

FORGOTTEN WELLS OF WEST PENWITH - 2 ●  
CRANKAN WAKES ● TREEN COMMON CIRCLE  
CARN EUNY FOGOU ● NEWS ● REVIEWS ●  
\*plus\* **CORNWALL'S COLOURFUL SITES**

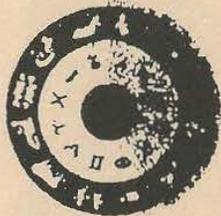
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# Meyn Mamvro

## STONES OF OUR MOTHERLAND

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

It would be an over-exaggeration to say that the Cornish sacred sites are in crisis, but there are very real problems over their management and maintenance. For the last five years or so the Sacred Sites Committee (SSC) consisting of representatives from the 'establishment' and 'alternative' side, have come together to try and keep a watching brief on the sites and deal with some of the pressure they are under. Such a group of people, however well-intentioned, cannot possibly give all the time and attention that the sites need, especially as most of them are already over-committed elsewhere. From this realisation came the proposal for an Ancient Sites Management Officer (ASMO) post, to be financed by Objective 1 money. This application has become bogged down in the whole Objective 1 Process - indeed it has been described as trying to swim through treacle. One of the problems is that Objective 1 money is designed to provide economic regeneration for a very poor area such as Cornwall, and this often involves creating new jobs and wealth. Clearly an ASMO is not designed to do this, but to manage the sites more effectively and to look after them. We are not finally giving up on our Application, but it is beginning to look less certain that we shall receive money this way.

Another aspect of the problem is that existing organisations, such as Cornwall Historic Environment Section (HES), English Heritage (EH) and Penwith District Council (PDC) all have some statutory responsibility for the sites, but are not always directly taking action. Usually the same few people who actually get out to do work at the sites in all weathers are SSC members and the Penwith Pagan Moot (PPM) volunteers, clearing vegetation, cutting back paths and removing mess. To give a few direct examples. At Tregeseal Circle a Management Agreement was drawn up between EH and a local farmer to maintain the land where the circle stands. Yet the circle does not get cleared of encroaching vegetation and the paths to it are allowed to grow over. In July this year the SSC/PPM went up to voluntarily do something about this. But the money given to the farmer, who does not appear to do the work for which he is paid, would be much better spent by giving it to the SSC who are forced to have to do it. Secondly, the responsibility for all the thousands of sites in Cornwall lies with one person who works for EH on a part-time basis, and often has family commitments that mean she is not available for meetings and site visits. When something large and important, such as the re-erection of Gûn Rith menhir needs to be done (see p.5) EH swings into action, but it is all the other everyday maintenance at the other sites which is equally, if not more, important. Finally, PDC seem to want to claim responsibility for the proposed ASMO rôle, but over the last 5 years they have not even had a Conservation Officer for the sites since they made the post redundant! And all this in one of the most archaeological rich areas of Western Europe! Clearly something is rotten in the state of Cornwall. Question is, is anyone going to have the guts to do anything about it, or will the sites just be allowed to continue to be neglected?



## news page

The 2003 programme of presentations began at The Acorn in Penzance on Jan 30th with **Howard Balmer** slide-talk presentation on "Discovering St.Eval and Carnac" Howard framed his presentation with some music from a group of his friends, and then gave the audience an enthusiastic and lively guide to some of the megalithic sites he has discovered in the St.Eval area of Cornwall [featured in MM51] and Carnac in Brittany. There was much interesting discussion especially about the enigma of the Porthcothan Vau, and Howard left everyone looking forward to the field trip to sites in July 2003.

The February talk on the 27th was by CEMG regular **Jan Machin** on "The Goddesses of Ancient Egypt". Jan was extremely knowledgeable about the significance of the Egyptian Goddesses, and focussed particularly on the sky Goddess Nut, the cow & fertility Goddess Hathor, the cat & protectress Goddess Bastet, the Goddess of truth and justice Maat, and the divine mother Goddess Isis. An inspiring talk.

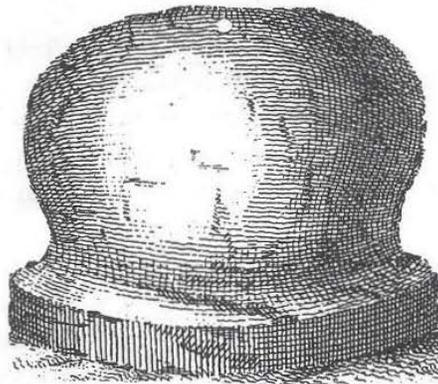
In March (27th) **Craig Weatherhill** made a rare appearance to give a slide presentation on "Legends of Ancient Sites", accompanied by some beautiful slides of the sites. He made some intriguing suggestions about the legends linked to giants, gods and fairies, and a large and appreciate audience very much enjoyed the evening. MM will be publishing an article based on his talk in a future issue.

Finally, in April (24th) the season ended with a talk by **Jude Currivan** on "Cosmic Geomancy - the harmonics of consciousness". Jude has a Masters in physics and a Phd in Archaeology, and she is also interested in earth energies and earth consciousness, so this was a very stimulating talk, full of intriguing ideas and research. Jude's theme was how metaphysics meets the physical world, and the interconnectedness of everything in the multiverse. She touched on feng shui, Gaia and our 'soular system', and the matrix of consciousness as a 12-fold harmonic. There was much for the audience to think about and resonate with, and the whole season finished on a high note.

The May Day eve activities followed on Weds Apr 30th with the 15th annual **Maypole Dance** on Carn Bosavern in St.Just. The weather cleared and it was a lovely evening. Over 60 people turned up to dance in the Summer, accompanied by an enthusiastic group of musicians. Carol Tanner baked a huge strawberry cake to celebrate the 15th anniversary, and there was much feasting and good company, finishing with a fine Beltane fire to jump over. *The Cornishman* newspaper did a nice write-up of it with colour photographs of the dancers and the Green Man (a.k.a Andy Norfolk!)

The Summer 2003 activities commenced with the 15th annual **Three Wells Walk** on Sunday May 4th. For the first time in many years, it was a grey overcast day, though that did not deter the two dozen pilgrims who turned up for the first part of the walk from Sancreed to Chapel Euny wells. On the way back to Sancreed, a patch of 4-leaf and 5-leaf clover was found, which seemed to make it an auspicious day. After lunch at Sancreed well, a dozen walkers did the second part to Madron well, where they were joined by some others, making 19 in all for the mixing of the waters and the Summers blessing. As always, it was a most enjoyable and companionable day.

The June outing on the 1st was led by Andy Norfolk, with a follow-up to the 2002 day **Lesser Known Sites of the Kerrier area**. This time he concentrated on the southern part of the area, and a lively group of 13 members turned up at Constantine Church. From there a car ride and a walk was taken to the site of Maen Pearn, which had been the tallest standing stone in Cornwall before it was broken up in the 17th century to make 28 gate posts. The group looked at some of the posts and field stones on the farm, and then walked to the distinctively shaped Maen Pol stone nearby, first noted by William Borlase in the 18thC, now renamed Maen Gwen Bras!



*Maen Pol stone illustrated by Borlase*

From there they walked to the quarry where the gigantic Tollmen stone had originally stood, and then on to Piskey Hall fogou to have lunch. In the afternoon there was another walk to find Merther Euny well in a wooded area and the site of the Chapel and its strange-looking cross. Finally, the Group visited the holed Tolvan Stone, and, with the owner of the house, discussed some of the possible meanings and significances of the stone. A cream tea at nearby Gweek Tea Gardens completed a most interesting day.

On the 6th July Howard Balmer led a follow-up walk to his 2002 visit of **The Standing Stones of the St.Eval area**. This time he devised two circular walks around the area that incorporated many of the standing stones and barrows featured in his article in MM51. There was much interesting speculation about the significance of so many standing stones in the area, and ideas amongst the Group included markers to denote celestial calendars or landscape zodiacal patterns. It was agreed that more follow-up work needed to be done, plotting the precise locations on a map. The group even discovered another possible new stone in the distance that was visible in from one of the fields, and Howard talked of discovering and re-erecting the precise location of a 7ft menhir that has only recently been toppled and buried in one field. The very enjoyable day finished with another cream tea at Bedruthan Steps café.

# Penwith Pagan Moot



by Sarah Vivian

Since the last issue of MM, the Moot have celebrated Spring Equinox, Beltane and Summer Solstice. The rituals continue to be popular, with 30-40 people attending, and we now have a planning group for the rituals, which is excellent, as it widens the scope of what we do and brings in fresh new ideas.

At **Spring Equinox**, the Iraqi war had just started, and so our ritual at Bodrifty Roundhouse was directed towards a rapid return to the equilibrium of peace. We used the symbolism of putting white flowers on the shape of a black bird, transforming it from the dark raven of death to the white bird of peace, from the dark bird of winter to the white bird of summer - and then we did a simple power-working to send peace out into the world.

**Beltane** was planned as a celebration of Spring energy, with a wild romp around the Merry Maidens with streamers and flags and drums. But as it happened the weather prevented all but the most committed and enthusiastic people, and prevented much drumming or music either! Despite this, there were still around 35 people, and perhaps due to the presence of so much air element (high winds) it was a very lively ritual with good energy.

Most recently, for **Summer Solstice** we had permission from The National Trust to hold our celebration in the field at Cape Cornwall where Helen's Oratory stands. The weather and the views were absolutely glorious, and the ritual focussed on a celebration of the sun on the longest day. The dragon is the most potent symbol of this power of fire, so the Moot became a Cornish type of dragon - a serpent. With a red serpent's head to lead, and holding red fabric sides, we slithered around the field, and then coiled around our central altar, to breath life into some serpents' eggs (pebbles) to continue the cycle of life, and to become our talismans for the year ahead.

The rituals are open to all and everyone is welcome, as are the monthly Moots which take place on the second Tuesday of each month at Chy Gwella, 53 Morrab Road, Penzance at 7.15pm. There are news, views, events and ritual preparation, and we have a special topic for each session. Recent topics have included: magical plants & herbs, sacred tools, and the festival of Eostre. For further details please contact either -  
*Sarah Vivian, 24 Queen St, St. Just, Penzance TR19 7JW Tel: 01736-787522 or*  
*Andy Norfolk, The Cottage, Crowan, Praze, Camborne TR14 9NB 01209-831519*

\* \* \* \* \*

**For the Love of Stone** 25 oil paintings by Sarah Vivian, *featuring rocks and rock pools, cliffs, rock faces & surfaces, ancient sites and standing stones.* Sept 1st-29th (closed Sats & Suns) at Camborne School of Mines Art Gallery, Trevenson Rd, Pool, Redruth.

## SACRED SITES NEWS \* SACRED SITES NEWS

### GŪN RITH STANDS UP AGAIN

Gŭn Rith menhir, which earlier this year fell over [see MM51 p.3] has been put back up again by a team from Cornwall's Heritage Environment Section with local stonemasons Adrian Thomas and David Cutting. Prior to this its socket hole was excavated by the archaeologists, but no significant finds were made. The 12ft high Bronze Age standing stone, located in a field near to the Merry Maidens stone circle, was lifted back into position and fitted securely into a 6 ton granite base created specially for the purpose. It was even replaced with a slight tilt to make it look exactly as it did before it fell down! Senior Archaeologist Ann Preston-Jones, who supervised the project, commented: "It went very well and only took about half an hour to set into place. The stone is an amazingly important part of the Bronze Age landscape, and may have been linked to ancient fertility rituals".

### BRONZE AGE BARROW UP FOR SALE

An ancient burial site in West Penwith has been put on the market for £150,000. The barrow, near to Nancledra, is on land being sold by rock musician Nic Potter, who says that it is worth its price tag, although nothing would be permitted to be built on it. The barrow consists of two rings of stone, the largest 11.5 metres and some of the bigger ones 2m wide & 1.22m high. Its existence had been more or less forgotten until Nic uncovered it two years ago. Principal Archaeologist Steve Hartgroves said "It's a lovely early Bronze Age barrow, and a site of ceremonial and ritual significance".

### Bronze Age Craft Follow in the footsteps of the ancients to open a window on the past

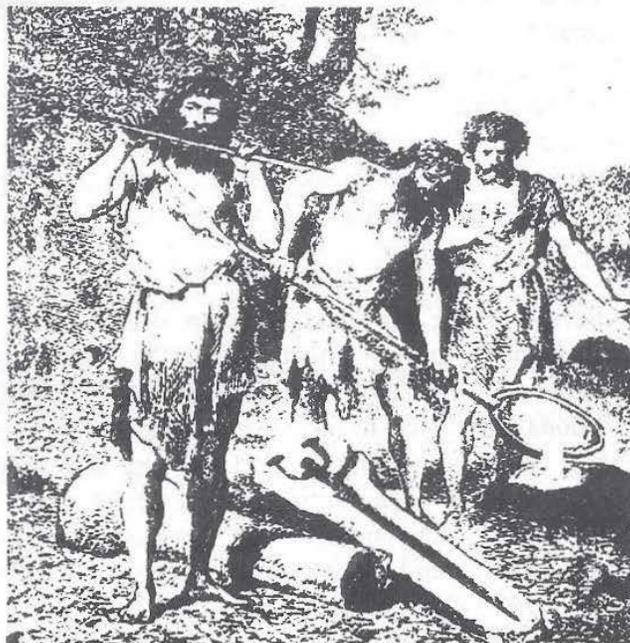
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# THE FORGOTTEN WELLS OF WEST PENWITH

## Part 2 - North [St.Just to St.Ives]

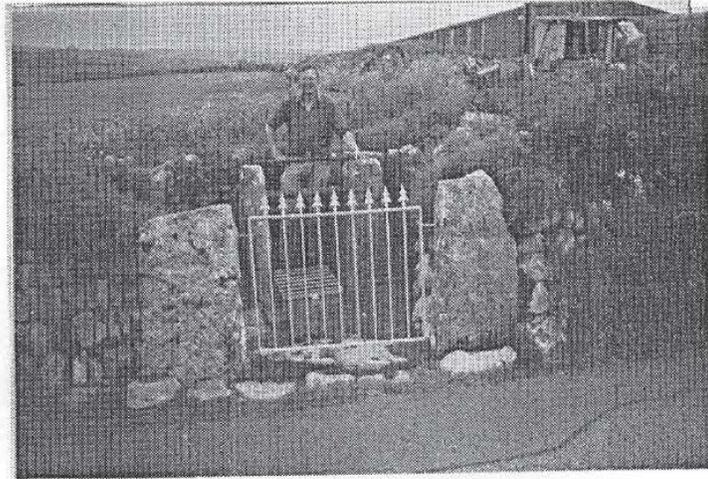
by Cheryl Traffon



From Lands End and Sennen we move eastwards along the B3306 until we pass **Chapel Carn Brea**, where about half way down the southern side of the hill (SW388 280) a well has formed in a dip between some large rocks near some ruined buildings. The area has recently been opened up by the National Trust, who suggest that the well supplied the water for the nearby dwellings but may have been visited as a sacred site for much longer. Now some clouties have appeared, tied to the thorn tree next to the well, showing that well-worship has come full circle from ancient times to the present day.

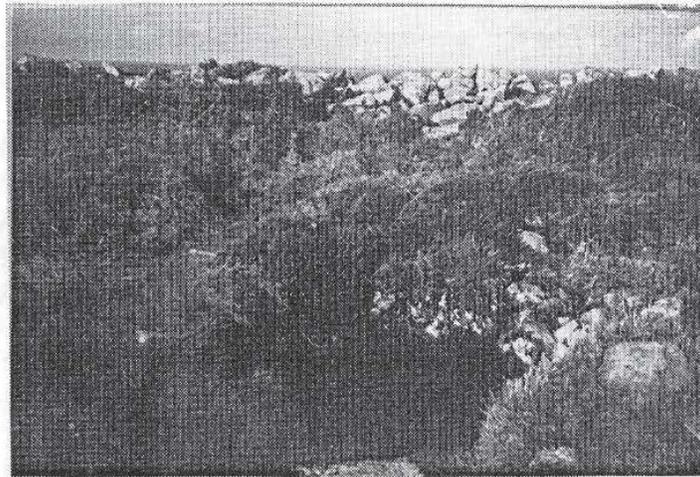
Further along from Chapel Carn Brea towards St.Just, we pass through the hamlet of Kelynack, that was mentioned in the Domesday Book. On the eastern side of the road behind a farm lies **Kelynack Well** (SW372 299) which was recently restored, thanks to donations given to local wells researcher Rory Te'Tigo on the guided wells walks that he gives each summer. Rory has also identified a total of some 40 wells and springs in the St.Just area, some of which have quite well-preserved chambers and surrounds. These include one at Lower Kelynack in the town (SW365 309), one at Cot Valley (SW367 303), and one hidden in the corner of a field at Levant to the east of the town (SW369 341). Whether these were ever 'holy wells' or were unremarked but much appreciated local water supply for farms and hamlets, we shall perhaps never know.

In St. Just, there was formerly a holy well at **Venton East** app. SW373 316 ('venton' is Cornish for 'well') about 600 yds due N of St. Just church close to the north road. Its exact location was lost for some years, but recently Rory has been researching it, and a fuller article by him about it will be in the next MM.

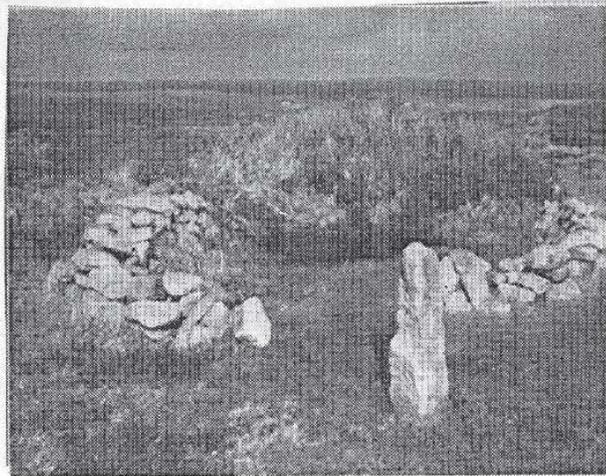


*Rory at the restored Kelynack Well*

Other wells in the area are found at hill-fort settlements such as **Chûn Castle** (SW405 340) which reputedly never dries up and endows the drinker with perpetual youth. Fresh constant water found at these heights must have seemed very 'magical' to these hill-fort people.

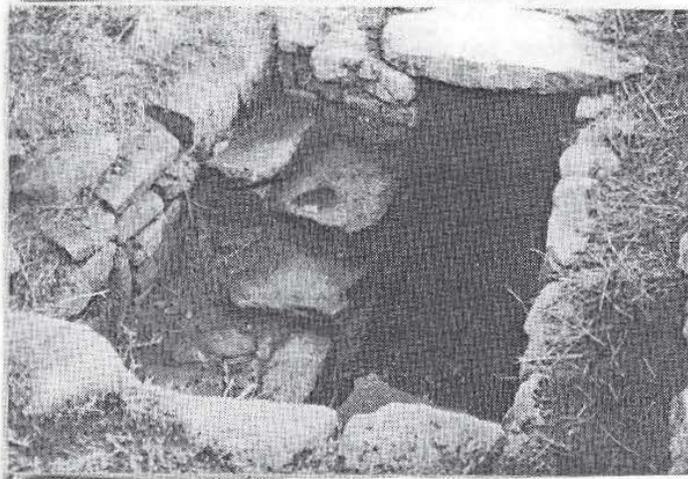


Then there is the one on nearby **Bartinney Castle** (SW394 293), seen by Dr. Borlase in the 18thC. The site is said to offer sanctuary from evil spirits who cannot walk within its confines, a belief that remembers its use as a sacred enclosure site.



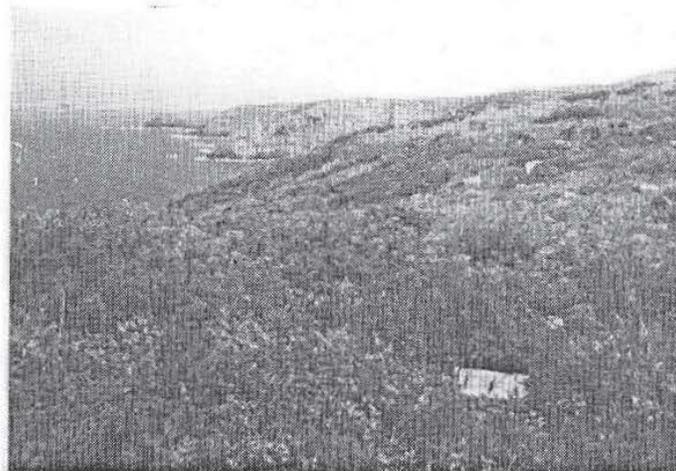
About 3 miles east of St.Just, just off the B3306 north coast road, lies the hamlet of Lower Boscaswell near Pendeen. At the car parking/bus turning bay in the village, a lane leads south past some bungalows to **Lower Boscaswell** holy well (SW377 347) which stands on a square of green, with views across fields to the Atlantic ocean, but close to the earth-scarred landscape of the former Geevor tin mine.

It consists of a rectangular enclosure with steps leading down to water and was formerly known as Hesken (or Sedge) well. It was famed for its ability to heal, from the extraction of leeches from the water. There was also formerly a chapel here about 400 yds to the NE, of which nothing now remains.



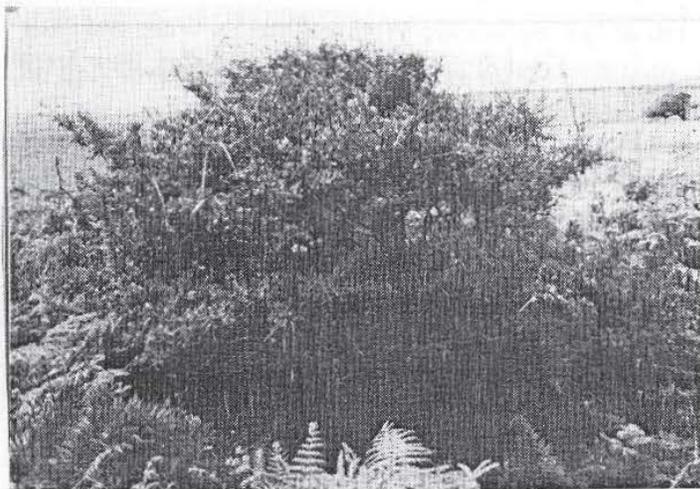
Returning to the north coast road, a track leads from Pendeen towards Pendeen Carn, and beside this track lies **Higher Bosacswell Well** (SW387 341) also known locally as 'The Fountain'. Four steps lead down to clear water which flows away to the north from the stone-lined recess, though it has recently become rather blocked and not free flowing any more. Nevertheless it is still visited and cared about [see article and photo in MM46 p.21].

Continuing along the north coast road, one soon comes to Morvah. Here, a path leads down towards the sea from beside the Church, and joins up with the coastal path from St.Just to St.Ives. Where the two paths meet, in a patch of land on the western side, lies the recently re-discovered holy well of **Tregaminion** (SW402 358). The well water here was said to possess healing properties and there was a famous chapel nearby. However the building of a pump house here in the 1940s destroyed all traces of the well, until in 2000, a Project Team led by Graham Roberts of the Old Schoolhouse Community Centre rediscovered its location. They spoke to an old inhabitant of the village who was present when the pumphouse was constructed, and he remembered the well being covered with concrete slabs. The Team cleared the whole area and discovered the slabs buried in the undergrowth, which when removed revealed a rectangular basin. The well and chapel were dedicated to St.Morwetha in the 6thC, but she may have been a fictional saint named after the hamlet, rather than the other way round. The Church in Morvah was dedicated to St.Bridget of Sweden in the 14thC, but there may have been a much earlier dedication to the Celtic St.Bridget for both chapel, churches and well. Whatever the exact truth of it all, it is refreshing to record the rediscovery of a lost and forgotten holy well.



*Tregaminion holy well*

The next well has also been largely forgotten, though in its time it was frequented in a most picturesque way. **Venton Bebibell** (SW429 352) lies south of the Four Parishes Stone on the edge of Nine Maidens Downs, reached by the lane that runs up past the Mên-an-Tol and Mên Scryfa on to the Downs. At the point where the lane opens up to the Downs, there is a thorn tree 200 yds to the right alongside the hedge, and it is here that there was a large slab set on smaller stones over a spring, which is the source of the Newlyn river. Although now unfortunately obscured by vegetation, this was the holy well, whose name comes from the Cornish *Fenten Byghan Bobel*, meaning 'well of the little people'. This may be a memory of an association of the well with the fairy folk, and may have been continued in the practice whereby children used to baptise dolls there on Good Fridays. \* A real pre-Christian sacred site.

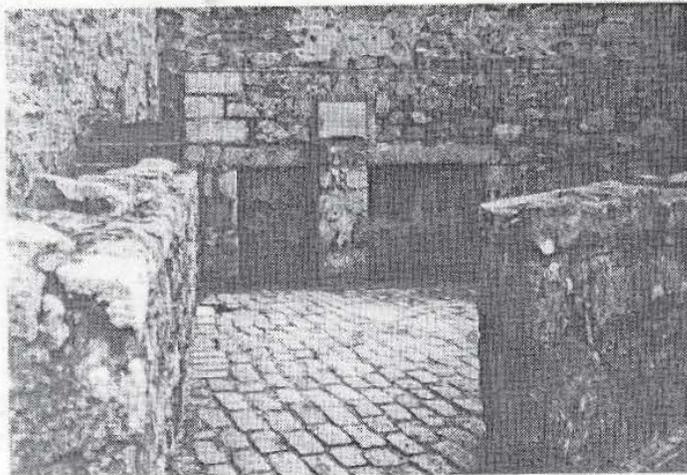


\* c.f 'Cornwall and the Cornish' by A.K.Hamilton Jenkin (1933): "A lady now residing at Hayle informs the writer that when a girl she remembers taking her dolls to a well on Carn Gulva in Morvah... in order to have them baptised". There is no well *on* Carn Gulva, but Venton Bebibell is the nearest, lying on the moors to the south of the Carn.

Returning to the B3306 we continue eastwards and, upon reaching Gurnards Head Inn, take a path down from the Inn to the coastal path. To the east of the Headland itself, on the seaward side of the coastal path, are the remains of **Chapel Jane** (SW434 832), an early Christian hermitage site that had a holy well nearby, now destroyed by cliff erosion, though a spring still issues from the cliff edge nearby. Back at Gurnards Head take the next right turning on to a road that leads to Newmill and on to Penzance. About a mile along this road (past Treen Common Stone Circle but before Mulfra Quoit), a farm track on the right leads down through a rather tatty farm and across a small stream, eventually leading to the Beehive Hut. At this point, about a hundred yards along under the east bank of the stream in overgrown and reedy ground can still be found the holy well of **Bosporthenis** (SW439 363). This well in its time was as famed as Madron, and children were taken to be cured of skin diseases in the same way.

Returning to the Gurnards Head-Penzance road, a short drive further on leads to a left-hand turning towards **Higher Kerrow**. Where the road bends sharp left, a track heads up to Lady Downs, part of the Tinnars Way. About 100 yds up this track is a well on the left hand side (SW463 362), that rises in a small grotto within a sunken walled enclosure with steps leading down to it. It has no known dedications and is now often badly overgrown, though doubtless it was formerly a much needed water supply for the farmhouse and cottages. Back on the B3306 road we come to Zennor, where there was the holy well of **St.Senara**. The site of this well (SW460 382) was re-discovered some years ago by Craig Weatherhill. It lies deeply embedded in the thickets on the lower slopes of Zennor Carn, not far from the B3306 road, and consists of a massive block of granite over a spring, surrounded by a small pool. St.Senara of course gave her name to Zennor, and her legend intertwines with that of the princess Asenora and that of the Zennor mermaid. As an otherworld sea-Goddess shape shifter from prehistoric times, it is a shame that her well is not better known or more accessible. Other wells in the area were known as the Giant's Well or Druid's Well, and they may have been near Zennor Quoit or at the head of the Foage valley, but alas, their locations are now lost.

From Zennor we now drive to the busy and famous resort of St.Ives, thronging with people all summer long. Many of them head for Porthmeor Beach, but one wonders how many stop to look at the restored well house of **St. Ia** (SW515 407) just above the beach and below the cemetery.

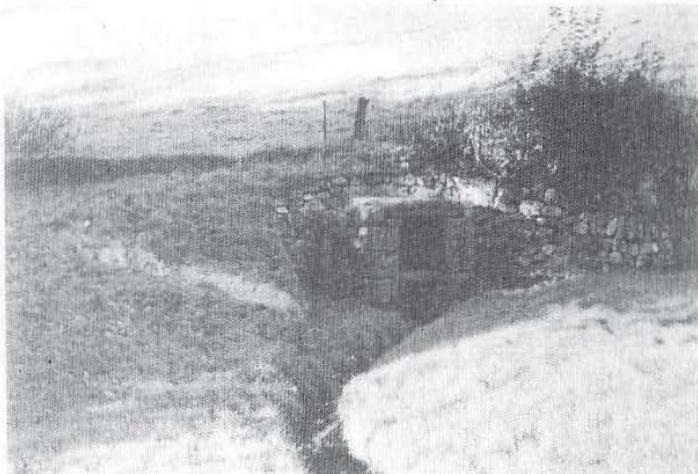


St.Ia arrived in Cornwall in the 5thC on a leaf, making her a probable vegetation goddess. Her brother who came with her was St.Uny, and he is remembered at a well at Lelant, reached from the A3074 road from St.Ives to Carbis Bay. At the end of Headland Road a track goes down across a railway line and through a beautiful nut grove. At a fork a steeply falling lower track leads to the utterly enchanting **Fairy Well** (SW536 387) with stunning views across the bay. The well issues from a low rock fissure and tumbles down to the coast below. It is famed as a wishing well, where wishes will be granted provided they are not spoken aloud. The Feast Day in Lelant was Feb 1st, which is the Celtic Imbolc festival, a time traditionally linked with the healing power of the wells.



Also in Lelant, further along the A3074 towards Hayle, there is a well called **Fenton Sauras** in the grounds of the Abbey at Tredreath, now a private house (SW542 369). It is an imposing stone structure on two levels, inscribed with the date 1612, and the water flows from the basin into a pretty stream which runs through the garden and divides into two channels. The well had become completely overgrown, but while renovating the house recently, builder Richard Crowe of St.Just discovered the site and cleaned it out [see MM45 p.6].

It is a final reminder that although many wells in West Penwith have now been lost and/or forgotten, others have been re-located and sometimes restored again. The hidden wells of West Penwith make an exciting journey of re-discovery for pilgrims who are determined to reclaim them once again.



## CORNWALL'S COLOURFUL SITES

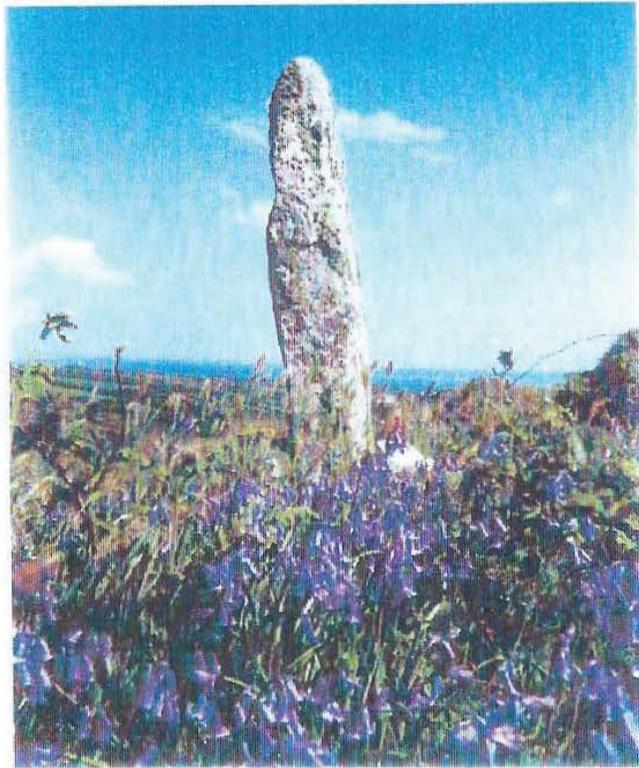
*This new MM feature spotlights photographs of some of the ancient sites in glorious colour. For this first one we show STANDING STONES THROUGH THE SEASONS.*



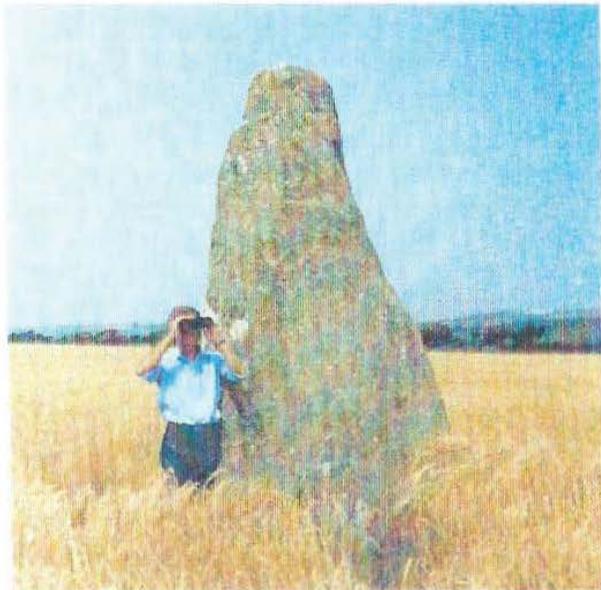
*Trevorgans near St.Buryan in early Spring time*



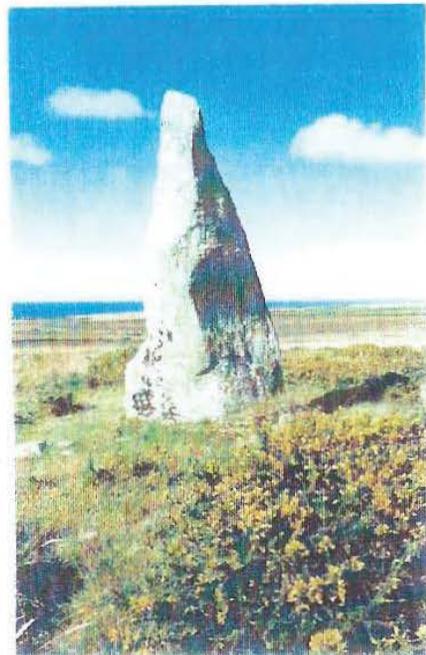
*Treverven towards Land's End at daffodil time*



*Bluebells at Carfury in Maytime*



*The Blind Fiddler at harvest-time [above]  
Boswens with Autumnal gorse [right]*



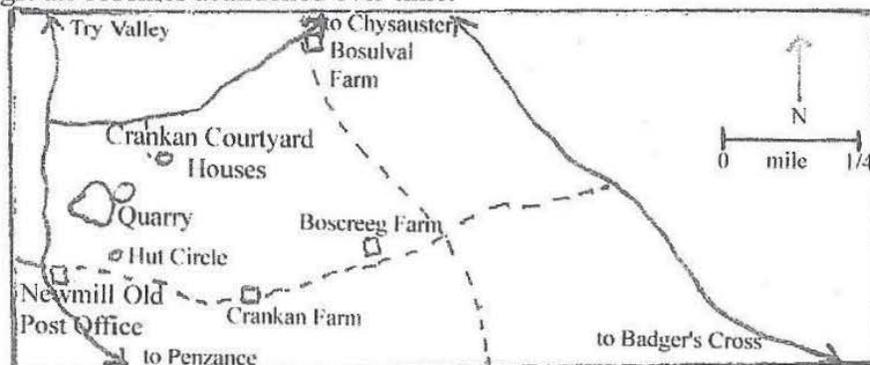
If any readers have good colour photographs of ancient sites they would like to submit for inclusion in this feature, please send copies to MM by post. No e-mailed photos or photocopies of photographs will be accepted. All photos will be returned.

## CRANKAN WAKES

by Raymond Cox

One of the main characteristics of the Land's End Peninsula is the continuous occupation and use of land from the Neolithic era to the present time. This is noted particularly on the plateau region of the north coast where the small fields remain today much as they always did. The ancient permanence of the granite landscape combines with the profusion of man-made relics to effect a mysterious and silent presence of the past within the observer. Perhaps this interaction can on rare occasions produce a psychic 'event' between the individual and the surrounding landscape, a landscape which may retain in some negative form pictures and essences of long ago.

An example of this interaction and continuity - even involvement with the very geological structure of the area - can be seen in a little-known and little-visited area known as Crankan. Crankan is an elevated place directly above the hamlet of Newmill and looks down on the Try Valley to the west. Beyond on the other side is the imposing bulk of Mulfra Hill which has Mulfra Quoit near its flat summit. To the east is the valley of the Rosemorran stream after a more gentle slope. On the northern slope and near Newmill is a disused granite quarry, and to the south a few farms. The old farms remain in use in the area but not the old quarry, one of a number in the peninsula, most of which are abandoned and are now only a slight scar on the landscape as nature takes over again. On the eastern slope near the stream is the old churchway path from Try to Gulval, a much-travelled way no doubt in bygone years. Further towards Gulval is the Rosemorran wayside cross behind Rosemorran House and then just a little further south the Bleu Bridge inscribed stone near Gulval with its 6th century Latin inscription, a monument to travel in the Dark Ages. Near the hilltop of Crankan itself are the overgrown remains of an Iron Age courtyard house settlement containing houses, hut circles and a field system. A number of ages combine right here at this area: a modern shelter is built into the wall of one of the houses; there are more modern walls and the ruins of a Round; also the remains of a medieval longhouse; and a feature called 'Giant's House' which might have been a 17th century cottage built into rocks and also on the site of a Bronze Age dwelling place.<sup>1</sup> The whole site overlooks the abandoned quarry workings: all becomes abandoned over time.





*Courtyard House settlement at Crankan, looking towards Chysauster*

The courtyard house settlement is the largest feature, and consists of a nearly circular enclosure with a surrounding wall and some unclear traces of other rooms. There is a better defined house with a jamstone still there. There are also the remains of a long room with a smaller chamber. Craig Weatherhill also suggests that the settlement might have an above-ground fogou. Ian Cooke<sup>2</sup> does not include this in his survey but does refer to a possible fogou nearer Rosemorran (SW4749 3270). He also says that much of the valley from Bosuval to the north of Crankan Hill, to Rosemorran, formed a large tin bound, recorded in 1507. There are traditions - but no extant features - of a prehistoric settlement in the Rosemorran area, and an interesting find was that of some Roman coins and in 1987 three Bronze Age gold bracelets which were found on Rosemorran Farm. A footpath joins the Rosemorran Valley to the Try Valley at Newmill crossing the Crankan plateau.

With this overview of the ages we can now turn to the more modern quarry and ask: are dormant energies, part of the earth's natural subtle energy system lying there and occasionally interacting with human consciousness today? And likewise are perhaps residues of psychic energies of ancient peoples who were connected with the land still there?

On a still, clear evening on Saturday 17 September 1977 a young couple Caroline Bond and Peter Boulton who owned and were restoring the old post office at Newmill - a very short distance from the quarry - were to have a memorable encounter they would never forget with a strange object in the side driveway of the property.<sup>3</sup> At about 9.30pm they were ready to go out for the evening. Caroline was the first to go outside and immediately she saw what she described as a 'green-haze thing'. She actually went towards it; as it was just a few yards away and seemed to be coming closer. When Peter followed shortly afterwards the object was moving away up the steps of the barn at the back of the drive. They watched it for about two minutes after which they went to get more witnesses who were using the telephone kiosk by the front door.



*The Old Post Office, Newmill and the lane where the 'green haze thing' was seen*

Interviewed by Terry Cox, UFO Investigators' Network representative from Bodmin, Caroline stated that it seemed 'red and green and silver, flashing at a thirty degree angle' above a nearby big tree. There seemed to be some projection, like a pole, beneath it.<sup>4</sup> "It was not vapour but seemed quite solid. You could not see through it when it moved in front of the barn. I could not hear any noise." Both Caroline and Peter said that they were not upset in any way by the experience. However, both fell victims to a mysterious illness a week later and hospital tests failed to reveal any cause. Peter displayed to a much greater degree than Caroline symptoms which included vomiting, muscular pains and headaches. Neither displayed a rash or conclusive evidence of exposure to radiation. At the time the couple sensed an 'intelligence' behind the movements of the strange object which then moved over to a nearby field and up into the sky. All the witnesses which included some neighbours confirmed that there was a second, similar object visible in the night sky towards the north-west and that the objects seemed to have red lights within a sharply defined green oval and appeared to meander about the sky with small angular movements. The object of the close encounter was visible for at least half an hour until it vanished, and the second one for longer. The next day Caroline and Peter with some different witnesses, all residents of the village, saw what seemed to be the same objects again in the night sky.

Whilst our spiritual home was with the stars, the encounters some have with forces entering our sphere of consciousness are more likely to be connected with the earth and its terrain than infusions by extra-terrestrial craft from other physical worlds. Other dimensions of a more 'ultra-terrestrial' kind linked to the electromagnetic spectrum may be a more realistic way of interpreting the strange experiences some people have. The incident outlined above is just one example found in recent times. Such similar incidents may well have been in the experiences of all people who inhabited that local region through the ages, especially as their lives will have been connected much more so with the land and with nature than ours. Why, though, do such happenings seem to be increasing in the modern era?

Environmental health researcher Anne Silk describes how disturbances in the rocks, earthquake movements etc, can kindle magnetic fields which penetrate the brain, including the temporal lobe causing the percipient to experience apparitions and so forth.<sup>5</sup> There are numerous and barely perceptible minor quakes all the time all over the country and there is in fact a fault running through the Peninsula. Local rock stresses also very possibly trigger electrical disturbances which are precursors to earthquakes. There are many reports of lightning and storms for example when archaeologists move standing stones or excavate barrows. (Did ancient people realise they were siting their monuments on veritable energy accumulators?) Though the Newmill quarry lies inactive it did bring about a hole in the ground, but, furthermore, the couple at the post office had included some structural alteration in the building as part of their renovation work. It is not the first time that strange phenomena have been noted where there has been disturbance of the ground. Related to this, another understanding of UFO and other phenomena is the earthlight theory first described by Paul Devereux.<sup>6</sup> The earthlight, and probably ball lightning, result at fault lines in geological strata and the very powerful piezo-electrical effects in tectonic strain contribute to the production of atmospheric events of a very strange nature. Often, these seem curiously to interreact with witnesses to give the impression of an intelligence, a two-way interaction. Devereux also correlated stone circles and other ancient monuments with earthlights.

More recently Albert Budden has studied the effects of what he calls the huge ubiquitous proliferation of EM pollution in the air.<sup>7</sup> The human consciousness, in response to exposure to specific fields, produces altered states which can present dramatically staged perceptions of interaction with 'aliens' and 'spacecraft'. These perceptions also overlap with other psychic experiences like apparitions, visions and poltergeists. Budden is dealing here with technology-born EM fields, an addition to all the natural fields around us. Also associated is the electrical and energy-prone condition of individuals where only a certain percentage of people will be subject to such strong experiences. But all of us are exposed to the forces, however subtle, in question. It has been found that witnesses experience psychic phenomena after a UFO encounter. Such phenomena are due to the development of electrical hypersensitivity in conjunction with illnesses produced from the environment where there is a hot-spot of electromagnetic activity. Budden finds much importance in what he describes as these hot-spots, which can be localised. Examples of these are a road junction, a forest clearing, (dowsers might include nodal ley points), and, amongst other locations - quarries. He says these would be especially potent as they would either reflect and/or contain the energy transmitted, or actually add to it in the form of geopathic stress. A famous UFO entity case in the Midlands in 1979 took place very close to a large quarry. Budden accepts that much research needs to be done on this important aspect of personal electrical hypersensitivity and EM 'smog' as he calls it. But it seems that an EM signal would connect the witness with any unidentified atmospheric phenomenon such as an earthlight straying into the area and directly influencing the movement and form of it so that it will 'perform on EM strings controlled by the unconscious of that person'. This is how such unidentified phenomena appear to have an intelligence of their own and appear to react to the thoughts of the witness.

The problem of earthlights and geopathic stress as well as the more modern EM pollution, which is very real given the increase of electronic systems - not the least with the ubiquitous mobile phone transmitters - is a complex one. But the scenario touched upon here may be an answer to the Newmill event below Crankan - and many others similar. But one feels that such a scientific explanation still does not offer the complete picture of our interaction with the environment in this way. and the danger lies in leaving out such as the spiritual aspects of the universe. The various peoples who lived and traversed the Crankan area through the ages did not experience the more detrimental effects of our science, but while they were very likely affected by and used the more beneficial - or at least less harmful - natural powers of the earth they were also a part of something beyond themselves and the physical forces of nature, through which other intelligences may well have become manifest.

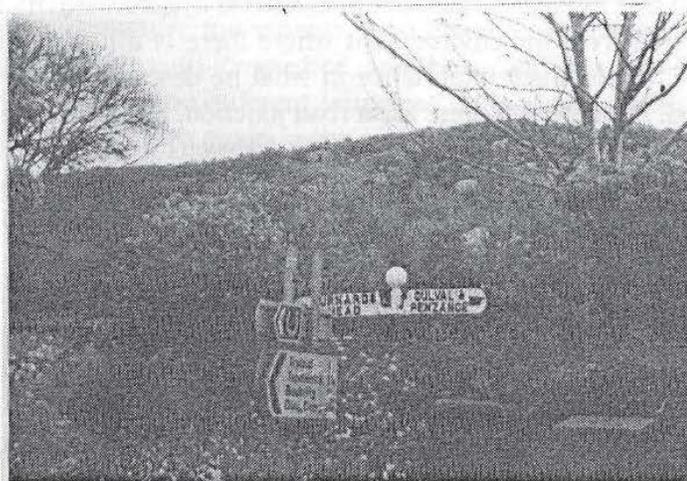
In the special place that is the Land's End Peninsula of West Penwith the unifying feeling of all the past ages being present is a great and abiding one and transcends the fleeting experiences individuals have at times however shocking and strange they seem to be.

\*\*\*\*\*

#### *Bibliographical References:*

- <sup>1</sup> Craig Weatherhill ; "Belerion" (Alison Hodge, 1981)
  - <sup>2</sup> Ian McNeil Cooke: "Mother and Sun - The Cornish Fogou" (Men-an-Tol Studio, 1993)
  - <sup>3</sup> Meyn Mamvro No 11, page 19.
  - <sup>4</sup> "Flying Saucer Review" Vol.24 No1, June 1978 (FSR Publications Ltd, High Wycombe, Bucks.)
  - <sup>5</sup> David Cowan with Anne Silk: "Ancient Energies of the Earth" (Thorsons 1999)
  - <sup>6</sup> Paul Devereux and Paul McCartney: "Earth Lights" (Turnstone 1982)
  - <sup>7</sup> Albert Budden: "UFOs, Psychic Close Encounters - the Electromagnetic Indictment" (Blandford 1995) & Albert Budden: "Electric UFOs" ( Blandford 1998)
- \* See also Anomalous Phenomena in MM: 12/24; 16/2; 21/19; 34/24; 35/4; 35/24; 36/4; 46/4; 47/4; 49/18

*Raymond Cox will be leading a CEMG walk around the Crankan area on Sunday June 6th 2004, visiting some of the places mentioned in this article. Details in a future MM.*



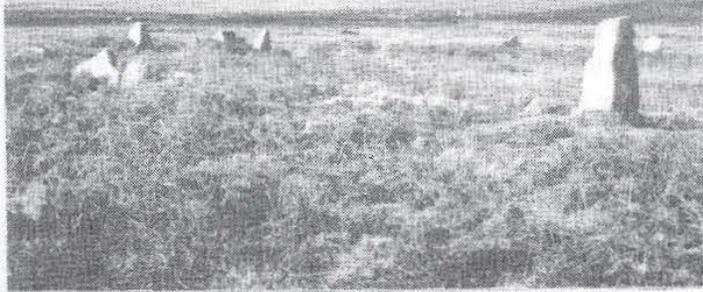
*The Quarry at Crankan, rising up behind the Newmill road*

## VISION AT TREEN COMMON STONE CIRCLE

by **Geraldine Charles**

On holiday in Cornwall, on 26th December 2002, my partner Brian and I were driving from Zennor to Penzance, feeling very relaxed and good. We were listening to an ancient Incredible String Band cassette, and a track called *A Very Cellular Song* that often seems to come into my head, unbidden, when I am in a very receptive state. I spotted the Treen Common Stone Circle then (marked on the map at SW4446 3666 as "Enclosure"), and we pulled up at the side of this very quiet road and sat there for a moment, just taking it in, then went to investigate.

The circle, if that's what it is, isn't in particularly good condition. There is one stone much larger than all the others, three-and-a-half to four feet tall, very approximately in the south. The area is just littered with stones, many fallen, and it's hard to see what's what.



There was something about the largest stone. I went over to stand behind it and put my hands on the top, saying "reveal your secrets, Lady". Brian wandered off outside the circle to the south, and suddenly I saw a second, larger circle, concentric with the first. Then a third circle! There were a lot of fallen stones, but I saw the whole thing with a kind of double sight, both what exists there now, and what might have been/will be there. Later on, I realised I had entered an altered state earlier, on the road. I had an odd feeling of being close to somewhere else. I can't describe this very well; the word 'portal' sounds a bit science fiction, but it was a feeling like having a piece of string tied to my solar plexus, tugging me in (I think) a south-westerly direction.

What this circle makes me think of is Stanton Drew, near Bristol (ST601 634), where there are three circles, the larger of which is the second largest in England, after Avebury. There are also nearby standing stones. In 1998 a geophysical survey by English Heritage revealed the presence of concentric post-holes inside the larger circle, possibly once a timber henge or building. I'm not altogether sure what I saw at Treen Common, but it seems to have tried to tell me something of importance!

*For more information on the double and triple stone circles of Cornwall see articles in MM43 p8-11 & MM44 p.8-10.*

# MY FAVOURITE FUGGY HOLES

## 1: CARN EUNY

by **WELLA PENWRATH**

Cornwall's fogous, or as they used to be called by the local people, 'fuggy-holes' are very special to me. Over the next few issues of MM, I would like to share with you some of my feelings and experiences of them.

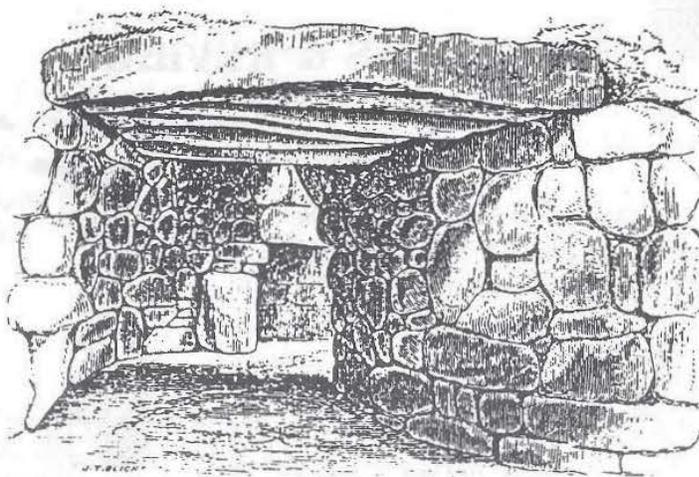
I start with Carn Euny. Approaching the site is a magical journey in itself. Most people drive to it from the turning outside Sancreed, by a twisty road that seems as if it is going deeper and deeper into the Cornish countryside with no sense of its eventual destination, until it finally comes to a most unexpected end at a verdant wooded area, bright with fushias and camillias. Just past this spot there is a small parking area, and then you have to walk up a muddy land, across a field, and then suddenly there is the settlement laid out in front of you.

But there is another way to get there, on foot and known mainly by locals. Park on the minor road from St.Just to Sancreed at Higher Grumbla, an inconspicuous lane that goes up past some cottages, up and over a hilltop, and down the other side. Soon there is a rough track on your left that seems to actually go through some cottages (though in reality it goes through the land behind them), over a stile, and then once again the settlement is laid out before you. Either way, once you get there, what you see are the remains of Celtic Courtyard Houses. The fogou itself is still hidden below the ground, and you have to go right round the top edge of the settlement before you can find it.

I always take a deep intake of breath when I get to the entrance. No matter how many times I have been down there, it still feels like I am leaving this upper, everyday, familiar world and going down into the unknown underworld. Because the passage of the fogou curves away from the entrance, you don't see it all at once, but only get to experience it as you go down and in. You have to trust that whatever you find down there will be right for you.

I have read that originally both ends of the fogou were sealed and the only way in would have been by the tiny creep passage that is now virtually inaccessible, though a friend of mine who is as small as a piskey did once get quite a way down. But even if the passage was originally much clearer it would still have meant crawling down there on your belly. What an incredible initiation it must have been! - leaving the upper world and crawling down into the darkness of the fogou. What visions must have been seen there, what spirits encountered, what trance journeys taken by those who had meditated or fasted or taken sacred hallogenic plants beforehand.

Even today, without necessarily doing any of those things, it feels a most awesome and magical place. Once I sat in the entrance, scrying into a bowl of water into which shone the full moon, and went into some trance-like state where I lost all sense of time, and my friends had to come and gently bring me back to this world.



*Carn Euny fogou*  
(J.T. Blight/W.C. Borlase 1868)

I have also slept there at night, once on Samhain Eve (Hallowe'en) and felt very much at peace with the darkness. For both the fogou and the settlement feel like a very peaceful place. Some people have told me that they feel the ancestors watching over them there and their presence very close. I like to touch the great granite blocks of the chamber and imagine them being touched by people who were my ancestors, people who were in balance with their world, who lived a peaceful co-operative life here, and who one day mysteriously vanished and left the site to puzzle and intrigue future generations.

There is one more special aspect to this special fuggy-hole. That is the round chamber inside the fogou near to the northern end, called the 'Beehive Hut'. This is a most profound place! Many times I have stood in there and placed an offering to the spirits of the place in the recess at the back, or stood in a circle with companions and chanted and ohmed, as our voices resonated around and around the chamber. The energy that can be raised in there is very powerful and can be built easily into a cone and sent spiralling away through the gap in the roof for healing or magical purposes. Apparently this structure was the original building on the site, and the midwinter sun would have risen and shone into the entrance, and directly illuminated the recess or shrine at the back, just like at Newgrange in Ireland. I can imagine a shaman sitting there in the centre of the 'hut', chanting and calling on the sun god or goddess as it rose on the shortest day and filled the chamber and shrine with its light. No wonder it still feels such a magical place!

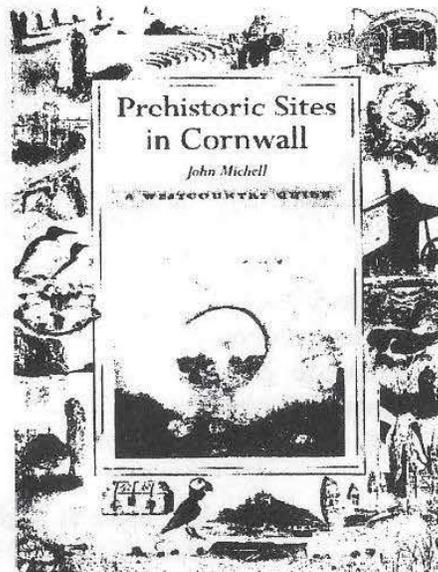
I always leave the 'hut', the fogou and the settlement reluctantly, and find it difficult to pull myself away. It is a place to dream, to rest, to calm the inner self, to connect with the spiritual world. We need places like this in the world today, and let's hope it will always be there for us.



## BOOK NEWS & REVIEWS

**Prehistoric Sites in Cornwall** by John Michell (Wessex Books, 2003, £3.99)

A new book by John Michell on the ancient sites of Cornwall has to be a major event, and even though this is only a 44 page booklet, nevertheless it contains a surprising amount of useful information, in a concise format. The booklet is nicely presented, with good size colour photographs throughout, and a very clear map. Obviously the booklet does not purport to be a detailed inventory of megalithic sites, but within its remit it does provide a sample of sites from different ages to whet the appetite.



However, it is not just a listing and description of various sites, but also manages to convey something of the deeper meaning of the places and the people who built them. As John Michell says: “(The hunter-gatherer people) founded a sacred tradition that developed over thousands of years. The places where they located gods and spirits - at springs, caves, trees and rocks - retained their sanctity into later times. The early farmers built shrines and buried their dead around them, and the megalithic builders sited their monuments in relation to the old spiritual sites.” It is this awareness of the spirituality of the megalithic builders that underlies much of the text, and brings the people alive in a way that an ordinary guide to the sites could never do.

Topics such as astronomical significance of the sites and their possible alignments are also touched upon, as is the relationship of the people to the natural features of the earth. “Every rock and corner had its legend, its music and its appropriate ritual”. This appreciation of the sacredness of the land weaves a rich tapestry in the writing. Although one could quibble with a few statements (Dolmens were not necessarily completely covered with earthen mounds, nor is the Nine Maidens the only stone row in Cornwall as John suggests), these are small blemishes in what is overall a lovely Guide that shows the author to be as sensitive to the sites and their builders as he ever was.

*Meyn Mamvro has 5 copies of this Booklet to give away. Just answer the question “What was the title of John Michell’s original book on the megalithic sites of West Penwith?”, and send your answer to the MM address (Answers sent with subscription renewals are acceptable). The first 5 correct answers drawn from our ancient pot will each receive a copy of the book.*

Oakmagic Publications, formerly of Penzance and now located at 2 Steilhead Cottages, Auldgirith, Dumfries DG2 0TN, have started a new series of booklets entitled **The Popular Mythology of Cornwall** at £5 each. Volume 1 is on **Faeries** and Volume 2 on **Witches, Charms and Spells**. Each volume consists of extracts from early works on the subject, such as Margaret Courtney's "Cornish Feasts and Folklore", Robert Hunt's "Popular Romances of the West of England" and William Bottrell's "Traditions and Hearthside Stories of West Cornwall" which are readily available elsewhere, but there are also some rarer extracts as well, which make the booklets well worth having. For example, the volume on Faeries includes an account by Mrs H.P. Whitcombe from "Bygone Days in Devonshire and Cornwall" about a pisky who frequently visited a woman at Werrington, near Launceston in the form of a small child, an unusual occurrence. And in Witches, Charms and Spells there are two long-ish extracts about the superstitions of Cornish folk, many of which seem to be linked to white witchcraft, from "A Cornish Parish, being an account of St. Austell" by Joseph Hammond (1897) and from "The Popular Antiquities of Polperro and its neighbourhood" by Thomas Q. Couch (1856/71). The latter makes an interesting distinction between the witch, who could shape shift and do 'ill-wishing', and the 'wise woman' who is gifted with supernatural power which she exercises for good. There are many other such nuggets of ancient lore in these booklets, which are a useful pot-pourri of information on these fascinating topics. Volumes 3 & 4 of the series are to follow: "Cornish Feasts and Customs" and "Cornish Ghosts and Legends". [CS]

## Genius Loci - The Spirit of Place

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## The Pipers Tunç

The Channel 4 Archaeological programme 'Time Team' caused no little fuss with its Big Dig weekend in June this year. Their Project was to encourage the public to dig a metre square trial pit in their garden as an archaeological experiment. The idea behind it was to involve a wider public in the excitement and interest of an archaeological 'dig' and perhaps record some interesting finds. Such a Project relied on co-operation from local archaeological units and societies, who would act as facilitators for it, but unfortunately they failed either to prepare or consult these bodies in good enough time. Some local Units were more open to it than others, but Cornwall was particularly vociferous in its opposition. Nicholas Thomas, President of the Cornwall Archaeological Society said: "Time Team's proposal seems to me to dumb down archaeology and turn it into mere TV entertainment where expertise has no place. It is irresponsible because those who work in, or teach, archaeology have not been consulted. Time Team's scheme is absurd and misleading." Cornwall's Heritage Environment Service (formerly Archaeological Unit) would not co-operate with Time Team, who expressed disappointment that several people who had applied from Cornwall to take part would not now be able to do so.

## FAIR EXCHANGE

It is with sadness that we note the passing of the Exchange Magazine 3rd Stone. This professionally produced publication of archaeology, folklore and myth had become the principal magazine in the field of earth mysteries, taking over from the now defunct *Ley Hunter*. Its demise now leads the area of earth mysteries & sacred sites without a national magazine, with only *Northern Earth* and *Meyn Mamvro* continuing to provide regional coverage. Terence Meaden's proposed *Megalithic Magazine* never saw the light of day, but perhaps there will be someone else out there who will be willing to give it a go.

Meanwhile, in the area of Goddess research, perhaps we may be allowed to blow our own trumpet. *Goddess Alive!* co-edited by MM editor Cheryl Straffon & Sheila Bright has now reached its 4th issue. This is a full-colour publication of Goddess studies and celebration, published twice yearly, and featuring articles, news, reviews, rituals and events. For more details see Exchange listings opposite.

The winner of MM's 50th Bumper Bundle Competition was Susan Garlick. Congratulations to Susan, who has now received the bumper prize of books, and commiserations to the other 5 runners-up.

### Quote.....Unquote

### Archaeological Scientific Measurement 2003 (?)

from Cornwall Archaeological Unit's Archaeological & Historical Assessment of Lower Boscawell (fogou and surrounding area), West Penwith. Feb 2003

*"Archaeological features were located and recorded by roughly measured sketch survey and plotted at 1:2500 scale onto a prepared base map. No tape measures or electronic measuring instruments were used, locations being measured by pacing and dimensions measured with the use of a ranging rod" !!*

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*Web site details are given in italics.*

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ISSN: 0966-5897

**CORNISH EARTH MYSTERIES**

*Thurs Sept 25th* Talk: **Manx Island  
Essences: a way of connecting with  
the Land - Julie Walker**  
Acorn, Penzance 7.30pm

*Thurs Oct 30th* Talk: **Shamanic  
Practices - Michelle Brown**  
Acorn, Penzance 7.30pm

*Thurs Nov 27th* Talk: **Sacred Ireland  
Geraldine Andrew & Cheryl  
Straffon** Acorn, Penzance 7.30pm

*Sun Dec 21st* **Yuletide Gathering**  
Annual get-together at Chûn Quoit to  
see winter solstice sunset @ 4.00pm  
followed by Celtic Storytelling at Age  
Concern in St.Just. Bring food/drink  
to share and perhaps a story to tell?

Membership details from CEMG:  
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**C.A.S LECTURE** *Thurs Nov 20th*  
"Monuments in the Landscape - the  
siting of prehistoric ritual monuments  
in SW England"-John Barnatt. Royal  
Cornwall Museum, Truro 7.30pm  
[www.cornisharchaeology.org.uk](http://www.cornisharchaeology.org.uk)

**PENWITH COLLEGE** Alternative  
Life courses & workshops, including  
dowsing, ley lines and the paranormal.  
Details: 01736-335010

**PAGAN MOOTS**

**Penzance** - meets 2nd Tues each  
month at 53 Morrab Rd. Tel: Andy  
01209-831519 or Sarah 01736-787522

**Truro/Falmouth area** - meets 1st Sat  
each month. Tel: Dianne & Graham  
01326-211002

**St.Austell area** - meets 3rd Thurs  
each month. Tel: Teresa & Rory  
01726-852571

**Bude** - meets last Thurs each month  
at Brendon Arms. Tel: Lorraine  
01288-359463

**3RD ANNUAL WITCHCRAFT**

**SEMINAR** Camelot Castle, Tintagel

*Fri Oct 17th-Sun Oct 19th*

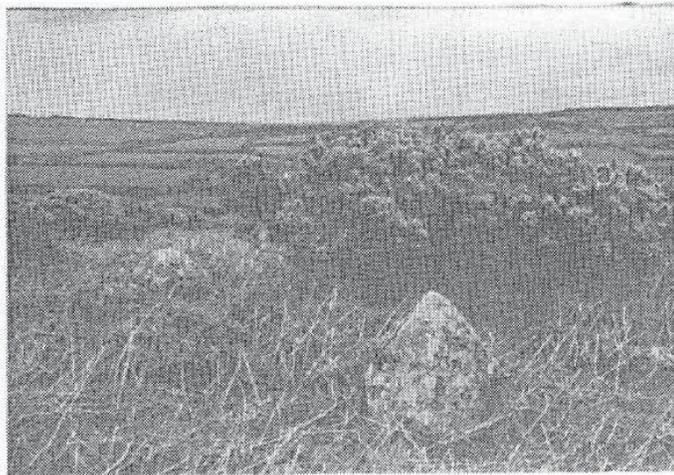
Speakers include Cheryl Straffon,  
Graham King, Teresa Moorey, Jan  
Brodie, Fran McCabe, Kate West,  
Levannah Morgan & Poppy Palin  
Details: Adrian 01209-214066

**CORNWALL'S 13TH NEW AGE**

**FESTIVAL** *Nov 21st-24th* Ponsmere  
Hotel, Perranporth. Stalls, talks &  
workshops, including Geraldine  
Andrew on Wicca and a Ritual.  
Programme (enclose SAE) from 65  
Porth Bean Rd, Newquay, or tel:  
01637-873024

**FRIENDS OF BOSCASTLE  
WITCHCRAFT MUSEUM**

Weekend of events *Dec 6th-7th*  
Details: House of the Old Ways, 40  
Trenoweth Estate, North Country,  
Redruth TR16 4AQ



*Courtyard House settlement at Crankan, looking towards Chysauster*

The courtyard house settlement is the largest feature, and consists of a nearly circular enclosure with a surrounding wall and some unclear traces of other rooms. There is a better defined house with a jamstone still there. There are also the remains of a long room with a smaller chamber. Craig Weatherhill also suggests that the settlement might have an above-ground fogou. Ian Cooke<sup>2</sup> does not include this in his survey but does refer to a possible fogou nearer Rosemorran (SW4749 3270). He also says that much of the valley from Bosuval to the north of Crankan Hill, to Rosemorran, formed a large tin bound, recorded in 1507. There are traditions - but no extant features - of a prehistoric settlement in the Rosemorran area, and an interesting find was that of some Roman coins and in 1987 three Bronze Age gold bracelets which were found on Rosemorran Farm. A footpath joins the Rosemorran Valley to the Try Valley at Newmill crossing the Crankan plateau.

With this overview of the ages we can now turn to the more modern quarry and ask: are dormant energies, part of the earth's natural subtle energy system lying there and occasionally interacting with human consciousness today? And likewise are perhaps residues of psychic energies of ancient peoples who were connected with the land still there?

On a still, clear evening on Saturday 17 September 1977 a young couple Caroline Bond and Peter Boulton who owned and were restoring the old post office at Newmill - a very short distance from the quarry - were to have a memorable encounter they would never forget with a strange object in the side driveway of the property.<sup>3</sup> At about 9.30pm they were ready to go out for the evening. Caroline was the first to go outside and immediately she saw what she described as a 'green-haze thing'. She actually went towards it; as it was just a few yards away and seemed to be coming closer. When Peter followed shortly afterwards the object was moving away up the steps of the barn at the back of the drive. They watched it for about two minutes after which they went to get more witnesses who were using the telephone kiosk by the front door.