

FROM GODOLPHIN TO CARNMENELLIS HILLS ●
THE SUNSET FOGOUS ● RITUAL & CEREMONY
CASPN & CEMG ● DOWSING ● NEWS ●
*** ALL PHOTOS NOW IN FULL COLOUR ***

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Remote & Ancient Places in W.Penwith:5 has been held over to the next issue.

Articles [c] MM & authors.

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Meyn Mamvro address: **51 Carn Bosavern, St.Just, Penzance, Cornwall TR19 7QX**

Phone: **01736-787612** (24hr ansaphone)

Website: **www.meynmamvro.co.uk**

E-mail: **editor@meynmamvro.co.uk**

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STONES OF OUR MOTHERLAND

**EARTH ENERGIES * ANCIENT STONES * SACRED SITES * PAGANISM * LEYPATHS
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The big topic this Summer has been the proposed grazing by cattle of Nine Maidens Common in West Penwith. This proposal was put forward by the Nine Maidens Commoners, and supported by Natural England, the HEATH Project, the National Trust and Historic Environment Service. Lined up on the other side were the newly-formed Group, led by Ian Cooke, called Save Penwith Moors. CASPN (Cornish Ancient Sites Protection Network) looked at the Proposals and agreed to support Option 1, which allows for some cattle grids and low-impact stockproof fencing, but retains the feel of the Common which would generally remain open and unfenced. The benefits would include a reduction in the ever-encroaching gorse and bracken, which are choking many of the ancient barrows on the Common; reservations were a fear that cattle might destabilise the stones of the circle and erode the ground around it, negating the remedial work that has recently been done there. On balance though CASPN felt that this was a Project that was worth supporting.

When the document went for public consultation feelings ran high, particularly with the Save Penwith Moors group. There was on-going correspondence in 'The Cornishman', with some people opposed to the Proposals but others in support. Save Penwith Moors produced a leaflet, which some people thought misleading, as it played on public fears of restricted access to the Moors and electric fencing, neither of which were being proposed under Option 1. Things started to turn a bit sour when Ian then publicly accused CASPN of being influenced in its decision by representatives on its Management Team who had a vested interest in promoting the Project. He also resigned as Adopt-a-Site Monitor for sites in the Nine Maidens Down area. CASPN issued the following statement in response: "CASPN consists of 17 members on its Management Team, from a wide variety of groups and organisations, of whom only 3 represent English Heritage, the Historic Environment Service & the National Trust. There are no representatives from Natural England or the HEATH Project. We believe CASPN to be a completely objective and independent body, whose only care are the ancient sites and their protection. CASPN utterly refute any allegations of bias; it looked at the Nine Maidens Common proposals in detail and discussed them in depth, and were unanimous in supporting Option 1 of the consultation, which simply provides for cattle grids and minimal stock proof fencing. The benefits would be control of the ever-encroaching gorse and bracken that chokes many of the ancient barrows there, and a disincentive to off-road vehicles who illegally ride on the moors. CASPN recognises that there are a variety of views about the proposals, some very strongly held, and will continue to discuss the situation and review its position, but at present sees no reason to change its initial assessment of the proposals." The debate continues!



news page

20 years ago at the Winter Solstice 1988, MM editor Cheryl Straffon was at Chûn Quoit at the time of the sunset when she witnessed the setting of the sun perfectly into the distinctive notch on the natural rocky outcrop of Carn Kenidjack, and realised that the Quoit had probably been deliberately placed there by the megalithic builders to observe the phenomenon (if you move 100 yds in any direction it does not work). The alignment was confirmed the following year in 1989 when once again it was observed and recorded.



Winter solstice sun 88 approaching Carn Kenidjack

By 1990, CEMG had been formed, and at the winter solstice that year the Group went to visit the Quoit, but were disappointed by a cloudy sky. However, the walk up to the Quoit and then down to a Social with some Storytelling was born. For the first few years the social took place at Heather Farm at the foot of the hill, the home of David & Dorothy Haynes, who were CEMG Committee members. When they moved, the social moved to Age Concern in St. Just, always preceded by the walk to the Quoit. However, in those 18 years, the phenomenon has never been witnessed! It has always been too overcast to see it, although there have often been days either side of the visit when it has been clear. The 2007 Solstice was no exception. A very clear afternoon manifested on the day of the solstice (Dec 21st) itself, but by the Sunday (23rd), the day of the visit, only grey skies were in evidence. However, this has never discouraged some members, and it has become a tradition to walk up to the Quoit, and circle around it three times while making wishes for the coming year. At the 2007 Solstice, the social and storytelling took place at the nearby house of CEMG Organiser Cheryl Straffon, so it was a return to the roots of the Event.

This year (2008) marks the 20th anniversary of the discovery of the alignment, so here's hoping for an anniversary sighting in December! CEMG doswers have subsequently found a strong energy line running from the Quoit to Carn Kenidjack, and Carn Kenidjack has been recently identified by archaeologists as a prehistoric Tor enclosure. So, evidently all the power of the original megalithic line remains in force - all we need are clear skies!

SPRING into SUMMER 2008 EVENTS

Every year on Good Friday since 2006, when the tradition was first revived [see MM61 p.3], a small group visit **Fenton Bebibell Well** on Nine Maidens Downs to clear out the well and baptise dolls. This well, whose name means 'well of the little people', used to be a hive of activity on this day, as children brought their dolls to be baptised in the waters. This was recorded by Hamilton Jenkin as having taken place in the 1920s, but since then the custom had died out and the well forgotten until the FOCAS clear-up



group returned there on Good Friday 2006 to restore the well. In 2007, a larger group returned, and several people brought their dolls to be baptised! This year, once again a number of people came and cleared out the well, cutting it back to the inflow source. Several dolls were again baptised and for the first time a 3 year old girl, Ella George, brought her dolly and dunked her in the waters! [photo above]. It was lovely to see the tradition being revived again and gave hope that it may carry on for many years to come.

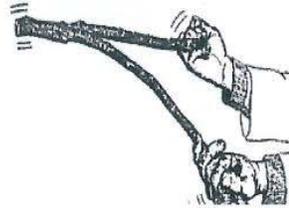
A few weeks later on May Day Eve it was the turn of the **Maypole Dance** on Carn Bosavern in St.Just. This year marked the 20th anniversary of the Event, and amongst the 30 or so people who came to dance in the Summer, there were a handful from the first Dance 20 years ago, including Pat who supplied the first - and latest - tent, Alex who has played the pipes every year, Arthur who looks after the maypole, and Brian who has filmed and photographed it all over the years. Unlike the misty conditions of 1989,



this year was clear and bright with a watery sun setting into the sea, and there was good dancing and fire-leaping afterwards. *The Cornishman* newspaper came too and wrote it up with a nice photograph in the following week's paper.

The following Sunday, May 4th, dawned misty as well for the 20th anniversary **Three Wells Walk**, but by the time the Group of 18 or so had walked from Sancreed to Chapel Euny well on the first leg, the sun had broken through, and - true to form - it was then glorious for the rest of the Walk. Back at Sancreed well for lunch, some more people joined in, so there was a good number for the second half. The hedgerows were resplendent this year, particularly with beautiful displays of bluebells, and at Madron well, the mingling of the waters and blessings for summer were enjoyed by all. At the end of the Walk back at Sancreed, the Group celebrated the 20 years with a cream tea and much welcome drinks.

DOWSING NEWS



In March 2008 the **West Cornwall Dowsers** visited Bartinney Hill on a clear but windy day. On the way up, they found the original route of the processional path from Chapel Carn Brea to Chapel Euny wells [see *MM65 p.2*] running alongside the existing path, which was crossed by an energy line heading up to the top of the hill. At the top the tor enclosure was identified, and the sites of the hut circles or barrows found. A well marked on an early OS map was dowsed, and two wells found, separated in use by hundreds of years. Other energy lines and features were also found, and the group felt that the top of the hill had a very pleasant and attractive energy and atmosphere.

In April representatives from the three dowsing Groups, **West Cornwall Dowsers, Celtic Dowsers & Tamar Valley Dowsers** met at The Nine Maidens stone row near St.Columb Major. In the morning the stone row and its missing neighbouring row was dowsed, and it was suggested that both rows were in fact doubles, with the remains of the second extant row in the nearby hedge and ditch. There was also a strong indication that the row, pointing to the ruined Magi stone, had a lunar function, and a map reading confirmed that the NNE direction could indeed have marked the lunar standstill. In the afternoon the WCD explored barrows on the nearby Downs and found three major alignments, each centered on a large barrow, the alignments running predominantly in a N-S & E-W direction. They also visited nearby Pawton Quoit, which had a strong vortex energy rising up from the capstone. Tamar Dowsers meanwhile visited St.Denys Church, built on an Iron Age enclosure, and dowsed some of the energy lines there.

A week later, the **Celtic Dowsers** visited Castle-an-Dinas hillfort in West Penwith, an infrequently visited site. Despite (or perhaps because of) its lack of attention, they found a lot of energy there, and one particularly strong line ran through a small stone to the centre of the hill fort and on to Trencrom Hill. The three prehistoric enclosures within the fort were felt to have been places to protect people, but the recent Folly was felt to be something of an enigma, though the spirit of the builder was detected still inside it. The site as a whole came up as originally Bronze Age, adapted in the Iron Age, which fits in well with what archaeologists are discovering about other hill forts.

In May, the **Celtic Dowsers** had a visit to Ed Pryn's 'megalithic wonderland' at St.Merryn. Although all the stones were quarried and put in in recent times, they still displayed characteristics normally associated with ancient sites, with energy and water lines detected. The stone circle was found to have a spiral energy, the holed stone powerful healing properties, and the 'Angel's Runway' dolmen a strong energy line. The fogou was felt to be very cold in atmosphere, but with a tranquil feeling and clear of clutter.

June 1st turned out to be a hot summer's day for the **Cornish Earth Mysteries Group** third annual *Dowsing down the Lizard* visit, with **West Penwith Dowzers** founder Bart O'Farrell. 19 people set off for the Kynance Gate settlement [SW6875 1392], a largely unknown site, occupied first in the Bronze Age, and then following a period of abandonment, again in the Iron Age, when it resembled the Courtyard House settlements of West Penwith. Excavations here between 1953-1964 found over 3000 pieces of pottery, along with flints, spindle whorls, glass beads and a broken axe mould. The excavators thought that the settlement had been occupied in summer only, and that while stock had been grazed on the extensive rough pastures on the downs, the people's spare time had been spent in spinning, pottery, making flint tools and metal-working. The most obvious feature of the site is a natural tor enclosure, around which the settlement seems to have formed. This tor enclosure dowsed as having been the major focus of the site, and a place of ritual and spiritual activity. Other energy lines were also found coming into the site, one from a tumulus to the NE of the site, touching the tor enclosure rock and then bending off towards Lion's Rock out to sea. There was also speculation that a tumulus to the SE, which was visible from the site, may have marked the winter solstice sunrise. Altogether, it was felt to be a most interesting site with peaceful and gentle energies.



Kynance Gate tor enclosure

From here, the group walked across the headland, following an energy line to a ruined barrow on Rill Head at SW6745 1355, which still had some of its original features visible, such as the kerb surround and two internal cist graves. Dowsing here revealed several more energy lines, and on a clear day there is a visual view right across to Chapel Carn Brea & Bartinney hills in West Penwith. The Group then walked back along the coastal path to the beautiful Kynance Cove, where a café provided a welcome stop for drinks and ice creams! Then it was back to the car park and on to Lizard village itself to see the bollards! These were at SW7037 1249 and had recently been dowsed by local member Alan Gilbert as being originally part of a standing stone(s). Alan had also found dowsable traces of a stone circle in the car park behind, which originally consisted of 8 stones, and was roughly the same size as Wendron Nine Maidens. There was much discussion about this site, and it provided a good end to a day's dowsing of fascinating and unusual sites.

Full reports on the remainder of the Summer's dowsing activities will be in the next issue of MM, including the Society of Ley Hunters 2008 Moot, which takes place in Cornwall in September. There will be a joint SOL/CEMG Field Day on Sunday September 7th in the Tregeseal area of St. Just, which is open to all (meet outside St. Just Library at 11am for transport to the site). For other dowsing group activities, see Noticeboard on back page.

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

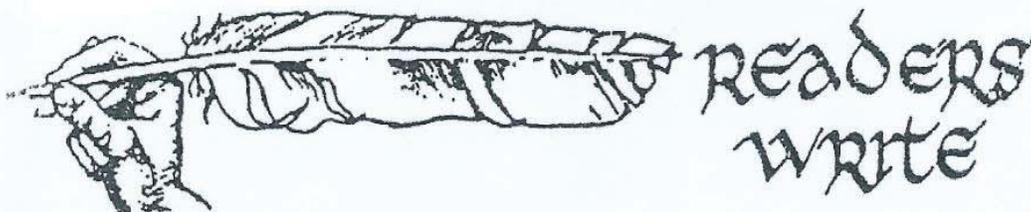
Cornish Ancient Sites Protection Network



FOCAS (Friends of Cornwall's Ancient Sites) had a very successful Pathways to the Past weekend at the end of May. Despite a dire weather forecast, the weekend stayed dry for the walks, and FOCAS members were rewarded with six excellent walks and talks among the ancient sites of West Penwith. The weekend kicked off with a story walk led by writer and researcher **Craig Weatherhill** following the path of Janey Tregear and her changeling baby along Bartinney Hill to Chapel Euny Wells, and then on to Carn Euny settlement and back via Bartinney Hilltop enclosure. Then in the afternoon archaeologist **Paul Bonnington** led a walk around Chapel Carn Brea as a holy hilltop. The evening saw a well-attended talk by Paul on "Monuments and symbols of Ancient Landscape". Sunday morning brought another popular talk, this time by **Cheryl Traffon** on "Megalithic Mysteries of Cornwall", and by the afternoon the weather had cleared for a walk with archaeologist **David Giddings** to Chûn Quoit and Castle, and back via Boswens menhir. Finally, the weekend finished with about 25 people cramming into the Snug at the Star Inn in St. Just to hear a thought-provoking talk by **Steve Patterson** on "Folklore and Landscape in West Cornwall". The different presenters all seemed to complement each other with their varying approaches, and the whole weekend was a cornucopia of interesting ideas, places to visit and discussions of the meaning of the sites and the people who built them. This was the second year of this weekend, and proved to be as successful and enjoyable as the first.

In the summer CASPN found itself pulled into a row over the proposed grazing by cattle on Nine Maidens Downs, an initiative backed by the HEATH Project to try and keep the ever-encroaching gorse and bracken under control. This would mean that cattle grids and some fencing would need to be installed. CASPN was consulted about the project (and a similar one for the Tregeseal area) and after looking carefully at the proposals, gave them its qualified support, although fears were expressed about any potential erosion and destabilisation that the cattle might do the Tregeseal circle, holed stones and Nine Maidens circle. However, fierce opposition to the plans came from a group led by Ian Cooke called Save Penwith Moors, who contacted the local press and accused CASPN of being influenced by representatives on the Management Team with a vested interest in promoting the Project. CASPN refuted these accusations of bias, pointing out that all 17 members of its Team had unanimously agreed, and that its only interest was the welfare of the sites.

CASP.N Address: Whitewaves, Boscawell Village, Pendeen, Penzance, TR19 7EP
Web site: www.cornishancientsites.com **E-mail:** secretary@cornishancientsites.com
To join FOCAS (£8/year waged- £5 unwaged) tel: FOCAS Administrator Eve Benney 01736-793905 or e-mail focas@cornishancientsites.com, visit CASPN web site for downloadable application form, or write to: 24 Queen Street, St. Just, Penzance TR19 7JW
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WHAT CORNWALL DID FOR THE ROMANS

“I read with interest the articles in the last two issues of MM about Roman remains in Cornwall. There are also remains in North Cornwall that have been known about for many years. At one time, the official line was that the Romans did not venture beyond Exeter, but scholars in Cornwall knew they had come for the minerals, especially silver and lead in North Cornwall. The coast road (the B3314) between Camelford and New Polzeath has long been thought to be a Roman road as it is remarkably ‘straight’ over much of its length, and finishes very near to Pentire Head which contains quantities of silver, lead and zinc. Mining has been carried on there for many hundreds of years. At Plain Street, between New Polzeath and St.Endellion, the local folk memory from the long-term Cornish people is one of Roman soldiers there. Indeed, the very name ‘Plain Street’ is a very un-Cornish place name, linking more with Roman names, such as Watling Street. There are also other local place names near to the road which could have a Roman link, e.g Carlumb and Carlyon, ‘caer’ being the Roman word for camp.

What we do know for certain is that there is definitely the remains of a Roman camp near St.Endellion as this has been excavated and recorded many years ago. It is off the B3314 on the opposite side of the road to Tresungers farm. It has the familiar rectangular shape of Roman camps and is linked to the coast by a raised causeway. Of course, the field where it is situated has been cropped for many hundreds of years since its ruin, but, when travelling westwards with a sinking sun, its outline is clear. We also know that there are the remains of another Roman settlement under the dunes near Daymer Bay in the parish of St.Minver as this too has been recorded”.

Sue Joiner, M.A

EGGING THE ILLNESS TO GO

“After reading ‘The Pipers Tune’ in MM66 about ‘Swan Pits’ I came across this reference from ‘The Holy Book of Women’s Mysteries’ by Z.Budapest, talking about her mother’s life in the early 20th century in Hungary. She talks about Victoria, a local witch living in the home of Masika, working a healing spell with containers of eggs that she used to stroke all over Masika’s body. Subsequently, she placed the eggs in special nests in various parts of the country until all the nests had gone and her mother’s illness disappeared. This was reminiscent of things my Grandmother taught me: in essence using sympathetic magic. The eggs found in the swan pits could have been used in similar ways, and burying them a necessity during the painful times of the Civil War”.

Annie Craze

THE SUNSET FOGOUS

by Cheryl Straffon

Some 20 years ago, Ian Cooke came up with the theory about the orientation of fogous, first revealed in MM2 and subsequently in his book *Mother and Sun: the Cornish Fogou* [1993]. He investigated the orientation of all the extant remains of fogous in west Cornwall, and found that the northern ends of nine of them were constructed in a NE direction to face the midsummer solstice sunrise. Two fogous only - Pendeen and Lower Boscaswell [*pictured above*], which were both situated on the north coast about a half mile away from each other, faced a different direction, to the NW facing the midsummer solstice sunset. Since then, I have confirmed Ian's research and photographed the summer solstice sunset from the entrance of Boscaswell fogou [*photo below*], the remains of which are located only a few fields from where I now live.



Boscaswell is undoubtedly the most dramatically situated, as the entrance to the fogou is now open, so offers a perfect 'frame' for a view of the sun setting into the sea at the summer solstice. Pendeen fogou, although facing the same direction (at the opposite end from the modern entrance) has its end sealed (except for a modern small gap in the roof where light comes in). Boscaswell fogou may also originally have had its entrance

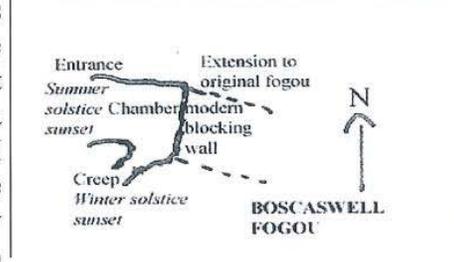
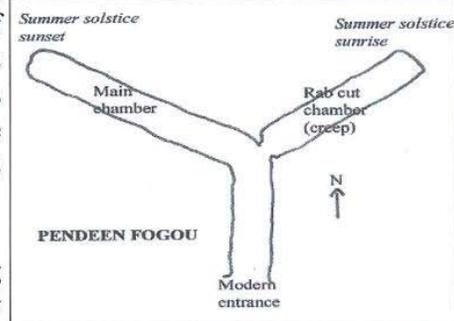
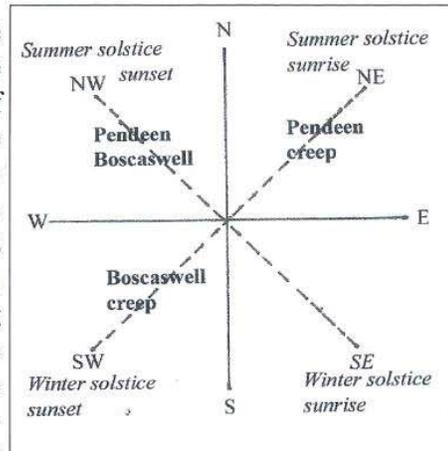


Summer solstice sunset seen from Boscaswell fogou

sealed, as it is believed that all fogous were sealed at both ends, but it seems likely that they all had a 'viewing frame' (similar to the light box at Newgrange in Ireland) or a removable stone, that would create a view of the rising or setting sun at the appropriate time of the solar year. To see the sun sink into the sea at on the longest day of the year from inside Boscaswell fogou is still a magnificent and awe-inspiring sight.

Although Ian wrote extensively about the orientation of the main chambers of the fogous, he had less to say about the 'creep' passages. Many of the fogous have smaller passages leading off the main passage, that originally were entrance/exit passages into and out of the fogous (the main passages of which were sealed at both ends). Ian simply says that "none have a common orientation". However, when we look at these creeps, something interesting emerges. Of the two north coast fogous that we are considering, Pendeen and Boscaswell, both have their creep passages pointing in significant directions. For Pendeen the long rab-cut chamber that leads off the main chamber, which may be thought of as being a creep, points in a NE direction, and thus faces the rising midsummer sun. Interestingly, this is the same direction as the main chambers face in the other nine 'inland' fogous. It is as if Pendeen is mirroring what is going on in these other fogous.

When we turn to Boscaswell, something equally interesting becomes apparent. For many years the small creep passage at Boscaswell was very overgrown, but recently the National Trust have cleared the site, and when I was at the fogou last December I noticed that the sun was setting in a direction that could be viewed from the creep. I checked it on the winter solstice itself, and got these photos of the last rays of the setting sun framed by the creep. It seems that not only were the main passages of fogous oriented towards significant sunrises and sunsets, but also the creeps themselves.



Turn to p.10 for 'Ritual and ceremony at Cornish Fogous'



RITUAL & CEREMONY AT CORNISH FOGOUS

by Cheryl Traffon

Following on from the alignments identified at Pendeen and Boscaswell fogous in the article on p.8-9, it seemed to me that it might be interesting to speculate how these alignments might have been set up for ritual and ceremony in the fogous at the significant points in the wheel of the year. What is apparent is that each fogou is slightly different in its layout and overall orientations, so each may have been built to slightly different ideas by the people who occupied each of the Courtyard House settlements, to which the fogous were originally attached (or which grew up around the fogous). All of the fogous however show a preference for the Summer and Winter solstice sunrises and sunsets. It is the interplay between these points that makes for the most interesting ideas about ritual use. We cannot of course ever know exactly what went on, but these are ideas of some possibilities, and I would be interested in any other ideas that readers might have about it.

Pendeen [*diagram on p.9*] This fogou has two significant orientations: the main chamber faces the summer solstice sunset, while the creep faces the summer solstice sunrise. We could imagine that on the longest day/shortest night, people may have entered the fogou before sunset (by the creep passage) and made their way to the NW end, where stones may have been removed. They would then have watched the solstice sun set into the sea, re-sealed the end and retired to the main chamber for meditation/ceremony for just 5 hours before making their way to the end of the creep passage to watch the 'reborn' sun rise on the summer solstice morning, before leaving the fogou. This would have been a powerful act of sympathetic magic to encourage the sun's return.

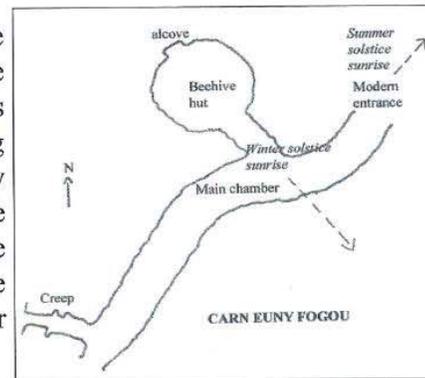
Boscawell [*diagram on p.9*] This fogou has significant orientations: from the main chamber at the midsummer solstice sunset, and from the creep at the midwinter solstice sunset. The fogou may thus have been used at these two opposing times of the year, to observe and celebrate the setting of the sun at the two turning points of the Wheel of the Year. After watching the sun set, there may have been rituals in the chamber to encourage its return the next morning. It is interesting that some other cultures (such as the Japanese and Scandinavian) have myths of the Sun Goddess retreating into a cave and having to be coaxed out again at the summer and winter solstices. Could such a scenario have been enacted at this site?

If we now turn to the other fogous, which have enough extant remains to determine the location of the orientations and creep passages, we find there are 3 principal ones to consider: Carn Euny, Boleigh and Halligye. Each have individual layouts and orientations, so once again let us consider each separately.



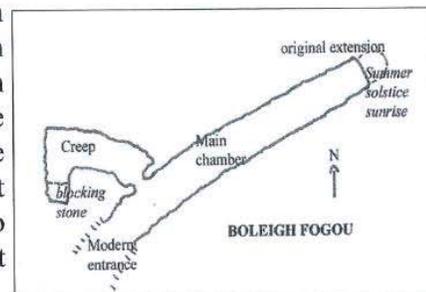
Alcove shrine at Carn Euny Beehive Hut

Carn Euny This fogou is unique, in having a 'beehive hut' attached to it. In fact, the Beehive Hut was the original structure, and its entrance was oriented towards the winter solstice sunrise. The first rays of the rising sun would have entered the chamber and shone directly into an alcove opposite, which may have been a shrine used for the deposition of ritual objects or bones of the ancestors [see photo on p.10]. The rising sun may have been seen as the means of reanimating the spirits or God/esses, and appropriate rituals performed.

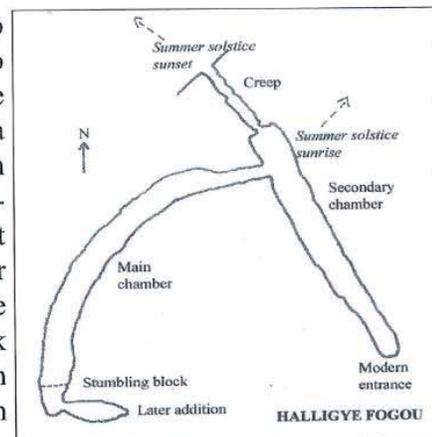


Later, the fogou was attached the Beehive Hut and both ends sealed. However, we may imagine people entering it by means of the creep passage and waiting inside for the first rays of the rising midsummer sun at the NE end. The Creep itself is oriented WNW, which does immediately appear to be significant, but the site is inland and the ground rises steeply in that direction towards Bartinney Hill, so it is possible that the sun may have set behind that hill on the summer solstice much earlier than its level horizon position.

Boleigh This fogou is also oriented NE at its northern end, and again both ends would have been sealed with entry effected by the creep passage (later blocked with a large stone). As at Carn Euny, we may imagine people entering the fogou in the darkness of the summer solstice night and awaiting the rising sun at daybreak the next morning. Meditation may have taken place in the creep passage, where there is a large stone at an angle against which an individual could have rested.



Halligye Halligye fogou is a complex site, with two main passages, as well as a long creep. Where the two main chambers meet, there is an orientation to the summer solstice sunrise, so there may have been a removeable stone at this point, though it seems much less likely than the other fogous we have been considering. However, the creep passage seems most significant here. We can imagine people viewing the summer solstice sunrise and then entering the fogou to use the long chambers for ritual activities, before moving back to the creep passage to await the setting of the sun on the longest day. Or perhaps they watched the setting sun from the creep and then entered the main fogou for ritual activities. Either way, it would have been a powerful experience. These fogous with their solar alignments were a dramatic way of connecting with death and rebirth in the land.



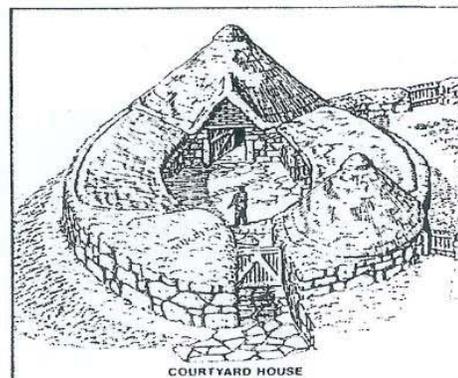
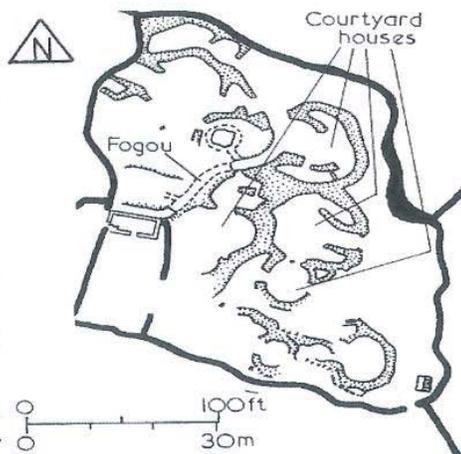
*IN-
SITE*

A new centre-page feature that focusses on one particular site each time and looks at it in depth. After the article on p.10-11 this one looks at -
CARN EUNY SETTLEMENT & FOGOU + BEEHIVE HUT

Most, if not all, Courtyard House settlements originally had a fogou as part of the Iron Age village. In the majority of cases, either the fogou has virtually disappeared (e.g at Chysauster and Bosulow Trehyllis) or the fogou remains but the settlement has disappeared (e.g at Boleigh, Pendeen and Halligye). In one case only, does both settlement and fogou remain well preserved, and that is at Carn Euny, near Sancreed in West Penwith.



Courtyard House Settlements began to appear in West Cornwall at the end of the Iron Age (about 500 BCE) and continued to be occupied until the 4th-5th centuries CE (Romano-Cornish period). Each consisted of a small, well-built circular or oval enclosure, generally with a single entrance, usually containing a single round dwelling house and a number of outbuildings set around the periphery of an open courtyard. In the case of Carn Euny however, what eventually evolved from an earlier settlement were four interlocking courtyard houses, each containing a large courtyard, with adjoining spaces. Each house would have been roofed with thatch or turf over a timber framework, and the whole 'village' would have been a secure and self-contained unit. The inhabitants worked the surrounding fields, and there is no evidence of any tribal fighting here. Part of the reason that the site was chosen was because the area all around was once rich in alluvial metallic ores (especially tin, which was a much prized commodity, being necessary for the process of bronze making). Some tin streaming may have taken place here, along with weaving and corn-grinding: pottery and various types of stone tools that were found on the site are indicative of this. The settlement was abandoned peacefully in about the 5th century CE.



Plan & drawing [c] Craig Weatherhill

Fogou & Beehive Hut. *Phase 1:* The earliest part of the fogou to be constructed about the 5thC BCE, was the **beehive hut**, a corbelled chamber 4.6m (15ft) in diameter and 2.4m (8ft) high. It is completely below ground level, but there is some doubt as to whether it would originally have been roofed or not. Today an artificial roof that was subsequently grassed over has been placed on it. Its entrance faces SE, with a recess at the back opposite to the entrance. It was thus deliberately aligned to catch the first rays of the rising sun at the Midwinter solstice, which would have shone directly into the recess, and which may have formed some kind of 'altar' to celebrate the rebirth of the sun God/dess.

Phase 2: About 300-50BCE the **fogou** was constructed and attached to the beehive hut. It consists of a roofed underground tunnel 20m (66ft) in length and over 1.8m (6ft) high. Originally both ends were sealed, and the only way into the fogou would have been by means of a tiny creep passage at the S end, which would only have been accessible by crawling down it. The fogou originally had a paved floor with drainage channels. The orientation of the fogou was now in a NE/SW direction, which means that the northerly end would have received the rays of the rising midsummer sun, and the creep the setting midsummer sun. This fogou + beehive hut was a free-standing monument for a number of years, with its only entrance being by the creep passage, and was undoubtedly used for ritual and ceremony.

Phase 3: Finally, earlier timber and stone dwellings on the site were superseded in about the 1stC CE by the permanent courtyard houses. At this time, a house was built that incorporated both fogou + beehive hut, and an entrance was made from the house directly into the NE end of the fogou. The house may thus have served as some kind of ante-chamber or preparation room for entering the fogou, perhaps used on occasions of ritual and ceremony in the fogou + beehive hut.



Approach to fogou's modern (NE) entrance



Looking down the fogou S towards the Creep

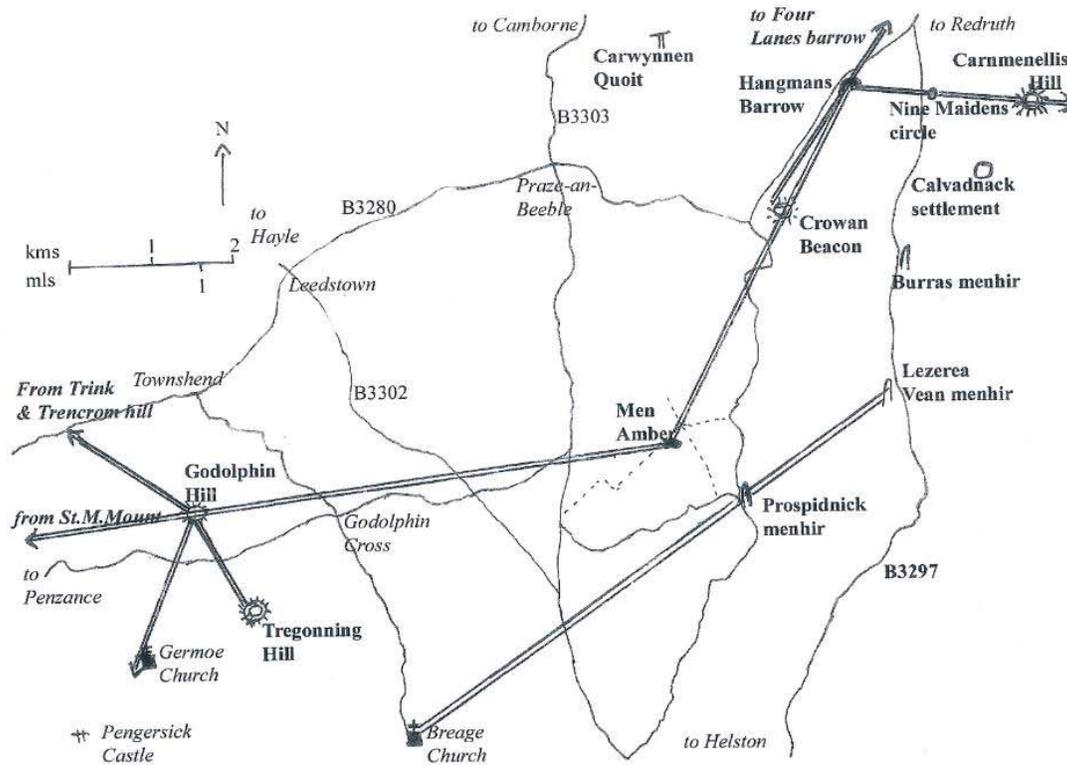


Looking back up the fogou to NE entrance

FROM GODOLPHIN TO CARMENELLIS HILLS

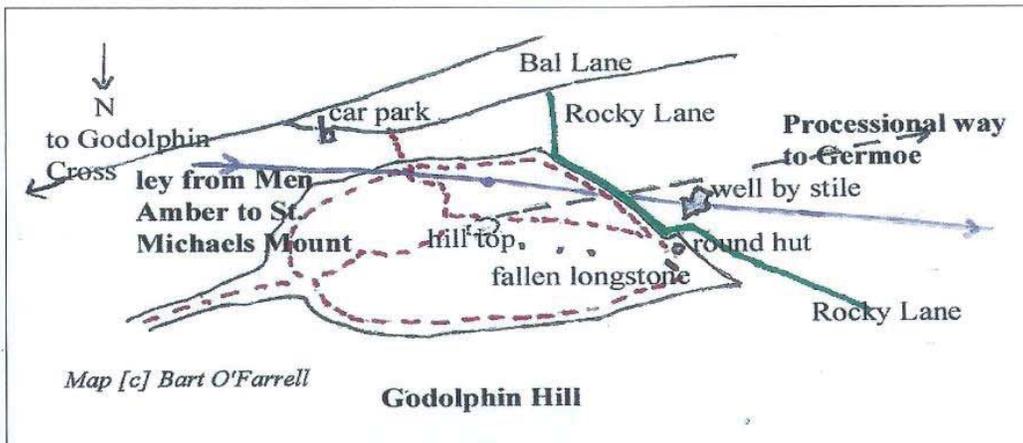
Explorations of a sacred landscape in Penwith & Kerrier

by Cheryl Straffon, Andy Norfolk & Bart O'Farrell



In recent years, there have been detailed explorations of a lesser-known area on the borders of Penwith & Kerrier, stretching from Godolphin Hill in the south to Carnmenellis Hill in the north. In 2002, 2003 & 2004, Andy Norfolk led three walks for CEMG to many of the sites, including Nine Maidens circle, Men Amber, Prospidnick menhir, Crowan circle & Calvadnack Tor settlement; in Aug 2006 he led a CEMG visit to Godolphin & Tregonning hills; in Dec 2007 West Cornwall Dowrsers visited Crowan Beacon; in Feb 2007 & 2008 they re-visited Godolphin Hill; and in Jan 2008 they visited Nine Maidens circle & Hangmans Barrow. This article will attempt to draw all the threads of this research together and provide an insight into some of the sites and their energies.

Many of these sites seem to be linked together, either visually, or by ley lines or energy lines. The hub of the wheel in the south is **Godolphin Hill** [SW593 313], at the summit of which there is a probable Bronze Age enclosure, with the remains of hut circles or ring cairns. On the NE side of the summit there is a distinctive Look-Out shelter with a natural rock formation in the shape of a chair, at an angle of 42°, marking the midsummer solstice sunrise. A fallen menhir was also identified, marking a powerful energy line.



This energy line runs from St. Michael's Mount through the fallen standing stone and on to Men Amber stone [see below]. There is also an energy line coming in from the NW direction from Trink and Trencom Hills, and another one running SSW to Germoe Church and on to Pengersick Castle, reputedly the "most haunted house" in Britain.



The fallen standing stone on Godolphin Hill

At the base of the hill on the NW side, the dowzers also found the site of a sunken well, another fallen (9ft) long stone and a hut circle with a NE entrance. The other major finding at Godolphin Hill was a strong energy line marking a processional way to the nearby **Tregonning Hill** [SW600 300]. This processional way is also detectable from Tregonning Hill itself, from where it continues along the spine of the hill from a tumulus near to the Signal House. At the NW end of the hill is Castle Pencaire, an Iron Age fortification, which may overlie a Neolithic enclosure. There is a legend here involving white hares, magic swords lost and found, and skuldugery at Pengersick Castle. It seems that both these twin hills were sacred places in prehistory with their hilltop enclosures, hut circles, cairns and tumulus, and were linked together with a processional way that ran between them, which can still be detected as an energy line today.



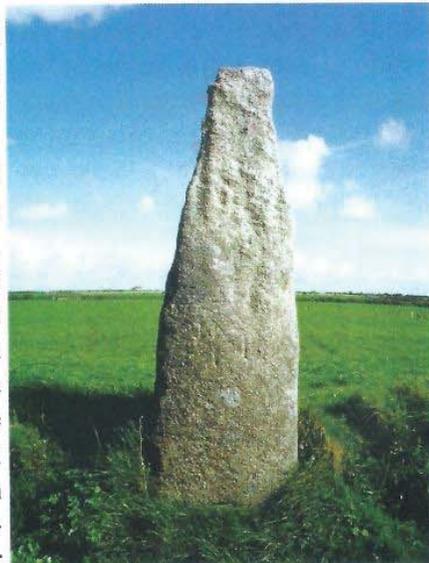
Processional Way from Tregonning to Godolphin

The energy line that runs from St. Michael's Mount to Godolphin Hill goes on to **Men Amber** rock [SW6501 3225]. This was once a very important and famous site - a very sensitive logan rock, or rocking stone, standing high on a ridge by a Monterey pine. It can still be seen from miles around and the place has a special feel and seems to be another holy hill. The area has been much affected by mining and quarrying



and most moor stones were split up and used in buildings. This one has no sign anywhere that anyone has ever tried to break it up so it has clearly been regarded as special. Logan rocks were traditionally used in Cornwall to make vows because it was said that no one with treachery in their heart could make one rock. Men Amber was tipped over in about 1650 by Shruballs, the governor of Pendennis Castle for Cromwell's regime. This may have been prompted by one of Merlin's prophecies that it would stand until England had no king. Borlase said that "the vulgar used to resort to this place at particular times of the year, and payed to this rock more respect than was thought becoming to good Christians". However, the local Methodists met there in the 1930s, so they must have had their own 'respect' for the site. John Michell says that logan rocks were often on the end of alignments in Cornwall, and that they played an important part in the generation of the terrestrial current and its transmission down alignments of pillars and stone circles.

It is to a 'pillar' that we next turn. A short distance from the Men Amber rock as the crow flies is **Prospidnick Menhir** [SW6592 3155] though they are not intervisible, being separated by Longstone Down. Prospidnick is an elegant 3m (9.75ft) standing stone, at a bend in a minor road near Prospidnick Hill. There are 2 tall standing stones in this area, of which this is one, the other being Burras menhir [see below]. They do not seem to be connected with each other, but Prospidnick menhir does seem to be on an alignment that runs from Breage church to the SW to a small standing stone in a NE direction that can be found in a field beside the B3297 road at SW6774 3286. This is **Lezerea Vean** stone [photo on next page], a small upright, about 1.5m (5'4") high, chunky stone, with good views to Godolphin & Tregonning Hills one way and Drytree menhir on the Lizard the other.



Prospidnick menhir



Lezerea Vean stone

About 2km (1¼ miles) up the B3297 road from Lezerea Vean stone is **Burras menhir** [SW6759 3445], a 3m (10ft) high standing stone in a field next to a farmhouse. Carnmenellis Hill [see below] lies NE of the stone, indicating a summer solstice sunrise alignment over the hill when seen from the stone.



Burras menhir

Returning to Men Amber stone, it seems to stand at the terminus point, not only for the energy line from St. Michael's Mount and Godolphin Hill, but also for another one heading in a NE direction to Crowan Beacon and Hangman's Barrow. **Crowan Beacon** [SW662 350] is intervisible with Men Amber and was another holy hilltop, with a large cairn that once covered the rocky tor. There are also the remains of what appear to be a ring of small stones around the top of the hill, perhaps indicating some sort of hilltop enclosure. Around the flanks of the hill are remains of hut circles and ancient fields, and what appears to be the remains of a stone circle at SW6642 3480 [see MM54 p.9-11]. This circle has a probable diameter of about 36m (85ft) with 4 stones standing or leaning, and a further 7 or 8 prostrate, with an original total of between 22 and 25. Stone circles are rare in this part of Cornwall, though the Nine Maidens circle lies a few km to the NE.

The third point on this line from Men Amber through Crowan Beacon is **Hangmans Barrow** [SW6737 3669] a massive ruined cairn over 3m (10ft) high and 20m (65ft) in diameter. It occupies a prominent position on the ridge top, with many clear views in all directions. Traces have been found by dowsing of satellite barrows on the hill and of a settlement lower down the hill slope, the homes of the people whose dead were probably buried in Hangmans Barrow itself, though no trace of the contents of the barrow remains.



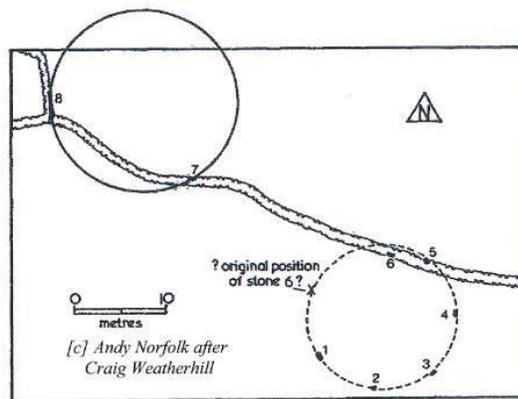
Hangman's Barrow

From Hangman's Barrow there is a direct equinoxial sunrise alignment, both visual and dowsable, to the Nine Maidens stone circle site and on to the barrow on the top of Carnmenellis Hill. **Nine Maidens stone circle** [SW6831 3653] consists of 4 stones standing out of what may have originally been 8 (two are in an adjoining hedge and there was formerly another one between stones 3 & 4 on the plan below). This would have made the circle 16m (52ft) in diameter, only slightly larger than Duloe, Cornwall's smallest circle.



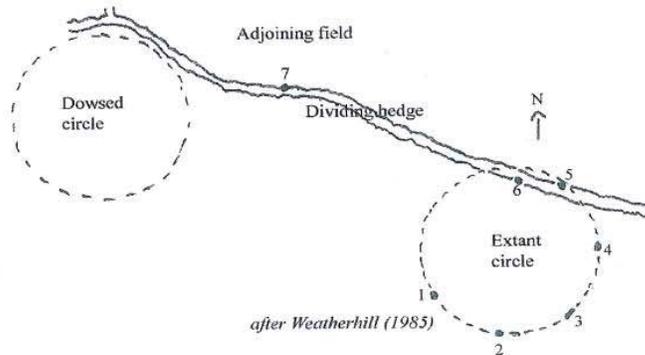
Carnmenellis Hill viewed from Nine Maidens circle

However, what makes it interesting is that there was originally a second circle to the NW of this one, noted by Dr. Borlase in 1879 as having 10 stones. Two of these stones now are built into the hedges (7 & 8 on the plan), and if they are in situ, this second circle would have been about 21m (68ft) in diameter, making it larger than the first circle [reconstruction right].



SE & NW (reconstructed) circles

When the West Cornwall dowsers group visited this site in January 2008 they dowsed a strong circle of energy and mapped the position of the original stones at a short distance to the NW of the extant circle at SW6830 3650. This lies directly SW of the postulated position of the second circle, so it is either the original position of the second circle, or a hitherto undetected



Position of a (third?) circle dowsed in 2008

third circle. What gives it credence is that it lies directly on the equinoxial sunrise line mentioned above, that runs from Hangmans Barrow, through this newly-dowsed circle, through the probable second circle and on to the barrow on the top of Carnmenellis Hill.

And so it is to Carnmenellis Hill that we finally turn. The hill is not an easy one to climb: there are no public footpaths except around the base, and a journey to the top involves crossing Cornish hedges, barbed wire gates and thick gorse. However, the views from the top certainly make up for it. The hilltop has extensive views to the north to Carn Brea and Carn Marth hills, and at 251m (816ft) as against Carn Brea's 228m (741ft), one has the curious sensation of looking down on



Barrow with trig point on top of Carnmenellis Hill

what is generally presumed to be Redruth/Camborne's highest hill. The north and south coasts of Cornwall are both visible, to the east is Stithians Reservoir, and to the west Crowan Beacon, the Nine Maidens stone circle and Hangman's Barrow are clearly visible. The barrow [SW6955 3640] is large, but rather ruined and crowned with a trig point. From the top of the barrow, one can have a very clear view of the alignment to the Nine Maidens circle and Hangman's Barrow, and it is immediately obvious that they are not perfectly aligned. A study of the OS map confirms this, but what is interesting is that if the position of the now-destroyed second circle is correct, then they would be perfectly aligned.

So what are the implications for the equinox sunrise line? Well, if the sunrise was supposed to be seen from the Nine Maidens circles then it works. Although the line is not a perfect east-west one, the rising sun would need to clear the top of Carnmenellis Hill before it was visible, so would be first seen at a point a little south of east, which is the position of the barrow on the hill. If there was in addition some kind of ceremonial pathway (now dowsable as a line of energy) from Hangman's Barrow to the Nine Maidens in order to view the sunrise, then that too would work perfectly. Perhaps the people first visited Hangman's Barrow to pay respect to their dead ancestors, and then walked a direct line down to the Nine Maidens circles, from where they viewed the sun rising over the holy hilltop of Carnmenellis and the barrow that also housed the bones of their ancestors. An alternative scenario might be for people to congregate on Carnmenellis Hill at the equinox sunset, pay respect to the ancestors at the cairn there, and then watch the equinox sun set in a line over the Nine Maidens second circle and over Hangmans Barrow on the horizon above. Either (or both) ways, it would have been a powerful magical and spiritual experience, in which the holy hilltops, the barrows and circles they had constructed, and the rising and setting suns were linked together in a dramatic act of worship and connection with the dead ancestors of the tribe.

All these sites, from Godolphin to Carnmenellis Hills, are little known to most visitors (even EM afficianados) to Cornwall, and yet they together reveal a fascinating interconnection with each other, as energy lines, visible alignments and ceremonial sites.

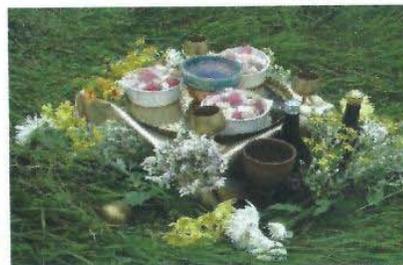
Penwith Pagan Moot



by **Kate
Bainbridge**

It was quite a windswept **Beltane** ritual at Boscawen-un stone circle. Paula Cox was the Lady and Adrian Smith the Lord. The centre stone was decorated with roses and ivy twined around the top. Blessings to the group who joined us just before we started. The circle having been cast and quarters called the Lord and Lady were welcomed into the circle. Petals were cast as the Lady entered to eventually form an inner circle of red around the centre stone. The Beltane fire was lit and a short meditation followed. Libation and individual contributions brought us to closing the quarters and the un-casting of the circle.

Claire and Nick made an excellent job of being Goddess and God on this windy, overcast **Summer Solstice** day at St Helens Oratory, Cape Cornwall. Even with poor weather it was still a good turn out. Luckily the rain held off to the very end. Special thanks to Becky for doing such a wonderful job of the face painting for Claire and Nick's role, brilliant! A combination of dramatic weather conditions and the powerful image of a wicker man made this a very special Solstice. A banishing spell was cast, quarters called and a circle cast ready for the main ritual to begin. Goddess and God were invoked. The wicker man was held out to each of us in turn around the circle with the words spoken by Nick; "behold your sacrifice!" We were then asked by Claire; "choose your sacrifice!" We broke circle after this to take a short meditation to choose what we wanted to sacrifice. We gathered again and each in turn placed our sacrifice, written on a piece of paper, into the wicker man which was then burned to a chant of "sacrifice burn so seasons may turn." Libation followed by individual contributions and then the circle was un-cast and quarters closed.

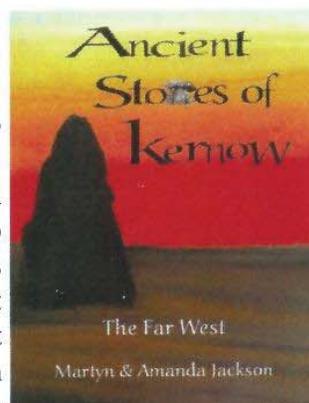


The Penwith Pagan Moot hold regular ritual celebrations, moot meetings & outings for ancient sacred site clearances. Everyone welcome! Visit the moot's website for more information: www.penwithpaganmoot.co.uk or call Sarah: 01736 787522.

BOOK REVIEWS

Ancient Stones of Kernow - The Far West by Martyn & Amanda Jackson [S.M.M.J Publications, 2007, £14.99]

A new book on the ancient sites of Cornwall is always to be welcomed, though this one is something of a disappointment. Overpriced at £14.99, it consists of a text by Martyn Jackson and line drawings by Amanda Jackson, two incomers who moved to Cornwall in the 1990s. Their website claims that "It is the only overview of British prehistory to focus on the far west of Cornwall" which is not only huge arrogance, but also not true! The book is not always very well written: (sentences often have no verbs in them), and although the line drawings are adequate, there are no photographs, and the whole book has the unfortunate look of an old-fashioned school textbook. It purports to tell the story of the prehistory and history of Cornwall, which it does reasonably well, but although much of it is based on archaeological evidence, huge amounts are actually speculation presented as facts. These 'facts' include the notion that Quoits were "ancestral lodges built to face the rising sun", which is fair enough (except we don't know the direction where most of the Quoits were oriented), but, having proposed the idea, Martyn Jackson then goes on to describe them as 'ancestral lodges' for the rest of the book, which is not a term anyone working in Cornish prehistory uses. Again, he speculates about the 'Sky God' appearing in the morning to "warm and illuminate the abode of his consort, the Earth". It's fine to speculate about the meaning of prehistoric religion and belief, providing you produce some evidence to back it up, but here there is none. The fact that to most prehistoric peoples in northern Europe the sun was actually seen as a Goddess, not a God, is never mentioned, presumably as that would invalidate the whole theory, about which so much is made!

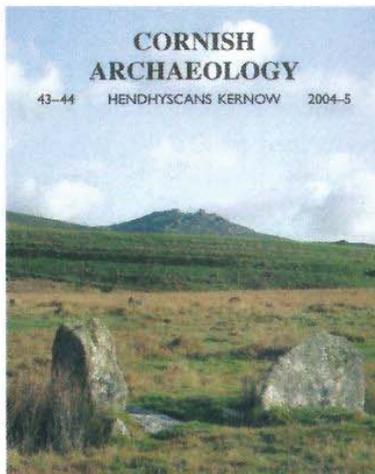


There are other annoying errors: Padstow's Obby Oss has been given a superfluous 'e', but Lyonesse loses its one! And personally, I find Martyn Jackson's rather androcentric style rather irritating. For example: "In 40,000 the first anatomically modern men arrive in Europe" (wot no women? I wonder how they survived then!), and its all men-this and he-that. Finally, I applied the 'fogou' test to the book, which is always a good yardstick. Does it recognise the works of Ian Cooke and his ground-breaking theories? As you might guess, it does not (there are only a couple of lines on fogous anyway), and neither does it recognise or acknowledge anyone else's work in the area of Cornish prehistory - Ian Cooke, Craig Weatherhill, *Meyn Mamvro*, Cornwall Archaeological Society, none of them get a mention. There is no bibliography in the book, and it is as if the last 25 years of original research into Cornwall's ancient sites never existed! There is a guide to some sites in the second half of the book, but I'm afraid that the book as a whole adds nothing to the field of prehistory in Cornwall, and cannot really be recommended, except perhaps to absolute beginners and a few tourists. [CS]

MORE BOOK REVIEWS

Cornish Archaeology 43-44 (2004-5) [Cornwall Archaeological Society, 2008]

A beautiful picture of the alignment from Stannon stone circle to Rough Tor graces the cover of the latest volume of *Cornish Archaeology* and leads into the main article, a 141 page report on "Settlement and ceremony: archaeological investigations at Stannon Down" by Andy.M.Jones [see *MM61* p.14]. This is the report of the archaeological investigation at the China Clay works between 1998-2000, when an early Bronze Age (EBA) cairn group and a Middle Bronze & Middle Iron Age settlement activity were found, the former no doubt associated with the nearby stone circle. Although much of the report is technical in nature, nevertheless, as is so often the case in Cornish archaeology nowadays, there is very interesting material on ceremonial and ritual significance.



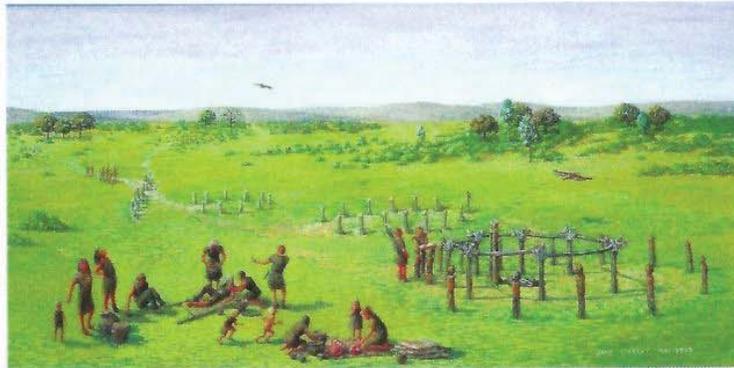
Andy Jones paints a picture of how the heavily-wooded area was first cleared in the Neolithic and how this continued into the Bronze Age, and there are some lovely colour plates showing a reconstructed aerial view of the land at various periods, illustrating the location of the ceremonial complex, the stone circle, the settlement area and Rough Tor enclosure. He points out that natural features, such as Rough Tor, were thought of as being focal places in the landscape to which the monuments were aligned. "The tor was a distinctive topographic feature in the landscape, which formed the focus for ceremonial activity and movement through the landscape". He suggests that paths were created through the trees to lead people to the stone circle and then on up to Rough Tor with its enclosure constructed around the summit. There were areas of cairns where the dead were visited, and in the cairn complex the eastern end was associated with rituals and feasting for the living, while the western end was kept clear for the construction of rocks and stones that referenced Rough Tor. He points out how the use of the ceremonial landscape changed over time, and how the monuments of *their* ancestors came to be venerated by later peoples.

Finds from the EBA cairn group are discussed, in particular a beautiful 5-star faience bead amulet was found [illustrated right], which the author believes was deposited with a female burial as a magical object to serve as protection on the journey to the Otherworld. Stones were also brought to the site and deposited, including a cup-marked pebble & a triangular quartz block, which Jones suggests (after Darvill) was thought of as having its own spirit within the stone.



This major article provides an interesting insight into the archaeology of landscape and ceremony on Bodmin Moor. There are other shorter articles and reports in this volume but this one is a fascinating indication of the approach of archaeologists in Cornwall today.

Archaeological Investigations of a Later Prehistoric and a Romano-British Landscape at Tremough, Penryn, Cornwall by **James Gossip & Andy M. Jones** [British Archaeological Report, British Series 443, 2007 £33]



This is the archaeological report on the dig at the Combined Universities of Cornwall campus at Tremough near Penryn in 2002-3. As befits an archaeological report, there is a wealth of technical information on the investigations and the finds (mainly pottery sherds) and the environmental background. For most lay readers, the chapter on the interpretation is the most interesting one. The dig produced evidence of a number of timbered post ring structures from the Bronze Age (see reconstruction above), similar perhaps to the hengi-form structure discovered at the Deep Tye Farm excavation [see *MM66 p.5*]. These structures were probably constructed sequentially, and all were laid out on a SE-NW axis. The authors suggest that this could have been a deliberate orientation to observe the rising sun at the midwinter solstice, and they adduce corroboratory evidence in some Cornish barrows, such as Cocksbarrow, which have a similar orientation. They also suggest that the structures may have been aligned deliberately towards the Fal estuary and the coast. The identification of these timber circles seem to be growing with each new excavation [see *MM60 p.4*] although their use, or uses, is at present a matter of speculation.

The Prehistoric Landscape of Scilly by **Gary Robinson** [British Archaeological Report, British Series 447, 2007 £36]

This is a very welcome addition to the comparatively rare archaeological publications on the Isles of Scilly. Based on Gary Robinson's Phd, the book is a thorough and up-to-date appraisal of the archaeology of this all-too-neglected special area. Robinson begins by surveying past research on Scilly, and then re-assesses the period in which the islands became a 'drowned landscape', much earlier than that suggested by Charles Thomas in *Explorations of a Drowned Landscape* (1985). Robinson has calculated that the coastline and the separate islands would have mostly appeared in prehistory as they do today. He then goes on to construct a chronological framework for Scillonian prehistory, and finally examines prehistoric settlement on the islands and the monuments themselves. There is much interesting material in these chapters on the distribution and landscape setting of the monuments, their orientation and locales, and the incorporation of natural features within their construction. An article in the next MM will explore some of these ideas in more detail. Finally, the book has several very useful appendixes, including radiocarbon and magnetic dates, a full list of entrance graves, cairns and standing stones with their locations, and a list of the relationship of entrance graves to nearby tors. This book applies all the new ideas in archaeology to this neglected island archipelago.

BOOK REVIEW

The Cornish Witch Finder: William Henry Paynter by Jason Semmens [Federation of Old Cornwall Societies, 2008 £11.95]

William Henry Paynter was a folklorist, antiquity and bard of the Cornish Gorsedd who specialised in collecting witch stories, ghost tales, charms and folklore during the 1920s & 1930s. Compared to Robert Hunt, William Bottrell & Margaret Courtney, who were collecting their stories and 'drolls' in the late 19th century, Paynter is little known, and Jason Semmens does a good service in giving a biography of his life and collecting together his articles and contributions from various newspapers and magazines. This makes a good pot-pourri of Cornish lore to dip into, although, truth to tell, there is not really anything here of significance that has not already been recorded by Hunt, Bottrell & Courtney. Nevertheless, it is a useful collectors item, showing as it does, the final remnants of belief in magic and witchcraft that were soon to virtually disappear altogether.

DVD REVIEW

Standing with Stones: A Journey through Megalithic Britain £17.99 [www.standingwithstones.com]

This is what it says on the box: a film of over a 100 ancient sites in England, Scotland, Wales & Ireland, with a commentary by Rupert Soskin. There are 7 geographical sections, and the film starts with Cornwall & the West Country and then travels further afield. It is always interesting, and although I would not agree with all his ideas, they are generally thought-provoking. The DVD has also special features and comes with a set of 12 colour postcards, including 2 from Cornwall (not the best of them!). The whole package would make a good gift for any megalithomaniac that you happen to know!



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NOTICEBOARD

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SOCIETY OF LEY HUNTERS MOOT in W.Cornwall *Sept 6th-10th* Site visits & evening talks (by Cheryl Traffon, Andy Norfolk & Bart O'Farrell) Details: 01650-531354

WEST CORNWALL DOWSERS

Sun Sept 28th - St. Agnes Beacon
Sun Oct 26th - Halligye fogou & Poldowrian (Lizard)
Sun Nov 9th & Dec 7th [TBA]
All at 11am. More details phone 01326-280681 or e-mail: westcornwalldowsers@yahoo.co.uk

CELTIC DOWSERS

Sun Oct 26th 11am Helman Tor & local sites (SX061 617)
More details phone 01209-212864 or e-mail: larryjen@hotmail.co.uk

TAMAR DOWSING GROUP

Sun Sept 21st - St. George's Island, Looe (Tel: 01566 774902 to book)
Sun Nov 16th - Talk by Andy Norfolk 'Songlines of Cornwall' North Hill Village Hall 2.15pm
More details see web site: www.tamar-dowsers.co.uk

ANCIENT SITES CLEAR-UPS

Sun Sept 14th Nine Maidens Barrows
Sun Oct 19th Bosulow Trehyllis C'yard House settlement
Sun Nov 9th Bodrifty Settlement
Sun Dec 7th Ballowall Barrow, St. Just
All at 2pm. For further details contact Dave Munday on 01736-787230 dave@cornishancientsites.com

CORNWALL'S 18th NEW AGE FESTIVAL *Nov 21st-24th*

Sands Resort, Watergate, Newquay
80 talks, workshops & concerts
Programme (enclose SAE) from: 65 Porth Bean Rd, Newquay
Tel: 01637-873024

WINTER SOLSTICE/YULE

Sat Dec 20th - evening Penzance
Montol procession & hilltop fire with Penglaze.
Details: 07870920463
Sun Dec 21st **CEMG**
Meet at 4pm to see winter solstice sunset at Chûn Quoit, followed by Yule storytelling at Whitewaves. Bring food & drink to share and perhaps a story to tell?
Further details: 01736-787186

PAGAN MOOTS

Penzance - 2nd Tues each month
7.15pm Stella Maris Healing Centre
Rituals: *Sept 21st* - Autumn Equinox
Oct 31st - Samhain
Dec 21st - Winter Solstice/Yule
Details: Tel: Sarah 01736-787522

Earth Moot Penzance - 3rd Mon
7.30pm Healing Room, Archie Browns Tel: Rory 01736-787872
Redruth/Truro/Falmouth - 3rd Mon
7.30pm Tel: Ann 01872-863970
Bodmin - 1st Weds Tel: Wendy 01208-832977