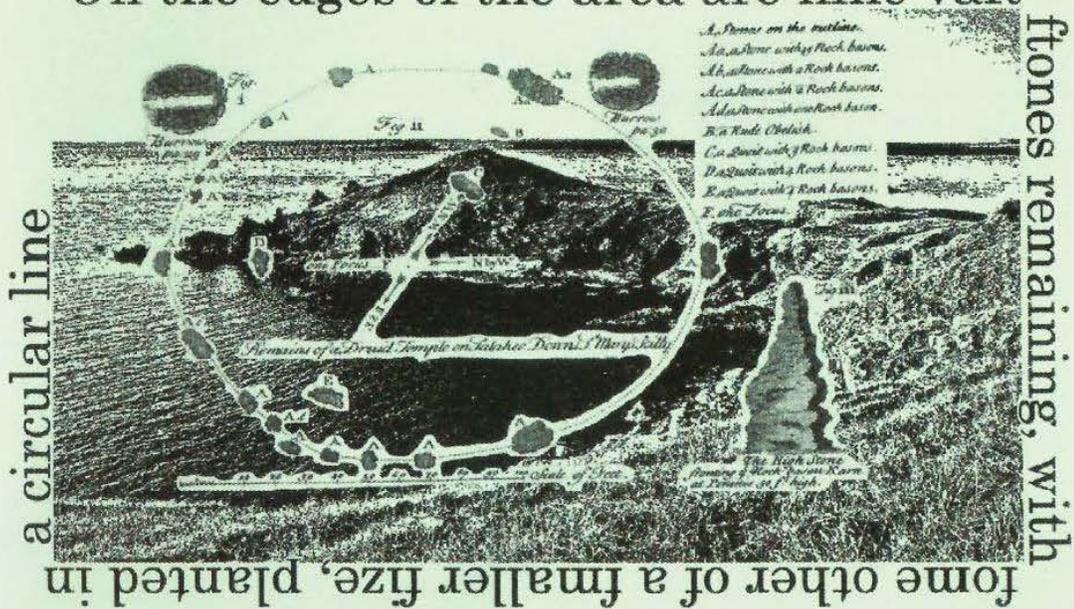


On the edges of the area are nine vaft



a circular line

stones remaining, with

some other of a smaller size, planted in

**CLIFF CASTLES ● STONE CIRCLE ON SCILLY ●**  
**CASTLE ANOWTHAN - Craig Weatherhill ● NEWS**  
**DOWSING ● CASPN & LAN ● ANCIENT TRACKS**  
**\*ALL PHOTOS NOW IN FULL COLOUR\***

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# Meyn Mamvro

## STONES OF OUR MOTHERLAND

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

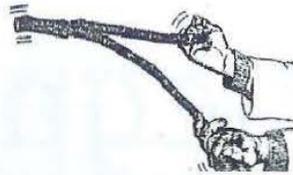
People sometimes wonder why Cornwall's Historic Environment department don't excavate sites that would yield useful and interesting information that would reveal more about the past. Sometimes it seems hard to understand the rationale behind it all. For example, a case in point is the excavation recently undertaken to uncover St.Piran's Oratory on Penhale sands [see p.9]. No doubt this is an interesting project to do, but the site has been excavated twice before (in the 19thC), and buried and uncovered at least twice after that (in 1910 and 1980). One could argue that modern archaeological techniques may tell us more about the site, but it's quite possible that in order to protect it in the long term it may be buried once again! Could the resources needed to excavate it yet again not have been put to better use elsewhere? Well, therein lies the rub. The reason that the Historic Environment Projects team (HEP) excavated here yet again is that they were paid to do so - by a grant obtained from Heritage Lottery Fund by the St.Piran's Trust. And this is the same reason why the Carwynnen Quoit excavation and restoration project is on-going; namely, because the Sustainable Trust obtained grants to pay the HEP to do it. In fact *all* the excavations and archaeological monitoring work that has been undertaken by HEP (formerly HES, formerly CAU) for at least the last 20 years has been as a direct result of payments made by a statutory or private body (e.g, the National Trust, University of Exeter in Cornwall, building developers, South West Water, etc, etc). So have the excavations been where they are most needed, or would provide most information, or been most interesting? Well, in a word, no. They have been where there was development planned or undertaken, and where the developer had a statutory duty or interest to have the land excavated before building or maintaining a site. The sites chosen for excavation have thus been completely selected at random, and are really nothing more than chosen by chance. That's not to say that they have not often yielded interesting finds or information, but let's not kid ourselves that archaeology in Cornwall is systematic and planned. At the end (and beginning) of the day, it's all down to the piper who plays (and pays for) the tune!

### **BOSCASTLE WITCHCRAFT MUSEUM SOLD**

Graham King, former owner of the Witchcraft Museum at Boscastle, who bought the Museum from Cecil Williamson in 1996, has now retired and sold it to Simon Costin, a London based fashion art director and set designer. He already owns and runs the Museum of British Folklore, and has installed Peter and Judith Hewitt to oversee the day to day running of the Witchcraft Museum.

[www.museumofwitchcraft.com](http://www.museumofwitchcraft.com)

## DOWSING NEWS



In September last year **West Cornwall Dowsers** went to *Carn Galva*. The Apollo line comes in here, and the dowsers found it was very wide with repeating segments, and braided in the same way that they had identified with the Michael and Mary lines at other sites [for example at *Alsia well - see MM82 p.21*]. The line went through the gap in the rocky outcrop on its way to the Mên Scryfa stone and Madron



Baptistry. They also had a look at the propped stone on the Carn, and identified an erosion line on the stone at the narrow end at the bottom, and wondered if it could originally have stood upright. Finally they found a logan stone on the west side of the spine of the carn as it drops down towards the coast road. Two rocks moved together when it was logged, and the top one had some rock basins in it. [More on *Carn Galva* on p.10]

In October **Trencrom Dowsers** began their Winter series of talks at Marazion. They had two this month: one by **Grahame Gardner**, president of the British Society of Dowsers, who gave a talk entitled *Grids, Geometry, Geomancy and Gnosis* in which he explored ideas about earth grids, leys, sacred landscape and alignments before bringing it all together by looking at an area in Glasgow that combined landscape geometry with mythic alignments linked to legends of the saint Kentigern (Mungo). The second talk was by **Robin Heath**, author of several books on landscape geometry [see *MM39 p.14-19 & MM72 p21 & 23*]. His interesting talk, entitled *The Connectivity of Landscape*, looked at how prehistoric cultures built their temples to express the highly conscious qualities of geometry, astronomy and number sciences, and sited them at geometric points in the land. He explored how this knowledge was transmitted from the megalithic period into early Christianity, looking particularly at sites in his native west Wales.

On the next weekend **West Cornwall Dowsers** had a visit to *Trevalgan (Buttermilk) Hill*, opposite Rosewall Hill near St.Ives. This small hillock has no recorded ancient sites there, but dowsing revealed that there was formerly a small Neolithic presence, with at least two dwellings built into rock shelters, terraces, and small growing areas. In addition, two possible cairns and cists were identified on the rocky outcrops, and the whole hillock was alive with energy and had a lovely feel to it. As well as Rosewall Hill opposite, Trendrine Hill was very visible, with its cairns and entrance graves, and the Group were reminded that from the Trendrine Hill barrows, Trevalgan Hill is visible as a breast-shaped hill, from where the midsummer sun rises from the sea and over the hill. A lovely site.

At the end of October, **Tamar Dowzers** went to *Padderbury Top* [SX3139 6102], a little-known hill fort just south of Menheniot in SE Cornwall. It dowsed as having been a fortified farming community, surrounded by a substantial circular stone and earth bank, with a wooden palisade - intended to keep out unwanted visitors. However, it did not seem to have suffered any serious conflict, and all those who did die were from natural causes, and were buried in a neat patch just to the north. The site was unusual in that, despite having such a discreetly prominent topographical position, with stunning views for tens of miles around, it appeared to have no internal leys. The site of a small round building, interpreted as an observatory, was found, and the Group also dowsed several pens, middens, entrances and walkways, from the Bronze Age to the Romano-British period. In the afternoon they turned their attention to a circular feature from early maps in a nearby field, which was dowsed as originally being eight or nine roundhouses and a boundary wall.

In November, MM editor **Cheryl Traffon** gave a talk and Powerpoint presentation to **Trencrom Dowzers** entitled *Encountering the Otherworld*, based on her new book "Between the Realms". The talk explored the nature of the prehistoric and Celtic Otherworld through the writings of the folklorist collectors, oral tradition, and explorations of the prehistoric sacred landscape, and offered ideas as to how dowsing could focus on some of these areas. A lively discussion followed, picking up on some of these threads. The next day there was a talk by **Peter Knight** to **Tamar Dowzers** on *Mystery of the Cerne Abbas Giant*, and on the same day **West Cornwall Dowzers** visited *St.Breaca's (Breage) and St.Sithney churches*. They dowsed two energy lines: one from a barrow on Kus-skewes near Nancegollen, through Breage church and then out to sea; and another from Breage church porch entrance and then along the church path to Sithney church tower. They also had a look for a possible holy well near the hamlet of Trelissick (approx. SW628 285) which they didn't find (not the Grancombe holy well featured in MM79 p.10), but instead found a spring with clear water at SW6258 2825 closer to Breage.

At the beginning of December, there was a talk to **Tamar Dowzers** by **Terry Faul** on *Celtic Christianity in Cornwall and Devon*. Then later in the month, **West Cornwall Dowzers** went to *Mawgan-in-Meneage church*, an ancient dowseable church, built on a Celtic round 'lan'. The church sits on the recently discovered "Deal Line" that runs from Cornwall to West Sussex, but the Group found that the line does not link the sites in Cornwall that is claimed for it. However, they did find a powerful energy line from this church to St.Euny's church at Lelant. Afterwards they dowsed the Inscribed Cross on the village green and found that it was originally a wayside cross on a path to the church. After lunch they made their way to the *Traboe barrows* on Goonhilly Downs, and visited the one cleared by LAN in 2013. It dowsed as being nearly 7000 years old, and there was a clear view to Bodmin Moor hills.

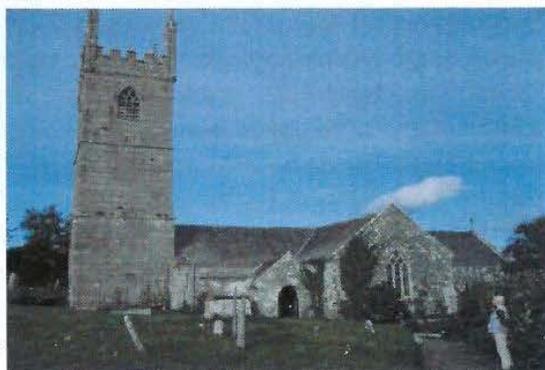


Photo [c] Ron Williams



## C.A.S.P.N & LAN NEWS ROUND-UP

*Cornish Ancient Sites Protection Network*



CASPSP recently entered a **Community Cashback** fund, run through local newspapers, which offered sums of money to local groups and organisations to fund projects linked to young people. CASPSP proposed a scheme to involve young people in ancient sites, teach them more about the sites, and thereby create a new generation of those who would know more about their heritage and care about it. There were nearly 100 applications, which were whittled down to a short list, and then the public were invited to vote for their favourite projects. CASPSP was fortunate in making it through to the finals, and received its award of £500, which was presented at an awards ceremony in St.Ives in March. We are now setting up a scheme that will meet the targets of the Project.



*CASPSP's funding manager John Moss, and chair Cheryl Traffon with the Community Cashback*

A reminder to all FOCAS members and others that the annual **Pathways to the Past** weekend is almost upon us. On Sat May 24th there will be walks around Mulfra and Bodrifty in the morning, and Treryn Dinas in the afternoon, with a talk by Paul Bonnington on the Neolithic farming revolution in the evening. On Sunday May 25th there is a talk in the morning by Peter Herring on Bodmin Moor, a walk in the afternoon to Chapel Euny wells, and a talk in the evening on the Carwynnwn Quoit restoration with Richard Mikulski (standing in for Jacky Nowakowski). Full details on the website or from 01736-787186.

### **CORNISH ANCIENT SITES PROTECTION NETWORK [CASPSP]**

**CASPSP Address:** Whitewaves, Boscaswell Village, Pendeen, Penzance, TR19 7EP

**Web site:** [www.cornishancientsites.com](http://www.cornishancientsites.com) **E-mail:** [secretary@cornishancientsites.com](mailto:secretary@cornishancientsites.com)

**Facebook:** [www.facebook.com/groups](http://www.facebook.com/groups) [search for C.A.S.P.N]

### **FRIENDS OF CORNWALL'S ANCIENT SITES [FOCAS]**

**To join FOCAS** (£8/year waged, £12 couples, £5 unwaged) tel: FOCAS Administrator Eve Salthouse 07927 671612 or e-mail [focas@cornishancientsites.com](mailto:focas@cornishancientsites.com), visit CASPSP web site for downloadable application form, or write to: Emma Trevarthen, Binner Cross Farmhouse, Leedstown, Hayle TR27 6DU

**Adopt-a-Site scheme:** e-mail: [focas@cornishancientsites.com](mailto:focas@cornishancientsites.com)

**Sites Clear-Ups:** Dave Munday 01736-787230 e-mail: [dave@cornishancientsites.com](mailto:dave@cornishancientsites.com)

**Report damage at sites:** Tel: 01736-787186 or 01736-787522

**LIZARD ANCIENT SITES NETWORK [LAN]** via CASPSP address (above)

**Adopt-a-Site scheme:** e-mail: [info@cornishancientsites.com](mailto:info@cornishancientsites.com), or phone 01736-787186

**Sites Clear-Ups:** Tel: 01736-787186 e-mail: [info@cornishancientsites.com](mailto:info@cornishancientsites.com)

## MISSING MENHIRS - CORNWALL'S LOST STONES

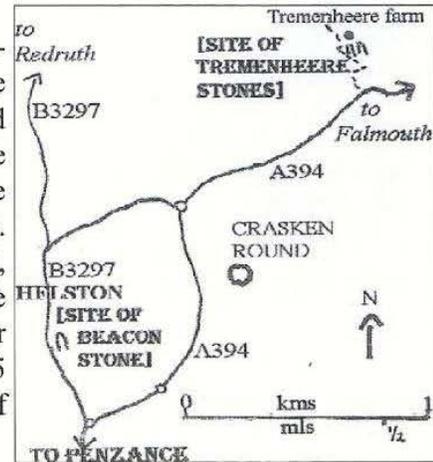
### 13: Tremenjeere stones (Helston)

The place or farm name Tremenjeere in Cornwall is recorded at a number of places, and means "The location of a standing stone". It is therefore a good indication that a prehistoric menhir can, or could, be found there. In fact, at least two 'Tremenjeeres' in the Kerrier area still have standing stones on their farms. One is near St.Keverne on the Lizard [SW7777 2103], a 3m (10ft) standing stone close to a trackway. The other is to the east of Stithians reservoir on a farm near a minor road from Stithians to Burnthouse [SW7485 3672]. It is a finely-tapered 2.77m (9ft) stone, east of Carnmenellis hill.



Two Tremenjeeres - St.Keverne [l] & Stithians [r]

We dowsed for the original location of the stones on the farm and found that they had both been about 1.85m (6ft) tall and had stood at SW67705 28936 and 67703 28928 respectively, making them about 2 metres (6½ft) from each other. The interesting thing about their location is that they would originally have been intervisible from Helston Beacon menhir, a 15ft stone that formerly stood on a ridge beside Clodgy Lane in Helston [featured in *Missing Menhirs no.2 MM70 p.7*]. Sadly all these menhirs have now disappeared, but originally they would have been an impressive feature in this landscape.



However, in addition to these two there is another Tremenjeere in the area: a farm just off the A394 road about a mile to the NE of Helston. There are no standing stones there now, but because its name is so suggestive, MM paid it a visit. We spoke to the occupant of the farmhouse and learned from him that indeed there had been a pair of standing stones on the farm within living memory. Sadly, they had been removed and used in the construction of a new bungalow in Porthleven village.



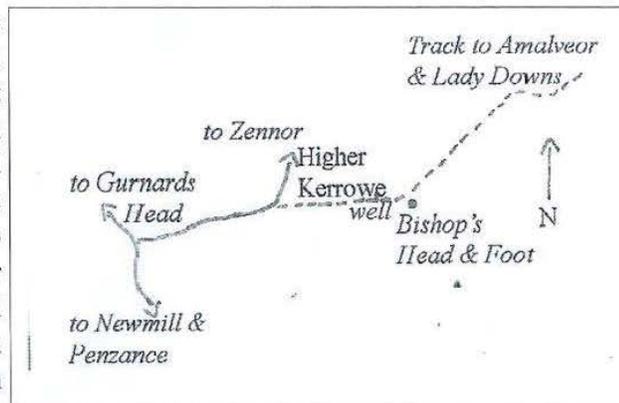
The field where the menhirs stood

## ANCIENT TRACKS

### 4: Higher Kerrowe *by Raymond Cox*

*A series that looks at some pathways to ancient sites in West Penwith that may be the tracks where our ancestors walked. Many of the old tracks exist as the old churchway paths connecting settlements to the parish churches, but parts of them, especially those with tall hedges may define old estate boundaries or are older than those. These deeply sunken tracks, especially those that pass or go to ancient sites, are the essence and heart of this time-worn land.*

This track, which is part of the Tinner's Way, runs from SW458 362 to 473 367. It is not a sunken track but its rough stony look provides its own ambient feeling of remoteness and quiet reflection, even though it passes by a cottage or two as it progresses to the open moorland on Amaveor Downs. It starts at the bend of a road which turns off right to Zennor from Grove Corner on the Newmill/Treen (Gurnards Head) road. The track



passes two ancient sites, three boundary stones and also has an alignment for the middle third of the route.

Higher Kerrowe Well is just past the driveway to the first cottage on the left. One may or may not find this well in a tidy and attractive condition but it remains a beautiful example of a little-known or little-visited well compared to others and in spring and summer is lush with a variety of flowers and ferns. A short distance further along is the Bishop's Head and Foot boundary, noted by the square flat slab in the track, formerly the site of a stone cross. Three parish boundaries meet here (Gulval, Zennor and Towednack). The boundary in question indicated the episcopal manor of Lanisley (the early name for Gulval) which belonged to the Bishop of Exeter and was noted in Domesday, 1086. So other boundary tracks meet at this point. The path then proceeds past a few cottages and becomes a grass and hedge-bordered track and then more open as it approaches the moorland on its way to Amalveor and Lady Downs.



*Bishop's Head and Foot stone*

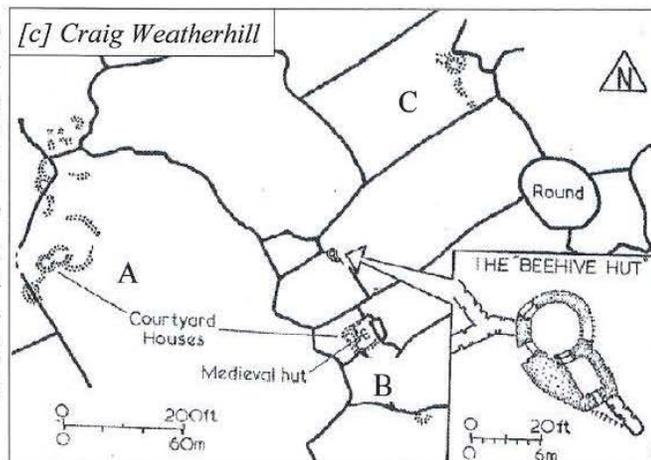
The alignment mentioned is:

Carfury menhir 4400 3400 / Bishop's Head and Foot 4628 3623 / a length of parish boundary / 'Rock' marked on the 25000 series map at 4688 4366 / tumulus 4788 3764

## HOME SWEET ANCIENT HOME

### WHERE OUR ANCESTORS LIVED: 5 - Bosphorthennis

Bosphorthennis Courtyard House settlement is a widely scattered settlement, consisting of two separate areas to the west [A] and south [B] of the Beehive Hut [SW4378 3605]. The Beehive Hut is a round corbelled chamber 4m (13ft) diameter, with a recess inside, connected to a rectangular room. Its purpose is unknown. There is also a possible third hut and courtyard house some fields away to the north [C].



The best of the courtyard house settlement [A] lies 230m (250 yds) to the west of the Beehive Hut. Facing north-east, it consists of one main courtyard house with a round room [SW4361 3603], together with a hut to the south, and three more huts to the north. There may also be the remains of another courtyard house to the north before the huts are reached. To the south of the Beehive Hut lies settlement [B], consisting of a courtyard house attached to a round room on its SW side and a long room on its NE side [SW4379 3600]. Within the courtyard are the remains of a two roomed medieval building with drystone walls 1.2m (4ft) high. Finally, to the north of the Beehive Hut, there is a possible Iron Age Round at SW4390 3609 (though this is disputed) and a third settlement area [C] consisting of a possible courtyard house [SW4383 3615] and a hut to the east of the structure.

Altogether, we have quite a scattered settlement here, quite unlike other courtyard house settlements, such as Carn Euny, Chysauster, or Bosulow Trehyllys whose houses are all close together. However, it does have the enigmatic Beehive Hut, similar to the one at Carn Euny, which links them together. It lay in a secluded valley at the eastern end of Hannibal's Carn, a sheltered and pleasant spot to live and work the fields nearby.



*Beehive Hut towards rectangular room*



*Settlement B looking towards Beehive Hut*

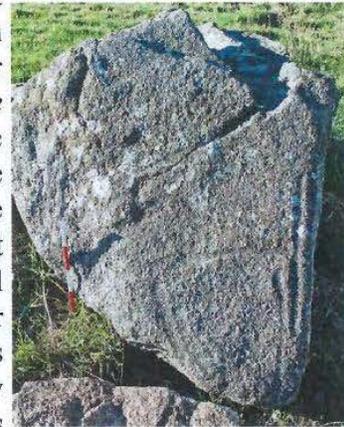
## **NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS IRON AGE BROOCH FOUND ON SCILLY DIG**

A team from HE Projects recently excavated a Late Iron Age/Early Romano-Celtic, Porth Cressa-type cist burial at Churchtown Farm, St Martin's on the Isles of Scilly. These cist graves are stone-lined pits cut into the underlying ram (rab on the mainland) within which a crouched burial was placed and then covered with granite capstones. The excavators carefully removed the soil that had collapsed into the grave and revealed the burial deposit. Due to the acidic nature of the soil, the high water table and inwash of the clay lining (luting) of the stone walls, very little human bone survived. However, in the south-western corner of the grave a small copper alloy brooch, probably used to fasten a shroud, was found. Attached to the brooch were some organic fibres which may have come from a woollen cloak. The position of the brooch is similar to those found at other cists on the islands, including the famous sword and mirror burial from Bryher [see *MM40 p.13*, *MM43 p.3* & *MM48 p.5*], possibly indicating that the head was placed at the northern end of the grave. The grave was carefully backfilled and the capstones replaced following the excavation. The brooch will be conserved and analysed in detail and should provide a more precise date for the burial. A geophysical and topographical survey is planned to investigate the wider context of the site and a report published in due course.



## **'ROCK ART' STONE FOUND AT CARWYNNEN**

Carwynnen Quoit has thrown up a surprise find of a piece of stone that appears to have some curious markings on it. During the most recent excavation at the site in October 2013, prior to the first leg of the stone being replaced [see *MM83 p.5*], several large stones were removed from the pile that constituted the monument, one of which had a definite marking or motif on the stone which looked like a shield shape [photo right]. This stone was probably one of those dumped at the site some time in the past, and not part of the original monument, and may not be prehistoric in origin. Site Director Jacky Nowakowski commented: "Finding prehistoric motifs on Cornish granite is very challenging as the hard rock is very difficult to work, surfaces can be very uneven and examples found in the county to date have largely been of the cup-mark type on flat earth-fast boulders if not on portable items of slate and stone found in barrows and Bronze Age roundhouses". The stone will be laser scanned to see if that can shed any more light on the markings. Meanwhile, the other legs of the Quoit are due to be re-erected in May, with the final capstone being replaced at the summer solstice.





## CASTLE ANOWTHAN - LOST AND FOUND

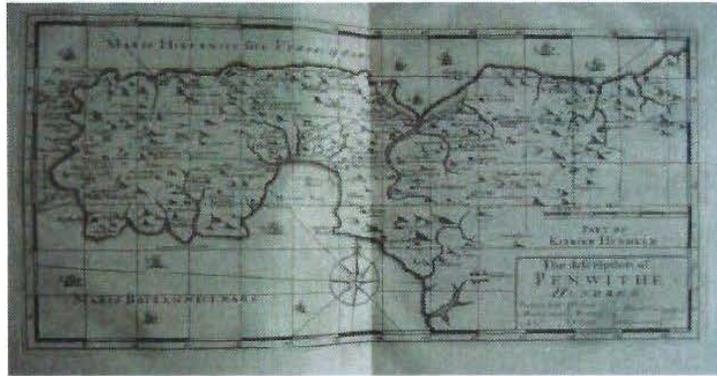
by Craig Weatherhill

The location of the mysterious fortified site of Castle Anowthan has long baffled researchers. The site was first mentioned in 1580 by John Penheleg, bailiff of the Hundred of Penwith, in a substantial document discovered in 1955 by the late P.A.S. (Peter) Pool, and subsequently published in full by him in the *Journal of the Royal Institution of Cornwall* in 1959.

An appendix to the Penheleg Manuscript gives a running, clockwise, list of places forming "*The Compass of the Hundred of Penwyth by Land*", a valuable source of place-names. As this list progresses past "Kulgyth East" (Cape Cornwall – *kilgoodh Ust*, "goose-back at St Just"), and round to the north coast of Penwith, Penheleg names "Castell Owthen in Morva" between "Three Stone Worth" (Three Stone Oar off Pendeen Watch) and "an Eball" (Ebal Rocks off Gurnard's Head). He gave no description; just the name which was to tantalise generations of researchers.

Four years later, John Norden compiled his "*Topographical and Historical Description of Cornwall*", which included a series of fascinating, if somewhat inaccurate, maps. His map of "Penwithe Hundred" clearly shows a hill, with a castellated wall on top,

somewhere in the region of Zennor. This he named as "Castle Anowthan". His description tells us more: "*A craggy rock on the top of a hill near Zennor, upon the north sea, sometime trenched about, and built with stone, as appeareth by the ruins of the walls*".



*John Norden's map of 'Penwithe Hundred'*

No other source was to mention the site. It did not feature on Christopher Saxton's 1576 map, nor on John Speed's in 1610. Norden's map was clear that the site is not Castle-an-Dinas, which he also clearly marked and named as "Castle Andinas".

Penheleg's "Castell Owthen" and Norden's "Castle Anowthan" are clearly the same name; one containing a definite article in medial place; the other, earlier one, omitting it. Some 19<sup>th</sup> century writers thought that the name contained nowyth, "new", but modern toponymists are agreed that the name is: *castel an ohen* (earlier: *oghen*), "castle of the oxen", with *gh* becoming *th* as commonly found in later records. Boswarthen, Madron, (*Bosvarghan* 1338) and Carnmarth, Gwennap, (*Carne Margh* 1580) are just two examples of this change.

Peter Pool's 1959 footnote attempted to guess the location of the site:

*"It is tempting to identify this with Norden's 'Castle Anowthan'; his account of a ruined hill fort near Zennor suggests Chûn Castle, but his map shows the position as south of Zennor. Penheleg, however, is listing coastal features, and his site is probably the great headland called Bosigran Castle, which is the only 'castle' name on the coast near Morvah, although just across the (parish) boundary in Zennor".*

Castle Anowthan is most unlikely to have been Chûn Castle, whose hill has no "craggy rock" and is notably devoid of natural outcrops. Nor can it be described as being "near Zennor", with Morvah church being just a mile away. Bosigran Castle can be discounted, too. This was not even suspected, or named, as being a cliff castle site until the 19<sup>th</sup> century, and remained on a "doubtful site" list until 1959, when positively identified by the late Bret Guthrie. Penheleg listed "Innyall Tretham" (*ymmyal Tredhin*, "desolate one at Treen", i.e. Gurnard's Head) separately and after Ebal Rocks, so the site cannot be the cliff castle on Gurnard's Head, either. This left researchers with no further substantial fortification to consider. Where could this fortified site have been?

The answer came in 1984, but still the professional archaeologists failed to make the connection. In the spring of that year, a colossal gorse fire swept across the hill of Carn Galva, revealing something that no one had seen since John Norden in 1584. Linking outcrops of Carn Galva's impressive southern carn, were a pair of tumbled walls on its gentle south-western slope, and traces of a single wall on the precipitous north-east side. Almost certainly not an Iron Age hill fort, but a tor enclosure of likely Neolithic date. Rising steeply from the coast, its axis in perfect line with Bosigran Cliff close by, the twin peaks of Carn Galva, rising to 817 feet (249m) would have provided mariners and fishermen with a highly distinctive landmark, hence the coastal position given to it by Penheleg. It is undoubtedly a "craggy rock on top of a hill near Zennor" with "ruins of walls", located in Zennor parish and visible from Zennor itself.



*Carn Galva (seen from Little Galva)*

There is one further consideration. In West Cornwall, almost every legend of the giants connects them with ancient fortifications. But apparently not Holiburn, the gentle, protective giant of Carn Galva. Unlike his fellow titans of Trencrom, Castle-an-Dinas (Denbras), St Michael's Mount where cliff castle fortifications were recognised in the 1990s, Treryn Dinas and Maen Castle, Holiburn appeared to have no fortification of his own....that is, until the fire of 1984. Someone must have seen those ancient walls long ago, and provided them with a giant for the story that was subsequently remembered. Might Castle Anowthan have been the original name of Carn Galva? The present name (*carn golva*, "lookout tor") seems not to have been recorded prior to 1700 (as *Carngalva*).

*IN -  
SITE*

The centre-page feature this time  
(relating to the articles on p.10-11 & 14-17)  
looks at West Penwith

### CLIFF CASTLES

Cliff Castles date from the same Iron Age period as Hill Forts, and may also have been used intermittently as defensive places. They are positioned on headlands, where they utilise the rocky seaward side as a natural barrier, and fortify the narrow neck of land with defensive banks and ditches. However, it has also been suggested that they may have been envisioned as sacred places, at a liminal spot between land and sea. There are 33 of them throughout Cornwall, and 8 of the best in West Penwith are listed here.

**Carn Les Boel** [357 233]. This Cliff Castle stands on a headland near Lands End, on the southern side of Nanjisa Bay. The Cliff Castle is protected by two earth and stone ramparts, and on the central ridge of the headland are two large stones, one upright and one fallen, which may have been the jamstones of the entrance. According to Hamish Miller & Paul Broadhurst, the great energy line known as the Michael Line comes onto (or leaves) the coast at this point.



*Carn Les Boel*

**Treryn Dinas** [397 231]. Near Porthcurno, this spectacular cliff castle incorporates the famous natural feature of the Logan Rock. The cliff castle itself has no less than four lines of defences, with ramparts and ditches, and at the furthest seaward line, remains of two hut circles. The outermost rampart is 6.4m (20ft) high fronted by a 2m (6½ft) ditch and there are three inner ramparts. The presence of the Logan Rock (rocking stone) may have been seen as a magical feature to the cliff castle builders.



*Treryn Dinas*

*Archaeologist David Giddings will be leading a walk to Treryn Dinas cliff castle on Saturday May 24th as part of the 'Pathways to the Past' weekend. He will discuss its function (perhaps defensive, ritualistic, trading or burial) and also look at the logan stone. Meet at Treen car park (a short distance past Logans Rock inn) at SW395 229.*

**Maen Castle** [348 258]. This site stands between Sennen & Lands End, and excavations in 1939 & 1948 showed it to have been built before 300 BCE, making it probably the earliest Cliff Castle. The small rocky headland was defended by a stone wall, ditch and bank. Narrow gateway with well preserved stones.



*Maen Castle*

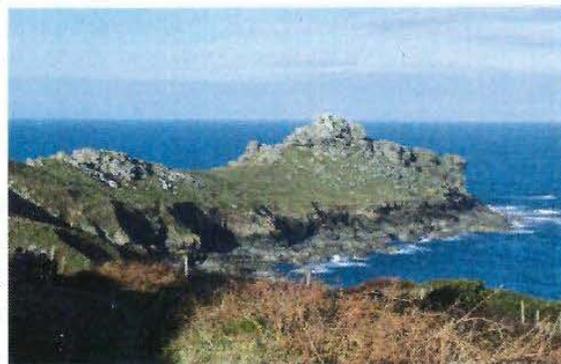
**Cape Cornwall** [353 318]. This distinctive promontory outside St. Just (thought in the Middle Ages to be the Lands End itself) had three ramparts and ditches, which were destroyed in the late 19th century.



*Kenidjack Castle*

**Kenidjack Castle** [356 326]. The neighbouring headland of Kenidjack was a Cliff Castle with an outer ditch and three ramparts, with traces of hut circles. The site was the source of Neolithic axes, and in the Bronze Age tin was probably mined here and traded.

**Bosigran Castle** [417 369]. A single wall 1.5m (5ft) high, with no ditch, encloses this dramatically positioned Cliff Castle. Nearby are remains of Courtyard House settlements, all to the north of Carn Galva.



*Gurnards Head*

**Gurnards Head** [433 385]. Also known as Treen Dinas, this Cliff Castle has two ramparts & three ditches across a narrow neck of headland. A number of hut circles were found on the headland behind the defences, in two groups 46m (50 yds) & 173m (190 yds) north of the inner rampart.

**St. Ives Island** [520 411]. The former name of this headland Pendinas ('head of the fort') or Dinas Ia ('fort of St. Ia) gives an indication that this promontory was once a Cliff Castle, now crowned by the remains of a chapel. This narrow neck of land from St. Ives to St. Michaels Mount would in the Iron Age and early Christian period be the easiest way to cross from Ireland & Wales to Brittany, and is now a footpath known as the St. Michaels Way, running through Trencrom Hill.

*For location of sites  
see map on p.14*

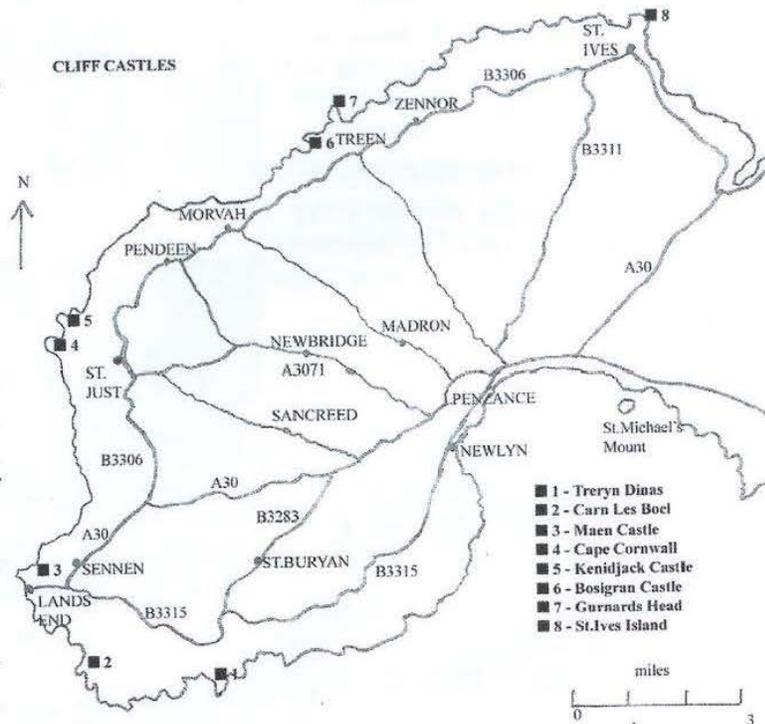
## CLIFF CASTLES - TRADING FOR TIN

by Roger Farnworth

In the late Iron Age (post 400 BCE) multivallate hill forts and promontory forts (cliff castles) were constructed, creating “a wholly new political map; at least eight smaller, later territories are identifiable through their defended sites” (*Herring 1986*). What could account for such an upheaval resulting in radical restructuring of the polity of Penwith? The growth of courtyard house settlements suggests a newfound prosperity from a new source. The new source of wealth would have

come from outside the traditional economy. As three quarters of Penwith’s boundary is coast it is probable that the source of wealth and change was seaborne trade and Cornwall had a vital product - tin. It was the addition of tin to produce bronze swords stronger than copper ones that changed the eastern Mediterranean power balance. Tin was the equivalent of uranium amongst the growing powers of the Iron Age. Diodorus described the route by which Cornish tin was taken by sea and then horseback “to the mouth of the Rhone” at Marseilles.

A major indicator of this is the growth in the number of cliff castles. The early Iron Age coastal forts of Bosigran and Maen looked landwards to the domain where they exercised power. They were essentially coastal hill forts. The new forts in the later Iron Age were built on promontories from 200 to 500 metres long, at least two thirds of their perimeter overlooked the sea. But they did not dominate the landscape, they were overlooked by it. Gurnards Head, Kenidjack Castle and Carn Les Boel have insubstantial ramparts, “not built to withstand a determined onslaught – and cliff castles are vulnerable to any form of siege” (*Herring 1994*). The cliff castles looked outwards to the sea and served the intentions of inland settlements. These people had a supply of tin to meet the demand of overseas traders. It is therefore reasonable to conjecture that cliff castles were the means by which exchange of foreign trade was accomplished.



There is some reason to believe that one of the major sources of prehistoric tin may have been in the Kenidjack valley and it is significant that the cove at its end, Porthled-den, was guarded by a cliff castle on either side, one at Kenidjack Castle, and one that used to exist on Cape Cornwall. This tin would have been scoured out, not by the short stream but eroded by tidal ebb and flow in prior millennia when sea level was much higher. This tin up to 15 km beyond Tregeseal would have been exploited by the settlements around Chûn Castle. Defended centres such as



*Cape Cornwall from Kenidjack Castle*

Chûn Castle may have been the creations and even the clients of the rounds. The courtyard houses at Crofto, two of them unusually elaborate, were just north of the castle. Bosullow Trehyllys is linked by a lane to the castle. There are fourteen hut circles, which may indicate a prosperity hierarchy. These villages attest to the wealth created through the network of cliff castle, promontory fort, tin streaming, courtyard houses and the castle. The focus of this network was trading the product the outside world wanted. Those who occupied the hut circles probably streamed the tin overseen by entrepreneurs who occupied some of the most sophisticated Iron Age housing recorded. If the castle was their creation it was the storehouse of their potential wealth. An ingot of tin from within the walls may be Iron Age or associated with the furnaces of a post-Roman reoccupation.

Exchange of tin for imported goods could have been undertaken at the castle gates but the foreign traders would be vulnerable. Their vessel was distant and the intervening terrain unknown to them and open to ambush and the goods they brought for barter could be robbed. Coastal trading positions were probably a requirement of foreign traders. Chûn castle affords wide sea views which would have enabled its occupants to observe the approach of trading vessels and reach Kenidjack cliff castle with their ingots in advance of the traders who would land at Porthedden cove. It may be that the hut platforms tucked behind the southern ramparts and the two hut circles indicate that the site was manned during the, probably short, trading season. This scenario is supported by Craig Weatherhill who said: "Chûn Castle was probably built to protect the precious tin, which was mined and streamed locally. The tin ore, life blood of the early economy of Penwith, was brought here for storage and smelting before being taken onto the trading ports at the Hayle estuary and St Michaels Mount. Once within the massive walls of Chûn, it would certainly have been safe for the castle must have been virtually impregnable." It may be that the Early Iron Age castle of Bosigran had its purpose and polity reorientated to suit the changed times in the later Iron Age. The National Trust Archaeology Survey of 1987 shows west and east Bosigran courtyard house settlements imposed upon and truncating earlier lynchet field systems. This high status housing would have usurped the former fort's authority. The surveillance from the fort would then have been refocused upon the sea and its landing beach at Porthmoina Cove below and its tin bearing valley.

Gurnard's Head fort lies between tin streams and Porthmeor is the closest courtyard house settlement but Bosporthenis settlement is close by. Neither have roundhouses, unlike the fourteen noted at Bosulow Trehyllys. However, at least sixteen are situated on Gurnard's Head and their occupants may have been engaged in streaming outside the peak farming season. The site of the houses on the east side of the promontory is shielded from prevailing winds. The ramparts form a corral of grass covered land and the adjacent cliffs shelter extensive grazing land below the lynchets of the prehistoric field system around Treen. This is the only cliff castle village settlement and would have provided manpower for a network of two courtyard house settlements, two tin streams and a highly visible cliff castle. Yet the defences are weak. The two ramparts are at the foot of a steep slope. Built of dry masonry which, because it remains, can be estimated not to have had a high rampart. It would be difficult to anchor a palisade in the clutter. It may be that strong ramparts were not needed because far superior defensive positions were available, if required, on the ledges of the rocky heights that form the backbone of this long promontory. The ramparts offered a negotiating position perhaps conducted from the stepped stance behind the inner rampart.

The situation in the south of West Penwith contrasts with the apparent association of enclaves of wealth and tin streaming. There is only one isolated area of courtyard houses and only one river system on the eastern margin that could have been streamed for tin. However there are three cliff castles. The Lamorna river rises beyond the tin lodes of Sancreed. A Roman coin found in stream works vouches for early mining. There were rich tin grounds at Bojewans and Tregadgwith valley whose stream rises near Carn Euny. This courtyard house settlement together with one at Goldherring, both on slopes of Caer Bran, form a cluster similar to the Chûn Castle complex. Borlase found 'fused tin' at Carn Euny and the pounding of tin probably accounts for the pitted rock pestle in the workshop area south of the houses. Wind assisted smelting may have taken place in the fogou tunnel. Caer Bran overlooks the south western coast and if tin is the presumed source of the wealth of the courtyard houses, it may have been traded at Maen Castle rather than the more distant Treryn Dinas which may have been associated with the tin from the Lamorna stream which enters the sea 5 km to the east. Like Bosigran, Maen may have reversed its attentions once its land based power had ebbed and the later forts of Caer Bran and Bartinney had grown in authority. Maen Castle had poor projection, its sea viewshed was restricted and its promontory is a stub. It would not be surprising if the traders at Maen coveted a position beyond the Lands End cape and founded a new fort, 3 km distant at the first promontory on the southern flank of West Penwith at Carn Les Boel. Together Maen and Carn Les Boel could signal to and attract shipping within an obtuse arc of 210 degrees. Together they constituted a focus that more than competes with Treryn Dinas.



*Carn Les Boel cliff castle*

Treryn Dinas, West Penwith's largest, most complex and possibly most important Iron age defended site, was built on a beautiful promontory between the coves of Portcurno and Penberth. The area, enclosed within massive ramparts, was greater than any other West Penwith enclosure. This stands in marked contrast to the weak defences of West Penwith's other promontory forts. The size of the defences indicate the level of fear of the outsiders. If Treryn Dinas were the first promontory fort to be built for trading with foreigners then it represents the first stage of encounter with the unknown. Before the conventions of exchange were established there would be fear that goods could be stolen and defenders killed or enslaved. If this is so, then a grade reduction in defences can be observed through time culminating in their removal altogether for the trade at 'Ictis' (St. Michael's Mount).



*Treryn Dinas*

However, the innermost rampart is smaller than the outer and cannot be regarded as a defensive fall back position. Adam Sharp maintains that the headland it encloses was seen to be a special place. Sherds of Bronze Age funerary urns, perhaps deposited on rock peaks, attest to this special status, which may have continued into the Iron Age, but enclosure of places of outstanding natural beauty is not known to be a late Iron Age practice. However, a defensive requirement may have emerged after the construction of the outer mainland ramparts. The cliff castle was made vulnerable by erosion leaving only a narrow causeway connection to Castle Treen. It would not be difficult to by-pass the outer ramparts by clambering up from the stony beaches of Cripps Cove or Barcastle. The inner rampart and the newly discovered eastern rampart would defend the outer promontory from such intrusion. These two ramparts are comparable to the smaller scale of those at other Penwith cliff castles which probably served as points for barter negotiation.

As well as these cliff castles of Treryn Dinas, Carn les Boel & Maen Castle, Cape Cornwall & Kenidjack Castle, Bosigran and Gurnards Head, prehistoric streaming took place in the Red River for two or three kilometres inland from Marazion Marsh and from Hayle estuary to beyond St Erth. This quantity of tin was probably more than all the tin streamed from short streams of NW Penwith. This would lead to trading possibilities at Hayle or St Ives Island, which may also have been a cliff castle – it had ramparts and the protection of Trencrom hill fort. However, with safe landing shores in the lee of Mounts Bay, it was to be expected that Mounts Bay would become the major trading port in Penwith. From the viewpoint of Veniti merchants a single port of call in Penwith would be useful especially on the south coast, thus avoiding the dangers of sailing around Lands End. As the market pulling power on land and sea of the Ictis market increased, the trade at all other cliff castles would be likely to decrease. Trade began to shift away from Penwith's cliff castles at about 300 BCE, and cliff castles in Penwith may have flourished for less than a hundred years during the fourth century BCE.

## SALAKEE DOWN STONE CIRCLE ON SCILLY

by Vivien & Robert Seaney

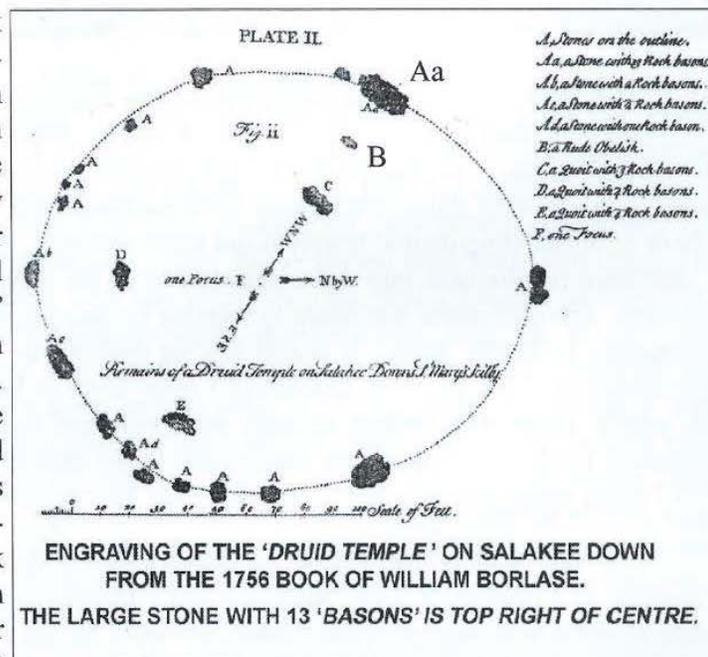
The authors are keen members of a Sussex Archaeological Research Group HAARG. They holiday annually on the Isles of Scilly, and have visited the many ancient sites that abound on those beautiful islands. Here they write about a new discovery they made on St. Mary's.

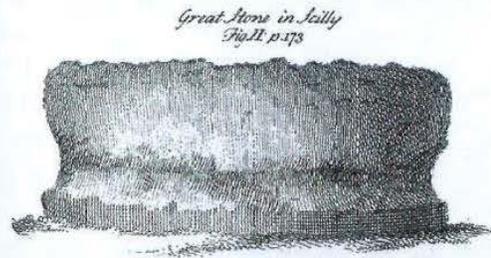
There is no mention of a Stone Circle in the Isles of Scilly Archaeological Guide; however in 2010, when looking at a 1908 OS map in the Hugh Town Museum, we noticed a "Stone Circle" on Ward Hill, St. Mary's. Intrigued by this, we visited the Public Library and looked in the Archaeology Section Archives. We discovered that the "Stone Circle" shown on the map was actually the remains of an Entrance Grave, excavated in 1942, just before being covered by a wartime extension to the airfield runway.

However, a small book in the archives was more interesting. This was a reproduction of a book of 1756 by William Borlase, who recorded the Ancient Monuments he saw during a visit to Scilly<sup>1</sup>. To our surprise, it contained a detailed engraving of a "Druid Temple" in the form of a stone circle, on Salakee Down St. Mary's. Borlase comments that some destruction of the Circle had taken place and some stones removed. We found a brief reference to this Circle in a book by Paul Ashbee in 1974<sup>2</sup>, which commented that it had never been located, either as a result

of subsequent total destruction, or never existed and was just imagined by Borlase. A second, earlier book by Borlase was found in the archives, in which he recorded the Ancient Monuments in Cornwall as a whole<sup>3</sup>. The content of the small 1756 book on Scilly was extracted from this, except for an engraving of the "Great Stone of the Druid Temple" which was left out. As described by Borlase, this large stone, over 7ft tall, was rectangular with a girth of over 40ft and had 13 hollows in its top, which Borlase called "basons" [Stone Aa on Borlase's plan (above)].

**References:** <sup>1</sup> *Observations on the Ancient and Present State of the island of Scilly - William Borlase (1756)*. <sup>2</sup> *Ancient Scilly - Paul Ashbee (1974)*. <sup>3</sup> *Antiquities Historical and Monumental of the County of Cornwall - William Borlase (1754)*.





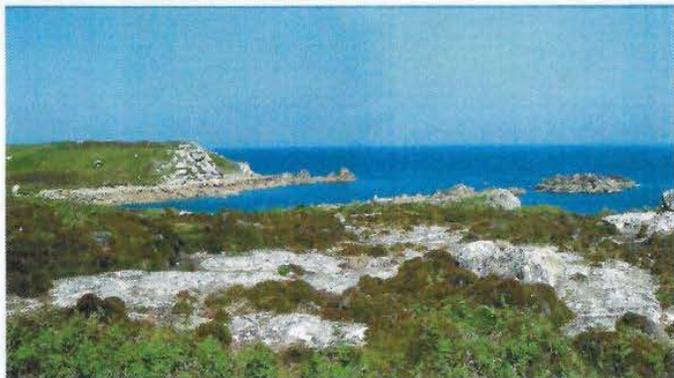
ENGRAVING OF THE 'GREAT STONE' FROM THE 1756 BOOK.



THE LARGE STONE WITH 13 BASONS (HOLLOW) IN ITS TOP. THE NARROW PATH TO THE LEFT LEADS TO THE FLAT ROCK SITE OF THE STONE CIRCLE.

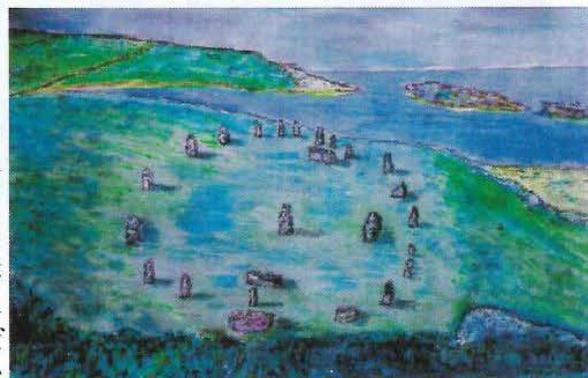
We speculated that, due to its size, this particular stone [Aa] was unlikely to have been removed for other use and might just still be there. We went looking on Salakee Down and recognised this large stone alongside a main footpath that we had walked many times before. An overgrown narrow path alongside this stone led to a flat rock area. Here we found most of the large rocks shown on the engraving and confirmed that the overall size and layout was accurately consistent with the engraving. All of the smaller standing stones shown on the engraving have been robbed away, and what remains are large earth-fast stones, and the site is overgrown and looks natural.

This is a ceremonial landscape area, with many entrance graves. Stone circles are commonly found in such areas. On the level site it seems that the builders, long before the Druids, incorporated the large natural rocks to form an approximate circle, with these rocks on the outer rim. They may have cleared small rocks from within the circle and brought others in as standing stones on the rim, as shown on the original engraving.



THE OVERGROWN FLAT ROCK SITE OF THE STONE CIRCLE.

We have measured and photographed the site. It can be seen on Google Earth at 49° 54' 50" N and 6° 17' 06" W, and is at SV9250 1032. We were very pleased that we had found a lost part of Scilly's Archaeological Heritage and also helped to recover the reputation of William Borlase as an accurate observer and reporter.

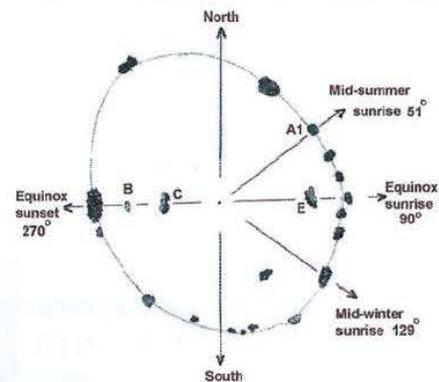


THE STONE CIRCLE ON SALAKEE DOWN HOW IT MAY HAVE LOOKED 2500 BC.

The Salakee Down Stone Circle has some unusual features. Its site is a large area of flat rock, on which there are large natural earthfast rocks, and is now overgrown with gorse. No standing stones remain today. Only one is identified on the original 1752 engraving and is called a "Rude Pillar" about 7 ft high. This is shown as stone B on the engraving [page 14] and was lying on the ground. It is unclear as to the nature of the many other smaller rocks shown on the engraving. They may have been standing stones, or flat pieces of rock used as bases on the uneven rock ground, onto which standing stones were placed. A careful on-site survey of the positions of the remaining stones showed that their positions were accurately surveyed and recorded at that time. This provided confidence that the positions of the missing stones were also likely to be accurately recorded. This was important for the analysis of possible solar alignments of the stones.

These alignments are shown in the illustration [right]. The bearings in degrees are those for the latitude of Scilly and at 2500 BCE, and differ only slightly from today's values. It would seem that, as viewed from the centre of the circle, there were alignments for the midwinter and midsummer solstices and the equinoxes. When standing upright, the equinox sunset would have occurred over the top of the "Rude Pillar" [stone B on Borlase's engraving].

Solar Alignments from the Centre of the Circle.



The stone circle was visited at the time of the 2010 midsummer solstice and the 2012 autumn equinox, and photographs of the sunrise and sunsets at these times were taken from the circle centre. We believe that these observations provide confirmation that the circle was constructed to include the observation of all the important annual events of the solar cycle.



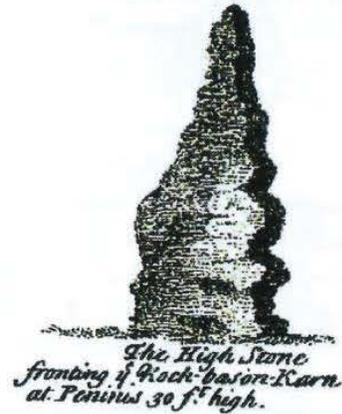
*2012 Autumn Equinox sunrise over Stone E & the missing standing stone behind it.*



*2012 Autumn Equinox sunset behind the 'Great Stone' & over the top of missing stone B; C in foreground.*

## STANDING STONE ON PENINNIS HEAD

In addition to the Salakee Down stone circle, in Borlase's book, there is also an illustration, of a tall, thin, pyramidal standing stone on the cliff top of Peninnis Head, which he commented was likely to have been, "*an object of the Druid devotion*". This standing stone has never been located, and like the Stone Circle, some observers in modern times have doubted its very existence. However, a visit to Peninnis Head was rewarded with the identification of what we believe, is this stone, now recumbent and at the location that Borlase described. The engraving of the stone, as illustrated here, shows it to be triangular and with a pointed top and a significant irregular outline.



The recumbent stone shown here in the photograph [right] has very similar outline features and size to the stone in the engraving. It is triangular, but its pointed top has been broken off and this piece now lies on the ground, as if it was broken when the stone was felled. This piece is now covered with bracken and fern. A hollow in the ground immediately below the large end of the stone strongly suggests that it was once upstanding in this hollow.



SIDE VIEW OF STONE, NOW RECUMBENT.

The purpose of this stone when it was upright is open to speculation. The first question to be asked is, was it always upright, or was it raised by human effort, when and why? The surface erosion pattern suggest that it was originally lying recumbent, as today, for aeons. It would have required considerable human effort to raise it up. On its cliff top position, and as a navigation aid, it would have been visible at a considerable distance by ships approaching the dangerous waters of Scilly from the South and East. Was it erected in the middle ages before the era of the Lighthouse? If the Stone was standing in the 1750's what happened after then that led to it being felled? So far we have found no record of its fate in the Scilly archives. One hundred yards further inland is the site of a gun battery, that was apparently upgraded in the late 18<sup>th</sup> century. The Stone would have been in the arc of fire to the SE, the direction to the Old Town harbour. Perhaps the stone was felled to give a clear arc of fire for the battery. Further research is needed and planned. The recumbent stone is clearly seen as triangular and pointed on the 1908 Ordnance Survey Map. If you go to Scilly, the site of the 'high stone' is easy to find, lying 90 metres to the east of the Peninnis Lighthouse. The site of the stone circle on Salakee Down is about 40 minutes walk further east, via Old Town, and is just above Pig Rock. This is a trip well worth the effort, to see the two monuments described by William Borlase in his 1756 book.

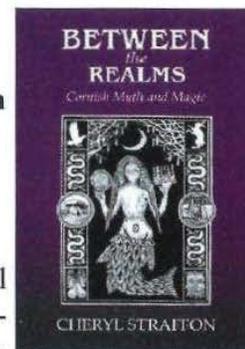
## BOOK REVIEWS

**Between the Realms: Cornish Myth and Magic** by Cheryl Straffon

[Troy Books, 2013 £12.99 (pbk) £19.95 (hbk) + p & p]

Available from [www.troybooks.co.uk/betweenthe realms](http://www.troybooks.co.uk/betweenthe realms)

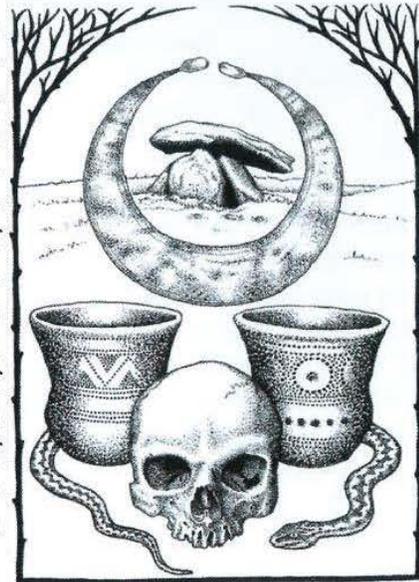
*Reviewed by Dr. Alan Kent*



The connections - on the one hand - between the cultural geography of place and identity, and on the other - folklore and myth - have seemingly been well-documented in Cornwall across the centuries. However, relatively few writers have managed to truly explore the linkages between these fields and where they interface. The folklorist and neo-pagan scholar Straffon breaks new ground then, with this fascinating and insightful exploration of the connectivity between tradition, tale and Otherworld – what the author describes as being ‘between the realms’. To some extent, the subtitle here simplifies Straffon’s project. Undoubtedly ‘Cornish myth and magic’ are considered, but they are immediately recognised within a unique cosmography and belief system which is located in the distant past. Echoes of this are found in the folkloric collections of the nineteenth century, and the more enlightened archaeological discoveries made about ancient sites in Cornwall over the past century. The agenda is therefore a compelling and very readable examination of where we can find these connections. Obviously, it does help if the reader knows the folkloric tradition because he or she then can instantly access Straffon’s research about the interaction of magic and spirit with the ‘real’ world. However, because the volume is purposefully structured and highly readable, the author still gives sufficient background to the narratives even if one is not completely familiar with them. Given Straffon’s experience, it is also interesting to note a comparative edge to the volume as well, which locates belief on the peninsula into a wider system of indigenous beliefs. This is central to repositioning Cornwall’s spiritual heritage; something which Straffon has completed over a lifetime’s work.

To live in Cornwall means one is often attuned to different layers of time operating in the same place, and this seems to underpin Straffon’s argument. She herself observes that this realm is a place that has ‘some similarities to our own’ but is one ‘which is also strikingly unfamiliar’, and that we only have to look a little further into the layers of time to witness and understand this dislocating unfamiliarity. Plenty of examples are given in the volume, but some of the more intriguing include a specific section on Arthuriana and on Celtic totem animals. The former we might expect in Cornwall (and already considered by writers such as Paul Broadhurst) but the latter is intriguing because Straffon makes connections which are usually only limited to Irish and Welsh folklore. She drills deeper, and in so doing allows us to understand ourselves more effectively. Shamans and Druids may seem distant for some observers, but Straffon notes their ‘text messages’ to the present. Likewise, this will offer the even the most experienced of Cornish readers, a new look into fairy lore and its influence.

The ritualistic use of Cornish space in all kinds of forms (spiritual, pagan, theatrical, literary) is something we are now more used to discussing, though we should remember it is partially Straffon's work and persistence in this field which has allowed us to understand this paradigm. Her adroit selections, not to mention the fact she lives within the 'space and place' of this Otherworld makes her the only author fit for purpose of such an argument. The volume also contains some subtle and empathetic drawings by Gemma Gary, several photographs of ancient sites, and a number of helpful footnotes for the reader to explore certain issues further. This is a most welcome addition to the canon of scholarship on folkloric and spiritual Cornwall. This work continues Straffon's legacy as a pioneer of such work.



*Drawing by Gemma Gary from the book*

*Dr. Alan Kent is a Cornish poet, novelist, dramatist, author, teacher and editor of a number of works on Cornish and Anglo-Cornish literature. His recent book 'Celtic Cornwall' was reviewed in MM81.*

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*Reviewed by Eileen Roche in "Northern Earth" magazine*

This is an interesting book for those with a folklore interest, as the author uses the Otherworldly landscape of Cornwall and its liminal ancient sites to tie into local beliefs, legends and mythology. Where old Cornish stories, songs or nursery rhymes are silent, comparisons are made with other places such as nearby Brittany, Wales and Ireland. Ranging further afield, even the Australian Dreamtime Songlines contribute to the debate, as does the Gundestrup cauldron.

In exploring the interface between our modern world and that of magic and otherworldly spirits, the content ranges from shamans, fairy boundaries, giants, totem animals and spirit guides, mermaids, faces and anthropomorphic shapes in rocks, to beings such as Bran, Arthur and the early saints who subdued dragons, all subjects dear to many *Northern Earth* readers' hearts. Events outside of time and space, visions, shape-shifting, the use of narcotics, supernatural travel routes, fogous, stone circles and quoits all tie in to different Cornish tales regarding wisewomen flying on their stems of ragwort, and different folk stories set on the same landscape alignment.

There is an attempt to link the known and the mundane with the very ancient people of the past, whose beliefs are mostly unknown, but can sometimes be inferred. It is argued that, just as recent genetic research has demonstrated an unbroken line from Neolithic times in Cornwall to its modern population, so the oral tradition continues similarly unbroken, if now incomplete and somewhat garbled.

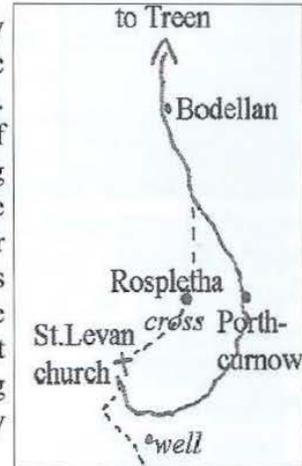
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*Cheryl Straffon will be giving a Powerpoint presentation based on the book at the Penzance Literary Festival in July, and the New Age Festival in Nov. Details on back page*

## 20 YEARS AGO

*Delving into the pages of MM from the past*

MM23 (Winter/Spring 1994) featured the suggestion (by Paul Devereux in *The Ley Hunter* magazine) of a Cornish mythic route/church way/death path running to St. Levan in West Penwith. The path, which can still be walked today, starts at the hamlet of Bodellan, on the road to Porthcurno. After a short distance along the road, a path on the west side of the road can be taken to the hamlet of Rospletha. At this point there was a legendary encounter between the saint Levan and a woman called Johanna, who was picking herbs in her garden. (Until a few years ago, a garden there was still called 'Johanna's Garden'). He was going down to fish at the coast, but she rebuked him for fishing on a Sunday. Strong words were exchanged, and the saint then prophesised that any child baptised Johanna in the parish would grow up foolish.



At this mythologised point, the track changes direction and aligns straight towards the old church at St. Levan, and is marked by a small Celtic cross along its way [photo right]. When it reaches the churchyard boundary there is another small cross, and in the churchyard there is a split stone [photo below], about which Merlin (or alternatively St. Levan) is said to have prophesised: "When with panniers astride, a pack-horse one can ride, through St. Levan's stone, the world will be done". It has been suggested that the stone was a pre-Christian sacred rock, around which the early church was established.



Over the years, the mythic route and the churchyard stone have been subject to closer investigation. In May 1998, CEMG walked the route, starting at Richard Webb's garden at Bodellan, where he felt he had found the site of St. Levan's grave. Some uncomfortable energies were dowsed there. Then in November 2010, West Cornwall Dowzers visited the churchyard, and found powerful energies in the split stone, one side positive and the other negative, with the split having been used to germinate seeds. The stone aligned NE-SW, and a stone was found in the hedge across the road that aligned with it, marking the midwinter solstice sunset. This stone was also a marker for the track that leads down to the cliffs above Portchapel beach, where may be found St. Levan's holy well and ruined cell. It was suggested that this was an extension of the mythic path itself.



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