12 interpretations of legends, including Arthurian Cornwall and the West Country. Running through all this are 3 thematic archetypes - the otherworld, the Goddess of the Land, and kingship; and the journey is interspaced with imaginative stories linking the heroes and heroines into the meaning of the Land. These themes are further explored in **"CELTIC GODS AND GODDESSES"** also by **BOB (R.J) STEWART** (Blandford, £14.95) with attractive illustrations by Miranda Grey and Courtney Davis, whose artwork was featured in an exhibition in West Penwith in 1989. This book is not simply a collection of the Celtic gods and goddesses, but a much deeper insight into their meaning and mythopeic significance as evidenced in legend and folksong. Excellent

Finally, **HUNT'S "POPULAR ROMANCES OF THE WEST OF ENGLAND"** originally published in 1871, a classic repository of the old legends and folklore of Cornwall, has been reprinted by Llanerch Books @£12.50.

NOTICEBOARD

CORNISH EARTH MYSTERIES GROUP meets regularly for talks, site visits, ley walks, etc. Further details from Carol Bishop, 3 Coulsons Terrace, Penzance (Phone 0736-60288).

JOURNEY TO THE STONES 11 mile guided walk with Ian Cooke to visit ancient sites in W.Penwith. Sat Jan 19th 10am. Details ring 0736-68282.

MAY DAY EVE MAYPOLE DANCE & FEAST Tues April 30th. Carn Bosavern, St Just-in-Penwith. Contact Meyn Mamvro or ring 0736-787612 for details.

THE THREE WELLS WALK Annual 11 mile walk to sacred wells in W.Penwith Sunday May 5th. To confirm details please write MM or ring 0736-787612.

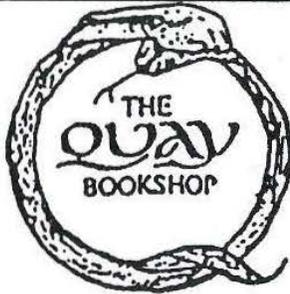
WEST PENWITH PAGAN GROUP usually meet around Full Moon for discussions, ritual workshops, etc. Further details from MM or ring 0736-787612.

MID-CORNWALL PAGAN NETWORK aims to bring people together for sharing, learning and for increasing awareness. Contact Reg & Pam, 4 Addison Terrace, Bodmin Hill, Lostwithiel (0208-872929).

WELLBEING CENTRE Old School House, Churchtown, Illogan, Nr Redruth runs regular new age workshops and events. More details on 0209-842999 (Denise).

HARMONY POTTERY Wheal Rose, Scorrier, Redruth. Introductory workshops on crystals, astrology etc. Imbolc & May Day celebrations. Further details from Geraldine Andrew (0209-890581).

RESEARCH & ENLIGHTENMENT CENTRE Kings Avenue, St Austell now organises some events. Tel Frances 0726-74843.



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The Pipers

June

Eddie Pryn, whose megalithic complex at St Merryn near Padstow (see MM2 p15) attracts thousands of visitors every year, has told MM of some interesting developments at the site. It is being used as a dowsing centre, whereby all visitors are invited to try their hand at dowsing the very definite energy line that runs through the site. Those who pick it up are given a certificate of their prowess! But what is most interesting from an earth mysteries point of view is that it represents something of a potential database of dowsing information, simply because he is dealing with a random selection of people, not chosen for their dowsing ability, but simply because they have been curious about the site.

Eddie says that a minority, less than 50%, do have the capacity for successful dowsing, and he has made other observations. Contrary to expectation, very young children do not seem to have much marked ability, but the most successful group are those aged around 11 or 12. Dowsing ability seems to vary according to the time of day, being stronger in the evening, and Ed wonders if it may also be affected by tides and the moon. A more controlled experiment might give some interesting results.



Meanwhile, some confirmation for this idea was given by energy dowser Hamish Miller at his recent talk to the Cornish Earth Mysteries Group. He mentioned that the energy currents seem to reverse at certain phases of the moon at particular sites, such as the Blind Fiddler near Catchall in West Penwith. Here the energy spirals around the stone clockwise at the waxing moon, and then reverses polarity at the waning moon.

He also mentioned that the energy currents at the Merry Maidens stone circle seem to swirl around the circle, giving on occasions the illusion that the stones themselves are 'dancing' around. Perhaps this is where the legend of the dancing maidens comes from: a distant folk memory of a time when the earth energies at the stone circle were naturally dowsed or felt by the people who built or used the site? Other spinning or spiralling energy patterns have been dowsed at sites in Cornwall (for example inside Chûn Quoit). If you have come across any others yourself, please let MM know.



Doreen Valiente, who helped to write the Wiccan Book of Shadows in the 50's.

'The Doreen Valiente Interview' by Kevin and Ingrid Carlyon is a C90 tape for those with an interest in White Magic. £3 per copy from: Kevin and Ingrid Carlyon, 16 Cross Street, St Leonards on Sea, East Sussex.

Send a stamp for two free catalogues of items.

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 - National mag of Earth Mysteries (Annual sub:4 issues £6) PO Box 92, Penzance, Cornwall TR18 2XL

NORTHERN EM (Annual 4 issues £3.95 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

LONDON EM - Current mag (No 2) £1.75 Rob Stephenson, 15 Freshwater Court, 59A Crawford St, London W1H 1HS.

TOUCHSTONE - SURREY EM. (Annual 4 issues £2) J.Goddard, 25 Albert Rd, Addlestone, Weybridge, Surrey

MERCIAN MYSTERIES - Midlands EM (Annual 4 issues £5) - Paul Nix, 12 Cromer Rd, St Ann's, Nottingham NG3 3LF

MARKSTONE - N. Lincs EM.(£1.35/issue) Jane & Bob Dickinson, 17 St Andrews St, Kirton-in-Lindsey, Gainsborough, Lincs.

EARTH - EM, Fortean, Pagan (Annual 6 issues £5, sample £1) Paul Bennett, 20 Stonegate Rd, Thorpe Edge, Bradford.

THE CEREOLOGIST - New crop circles mag (Annual 3 issues £7.50, single £2.50) J.Michell, 11 Powis Gardens, London W11

RILKO (Research into Lost Knowledge Organisation) (Annual 2 issues £5.50) 10 Kedleston Drive, Orpington, Kent BR5 2DR

EARTH PULSE - Contact network (4 issues £5.95) 14 Linden Close, Exmouth, Devon

HIDDEN HISTORY - (4 issues £4.50) APRA, 443 Meadow Lane, Nottingham NG2 3GB

MEYN MAMVRO is available on annual subscription - 3 issues £5.00 (inc p & p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM15 due out Summer 91 will be a special Arthurian Cornwall edition, plus all the usual features.

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.50 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 (Annual 3 issues £3) Pagans Against Nukes, Blaenberem, Mynyddcerig, Llanelli, Dyfed, Wales

WOOD AND WATER - Goddess centered & feminist influenced (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

THE UNICORN - Paganism today (Annual 4 issues £4, single £1.40) PO Box 18, Hessele, East Yorkshire HU13 OHW

DEOSIL DANCE - New Age of Paganism (Annual 5 issues £6, sample £1) 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 - Self & Earth(2 issues £2.60 498 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

ASH - Albion's Sacred Heritage (Annual 4 issues £4.50 Sample £1.25) 2 Kent View Rd, Vange, Basildon, Essex SS164LA

O FORTUNA! - Magickal & humour (£1.50) & ACE OF RODS - Pagan contact (£1) ACCA & ADDA, BCM Akademia, London WC

HARVEST - US neo-paganism. Details- PO Box 228, S Framingham, MA 01701, USA. CIRCLE NETWORK NEWS - US pagan scene. Details- Box219 Mt Horeb W1 53572, USA



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