

MORE SONGLINE LANDSCAPE LEGENDS ●
SIGHTLINES TO THE TORS AND STARS ●
CASPN & CEMG ● DOWSING ● NEWS ●
*** CORNWALL'S COLOURFUL SITES ***

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STONES OF OUR MOTHERLAND

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CORNISH PRE-HISTORY & CULTURE * MEGALITHIC MYSTERIES * LEGENDS & FOLKLORE**

Cornwall's archaeology and its paganism has recently been on national TV with two very different programmes, both of which were on Channel 4. Archaeology was featured in a Time Team programme shown on the 8th April which visited Roughton on Bodmin Moor to investigate a possible Neolithic 'bank cairn' and Bronze Age houses. A full report on the programme will appear in the next MM. And earlier, in March Channel 4's occult strand did a documentary entitled "Sex, Magic and Murder" which was an investigation into the murder of black magic follower Peter Solheim in 2006 [see MM61 p.5]. The programme interviewed a number of people, including researcher Ronald Hutton and local pagans Ann Brynn-Evans and Cassandra Latham, and was very fair in making the point that, although Solheim knew some pagans in Cornwall, his activities put him far beyond the pale of the pagan community here. The programme also emphasised that paganism is a peaceful and nature loving faith, far removed from the darker occult world that Peter Solheim inhabited.

The question of whether publicity can be beneficial or not has also been exercising the minds of CASPN's Committee. A recent spate of strange extremist-Christian vandalism has been happening at some of the ancient sites, such as Boscawen-ûn, the Merry Maidens, the Pipers, Sancreed well, the Nine Maidens, Mên-an-Tol and Mên Scryfa, whereby wooden stakes inscribed with Christian dogma and references have been hammered into the ground next to some of the stones. This of course is not only illegal but potentially damaging to the archaeology of the site. At the time of going to press, all stakes have now been removed, but it is worrying to say the least, and unless the perpetrators are caught red-handed, difficult to know what to do about it.

CASPN (Cornish Ancient Sites Protection Network)

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F.O.C.A.S (Friends of Cornwall's Ancient Sites) scheme:

write to - 24 Queen St, St.Just, Penzance TR19 7JW

or visit CASPN web site for downloadable application form

Adopt-a-Site scheme: contact - Craig Harris 01736-786777

or e-mail: craigharris1st@yahoo.co.uk

Sites Clear-Ups scheme: contact - Dave Munday 01736-787230

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news page

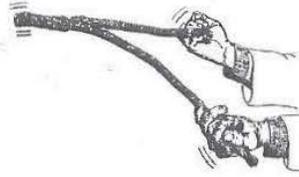
The Autumn 2006 season of talks at the Acorn in Penzance commenced on September 21st with a return visit by artist, author and researcher **Jill Smith** who this time talked about “Journeying into the Land” and “The Lunar Standstill 2006”. Jill spoke eloquently as always about her relationship with the land and sacred sites, and in particular about the Isle of Lewis where she lived for many years and where she hopes to return soon. She gave the audience an account of the lunar standstill at Callanish stone circle, and of the three visits she made there in 2006 to see the phenomenon. Both the June and the July full moons had been visible rising above the shape of the Sleeping Lady mountain in the landscape, but the feeling and experience of them was different on each occasion. It was good to have a first-hand account of such an important event.

October 19th brought a return visit by CEMG favourite **Craig Weatherhill** who gave a talk on “Folklore of the Stones”. Craig spoke of how the legends of giants became attached to hill forts, and how this may be a memory by the Celtic and later peoples of the earlier rites and rituals of their ancestors. He mentioned specific instances, such as Jack the Tinkard, who may be a version of Lugh, the Sun God, who was thought to be responsible for starting Morvah Fair at Lammastime; the legend of the hare in Boleigh Fogou “a representation of the womb of the Earth Mother” which may be the memory of a ritual involving the fertility of the Earth Mother; and the story of Harry the Hermit who was probably a Cornish witch. As always with Craig, there was much to stimulate the imagination and give food for thought.

The November 23rd talk was by dowser **Alan Neil** who talked about “Dowsing Ancient Sites”. Alan is a well-known teacher of dowsing in Cornwall, and he covered the whole spectrum of dowsing, including the ability of dowsers to tap into water, geopathic stress and locations of sites now destroyed. He spoke about four specific instances where his dowsing had produced positive results: All Saint’s Church at Marazion; Pengersick Castle (where he had found Bronze Age hut circles, which were later excavated by archaeologists); a former priory at Launceston, which he found by map dowsing; and a missing stone row at Lakehead Hill on Dartmoor. This well-attended and lively talk stimulated a lot of discussion afterwards, and rounded off a good season of talks at the Acorn.

Finally, to finish the year there was the annual winter solstice **Sunset at Chûn Quoit** on Dec 23rd. This year it had been clear and sunny for several days before the 23rd, and hopes were high that we might at last see the sunset alignment into the notch at Carn Kenidjack. However, true to form, the 23rd itself was grey and overcast! But a dozen people did turn up, and more joined them back at Age Concern in St. Just for food and drink and a good session of **Yule Storytelling** with some excellent stories.

DOWSING NEWS



Tamar Dowzers had a number of talks over the winter/spring, including Hamish Miller "In Search of the Southern Serpent" in Dec 2006, and Cheryl Traffon on "Earth Mysteries of Cornwall" in Jan 2007. In April they visited the Slaughterbridge archaeological dig near Camelford, and a full programme of events is planned for the rest of 2007. See Noticeboard (back page) or visit their website at www.tamar-dowzers.co.uk.

Celtic Dowzers are also planning some days. Full details from Aaron on 01726-71903 (not after 9pm) or e-mail celticdowser@yahoo.co.uk. Celtic Dowser member Larry Goldsworthy has been researching the foundations of stone circles on Bodmin Moor and West Penwith, and has found a consistent pattern of them being laid with smallish quartz stones. This is potentially a most interesting finding, as one of the few stone circles to have been excavated, the central Hurlers circle, was indeed found to have a layer of small quartz stones covering its base.

West Cornwall Dowzers have had some exciting site visits. In Nov 2006 they went to the Nine Maidens Stone Row and St Dennis Church. They looked to see if they could find traces of a lost row parallel to the existing Nine Maidens near St Columb Major, and found a second row of possible stone sockets in the field. They also suggested that perhaps the Magi stone was all that remained of another row with both pointing to a lost feature on the top of the hill. At St Dennis Church they found that the churchyard wall was the massive remnant of the inner rampart of the original Iron Age fort there, within which the church was built. In Dec 2006 they went to Carn Brea near Redruth. This was the coldest day out yet and some of the dowzers got blown over and left early! However some major energy lines were found and the group decided that the well below the castle did not have any of the expected characteristics of a holy well.

In Jan 2007 they visited Piskey Hall Fogou and Merthen Enclosures near Helford. At the fogou they dowsed the outline of a large barrow over-lapping into the next field to the south and it seemed that the fogou had been set down into its ditch on its northern side with the curve of the passage following the barrow circumference. They also agreed that its entrance came out in the southern field as was shown in Henderson's 1914 plan. When they visited the rectangular 'Roman' Merthen enclosures they decided that they had been built by local Celtic peoples, not the Romans. One very strange finding was that two enclosures were completely separated by a ditch between them.

Finally, in Feb 2007 they visited Godolphin Hill, as a follow up to the CEMG visit in 2006. One small group found a row of stones at about 30m spacings leading from the south side of the hill to a pillow mound near the top. The rocky outcrop on the north-west side of the hill was found to be an important centre with alignments to nearby sites and was a place where disputes were settled. The locations of several stone rows radiating from the top of the hill to the NE side were found, some of which had blocking stones at the bottom of the hill.

A full report on the significance of some of these findings will be in MM64.

C.A.S.P.N NEWS ROUND-UP

Cornish Ancient Sites Protection Network



NEW WEB SITE LAUNCHED WITH DOWNLOADABLE LEAFLETS

CASP.N has launched its improved web site www.cornishancientsites.com which has a host of exciting new features. They are now separate pages with information about the FOCAS (Friends of Cornwall's Ancient Sites) scheme, dates of the monthly site clear-ups for the year and Links to other relevant sites. The potentially most useful new feature however is a comprehensive Guide to the ancient sites in West Penwith. There are two parts to this: one has 10 maps of West Penwith, each one locating all the ancient sites in 10 different classes of monuments: Stone Circles, Standing Stones, Holed Stones, Cromlech/Dolmens/Quoits, Entrance Graves/Chambered Tombs, Hill Forts/Enclosures, Cliff Castles, Courtyard House Settlements, Fogous, and Holy Wells. The other consists of 12 downloadable leaflets, each comprising two pages, the first of which features a major site in the area, and the second other interesting sites in that locality. The idea is that anyone wanting to visit an ancient site can simply download the two pages, and it will give them location, access, description of the site (with colour pictures and site layouts), folklore & legend, and purpose & meaning of the site. The sites featured cover most of West Penwith: Merry Maidens circle (+ Pipers & Gûn Rith standing stones & Tregiffian entrance grave), Mên-an-Tol (+ Mên Scryfa & Nine Maidens circle), Lanyon Quoit (+ West Lanyon Quoit & Bosiliack Barrow), Boscawen-ûn circle (+ standing stones), Tregeseal circle (+ barrows & holed stones), Carn Euny settlement & fogou, Chapel Carn Brea (+ coastal barrows), Sancreed well (+ church, Beacon & Brane Barrow), Madron Well & Baptistry, Chûn Quoit & Castle, Chysauster settlement (+ Mulfra Quoit & Treen Common circle) and Zennor Quoit (+ mermaid carving & Trendrine Hill barrows). Visit the web site to see what's on offer!

ADOPT-A-SITE ARCHAEOLOGICAL MONITORING SCHEME

The Adopt-a-Site archaeological monitoring scheme goes from strength to strength. There are now nearly 30 volunteers covering over 100 ancient sites: the eyes and ears for the protection of these precious places. The volunteers regularly complete assessment sheets, reporting information on vegetation, burrowing animals, livestock, burning, water action, ploughing, vehicles, erosion, collapse, unauthorized building, vandalism, debris and any other signs of disturbance or activity. The information is then fed back to the CASPN team and entered on a comprehensive database, which gives an up-to-date and accurate snapshot of the state of the site. The Scheme has already proved its worth, as Site Monitors have recently spotted a spate of disturbance at a number of sites, with inscribed wooden stakes being inserted in the ground next to some of the stones, which have now been removed.

FOCAS WEEKEND - PATHWAYS TO THE PAST

A free weekend of walks and talks for FOCAS members will be happening on the weekend of May 26th-27th. For further details see back page of this MM, & p.1 for contact details for any of the CASPN/FOCAS activities.

Penwith Pagan Moot



By Gemma Gary

Our **Yule** celebration took place in Sancreed village hall bedecked with lights and greenery. The Holly King led us in placing gifts into the cauldron before taking us into the complete darkness and silence of his reign's zenith. So that the wheel may turn onward the Oak King emerged to do battle with the Holly King and his triumph brought light, warmth and life back to the hall. This was affirmed with a spiral dance and chant followed up with story telling by Cassandra. The Oak King then invited each of us to take a gift from the cauldron before he lit our wish candles from the central flame. Some ritual goers stayed on late into the night for a very enjoyable party of feasting and dancing to music from DJ Jane!

We returned to Sancreed for **Imbolc** gathering around a pretty altar of white flowers and greenery in the conservatory of Sancreed House. The space was sanctified with three sacred circles of Bride, A poem was read for her gift of poetry, A circle of candles was lit for the fire of smithcraft's forge and the circle was smudged for healing. Bride appeared within the circle to usher in the spring by placing a wreath of candles and flowers in the centre of our altar and gave each of us a white stone into which we put thoughts of the healing we need. We then made our traditional walk to the well where we again met Bride and her helper to have our stones of healing blessed by the waters of the well.

The moot gathered at Botallack in the beautiful grounds of moot member Adrian Smith's home to celebrate the **Spring Equinox**. Despite the high winds the ritual was enjoyed by a good turn out of attendees. We had a moment of purification to the sound of a singing bowl as we brushed the dross of the dark half of the year off from ourselves which was then swept out of the circle. We then sought the balance of the equinox and made our journey into the light half of the year by walking the maze before going off into the gardens to find a flower to meditate upon the heart of the Spring. A drumbeat summoned us back to the circle where we each planted a seed-wish blessed with the gifts of the elements before going off again into the gardens to hunt for chocolate eggs and bunnies! Then followed a blessing of flowers delivered by Adrian.

Everyone is welcome to the ritual celebrations, Moot meetings and outings for ancient sacred site clearances. Visit the moot's website for more information: www.penwithpaganmoot.co.uk or call Sarah: 01736 787522.

NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS REPAIR WORK AT TRIPPETS STONE CIRCLE

The Trippets Stone Circle on Bodmin Moor (photo on p.12) has suffered much decay and erosion in its 4000 year old history. Of a probable original 26 stones, only 12 remain and these have been subject to cattle rubbing, poor drainage and soil erosion. Some of the stones have fallen and others are leaning. Now however, thanks to some funding from English Heritage and the Heritage Lottery Fund, work has been under way to repair and restore the circle. The holes around the stones, which accumulate a lot of surface water, have been filled in, and one of the fallen stones re-erected. The work was undertaken by the Heritage Environment Service, North Cornwall District Council Countryside Service and Tavistock Conservation Volunteers, and was completed last year.

GOLDEN ROMAN CHILD'S RING FOUND IN NORTH CORNWALL

Metal detectorist Jonathan Clemes from St.Austell, whose previous finds have included a hoard of 1000 Roman coins from Lerryn [see MM43 p.3], a Viking silver coin from near St.Austell [see MM46 p.3], a Bronze-Age arrow head from St.Austell & a solid bronze Celtic brooch from near the Fal estuary [see MM50 p.10], and part of a Roman brooch and a Roman gold coin from near St.Austell [see MM53 p.6], has now found a Roman gold child's ring from just below the surface of a ploughed field at a secret location in north Cornwall. The ring is believed to date from the first century CE and has a distinctive palm branch motif, thought to represent victory or good luck. Anna Tyacke, Finds Liaison Officer at the Royal Cornwall Museum said: "It's a very important find and we are very excited about it. It is just big enough to fit a boy or girl aged five to eight, and probably comes from a child's burial. It was found near to a known first-century site. It is very emotive - a direct link between ourselves and the past". The ring has been taken to the British Museum for further investigation, and it is hoped that it will eventually be returned to the Royal Cornwall Museum.

ROCKY VALLEY SITE BOUGHT BY DANDELION TRUST

The Rocky Valley site near to Boscastle in North Cornwall, that includes the ruined Mill and the world-famous labyrinth carvings, was recently sold, as reported in the previous issue of MM. Now we have learnt the identity of the buyer: it is the Dandelion Trust, who specialise in buying up places that are under threat, and own several other sites in the West Country and Cornwall. The Trust told MM that they have no plans to develop it at all, but are open to any suggestions for looking after and preserving the labyrinth carvings, which are in a vulnerable state and were vandalised in 2006 [see MM59 p.5]. They have agreed to work with CASPN to erect a discreet notice explaining the historical value of the site and giving phone nos. to report any vandalism.

ST.SENARA'S WELL REDISCOVERED

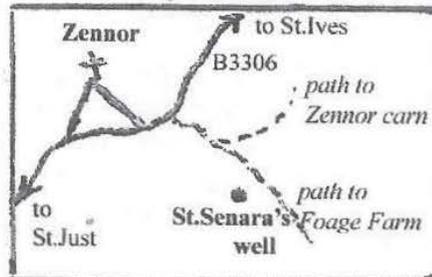
One of the projects MM has long wanted to do is to reclaim and restore some of the important Holy Wells in Cornwall, particularly in West Penwith. In 2006 a small group of FOCAS members visited the lost site of Fenton Bebibell (Well of the Little People) on Nine Maidens Downs on Good Friday, cleared the encroaching vegetation and uncovered the well [see MM61 p.3]. The old tradition of visting the well on Good Friday to baptise dolls has been revived, and once again this year a small group of FOCAS members went back to the site on that day.

This year, the project was to re-discover and restore the holy well of St.Senara at Zennor. This is a particularly important well that has been lost, and not even the local people who live in Zennor seem to know of its existence. St.Senara is of course the matron saint of Zennor Church, but her name derives from the legend of Asenora, a pagan 'princess' of Brittany, who was cast adrift on the sea in a barrel when pregnant and eventually washed up on the coast of Ireland. From here she returned to Brittany via Cornwall, where she founded the small granite church at Zennor. I (CS) have argued [in *The Earth Goddess*] that the legend of the Mermaid of Zennor is also based on her, and that the mermaid is an even more ancient manifestation of a sea-goddess, who in turn was Christianised into St.Senara. Mermaid, saint and sea-creature seem inextricably intertwined and may all be aspects of an other-world, sea Goddess shape-shifter from prehistoric times.



St.Senara in the window of Zennor church

Although St.Senara and her church are well-known, her well is not. Interestingly, it lies some distance from the church, beside a footpath that leads from the north coast road that by-passes Zennor itself on its way to St.Ives. Just past the eastern turning into the village as the road begins to climb towards Eagles Nest, there is a footpath on the opposite side of the road that leads to Foage Farm, with a branch to Zennor Carn. About 300 yds along this footpath at approx. SW4595 3822 to the south of the path there is a spring that rises in a thicket and overflows into a boggy pool. This is the location of St.Senara's Well. It was rediscovered by Craig Weatherhill in the early 1980s, and recorded by him as Venton Zennor in MM4 p.14 with a small photograph and the following description: "Massive block of granite, trigged up at the corners on small stones, over spring and surrounded by a small pool that overflows to the SW". In March this year the FOCAS Clear-Up Group spent an afternoon clearing the site and restoring access to the well. St.Senara now has her well back once again!



REMOTE & ANCIENT PLACES IN WEST PENWITH

The first in a new series by **Raymond Cox**

1: Strange Trevear

This description was given by Mary Hocking in her lovely book of local history *Safari West*. (St Buryan, 1996): "You travel through a strange barren track that is the valley of Trevear. Here is a spot one feels could be from another country - Spain or maybe South America, even a cactus plant would not be amiss. Your imagination can run wild in such a spot as this".

At SW3785 2620 on the minor road between Sennen and St Buryan is an idyllic grassy border, a fine place to park for a while if you're in a car, and to soak up an atmosphere which seems all the more penetrating for being in an area with hardly any ancient sites - stones of former ages, that is. The shallow and wide Trevear valley is extraordinarily quiet and oddly detached within the general landscape of the peninsula, neither moorland nor deep lush valley, nor inhabited except for a house and four farms at distant points around the edges of the area which keep their distance both from themselves and from the valley. There is some scrubland, grassland and cultivated fields when one can see them through the bushes along the valley road, crossed by a gentle stream. Untypical also is the lack of granite hedges, but the area is on the fringe of Sennen's 'prairie' country and its very slightly undulating aspect gives it a prospect of distance. If one travels from the direction of Sennen this feeling and its remote ambience comes suddenly after passing Trevear Farm and going down the hill and round the sharp bend to the right.

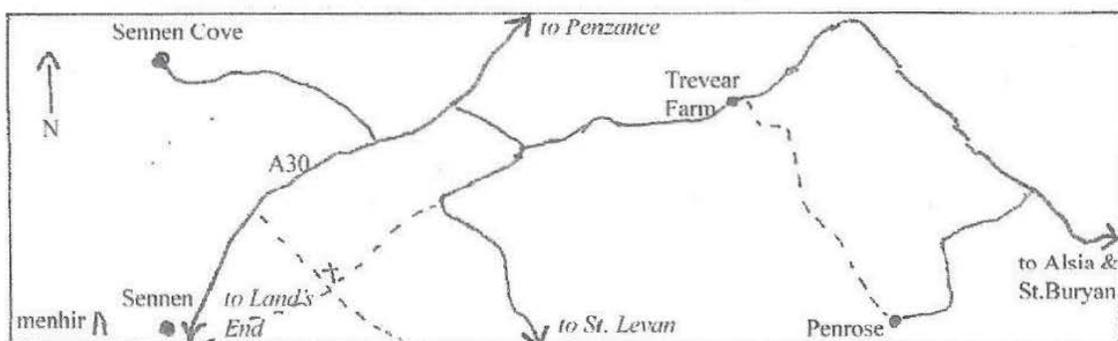
Curiously the two old monuments it did have are no longer in situ - as if this area was not for them. The Trevear standing stone was originally at 3685 2603. It now lies in the hedge at the border of the field. And the wayside cross which formerly stood by the ford crossing the stream is now probably the one in Sennen churchyard. Ian Cooke in his series of books on the churchway paths recounts the story of its removal in about 1878 by the vicar of Sennen to 'a place of safety'. (*Crosses and Churchway Paths in the Land's End Peninsula, West Cornwall - Volume 2, Sennen and St Leven*). Blight thought that the cross had been used as a footbridge over the stream, which was on the packhorse road from Sennen to Penzance. Go though a few yards back along the road from the grassy area, in the direction of Sennen to 3770 2631 and you will stand on one of the two alignments crossing the region. One crosses through a menhir at Sennen (3546 2557), then the former position of the Trevear menhir, then a missing stone which was at 4031 2719, then a stone at Boscawenoon (4174 2770) and on to the Drift menhirs (4372 2830). Walk the other way across the stream towards Alsia to 3815 2585 and you will stand upon another alignment crossing from the menhir at Sennen, through the menhir at Trevorgans (4047 2614), on to missing stones from 4152 2626/ 4169 2625, and on to a menhir at Redhouse (4480 2663). (Both these alignments from John Michell's research in his book *The Old Stones of Land's End*). So, after all, Trevear is not entirely devoid of a subtle and ancient aura.

Again, after crossing the stream one will soon see a track heading off to the right. (Part of this track actually follows the alignment). It leads to Penrose Manor, the location, it is thought, of the Sennen priory or monastery in Saxon times.



But it is the mysterious odd tales of ghostly experiences down through the centuries to the present day which the place holds for the imagination, a place of exciting family stories - and of smugglers and of pirates. William Bottrell (*Traditions and Hearthside Stories of West Cornwall* Vol 2, 1873) wrote of it thus: "What remains of the old mansion of Penrose stands on a low and lonely site at the head of a narrow valley through which a millbrook winds, with many abrupt turns, for about three miles thence to Penberth Cove. So late as forty years ago, it was one of those antique, mysterious looking buildings, which most persons regard with a degree of interest that no modern structure inspires; the upper story only - with its mullioned windows, pointed gables, and massive chimney-stacks - was just seen over the ivy-covered walls of courts and gardens that surrounded it. There was however a certain gloomy air about the ruinous walls and neglected gardens embowered in aged trees, which might have conducted to such unaccountable stories of apparitions and other unnatural occurrences as were said to have taken place there". Bottrell then tells a strange rambling story of drownings, smuggling, strange lights seen above the House, unquiet spirits, spell-casting, divination, ghost ships, apparitions, prophetic dreams and corpse-lights. Furthermore the farmhouse itself lies on an alignment (reported in MM10) which runs from King Arthur's Table (3559 2540), the Gûn Rith menhir (4294 2448), the site of the circle at Boleigh (4314 2444) and beyond.

The imagination can indeed be activated in Strange Trevear.



SIGHTLINES TO THE TORS AND STARS

Part 1 - Stone Circles and the Pole Star by Roger Farnworth

For years I have considered the mystery of stone circles and thought that I might understand their purpose and the reasons for their location if I could explain why three stone circles existed at the Hurlers on Bodmin Moor and why one was not enough.

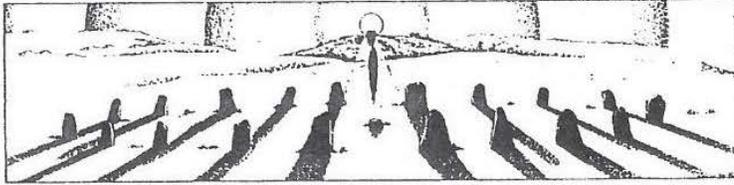
Visiting on a clear night and standing in a circle, I noticed that the pole star was above the peak of Stowe's Pound. I stayed for three hours observing, as the whole cosmos moved as it circled the pole star. It appeared that all the stars were revolving not only around the pole star, but above the peak of Stowe's Pound. I realised how impressive this would have been to Late Neolithic and Early Bronze Age people. It would have given them the sense that their microcosm was significant and valuable in the scheme of things, and that their little world was related to the greater whole. I felt that this was a spiritual quest that most of us share.



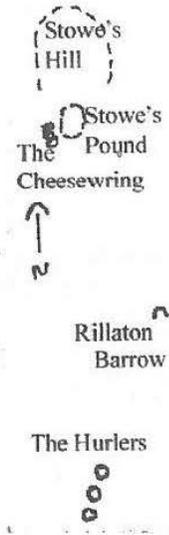
The Hurlers looking towards Stowe's Pound

But why were there three circles? Why was there also a much older horse-shoe shaped enclosure on the top of Stowe's Pound? I believe the earliest enclosure is the first attempt at viewing the Pole Star phenomenon by standing in front of the Cheesewring. An observer would then face north, but because the peak is very near and the Cheesewring very broad, the alignment with the pole star would be lost if they took one pace either side. So a more accurate observation point was constructed. This was the first stone circle [SX2580 7132], situated behind the Cheesewring, but one kilometer distant. You can see the peak of the hill just rising above the centre of the Cheesewring.

Now, the reason why there are three circles is that the pole star looks constant, just as our present pole star, Polaris, looks constant. However, if you align two objects, such as the centre of a circle and a peak with the pole star, it will be seen to move in a small circle each night, like the circular motion of all stars. This is because the north-south axis of the earth moves in a circle every 27,000 years. In turn it points to several stars. In 2780 BCE it pointed to Thubon. Before that date, Thubon circled around. The first stone circle thus became inaccurate as the pole star circles grew smaller, so about a century later a new circle was built.



This second stone circle [SX2582 7139] would have overlapped the first, so the second stone circle was advanced northward to avoid overlap. Eventually round about 2700 BCE, when the axis of the earth pointed exactly towards Thubon, the third circle [SX2584 7146] was built due south of the peak to align with the pole star Thubon, which was then exactly due north of the peak. It also was advanced to avoid overlap. Later it would have appeared that the line of centres of these stone circles was divinely ordained. So when Rillaton Barrow [SX2603 7191] was built (and the gold cup buried with the chieftan's bones) it was aligned with the circle centres.



I then wondered if other circles bore the same relation to northern tors. Craddock Moor circle [SX2486 7183] is south of the giant Cheesewring on Kilmar Tor, perhaps the most impressive natural feature on the moor. Leskernick Circles [SX1859 7970 & SX 1881 7961] are south of Bray Down, whose smooth peak is pointed by a great cairn to the north. Fernacre Circle [SX1448 7998] and the Stripple Stones Henge Circle [SX1437 7521] are due south of Rough Tor peak. Two circles are south of Louden Tor [SX1320 7949] and Stannon Circle [SX1257 8010] may have had a peak cairn to its north, now destroyed by clay mining. *[See centre pages for colour photos of many of these circles].*

So what could be the interpretation of facing north? In every direction except one you will see at night stars rising from the horizon and disappearing below it. Only if you face due north exactly, will you see stars skimming the horizon. If there is a northern tor, stars will be seen to move into the side of the tor, and emerge from its eastern side. Many cultures, especially Native American ones, have believed that when a body dies, the person becomes a star. Is it not probable that during funerary rites it was believed that the spirit of the dead emerged from the side of the sacred tor as a star, to eternally take part in the nightly parade of the stars around the pole star? This circling of ancestors around one star, their original progenitor, was reflected in the rings of stone circles, which are thus megalithic metaphors.

The sacredness of northern tors was affirmed by the construction of stone viewframes. These windows on the sacred are to be found all over the moor. They often honour and respect Rough Tor, as I shall explain in my next article.

Part 2 of this article - Windows to the Tors, will appear in the next issue of MM.

CORNWALL'S COLOURFUL SITES

The colour section this time features BODMIN MOOR STONE CIRCLES



*[left] Trippet Stones
looking towards
Hawk's Tor*

*[right] Stripple
Stones with
Hawk's Tor on
the horizon*



*[left] Stannon Stone
Circle in wintertime*

*[below left] Stannon Circle
aligned to Rough Tor*

*[below right] Fernacre Circle
aligned to Rough Tor*





*[left] The low-lying
Leaze Circle*

*[right] King Arthur's Downs
circles north of Leaze*



*[below left] The remote Nine
Stones circle near Altarnun*

*[below right] Goodaver circle
silhouetted on the horizon*



*The Hurlers stone circles
looking towards Stowe's
Pound & the Cheesewring*

SONGLINES - LEGENDS IN THE LANDSCAPE

Part 2 - by Andy Norfolk

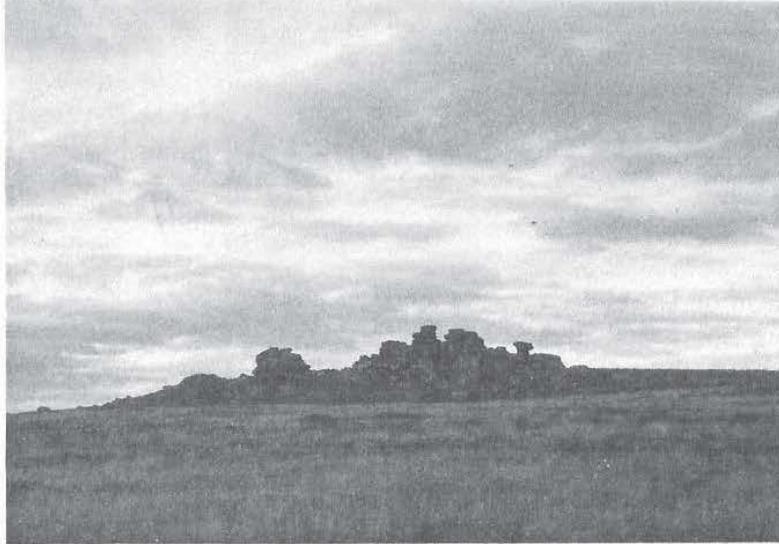
This is another article about aboriginal songlines and Cornish legends, which gets back to some earth mysteries basics! Australian aboriginal beliefs about the landscape seem to have some relevance to Cornwall. The idea that your ancestors made the land on which you live and that you still tell stories about how that was done has a great appeal to me. I probably first heard of songlines in John Michell's book *The View over Atlantis* published in 1969. He said that Australian natives have inherited the degenerate forms of a forgotten science and may once have been like Britain's Druids - but this probably says more about his views at the time, that we in Europe were living amongst the wreckage of a great, lost ancient civilisation - than it really does about the aborigines. Above all - he said - the aborigines remember the mythological routes - straight lines linking sacred sites and places of ceremony. Songlines are much more than this.

The ancestors of the aborigines created the country in the dream-time by singing the land into existence and each sacred site has its own story. The stories are linked together in mythological songs - "songlines" - which connect these sites across Australia. The stories contain supernatural beings who could be ordinary people seen through the lens of tens of thousands of years of history told in an oral tradition. They travel supernatural routes through the landscape doing the things that aboriginals themselves would do in their daily lives. Some of that may already be beginning to sound familiar to those of you who know the Cornish legends collected by Bottrell, Hunt and Courtney. I've looked at Bottrell's stories and in the collections by Robert Hunt and Margaret Courtney for those that involve journeys that have a magical or other worldly character. I've found relatively few and here they are.

An' Pee Tregear's Trip to Market on Hallan Eve (That's Samhain!)

This is a story which Craig Weatherhill and Paul Devereux (in *Myths and Legends of Cornwall*) suggested could be a songline type story because it is so precise about her route home from Penzance after she had an unfortunate encounter with a faery whom she spotted stealing from market stalls. It says in the story that "she didn't go via Polteggan Bottom and Boswednan though it's the nearest - instead she went via Castle Horneck Fields". If you look on a map the route she took is clear - and it's obviously the end of a churchway route. In the 1990's the idea of leys and especially the concept of energy lines came under attack by Paul Devereux and his allies. He suggested that alignments of sites were really related to shamanic practices and that this idea survives in Europe as death roads, corpse paths - ways by which bodies were transported to churches. In 1993 Paul Devereux wrote in *The Ley Hunter* about a churchway from Penzance Church running north-west through Madron and Lanyon Quoit. It seems to me that the route Joan follows out of Penzance is the vestige of one end of another of these churchways. There is a reasonably straight line from Penzance Church along a

stretch of footpath which connects to the present road which also aligns with the church and then Tremethick Cross. This is a mythic journey linking sacred sites. This church-way could possibly extend out to the chapel at Botrea, but Pee Tregear didn't go that way. Instead she went along what is now the main road until she got piskey-led near Carn Kenidjack. Her route there is also fairly obvious on a map and runs along a track to the east of Carn Kenidjack along a boundary marked by many stones. This story must predate the present roads out of Penzance and could be quite ancient.



Carn Kenidjack where Pee Tregear was piskey led, and Grace met the fairy Bobby Carn

The Fairy Master

The stories with faery encounters involving journeys are all interesting. This one is no exception! Grace, a young girl, is fed up with being at home near Carn Kenidjack with only her grandma's old gowns to wear so she decides she'll go into service. She goes to the Carn and then meets the fairy who asks her to come and look after his son. His name is Bob O' the Carn, or Bobby Carn and he lives at Chypons. Now Chypons is on the modern map, just north of Nancledra and nearby (thought this may be a pure coincidence) is Booby's Castle! There used to be a rock arch somewhere on Trink Hill nearby so the description of the location of Bobby Carn's house fits. And guess what? There's another alignment in John Michell's *Old Stones of Land's End* that fits the journey from near Carn Kenidjack to Chypons. This one runs from Tregeseal Circle, where Grace and Bobby Carn could have started their journey, through Boswens Common Menhir, on a Mayday sunrise alignment, on through West Lanyon Quoit, and through the courtyard house village at Mulfra aligning neatly on Chypons. The story incidentally mentions that they pass a grand house, which could possibly be Lanyon Quoit, or the courtyard settlement, and then a place where four roads meet and the alignment goes through a crossing of tracks only a little to the east at Woonsmith. Here again we have a mythical journey through the landscape connecting ancient sacred sites. If the courtyard house settlement was occupied at the time of the story then it is set in the Iron Age.

A Queen's visit to Baranhuel

The queen in the story isn't named and there's no clue about where she came from. This story is interesting, not because of what happens at Baranhuel, now Burnewhall Farm, but because of the route there from Mousehole. There is an alignment in John Michell's *View over Atlantis* and *Old Stones of Land's End* from Mousehole Chapel through the Castallack Carn stone and the northeast Piper which goes straight to Baranhuel. This is a mythic journey which directly relates to sacred sites lying in a straight line. This really is a songline.

One-eyed Joan's Tale

This story is very similar to An' Pee Tregear's in that she goes home from market after seeing a faery stealing from the stalls. She's going back to Trove and it sounds as though she's the worse for drink. She gets on a horse she thinks she recognises and it bolts off on the route home. Most of the journey described in the story is ordinary enough, but once she realises she isn't on an earthly steed it gets much more interesting. She got to the end of Trevella Lane, the junction just past Sheffield, and the horse, by now as high as a house, bolts flying through the air onto Clodgey Moor where she gets thrown off - just before the Devil arrives to claim his horse back. Now it just so happens that this shamanic flight also matches on of John Michell's alignments. This one also starts in Mousehole at St Clement's Isle and goes through the site of a lost stone south of Sheffield, Redhouse north-east stone, Boscawen-ûn circle and the now-lost stone on the west side of Chapel Carn Brea. We'll come back to that alignment again later. The otherworldly part of Joan's journey matches a section of this alignment very neatly. How old is this story? Well it doesn't mention Sheffield so it must predate the 19th Century.

Tom Trenoweth's Sow in the story of the Witch of Buryan Church-town

This is a wonderful story about the nasty tricks played by a witch from St Buryan. Tom Trenoweth buys a sow at the market that Betty Trenoweth, his cousin, wanted to buy. She was notorious as a witch and Tom had outwitted her before so she had a score to settle. She was so cross at being gazzumped that she cursed the sow. It kept escaping and causing trouble and got thinner and thinner and in the end he decided to sell it again at the market in Penzance. He set off along the main road into town and all went well until he got to Bojew Bottom. Then the sow took off across country to Leah. Once she got to the road there, she set off towards Penzance again, finally going under the bridge at Tregonebris. The odd bit of this journey is the bit that doesn't take place on the main roads. Those who know west Cornwall well will realise that the bit between Bojew Bottom and Leah just happens to be along the same alignment as that followed by Joan on the shamanic bit of her journey. It goes straight through Boscawen-ûn circle. One of the very odd things about our Cornish legends is that they barely mention the ancient sites and I've often wondered if there was some sort of taboo involved. The stories I'm re-telling do have links with the ancient sites but don't name them - so maybe you had to know the stories to realise that the sites were in special places on routes through the land.

The Squire and Hare in Duffy and the Devil

In the story of Duffy and the Devil, the Squire of Trove is in Lamorna Valley hunting when a hare bolts out in front of him. He chases it along Lamorna bottom to Boleigh Fogou. This does not seem to correspond to any alignment found by John Michell, but it is a mythic journey to an ancient site.



Boleigh fogou, where the hare ran along its mythic journey

Nancy Trenoweth and Frank Lanyon in the Miller's Daughter of Alsia

In this tale Nancy Trenoweth - another Trenoweth - falls in love with Frank Lanyon, but he drowns. Eventually his ghost returns and Nancy mounts on his horse outside her house at Kimyel. (Ithel Colquhoun says that Kemyel has been suggested as site for Camelot.) The ghost and his horse then carry her off up Lamorna Valley, past Boleigh fogou to St Buryan Churchtown. Part of this route seems to be identical to that followed by the Squire and the hare.

The Changeling of Brea Vean

Finally there's the story of Janey Tregear and her baby. This is a long story which only contains one identifiable journey; when Janey goes from her house at Brea Vean up over Chapel Carn Brea to St Uny's well. She takes this route on the "first three Wednesdays of flowery May" and on the third realises that her baby is a changling and flings it to the ground on the hill. The journey over Chapel Carn Brea just happens to be on a straight alignment between the now lost stone on the west of the hill to the well along a straight piece of footpath. This stone is also the one at the end of the other alignment along which both One-eyed Joan and Tom Trenoweth travelled.



The path to St. Uny's Well

Like our giant legends these stories could also be very old. They were certainly old by the time they were collected in the 19th Century. There are some features which suggest that they could be Iron Age in date. I'm thinking particularly of the animals that appear in so many of the mythic journeys. They are horses, hares and pigs - all sacred in Celtic times. Don't forget that we have a large number of features in the landscape also with animal names. There are place names containing references to crows, horses, stags, buzzards and so on. We may also have some traces of tribal totemism in the nicknames for people from local towns and villages. These include Marazion crows, Gulval bulls, Sacreed pigs, Buryan boars, Morvah chickcacks-chigowk (house martins), Nancledra goats, and so on. Is this an echo of a time when clans with particular animal totems lived in these places? However these stories also link ancient sites of Bronze Age date, but do not mention them. This could be because of some sort of taboo - the stories could have been a mnemonic for remembering the sites which could not be named outright. So the stories could be Bronze Age in origin with an Iron Age overlay. This may reflect the way the old sites seem to have been abandoned in the Iron Age. This adds yet another layer to the concept of ley-lines - straight alignments of ancient sites - they do seem to be very directly connected with myths about travel to the otherworld or shamanic travel rather than just being loosely associated with this idea.

And finally, though it's not strictly a Cornish legend, there's the Michael Line or Dragon Path described by John Michell in *The View over Atlantis* and subsequently elaborated by Paul Broadhurst and Hamish Miller and others. This line was said by John Michell to be a dragon line because it links high sites with associations with dragon-killing saints. It is aligned on Mayday sunrise, like the alignment from Tregeseal followed by Grace and the faery master towards Chypons. Hamish Miller's view is that the saints aren't killing the dragons at all but are tickling them - working with the forces of the land - and hence the title of the book he wrote with Paul Broadhurst - *The Sun and the Serpent*. The dragon line is described as an energy line by some and certainly links together legends of various kinds about sacred sites. It passes through Avebury and Glastonbury with all their mythical associations. And a new theory is that John Michell's Michael line when projected around the earth arrives at Australia where it becomes the Rainbow Serpent and passes through the very holy hill of Uluru, called Ayers Rock by the colonists. So our stories and sites have a direct link to Australia and St Michael's Mount, and our holy hill is directly connected to the most sacred hill in Australia.

I hope I've given some unique and new insights into our Cornish legends and how old they are, but also some new ways of looking at our ancient sites and how they fit with the legends. I'm also sure that we do need to keep celebrating our cultural landscape to keep it truly alive.

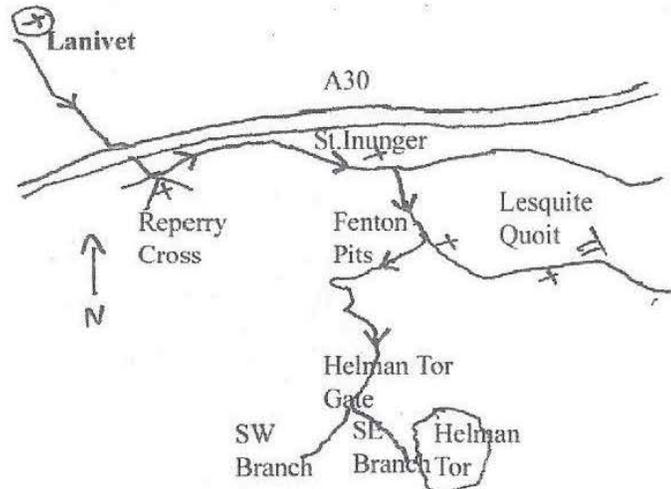
Andy will be leading a Songlines walk for CEMG on Sunday August 12th, covering the route that Janey Tregear took with her changeling baby (above). Meet at Chapel Carn Brea carpark (SW388 283) at 11am for a telling of the story and walk to St. Uny's Well.

PATHWAYS TO THE PAST

The Saints' Way: 2 - Lanivet-Fowey (13½ miles)

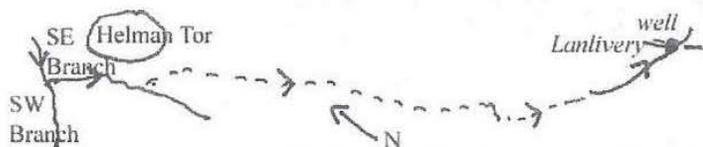
In the first part of this article (in MM62) we travelled from Padstow on the north coast of Cornwall to Lanivet, the traditional sacred centre of the country. Now we climb out of the village along a road that leads under the A30 to

Reperry Cross (SX 0464 6331), where a Celtic wheel-headed wayside cross stands on top of the hedge of the old pre-turnpike road from Bodmin to St.Austell. It was restored here in 1926, but in 1993 an attempt was made to steal it. Fortunately the thieves were confronted and fled empty-handed. A mile further on is another wayside cross to **St. Ingunger** (SX 0597 6334), one of a series that originally marked ancient routes from Lanivet to Lanlivery and Lanivet to Lanhydrock. Nearby, to the north of the Saints' Way path, lay St.Ingunger's ancient chapel and holy well. A stream still marks the spot, but any remaining masonry from the site was destroyed at the time of the construction of the A30 Bodmin by-pass. St.Ingunger was known as St.Congar in Wales, where he has several dedications, including a holy well at Flint, and he also went to Brittany, where he has several more dedications. He had a strong following in Somerset, where his body rested on its return from Brittany. Where he planted his staff a yew tree grew, he could foretell the future from dreams with great clarity, and he healed the sick at the sites of his wells, which became important places of pilgrimage. It is sad that no trace no remains here of this important healing well.



Moving along the road, we now turn south through **Fenton Pits**, where there is yet another wayside cross (SX 0610 6297), which had been extensively damaged, but was successfully restored in the 1920s. The road now divides and we take the right hand fork, but a short detour along the left hand fork of half a mile leads to the fourth of these crosses at **Lesquite** (SX 0665 6268). This is a tall well-preserved example and certainly worth the visit. A short distance further along this road there are also the remains of Lesquite Quoit (SX 0707 6276), a Neolithic chamber monument with a fallen capstone.

Returning to the fork in the road and picking up the Saints' Way trail once again, we follow the lane to Trebell Green and Helman Tor Gate, where the Way divides. Here there are two choices, one goes through Lanlivery and Golant to Fowey, and the other goes through Luxulyan and Tywardreath before also arriving at Fowey.



SE Branch - Lanlivery-Fowey

From Helman Tor Gate, the route skirts **Helman Tor**, (SX 0680 6070) but it is worth the effort climbing to the top. At 680ft (209m) it is the second highest point of the journey after St. Breock Downs. The Atlantic coast can be seen to the north and the English Channel to the south, showing both ends of the Saints' Way.

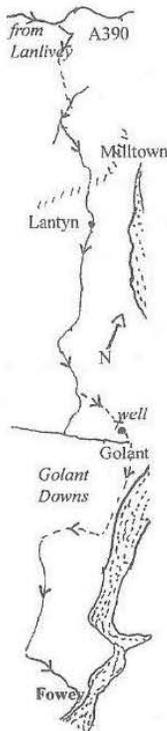


On the top of the Tor are the tumbled remains of a 6000 year old Neolithic enclosure, one of the earliest identified in Cornwall. Hut circles and a logan stone can also be found. The granite hedged ridgeway below the Tor that the Way follows may have been created by these prehistoric inhabitants as a trade route between the two coasts. Its use certainly continued throughout the early Christian period and into Medieval times, when Irish and Welsh drovers herded their flocks overland.

We follow this ancient trackway into the village of **Lanlivery**, with its church and fine Crown Inn. From the side gate, at the back of the Church, a path leads over bridges crossing a stream in an enchanted shady wooded area to **St. Bryvyth's Well** (SX 0780 5907). This is a holy well of much peace and tranquility.



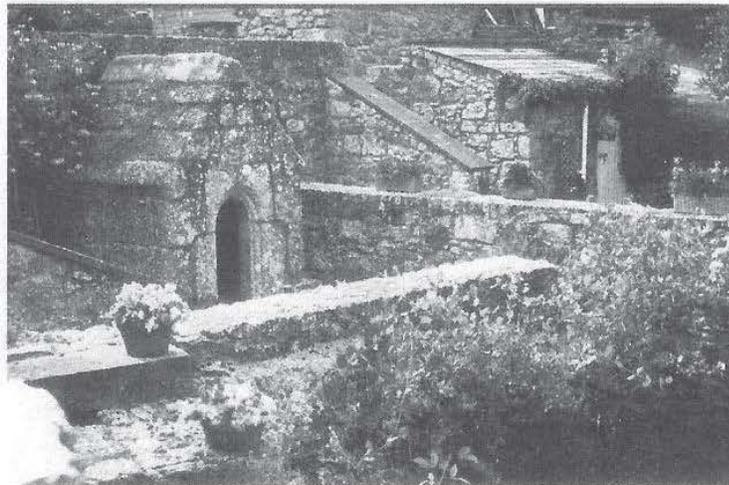
The Saints' Way route now heads east (towards Lostwithiel), through fields to **No Man's Land** with a tall Celtic cross on the Green (SX 0893 5909). From here, there is a short stretch of busy A390 road before the Way heads off south down a rutted bridleway to Castle and then back on a minor road to Milltown and **Lantyn** farmhouse, reputedly once the Palace of King Mark of Cornwall in the Tristan and Iseult story. About a mile or so further on, on a ridge to the west lies **Castle Dor** (SX 1030 5480), an Iron Age circular enclosure, also associated with King Mark.



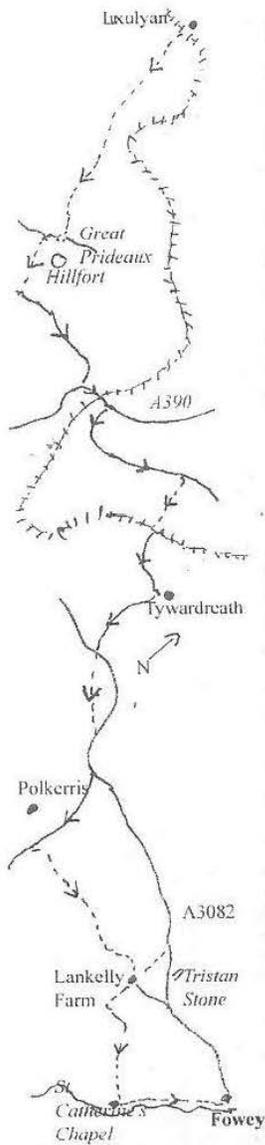
Now the Way heads across fields to the church at **Golant** (whose name means 'festival in the valley'), overlooking the Fowey estuary. Round the back of the church is another holy well (SX1209 5515) dedicated to **St. Samson**. There was reputedly a hermitage here in the 6th century, and St. Samson himself visited the hermit. He is also supposed to have killed a serpent and then took up residence in its cave, which has been identified as being just north of here beside the railway line at SX 123 543. In Golant village there is a pub and refreshments, and the Way now continues alongside the Fowey estuary and Golant Downs to Sawmills Creek. We cross over the stepping stones and head uphill to Penventinue Farm. Then we turn into Penventinue Lane, past the Bodinnick Ferry and down into **Fowey**, the end of the journey.

SW Branch - Luxulyan-Fowey

This branch runs past Breney Common Nature Reserve and then through fields, a stream and a copse in the valley bottom. It skirts a Quarry and arrives at **Luxulyan** which also has a holy well (SX 0538 5805), dedicated to St. Cyor, which consists of a 15thC stone building in an enclosure by some cottages.



The Way now continues south, crosses a railway line and heads down into a valley. It crosses fields and goes through Trevanney Wood to Great Prideaux Farm. On a rise to the east are the remains of **Prideaux Iron Age Hillfort** (SX 059 555). The Route now travels downland through woodlands until it joins the A390 road to St. Blazey. We walk a short distance eastwards (towards Lostwithiel) along this busy road and then turn south again along paths and lanes to **Tywardreath** (refreshments). From here the route goes over a hill to Polmear, crosses a main road, goes under a bridge and then across fields until it reaches the lane above Polkerris Harbour. The route now turns eastwards to **Tregaminion Church**, which has two Celtic crosses in the churchyard, before crossing fields into Menabilly Woods and stream. Now it climbs to Lankelly Farm, which means 'sacred enclosure in a grove'.



At Lankelly Farm we take a small diversion northwards for about half a mile on to the A3082 road to view the **Tristan Stone** (SX 1112 5224), moved here from its original site at Castle Dor. This 9ft stone is inscribed in Latinised Cornish, and translates as 'Tristan, son of Cunomorus (King Mark), lies here'. Another piece which may have read 'and his wife Miranda' has broken off. Miranda is a Latinised Greek word for the Cornish Iseult, so what we have here is a stone commemorating Tristan and Iseult, dating from the very period (6thC) of their story.

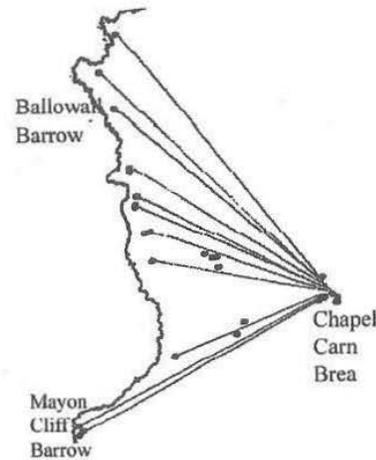


Back at Lankelly Farm we now take the Way onto a road and then right down Love Lane, a pack-horse route leading to Readymoney Cove. On the nearby headland are the remains of the **Chapel of St. Catherine**, which may have replaced an earlier sun-Goddess site (see MM26 p.5). From Readymoney Cove it is but a short walk along the Esplanade to the end of our journey at **Fowey**.

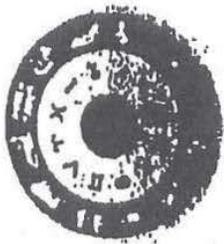
MM has a number of Saints' Way packs to give away. Informative full colour laminated cards map the route, and there is a wealth of interesting information. For a free copy send a 55p stamped address A5 envelope to MM address. Subject to availability.

FULL MOON STANDSTILL REPORT

Further to the reports of the Full Moon Standstill in MM62 [p.8-11], MM reader P.M has written with another special sighting. At the full moon in September 2006 she was standing at Ballowall Barrow near to St.Just [SW3555 3124] when she saw the full moon rise over the peak of Chapel Carn Brea, where there was originally a barrow with an entrance grave. This was the most southerly rising of the moon at the standstill, and it would only rise in this precise position once every 18.6 years. It would appear that Ballowall Barrow was placed in its position in order to view this phenonemum, as Chapel Carn Brea was a very sacred hill to the megalithic builders, seen from several barrow sites all along the coast from St.Just to Sennen [see MM57 p.14-20 and diagram right].



The rising of the full moon over the barrow on Chapel Carn Brea seen from Ballowall Barrow would doubtless have been seen as a linking together of the dead and the ancestors with the spirit of the Moon Goddess, and would have been a most powerful and magical sight. Interestingly, Ballowall Barrow is one of the most northerly of the line of barrows from St.Just to Sennen, and the maximum southerly moonrise here is the mirror image of the maximum northerly moonrise when seen from the barrow on Mayon Cliff at Sennen, as reported in MM62 p.8. More manifestations of the moon's standstill!



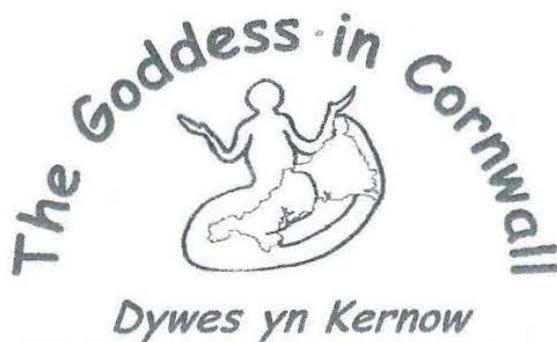
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Last year, in September 2006, for the first time a Goddess in Cornwall 3 day event was organised for women at the Healing and Retreat Centre of Boswedden House near St. Just in West Cornwall. The Event turned out to be a huge success! The sun shone, lots of lovely women came, and there was a feast of activities and happenings that occurred.

Among the activities were workshops on the Bee Goddess, making a clay Goddess and Maiden, Mother & Crone. There were also free therapies, such as body massage, reiki and yoga, and in the afternoons visits to sites for rituals and ceremonies. Evenings were spent around the



fire in the grounds, under a clear sky and stars, and other activities included a sweat lodge, a seashore ceremony at Sennen, and the making and decorating a wicker Goddess [photo above] which still stands in the grounds at the entrance to the turf labyrinth.

The Event is organised by the Goddess in Cornwall team, consisting of MM & *Goddess Alive!* editor Cheryl Traffon, with Priestesses in Kernow Heather Campbell and Geraldine McCarthy, assisted by Jackie Dash. This year the Event will take place once again at Boswedden House from September 5th-9th, with a rich mix of workshops in mornings and evenings (including drumming and voice sessions, writing workshop, Motherpeace cards, Goddess serpent energy, and Brighid's healing flame), free therapies in mornings and afternoons, site visits to Madron Baptistry and Tregeseal Circle, another seashore ceremony, the making of an Earth Goddess, and a Cabaret on the Saturday evening in honour of the Goddess of fun and creativity! Participants in the Event can either stay at Boswedden House, camp in the grounds, or arrange their own accommodation. For a brochure and further details please send a SAE to: Goddess in Cornwall, Whitewaves, Boscaswell Village, Pendeen, Penzance, Cornwall TR19 7EP, or visit the web site: www.goddessincornwall.co.uk.

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HedgeWytch, London WC1N 3XX
.....£10 [£3.50] *www.sothisstar.co.uk*

PAGAN DAWN (Pagan Fed.) BM Box
5896, London WC1N 3XX.....£12 [£3.25]
www.paganfed.demon.co.uk

PENTACLE (Independent paganism)
78 Hamlet Rd, Southend-on-Sea, Essex
SS1 1HH£14 [£3.75]
www.pentaclemagazine.org

GODDESS ALIVE! Whitewaves,
Boscawell Village, Pendeen, Penzance,
Cornwall TR19 7EP £8 [£4]
www.goddessalive.co.uk

Priestesses of Kernow is a new group for Goddess-focussed women in Cornwall. They organise seasonal celebrations and, new for 2007, a Priestess training course over a 13 moon cycle. For more details, contact Goddess Alive! magazine at the above address.

MEYN MAMVRO is available on annual subscription - 3 issues £7.50 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM63 due out May 07 will include Alignments and Legends in the Landscape.

Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request @ £2.00 (nos.1-50) or £2.50 (nos. 51 on). Contents list & Index available on floppy disk (75p) or printed format (£2), or at the web site *www.meynmamvro.co.uk*

NOTICEBOARD

ISSN: 0966-5897

BELTANE CELEBRATIONS

Sun Apr 29th Penwith Pagan Moot Ritual. Details: 01736-787522

Mon Apr 30th - 19th Annual Maypole Dance & feast at Carn Bosavern, St.Just 6.30pm. Details 01736-787186

Tue May 1st - Obby Oss Day at Padstow. Details: 01841-533449

Sun May 6th - 19th Annual Three Wells Walk from Sancreed to Carn Euny to Madron wells. Meet Sancreed church 10.15am Details 01736-787186

Tue May 8th Helston Flora Day + Hal-an-Tow. Details: 01326-565431

CORNISH EARTH MYSTERIES

Sun June 3rd **More Dowsing down the Lizard** with Bart O'Farrell. Meet at Goonhilly Craft centre (beside B3292 St.Keverne road) at 11am

Sun July 1st **Mên-an-Tol Circular** with Ian Cooke. Meet at parking area by pathway to site at 11am

Sun Aug 12th **Songlines in West Penwith** with Andy Norfolk. Meet at Chapel Carn Brea car park at 11am

Sun Sept 2nd **St.Nectan's Glen & Rocky Valley** with John Ashton.

Meet at St.Nec.Glen car park at 11am
Further details from - The Cottage,

Crowan, Praze, Camborne TR14 9NB
Tel: 01209-831519. Website: www.meynmamvro.co.uk/earth.htm

WEST CORNWALL DOWSERS

More details phone 01326-280681

E: westcornwalldowsers@yahoo.co.uk

TAMAR DOWSING GROUP

Sun June 10th North Pertherwin (labyrinth, holy well & church)

www.tamar-dowsers.co.uk

FOCAS (Friends of Cornwall's

Ancient Sites) Weekend of walks & talks in the St.Just area

Sat May 26th- Sun May 27th

Sat 11am Walk: Tregeseal Circle with Cheryl Traffon* 2pm Walk: Kenidjack Valley with Paul Bonnington*

7.30pm Talk: Ancient Sites of West Penwith with Paul Bonnington*

Sun 11am Talk: Holy Wells with Cheryl Traffon* 2pm Walk: Sacred Landscape, Holy Waters with Rory

Te'Tigo+ 8pm Talk: Folklore of West Cornwall with Steve Patterson^

* = meet at Count House, Botallack

+ = meet at St.Just Library

^ = meet at Queens Arms, Botallack

For more details write to: 24 QueenSt, St.Just, Penzance TR19 7SW, or see www.cornishancientsites.com

ANCIENT SITES CLEAR-UPS

Sun May 13th - Treen C'yard Houses

Sun June 10th - Mulfra C'yard Houses

Sun July 15th - Boscawen-ûn circle

Sun Aug 12th - Tregeseal circle

Sun Sept 16th - Nine Maidens barrows

All at 2pm. For further details contact Dave Munday 01736-787230

E-mail dave@cornishancientsites.com

PAGAN MOOTS

Pagan Moot Penzance(01736-787522)

Earth Moot Penzance (01736-731548)

Pagan Moot Redruth (01872-863970)

Pagan Moot Bodmin (01208-832977)

Pagan Moot Bude (01288-359463)

SUMMER CELEBRATIONS

Sat June 23rd Midsummer Eve bonfires on hilltops. Contact local Old Cornwall Societies

Sat June 23rd Mazey Day in Penzance Serpent Dance & Penglaze 4.45pm