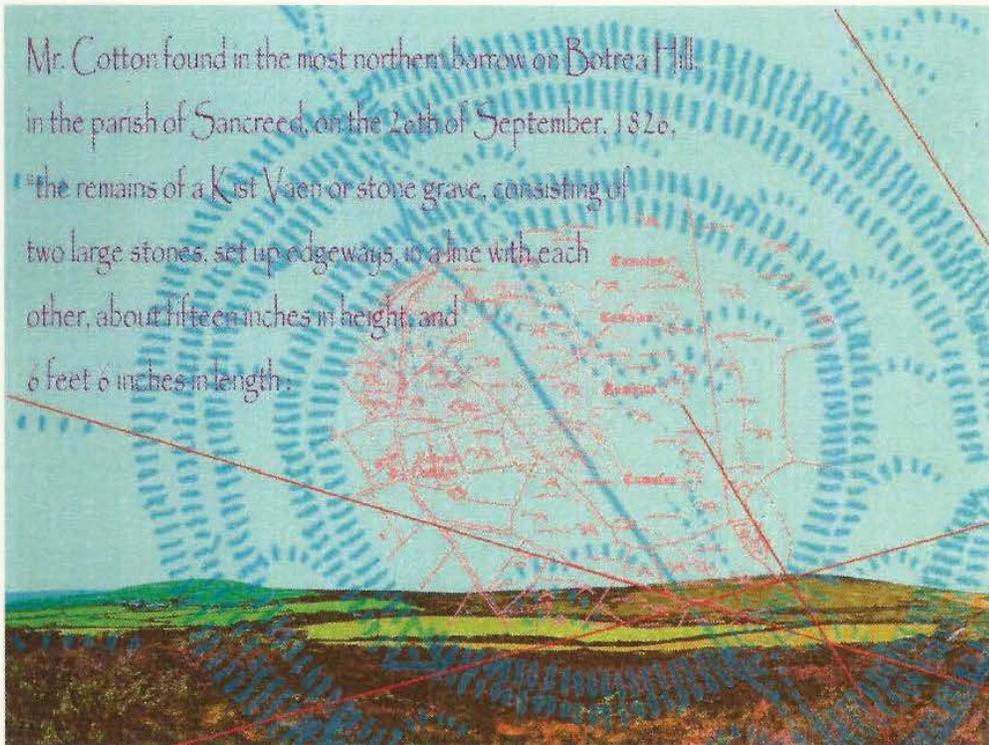


Mr. Cotton found in the most northern barrow on Botrea Hill, in the parish of Sancreed, on the 20th of September, 1826, "the remains of a Kist Vaen or stone grave, consisting of two large stones, set up edgeways, in a line with each other, about fifteen inches in height, and 6 feet 6 inches in length."



- MYTHIC PATHWAYS - BOSENCE CHAPEL & BOTREA BARROWS ●
- MICHAEL & MARY @ CARN LES BOEL ●
- DOWSING ● FOLKLORE ● WELLS CORNER ●
- *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**

Well, here we are at issue no.99, thirty-three years of Meyn Mamvro, published three times a year during all that time, through all the changes that life has bestowed on your editor! It is something of an achievement as we approach our centenary of Issue 100 due out towards the end of this year, which will be a very special issue, looking back over some of the research of the last 99 issues, and also featuring new articles by some of MM's oldest and most regular contributors. I had thought that maybe that would be a good time to finish publication: after all I am now 72 and don't have the energy or reliable health that I once had. Also, so much information, news and research is published on-line nowadays, usually for free, that I did wonder if the days of small magazines were now numbered. But I was persuaded by close friends and readers that MM still filled an important place in Cornwall's prehistory and 'alternative' archaeology, so although Issue 100 will represent the culmination of MM's long publishing journey, it will not end there. Next year (2020) will hopefully mark the beginning of its next incarnation, with Volume 2 of the Magazine beginning. More details will be available with Issue 100.

During all these years of MM, it has consistently been a champion for protection of the prehistoric environment in Cornwall. For the last 20 years I (editor) have also been heavily involved with CASPN [Cornish Ancient Sites Protection Network], and for much of that time have been Chair of that voluntary organisation. I have now taken more of a back seat, handing over the reins to John Moss, but still remain on the Committee as vice-Chair and still continue with my involvement. With the advent of social media, CASPN set up a Facebook page, which has over 2200 members and is a lively and active interaction with all those who love and value our ancient sites [*see p.24 of this issue for some more details*]. CASPN is seen by people as approachable and not part of the archaeological establishment, and has managed to survive, where some other groups, perhaps more dependant on grants and employed personnel, have fallen by the wayside. But CASPN is run by a frighteningly small number of people, willing and able to give time and commitment to the organisation, none of whom are getting any younger! It would be nice to think that there are younger people out there who are willing to step into our shoes when we get too old to do the work, but, as most voluntary organisations know, this 'next generation' of volunteers are hard to find. If any MM reader feels that they can help CASPN in any way, please do join our members support scheme [*details on p.6*] and offer your help. We are blessed with the existence of the PLP at the moment [*see p.7 for more details*] but they are only funded for 5 years, so we must look to the future of Cornwall's sites beyond the end of it. Cornwall's ancient sites will always need all of our love and care.

DOWSING NEWS

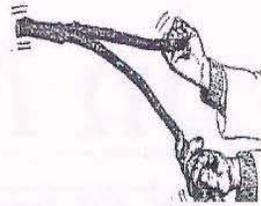
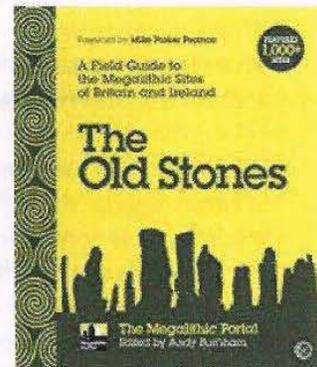


Image [c]
Jean Hands

At the end of 2018, **Tamar Dowzers** held a talk by *Andy Burnham*, based around his new book 'The Old Stones', a 1000+ site compendium of many of the significant megaliths throughout the UK. Twenty years ago, this work would have seemed too close to the fringe to be regarded as true archaeology, but today indications of the main astronomical and other alignments can be important pieces of information in decoding the use of a site and understanding the reason for its location. Dowzers can highlight unseen and undetected geological features around a site in question and Andy's talk flagged up this more considered and nuanced approach. For example, a geological survey on Bodmin Moor has revealed that the Hurlers three main stone circles are situated above a fault line, which can also be demonstrated by dowsing. Other sites in Cornwall and further afield were also covered in this interesting talk.



A few weeks later, a few of the **Tamar Dowzers** went to the aforementioned Hurlers stone circle at the Winter Solstice sunrise, together with a group of singers. They found that the Michael and Mary lines both expanded in response to the singing, and that a line that member David Lockwood had dowsed three years ago also moved into the circle. Two of the dowzers then walked over to the circle on Craddock Moor, where they found that David's line from the Hurlers went into the circle, where it disappeared in a spiral form into the ground. It rose again and made its way out of the circle and headed towards the three cairns on Langstone Down. It appeared that the input from the singing spread outwards across the moor via the lines of earth energy.

January 2019 began with two talks, one to **Tamar Dowzers** by *Alan Jones & Sue Edwards* on 'Pagans, witches and heathens amongst us'; and one to **Trencrom Dowzers** by *Anu van Warmelo* on 'Healing with Feng Shui and Geomancy'. Discussion followed about geopathic stress, Dragon Lines and Hearts (features in the landscape), and healing bad energy lines. In February **Trencrom Dowzers** had a talk by *Michelle Brown* on 'St Michael's Way, from ancient trade route to international pilgrim route'. This 12.5 mile trail stretches from coast to coast, from Lelant to Marazion, and is now part of the great El Camino de Santiago trail across Europe. The St. Michael's Way section was used by pilgrims, missionaries and travellers to avoid the treacherous waters around Land's End, and Michelle traced its significance from the Bronze Age to the Middle Ages. This was of particular interest to dowzers as part of the route interacts with the "Dance of the Dragon" Athena energy current. Michelle then focussed on St. Michael's Mount at the southern end of the Way, and concluded by looking at interesting medieval sites linked to the Trail.

In March **Tamar Dowzers** welcomed *Adrian Incledon-Webber*, who gave a talk on 'Holy Sites and Sacred Places'. Along with an explanation of some of the things that could make a site 'holy', such as intent or common interest, he examined some places that have varying degrees of holiness. The first holy sites were almost certainly springs, and springs inside a cave would have been especially revered. Then, holy sites were designed and built by humans seeking a closer or better connection to other realms. He believed that we can increase and raise our vibrations when we connect with ancient sites, which can create pictures in the ether that are called 'pictograms'. It was an inspiring talk that concluded with a short visualisation and healing session.

Later in the month, **Trencrom Dowzers** began their season of visits to outdoor sites with an afternoon at *Chûn Castle and Quoit*. At the recently cleared Castle site, they dowsed the well and generally concluded that it was fed by a deep spring with a couple of small streams entering from the north and north-west. The interior of the Castle proved interesting with several people, dowsing independently, finding traces of a Neolithic structure inside. Several energy



lines were dowsed and a curious anomaly was found in that the lines appeared to be contained within the outer ditch. They then journeyed back 4000 years to the Quoit. Several ley alignments along the castle, the Quoit and Carn Kenidjack were identified, following the winter solstice sunset (first identified by CEMG in the early 1990s). They dowsed a blind spring underneath the Quoit, with the usual spiral spreading outwards, and it was agreed that there were nine radials present. They also found the original entrance passage to the Quoit. A well-attended and interesting day., with some lovely clear weather

In April, **Tamar Dowzers** had a talk by *Marcus Mason* on 'As above, so below'. Marcus has a traditional acupuncture practice, and is also a very experienced dowser and astrologer. The most significant thread of this multi-layered presentation was to demonstrate how the energies found throughout the universe mirror, and integrate with, those felt in the human body, and how acupuncture meridians can inform us about working with earth energy lines. Later in the month, a dowsing day at Carn Brea with **Trencrom Dowzers** was postponed until June because of bad weather, but a talk by former Celtic Dowzers organiser *Larry Goldsworthy* on 'Dowsing and Spirit' was given to the Elm Pagan Moot in Redruth. Finally on Sunday May 5th (International Dowsing Day and Hamish Miller's birthday) **Trencrom Dowzers** organised a walk to four holy hilltops in West Penwith: Sancreed Beacon, Caer Bran, Bartinney hill and Chapel Carn Brea, with some dowsing at each site, the reading of a poem and the blowing of a didgeridoo towards the next site. A perfect day of lovely sunny weather concluded with a cakey tea at a cafe near Lands End and a walk down to Carn Lês Boel at the beginning /end of the Michael & Mary lines.

A new Public Group Facebook page has been set up by MM reader Stuart Dow, entitled 'Earth Energies, Alignments, Leys', which already has over 700 members.

SPRING INTO SUMMER 2019

Good Friday was late this year and we were rewarded with a glorious sunny and warm day for the 14th year of the revised custom of visiting **Fenton Bebibell** (“well of the little people”) on the West Penwith moors. This year there was a record turnout of about 35 adults + 10 children, who came to enjoy the experience. The well was cleared, followed by blessings by Cheryl and one in Cornish by Melanie Frankell. Then cold cross buns and other delicacies to eat and mead to drink were shared, and the event concluded with the usual ‘dolly dunking’, with a wide variety of people’s various favourite toys and figures being baptised! Cheryl did an interview on Radio Cornwall about it, Lucas Nott filmed the whole thing (clip available on YouTube - search for Fenton Bebibell), and there were loads of photos on Facebook afterwards. A lovely and very enjoyable day.



A snake in the grass! [c] Roger Driscoll

10 days later it was time for Beltane, which started off with **Maypole Dancing** at Carn Bosavern Farm in St. Just on the evening before May Day. The next day saw dry weather and good crowds enjoying the Red and Blue Osses at **Padstow Obby Oss Day** which marked the 100th anniversary of the dedication of the Blue Oss in 1919 as a Peace Oss and a Temperance Oss. Very sadly this year, there was an accident in the evening with the Blue Oss and a local woman later died in hospital. Back in West Penwith in the evening of May Day the **Parallel Community** had their own celebrations at Treviscoe at Trencrom, hosted by Ba Miller and Rachel Lambert, which attracted a good number of regulars. Sunday May 5th marked the annual **Penzance May Horns walk** from Tolcarne in Newlyn to the Admiral Benbow in Penzance. As the sun began to drop below the horizon, people dressed in green and white started blowing horns and whistles, and banging drums. This came from an old belief that the noise would “drive out the devil of winter” and help bring in the warmth of summer. The people (known as “Mayers”) walked towards Penzance town centre, joined by Old Ned, a giant crow with a huge crown on his head. Finally, the Maytime festivities ended on the 8th with the colourful spectacle of **Helston Flora Day**.



May horns [c] John Stedman

At midsummer, the annual **Midsummer Bonfires** all occurred on different days: Stithians (Redruth) on Fri 21st, Castle-an-Dinas on Sat 22nd, Chapel Carn Brea (St. Just) on Sun 23rd, and Halsetown (St. Ives) on Mon 24th, with **Mazey Day** as late as Sat 29th!

GOING SCILLY WITH THE LEY HUNTERS!

In June of this year, the Network of Ley Hunters went to the Isles of Scilly for a week. Led by NoLH organiser Laurence Main, and facilitated by MM editor Cheryl Straffon, the group packed in 6 inhabited, and 2 uninhabited islands in the week, and made some interesting discoveries. On the first day (Sunday) they went to **St. Agnes** where they walked the labyrinth and dowsed it for its original date of construction, which came out as the 14th-15th centuries, which was about a couple of centuries before the date of 1729



Nags Head on St. Agnes [c] Denis Chapman

when Amor Clarke reputedly constructed it. From there they walked to St. Werna's Well and the Nag's Head, which dowsed as being a natural formation, unshaped by human hand. At low tide they crossed to the island of **Gugh** to visit Obidiah's Barrow, Carn Valla entrance grave and the Old Man menhir, where the women encircled the stone and raised energy by chanting and sent it out for healing.

On Monday they visited **St. Martins** to climb Cruthers Hill to visit the three entrance graves (recently cleared by the Community Archaeology Group) and check their orientations, before walking up to Chapel Downs to pay their respects to the stone statue-menhir overlooking the Eastern Isles. On Tuesday, they had a walk around **St. Marys** in gale force winds(!) visiting the Longrock menhir (which several people felt affected their throat chakra), Innisidgen Lower and Upper entrance graves (the latter with its winter solstice sunrise spirit path), and Hallingey courtyard house settlement with Bants Carn entrance grave above (where they sheltered inside for some ohmning). A strong energy line was dowsed going from Bants Carn to the Longrock menhir.

On Wednesday morning they went to **Tresco**, and in the afternoon they had a special guided trip for the group with local historian Chas Wood to the uninhabited island of **Samson**. The entrance graves on both South Hill and North Hill of the island were visited, and the newly-cleared ones on North Hill were of particular interest, with their orientations along the island and out to sea. A cist grave also proved to be of interest, with speculation about whether the grave could have been for cremation or inhumation. Thursday was a special day for a privately-arranged boat hire and a beach landing to the uninhabited island of **Nor-Nour** with its Romano-Celtic settlement and shrine room, probably dedicated to the Goddess Sillina. [see MM47 p.21-24]. Here the Group made offerings and chanted to the Goddess of these islands: a profoundly deep and spiritually meaningful time. The shrine room was humming with energy, as the Group left to return to the boat.

Finally, on Friday they went to **Bryher**, and ascended Samson Hill to visit the beautifully situated entrance grave of Works Hill on a lovely sunny day. Looking out from the site over the crystal-clear sea, the pure white sandy beaches and the drowned landscape of rocks and islands, the Group had a profound sense of the interconnectedness of sites and energies flowing through these islands, and the profound peace to be found in this magical and gentle place.

Also see articles on dowsing on the Scillies: MM68 p.5, MM89 p.16-20 & MM91 p.12-13.



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

Cornish Ancient Sites Protection Network



The 13th annual year of Pathways to the Past walks and talks on May 25th & 26th went from strength to strength. It started on Saturday morning with a guided walk by **John & Jill Moss** that attracted a record 77 people, from 2 to 84 years old! They visited the newly uncovered Tregeseal Entrance Grave, and then continued to the circle and holed stones. In the afternoon **David Giddings** led a walk through the industrial heritage of Botallack and Kenidjack valleys entitled 'From working mines to World Heritage sites', and although it was rather misty for the walk, it did clear by the end [*photo right*]. In the evening the site director of the Tintagel excavations **Jacky Nowakowski** came to give a talk on 'Tintagel, Dumnonia and post-Roman Britain', with up-to-date information about the research there [*see MM97 p.6 for more details*].



Sunday morning kicked off with another talk in the Old Town Hall by **Andrew Langdon** on Cornish Crosses. Andrew gave a lively presentation with some excellent slides of a large number of crosses. In the afternoon **Adrian Rodda** led one of his much-appreciated creative walks from Sennen Cove to Maen Castle and around Lands End to Pordenack Point. Entitled 'Mermaids, wrecks and tombs', he combined poems, legendary storytelling and archaeological information. Finally, the weekend concluded in the Old Town Hall with a talk by **Alex Langstone** on the folklore of Bodmin Moor and East Cornwall. The Sunday evening session is usually a small informal wind-down affair, with a few people left at the end of the weekend, but this year a record-breaking 31 people came! They were rewarded with an interesting and knowledgeable talk by Alex.

Next year the weekend will be on 30th-31st May (last weekend in the month as usual but in 2020 not the bank holiday weekend).

CORNISH ANCIENT SITES PROTECTION NETWORK [CASP]

Address: Elowen, Wheal Kitty, Lelant Downs, Hayle TR27 6NS. Tel: 01736-740093

Web site: www.cornishancientsites.com **E-mail:** info@cornishancientsites.com

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

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PENWITH LANDSCAPE PARTNER-SHIP NEWS ROUND-UP



Thanks to a combination of vegetation clearance and survey work by the PLP team of volunteers, in support of CASPN, new discoveries have been made at Mulfra Vean and Bosullow Trehyllys Courtyard House settlements. At **Mulfra Vean** [SW453 349] the remains of a hitherto unknown Roundhouse have been uncovered between two Courtyard Houses on the eastern side of the settlement. The settlement was surveyed by Craig Weatherhill in the early 1980s, but was too overgrown to see the Roundhouse, so this is an exciting new find.



Newly-uncovered Roundhouse at Mulfra Vean settlement

At **Bosullow Trehyllys** [SW409 342], the team cleared around the collapsed above-ground fogou, once again first identified by Craig Weatherhill in the 1980s. For the first time ever, the top of the short creep passage was revealed, showing a large cap stone over two small upright stones. Next to this, an unusual black stone was revealed. It was probably made of tourmaline rich granite, parts of the igneous granite intrusion in that area that is rich in tourmaline. This was an unusual find: white quartz stones are quite well known at prehistoric sites, and theories about them range from a reflection of the full moon to their piezo-electric qualities. It is also known that unusual stones were attractive to the site builders, and often deliberately brought to the site: one such stone with a V-notch of quartz in it was incorporated in a barrow on Boskednan Downs. So this black stone may have had a similar significance. Perhaps it represented the dark of the moon, or as Palden Jenkins suggested, to mitigate against EM radiation, or as Craig Weatherhill suggested, for decorating the entrance with a black stone and 2 white ones—a kind of yin and yang. At any rate, these discoveries are exciting the archaeological community in West Penwith.



[left] Creep passage and [right] black stone found at Bosullow Trehyllis settlement

Photos [c] Melanie Frankell

CURIOUS AND ENIGMATIC MONUMENTS

*An occasional series that takes a look at some megalithic sites
that do not easily fit into existing categories*

LONG CAIRNS

The first farmers (c.4000 - 3000 BCE) buried some of their ancestors under edge-shaped or oval mounds of turf or stone, often sited on prominent hillcrests. The communal burials were usually of disarticulated bones. They are usually unchambered and found mainly in the north of England and Scotland. However, a few anomalous examples have been found in Cornwall, though they do not really fit a standard form.

One of these is a 500 metre long & 5-8 metre wide stone bank structure, with facing slabs lining its edges, on the northern slopes of **Rough Tor** [from SX1412 8184 to SX1440 8185]. It was first identified as a 'long cairn' or 'banked cairn' by Team Team's investigations of the area in 2007 [see *MM64 p.7*]. The team felt that this had been a cairn kept sacred to the memory of the ancestors, with the stone pavement having been a processional way towards Rough Tor. Originally thought to be a kind of boundary wall, it has been described [on *The Megalithic Portal*] as "a very strange monument" and there has been nothing similar found anywhere else in Cornwall.

Another monument on Bodmin Moor described as a 'long cairn' bears no resemblance to the Rough Tor one. It is the **Bearah Long Cairn** [SX2631 7434], a hybrid monument consisting of a 'long cairn' with the remains of a chambered tomb at the east end [see *MM79 p.19*]. It is about 30 metres long by 15 metres wide at its south-eastern end, and generally about a metre high above the surrounding moorland. The attached chambered tomb lies at the wider downhill end.



In addition two more long cairns have been identified on Bodmin Moor: **Louden Long Cairn** in the north-west of the Moor [SX1402 8032], and **Catshole Long Cairn** in the central part of the Moor [SX1722 7856]. The Louden Cairn is oriented N-S along a contour on the lower eastern slopes of Louden Hill; and the Catshole Cairn is oriented NNE-SSW again on a contour at the bottom of a slope. It is a trapezoidal or boat shaped structure, with the wider end facing north, about 14 metres long and 5.5 metres wide, with a largish stone at one end, some flanking stones and other material visible. Finally, **Chapel Carn Brea** in West Penwith also has a long cairn [SW3857 2799], but this enigmatic feature needs a write-up all to itself. Christopher Tilley comments: "The building of these long cairns served to establish in a material and enduring form a relationship between ritual practices and the landscape" [*Cornish Archaeology no.34, 1995*].

BOTREA BARROWS and CAER BRÂN central places in Bronze Age Penwith

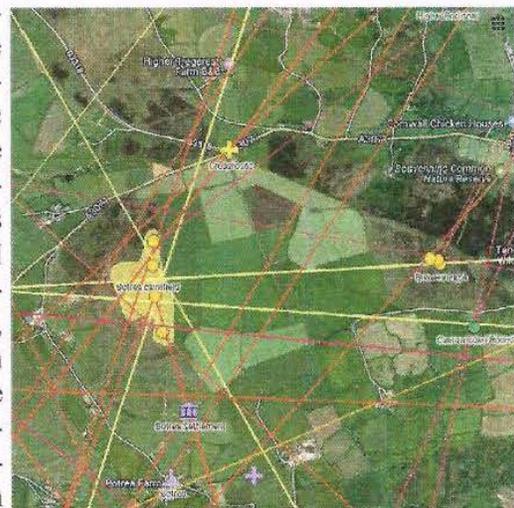
by Palden Jenkins

Up behind the farm where I live are the Botrea Barrows (map ref SW 403 312) – four large, nowadays rather unexciting, flat Bronze Age platform barrows, with one of Penwith's few cairnfields around them. The barrows are panoramically rich: Carn Kenidjack, Carn Galva, the Nine Maidens, Castle an Dinas, St Michael's Mount, Sancreed Beacon, Caer Brân, Bartinney Castle and more – a classic case of remarkable site intervisibility. Here lies a clue about their focality.



Botrea barrows

At first I thought they were not very significant until 'by incident' I found that they lie on a backbone alignment* between St Michael's Mount and Cape Cornwall, two Neolithic cliff sanctuaries with some similarities of shape and setting – it also passes through Caergwydden Round (SW 415 310), suggesting that this round might be older than iron age. Then I found that two other backbone alignments intersect them too, stretching from Gurnard's Head, over the Watch Croft summit cairn to Tol Pedn Penwith, and from Pendeen Watch to the late Tregurnow stone circle near the Merry Maidens. In terms of backbone alignment intersections this puts Botrea Barrows in the top ten sites in West Penwith – and thus the barrows took on a previously unseen significance.



The alignment from the Mount to the Cape separates the northern upland zone of Penwith, with its older neolithic sites, from the southern lowland zone with sites of mainly bronze age provenance. Botrea Barrows can be imagined as a fulcrum between these two zones, separated by the east-west valley lying between Botrea Barrows and Caer Brân (SW 407 290).

One day, while looking over the valley from Botrea Barrows, a thought came to mind that Caer Brân, visible on the opposite ridge between Bartinney and Sancreed Beacon, might have been a gathering place, a neutral space and a kind of Penwithian parliament at the centre of the peninsula. A straightish ancient trackway passes between Botrea and Caer Brân, nominally medieval but more likely prehistoric, linking trackways in the highland and lowland areas.



The Isles of Scilly from Caer Brân—peeking over the enclosing bank

Caer Brân's exact roundness is uncanny. Its location doesn't make sense as a 'hillfort', the default interpretation – it's easily attacked and a perfectly round enclosure is not a good defensive design. Trading and social interaction are more likely as its key purpose, perhaps for moots, fayres, discussions, courts of judgement and ceremonial parades that might weave uphill from Sancreed to Bartinney, a three-stage pilgrimage path of sorts.

To me, there is a feeling at Caer Brân of a sealed-off, insulated space inside its banks. Neutral. Everybody's and nobody's territory. When you stand on the southern bank the panorama is spectacular, but inside the enclosure the landscape almost disappears, with only the far horizon peeking over the top – either it was calculated this way, or the enclosing bank was higher 4,000 years ago, obscuring the panorama when inside the circle. The focus in Caer Brân moves you inwards and upwards, making it a likely [magical or social space, intentionally sealed off. In Penwith, in the case of enclosure banks or 'ramparts' at various sites, we should not forget their aerodynamic wind-break qualities too. To go a stretch further, perhaps the banks operate rather like a Faraday cage, filtering out 'noise' from the landscape, focusing instead on the heavens above and the earth below. It's out of this world. Or it might create what dowser Tom Graves called the 'cyclotron effect' – a way of generating an energy-spin and thus creating a quantum consciousness shift inside the enclosure for magical rites or other activities. The interiority of the site, with its visual insulation and its de-located *hereness*, seems to be significant.



* For more information on these alignments see: -
ancientpenwith.org/backbone.html and ancientpenwith.org/cliffcastles.html

The trackway between Botrea Barrows and Caer Brân, visible from the Iron Age Courtyard house on Botrea Hill, suggests that these two sites were connected, sharing a purpose. While there is no convincing evidence of this, their relative location and design suggest such an interpretation – the platform barrows might have acted as ceremonial performance stages and the enclosure might have acted as a container for gatherings.

Caer Brân, located on a gentle slope, is unremarkable in its immediate setting, though it does have a panoramic view over Mount's Bay. It's the kind of site the locals might have thought up *after* they had established the nearby Sancreed Beacon or Bartinney Castle, both of which have a bit more intuitive logic to their placing and setting.

Sancreed Beacon, lower than Caer Brân, stands out in the landscape, possessing a calmly brooding magic. The rounded hulk of Bartinney, clearly a ceremonial site, has an expansive oceanic prospect with a view of Longships Rocks and Scilly that makes you feel close to heaven when you're up there. Perhaps Caer Brân was built as a result of inter-tribal diplomatic as well as geomantic calculations, a place in between other places, rather than embodying the kind of intuitively-natural topographical placing that Bartinney and Sancreed Beacon possess.

If my hypothesis is correct, then Caer Brân and Botrea Barrows are more important than they look today, possessing a rather special purpose as central places in Bronze Age Penwith – and it could well be that, with some archaeological investigation, a fair measure of bronze age litter and fag ends might be found at Caer Brân!

WELLS CORNER

A regular feature on Cornwall's holy wells

St. Nun's well, Rosteague [SW8719 3365]

This well lies at approx 220 metres north-west of Rosteague House, near Gerrans on the Roseland peninsula, home of Howard & Jay Milton, who uncovered the well and the stepped path (known as Donkey Steps) leading from the House to the well. It has a probable medieval core with reused C16th-17th doorway lintel [see below]. The well has a slatestone rubble core with a granite doorway, and a semi-circular domed inner structure with corbelled roof.

While this well has a Saint's name and was listed as a Holy Well by Fisher and Baring-Gould in their *Lives of the British Saints*, [VII, p23], it was examined by Charles Henderson who declared it to be a 19th century fake, incorporating an early 17th century lintel from the house [109 Parishes, JRIC 1956, p173]. However, Henderson was not always correct, and we do not know whether he had additional information to corroborate his suspicions, or based them solely on the incorporation of the C16th-17th lintel arch.

www.facebook.com/HolyWellsOfCornwall

On-line map by Andy Norfolk at: <https://tinyurl.com/yd6rez9k>



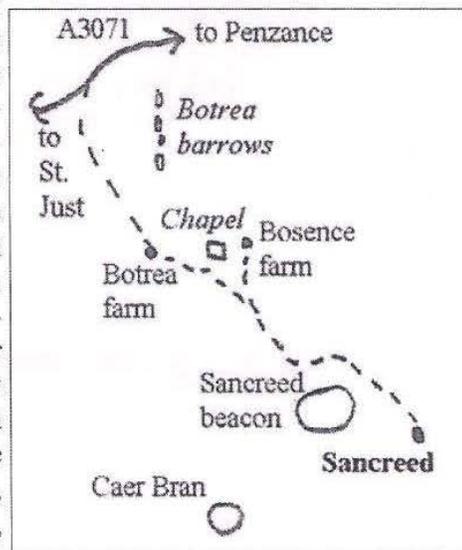
Photo [c] John Litton

MYTHIC PATHWAYS

3: Piskey Led at Bosence Chapel

A series of features that looks at ancient pathways in West Penwith, that may be on classic 'ley' lines, which in addition have myths and legends associated with them, recorded by the folklore collectors William Bottrell and Robert Hunt in the 19th Century. These Mythic Pathways combine elements of landscape tracks, alignments and myths and legends, and may therefore have ancient origins.

Bosence chapel [SW4067 3049] is one of West Penwith's lesser-known sites. Although it lies not far from Botrea barrows and Botrea farm, it is not easy to get to or find. It was originally a mediæval chapel, and perhaps before that a Celtic hermitage, but it is also the location of one of William Bottrell's famous legends about Uter Bosence. The story is set on Midsummer Eve, with a background of celebrations, including a hurling match between St. Just and Sancreed, and dancing around the bonfires on Sancreed Beacon and Caer Bran hill. Uter makes his way back from St. Just to Sancreed, by way of Botrea and Bosence fields. There is still a trackway today that leaves the St. Just to Penzance road and cuts across the land towards Sancreed, and this is the path that Uter most probably took, and which led him to his supernatural encounter at the Chapel.



Bottrell takes up the story: "When he got into the field on Bosence, called Park-an-chapel, a cloud of fog rising from the moors (so thick that one could scarcely see a yard before him), entirely surrounded Uter or buried him, we may say; yet, although he could not see the bonfires then, he could hear the singing plainer than ever. He steered his course for the eastern side of the field, as near as he could guess toward the place of an opening in the hedge through which he intended to pass into the next field. He soon came to the fence, but found no opening; searched forth and back; wandered round and round, without avail; then he tried to get over what appeared to be a low place in the hedge; but the more he climbed the higher the hedge seemed to rise above him. He tried ever so many places, but could never reach the top of the fence, and, every time he gave over, his ears rung with such tormenting, mocking laughter as nothing but a piskey ever made. He was very anxious to reach the hill, and above all to get out of this field, as it had a bad name, and was shunned by most people after nightfall. The ugliest of sprights and sprigans, with other strange apparitions, such as unearthly lights, were often seen hovering around the ruins of the old chapel, or oratory, which stood in this field, and departing thence in all directions. These ruins were so overgrown with brambles and thorns that there was but little of the building to be seen".

“Uter felt so very stiff and weary that he would as soon pass the night where he sat as go a step farther. He took his tinder-box from his pocket, struck a light for his pipe, which was no sooner in full blast then he heard all sorts of strange noises in the old building. Looking towards the entrance, he saw it filled with the most frightful sprites and spriggans one ever beheld—all sorts of unnaturally-shaped bodies were topped with heads like those of adders. The ugly things kept hissing, grinning, throwing out their forked tongues, and spitting fire at him all the time; others were making a horrible dance, and cutting all sorts of fantastic capers on the roofless walls of the chapel, and hanging down from the gable close over his head, hissing like serpents all the time. Uter rose to get away from the ugly sight as quickly as he could, and was no sooner on his forkle-end then he saw, standing close before him, a being (whether beast, sprite, or demon he knew not) much like a black buck-goat, with horns and beard more than a yard in length; but a goat of such a size, with such flaming balls of eyes and such a length of tail behind, was never seen on hills or moors before.”



Bosenice Chapel

“The ugly thing, standing on its hind legs, danced round, trying all the time to get a firm grip of Uter with the hairy paws, in the place of hoofs, on its fore legs. Uter did not like dancing with such a partner, yet he could hardly hinder his feet from keeping time to the music ringing from the surrounding hills. He tried to



keep off the thing (which must have been the piskey) by striking its long hairy paws with his black thornstick. He had no sooner hit the thing than the cudgel was snatched from his hand, his heels tripped up, and he was laid flat on his back; then he was sent rolling down the hill faster and faster, till he went like a stone bowled over cliff, tossed over the hedge at the bottom of the field like a bundle of rags, then pushed through the brambles and furze on the moor, or pitched over the bogs and stream-works on the piskey's horns; then whirled away like dust before the wind. When he fell down he was pitched up again, and not allowed a moment's rest from rolling or running until he passed the high-road in Botrea bottom, and was driven by piskey or demon smash against a high rock at the foot of the Beacon hill, where he was found quite insensible the next day”.

Truly, an horrific encounter for a mortal, walking a mythic pathway on a magical ‘between-the-worlds’ night, at an ancient chapel, where spirits from the Otherworld could be made manifest.

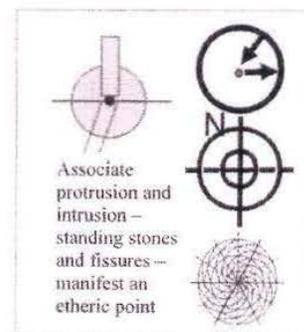
MICHAEL AND MARY AT CARN LÊS BOEL

by Pat Toms

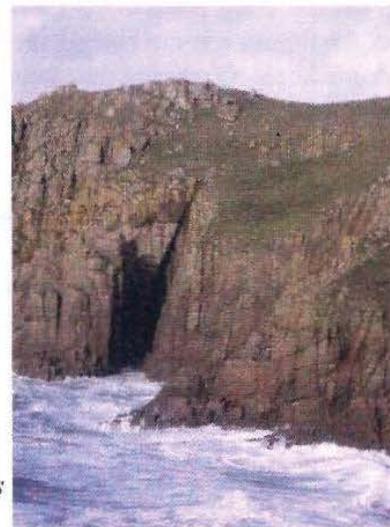
What are straight and serpentine currents in the landscape? Are they energetic physical phenomenon or do they manifest intuitively by the mind? Their presence may be experienced intuitively, dowsed. The word energy, as in earth energy dowsing, often connotes an electromagnetic context. Confusingly, some people use the term to include all sorts of influences. There are detectable physical electromagnetic landscape phenomena, but what are the currents?

Etheric currents can be manifest through intuitive, mindful, association with the form of things. Setting up a straight line thought-form between two objects is routinely demonstrated by dowzers. A straight line can be set up etherically between topographical features, maybe protrusions such as hills or intrusions such as a ravine, a cave or fissures, perhaps at a spring. Built forms such as standing stones or mounds can be placed to accentuate a line manifest intuitively giving it a permanence apparent to people sensing intuitively. Places can be given significance by a community and be utilised etherically.

The mind can associate the form of things together, in particular a protruding standing stone and intrusive geological fissures beneath. Associate these polar features and manifest an etheric point with a field of form having rays, rings and spirals. Rays appears on association with another point, say the earth's north pole. More appear with e-resonance, in particular the twelve-fold, which can be used to lay out built form. Rings appear on association with the infinite plane. Associate the rings and rays together and manifest spirals. Association with etheric points facilitates ritual; they have been utilised since ancient times and still are at traditional altars and fonts.



Three standing stones at Carn Lês Boel



The stones are on fissures

A previous article [*“West Penwith Stones and Alignments - an etheric approach” - MM70 Autumn 2009*] describes the location of the three huge stones at Carn Lês Boel at the start of the Michael Line in etheric terms. They are located over distinctive fissuring in the cliff [*see photos on previous page*]. One stands vertical and is propped. A second has a crudely egg-shaped profile; the third (behind the vertical stone in the photo) has a prismatic form that, on association, can manifest two currents off its faces, arguably the Michael and Mary currents. The stones are laid out in an equilateral triangle, one side north-south, another in alignment with the Michael Line. Each has been placed on a fissure.

At Zennor Head a stone spanning a gap in a vertical outcrop appears to be associated with the Athena current. It can be tracked across the cliffs through Giants Rock. Anything similar was sought at Carn Lês Boel, where eagle eyes saw a stone spanning between two outcrops [*photo below left*]. Did it just fall or was it placed? And how come boulders perched on another outcrop (on the right) didn't fall off when they fell? Some appear to be over fissures and orientated.



Spanning stone (left) and boulders (right)



A straight fissure

Standing on a high point looking out to sea long straight fissuring through the headland is apparent [*photo above right*]. A compass shows the bearing is sixty degrees, the Michael Line direction. Many questions followed from these observations. Is the igneous rock in West Penwith fissured in particular directions, in particular on a sixty degree bearing? Could this be something to do with experiencing the line? Experiment shows that associating intuitively with the form of any distinctive fissure can manifest an etheric influence (stand over the fissure, relax, associate with it and experience a subtle influence). And why does the Michael line start at Carn Lês Boel and not Lands End which is the most westerly point? Are there stones at Gurnard's Head associated with the passage of the Apollo current? A three day visit was organised at the last winter solstice to investigate the cliffs at Lands End, Carn Lês Boel and Gurnard's Head. On arrival a storm was thankfully abating, the sun shone and the wind was westerly pressing the body safely inland whilst climbing.

At Lands End in what direction do fissures run in the rock? Fortuitously, I walked from Sennen along the coast path as the sun was setting. A fissure running through the headland at Lands End was lit up [see photo below left]. Its bearing is about sixty degrees. Looking towards Sennen from the headland the cliffs have caverns through which the sea runs, on the same orientation. Along the cliffs many fissures on this alignment are being eroded. From the Lands End headland a sixty degree line parallel to the Michael Line crosses the bay over the sea toward Sennen. Maybe that's why the line doesn't start there, it would be in the sea. At Carn Lês Boel a sixty degree line crosses land.



Sunlit arch beneath Lands End at 60°



Arch in cliff at 60° degrees



*Carn Lês Boel—fissure directions
and standing stones*

At Carn Lês Boel though many fissures aren't perfectly straight, many run in particular directions, quite obviously north-south and at about sixty degrees. Less significant fissures run in other directions. On a flat area near the prismatic stone rock, fissuring in north-south and sixty degree directions is apparent. In the photo [left] they extend from the white stone. The photo also shows the prismatic and vertical stones; they accentuate etheric influences manifest on association with the fissures as the Michael line.

Many rock outcrops in the area have flat faces on the sixty degree alignment [photo right]. On the day I was there, the winter sun shone in a blue sky, in which aeroplane trails seemed to be messaging the sixty degree alignments.

Flat faces at sixty degrees



Is there physical evidence to show the Apollo Line comes ashore at Gurnard's Head? After searching systematically on the headland for a couple of hours, from low to high level in a blustery westerly wind, nothing was found. Having resigned myself to there being no placed stones, finally, on top of the ridge inland of the high headland I realised I was looking at three stones that don't appear to be located naturally. From one direction one stone has obviously been placed on the bedrock [see photo below].

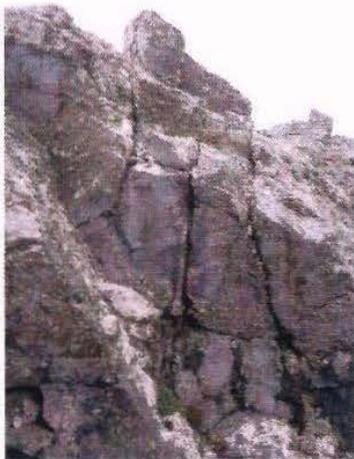


Gurnard's Head



Three stones placed on bedrock

Investigation showed two others nearby had also been placed on fissures and orientated. The three stones are in a current that can be sensed at this location, orientated about north-south as shown by Hamish Miller and Paul Broadhurst in their book *The Dance of the Dragon*. Turning around I see other large stones that don't seem natural. Their profiles don't match the stones beneath, and some appear to be propped [see photo below left]. They are located in the same current as the three smaller stones. Were they all used to manifest the current etherically?



Stones on fissures

Are the currents thought forms? Athena appears to be manifest through an intrusive cavity under a spanning stone on the cliffs at Zennor. Apollo appears to be manifest at protruding standing stones at Gurnard's Head. Polar influences manifest at etheric points. Ancient wisdom speaks of the earth having north-south and east-west etheric currents associated with the spin of the earth. It seems associating with an etheric point in an earth current can manifest a discrete local etheric current. Their serpentine forms, whose locations between node points fluctuate slightly rhythmically with the cosmos, through intuitive association with topographical and geological forms somehow.

Physical evidence of orientated stones on fissures in particular directions suggests ancient people chose to utilise the sixty degree direction of fissures to manifest an etheric line across Britain. Manifest with intent. If there is a physical energetic aspect to fissures, and they run in different directions, then there would not be just one Michael Line in one particular direction.

CORNISH FOLKLORE

A regular column by folklorist Alex Langstone

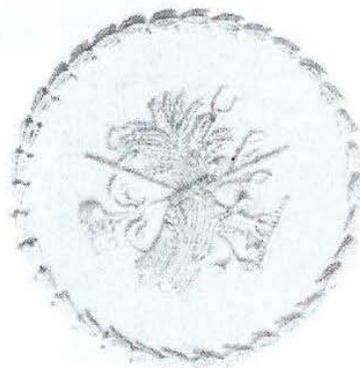
Cornish Harvest Traditions

The old Cornish harvest festival of Guldize was, and still is celebrated across Cornwall with “Crying the Neck” ceremonies and communal feasts, music and dance. Most are held by the many local branches of the Federation of Old Cornwall Societies, and were revived in 1928, though evidence shows that this tradition is far older, dating back to the eighteenth century and maybe to the distant past. Each year a different farm would be chosen and after the grain harvest was complete, the ceremony would be held in the last field that was harvested, where a small amount of corn would be left standing, as it was believed that the spirit of the crop would reside in these last stalks. The last standing grain would then be cut with a scythe, tied together and was held aloft to the east, south and west with the cry “I have’n! I have’n! I have’n!”, to which the assembly responds “What ‘ave ee?

What ‘ave ee? What ‘ave ee?” and the cutter replies “A Neck! A Neck! A Neck!” and then everybody shouts “Hurrah! Hurrah! Hurrah!” The ceremony is concluded by prayers from the local clergy. The neck was then paraded to the local church or chapel, often accompanied by the local silver band, where a harvest service was taken. Then all would attend a harvest supper, where food was shared and stories told, harvest songs were sung and much dancing took place.



Around the edge of Bodmin Moor, this tradition appears to have a much older pedigree. On the ceiling of an old 16th century cottage at Rillaton is a plaster roundel depicting a sheath of wheat all garlanded ready for the ceremony, along with farm tools and surrounded by a circle made from wheat ears. The motif was carved in situ in 1599, when the house was built and the building was originally the Dower House for the Manor of Rillaton, which was one of the original seventeen manors belonging to the Earldom of Cornwall. This unique piece of craftsmanship has been authenticated by English Heritage and is a real testament to the history and folklore of Crying the Neck in this area of Cornwall.



*Rillaton harvest roundel.
Carved in situ in 1599.
Pic: Paul Atlas-Saunders*

The annual Rillaton ‘Cry’ is still held each year in the traditional manner, pretty much unchanged for centuries, as the old plaster roundel will attest. The ‘Neck’ ceremony at nearby St Cleer once included placing a witch’s hat and broom on the fire as a charm to keep evil at bay. The Neck was often called The Crow or The Crow in some parts of mid and east Cornwall and the following ‘Crow sheaf ceremony’ was recorded at St Wenn in the 1930s by Stanley Opie –

The following ceremony is remembered at the putting in of the crow or crow sheaf, in the building of the rick. This would be well raised on poles (6 or 7 lengthways with cross poles) laid across the tops of the stone ‘keps and posses’ (caps and posts). The ‘Mow stead’, or rick, was built up sheaf by sheaf and when it came to the putting in of the top corner sheaf, the following verse would be proclaimed so that it could be heard almost all over the parish ‘The Crow sheaf is in, ‘tis time to begin, to drink strong beer, and we’ve got it ‘ere.’ while one of them would lift the beer jar.



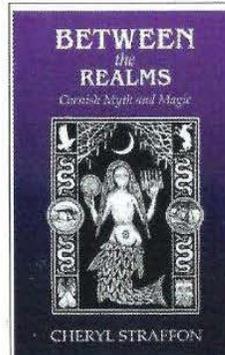
On the eastern side of Bodmin Moor at North Hill during the 1930s, Goldhys was celebrated with a broom dance to the tune of ‘So Early in the Morning’. This was recorded in Old Cornwall magazine in 1931, where the writer, E. Thompson says:

“...I must not forget to mention the dance over the Broomstick. This is most interesting especially if someone is present with a concertina. The Dance, I think it is to the tune of So Early in The Morning. It’s fine when you hear the heavy boots beating a tattoo on the stone floors, as the dancers first lift one leg then the other, to pass the broomstick from hand to hand, as if they were weaving. What a wonderful time too. As the dance proceeds, the musician plays faster and faster and the dancers have to dance faster. It is a marvel how these men, some big and well built, can jump so nimbly as they do in this dance.”

**Cornish
Folklore -
Lien
Gwerin a
Gernow**



For copies of Lien Gwerin—a journal of Cornish Folklore, and Alex Langstone’s book ‘From Granite to Sea—the folklore of Bodmin Moor and East Cornwall’ visit website www.cornishfolklore.co.uk



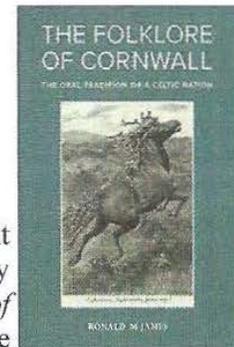
**Between the Realms -
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BOOK REVIEWS

The Folklore of Cornwall
by Ronald M James

[Published by University of Exeter Press, 2019 hardback - £45.00]



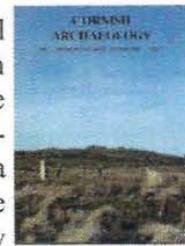
According to the blurbs for this book (printed at the beginning) it is “Our [sic] first real book on Cornish folklore since 1890 ... and my goodness, it has been worth the wait” [Simon Young, *University of Virginia*]. That is rather an exaggerated claim to make, as there have been many books on Cornish folklore since then, by, among others Hamilton Jenkin in the 1940s, Tony Deane & Tony Shaw in the 1970s, Craig Weatherhill & Paul Devereux in in the 1990s, and even more recently Alex Langstone [*From Granite to Sea*] and myself (CS) [*Between the Realms*]. What Simon Young should perhaps have said was that this was the first purely academic study of Cornish folklore for a long time. And therein lies its strengths and weaknesses. Its strengths are that Ronald James not only has read the folk tales in detail, but is able to put them into the context of other similar tales in European folklore. Its weaknesses lie in a too rigid adherence to those academic categories of tales prescribed by the folklorist collectors: James is forever trying to squeeze the Cornish tales into some file of “migratory legends found elsewhere” e.g Christiansen’s ML 6055. After a while, he is forced to admit that where the Cornish droll tellers adapted stories, they added in a very local perspective to them, and that some stories and legends are not in fact found elsewhere but are local to Cornwall itself.

Although not native Cornish himself (and does not live here) James obviously has a great love for Cornwall and its stories, and is anxious to show that Cornish folk stories have just as much validity and significance as tales from other Celtic and European countries. His lack of local knowledge about sites in particular however, leads to one very obvious error. A reproduction of Blight’s engraving of a child being passed through the Tolvern stone near Gweek [right] is labelled “the famed Mên-an-Tol, a Neolithic megalith near Madron in west Cornwall”. Any competent Cornish proof reader would have spotted this a mile off!

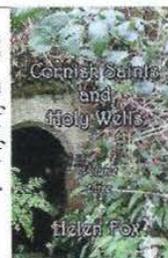


The book is not so much about the *meaning* of Cornish tales and stories and their themes, or why the droll tellers selected the stories they did, and why certain motifs found such a rich resonance with the people that listened to them. It is rather about the parallels to other folk tales collected in places such as Ireland and Sweden and the similarities and differences of the Cornish tales to those. His position is to consider 19th century Cornish folklore in a “regional context”, and this does provide some interesting insights into the society that nurtured such tales. But the book could have been much more than this; and a deeper examination of the significance of the tales remains to be written.

Cornish Archaeology no.56 (2017) is the most recently published annual volume from the Cornwall Archaeological Society. It includes main 'technical' articles on subjects such as Later Neolithic pits and an Iron Age and Romano-British settlement at Penryn College'; a multi-phased round-house on Bodmin Moor'; an Iron Age site at Nansledan, Newquay; and a Romano-British settlement at Parkengear, Probus. In addition, there are briefer contributions, two of which have been featured in MM: one by Mark Bowden, a version of which appeared in MM 92 as 'Tintagel and the legend of Tristan and Yseult'; and a note on Leskernick propped stone by David Shepherd, which references the article he wrote on propped stones in MM97 p.8-11. Together with the results of a survey and restoration of the Stripple Stones on Bodmin Moor, and a summary of recent work in Cornwall (including a possible standing stone above Housel Cove on the Lizard), this volume provides an interesting pot-pourri of current archaeological research in the Duchy, Available from www.cornisharchaeology.org.uk.



Cornish Saints and Holy Wells Vol 3 by **Helen Fox** [Sifi Publishing, 2018 pbk £12.50] follows on from Vols 1 & 2 [reviewed in MM95 p.21], and is in the same format as the first two volumes, with colour photographs of each of the 62 wells, locations and directions, and comments on the atmosphere of the sites. Some of these wells are not strictly 'holy', and some are in incorrect locations, but overall this is a delightful book to browse and visit wells.



Penwith Press

Independent publisher &
online bookseller

Earth mysteries, dowsing and Cornish interest books, maps and tools

Founded by Hamish Miller in the 1990s, Penwith Press is still based in west Cornwall and now includes titles by some of the best dowsers and researchers of this generation: Grahame Gardner, Billy Gawn, Nigel Twinn, David Leesley, Sig Lonegren, Christopher Strong and Palden Jenkins, as well as Hamish Miller's perennial favourites.

NEW! Craig Weatherhill: The Place-Names of the Land's End Peninsula

Craig is a Cornish archaeologist, historian, author, toponymist and Bard of the Cornish Gorsedh. His new book is a detailed analysis of the origins and translations of the place names of West Penwith, the last stronghold of the Cornish language as a traditional community tongue.

Visit www.penwithpress.co.uk for more information and the online shop

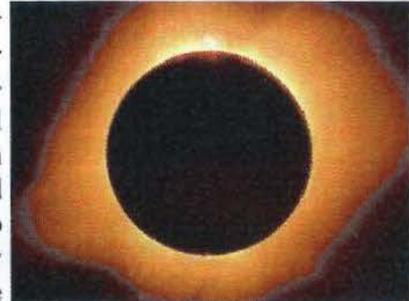
Or e-mail Jill: jill@penwithpress.co.uk

For those on their own inspiring journeys

20 YEARS AGO

Delving into the pages of MM from the past

In the summer of 1999, west Cornwall was gearing up for the rare event of a total solar eclipse on August 11th, and MM39 [Summer 1999] was a special issue, dedicated solely to it. The editorial said: “Cornwall seems to be getting itself into a frenzy of apprehension and anticipation; the area is clearly going to be stretched to its limits, the police are drafting in outside help to control the predicted traffic and crowds, and the army are on standby”. Mike Rosendale, Penwith’s Countryside Officer, added: “There is potential for the eclipse to degenerate into a civil emergency, in fact it is almost inevitable”, though of course it turned out not to be so.



MM39’s approach was to “look forward to this once-in-a-lifetime event and to promote responsible use of the sites so that everyone has an enjoyable experience”. It devoted its special issue to all its aspects, including the astronomy, astrology, folklore and myth of the event, together with a 4-page eclipse events supplement. There was a full press release “on behalf of the the genius loci of West Penwith” compiled by Cassandra Latham & Andy Norfolk; an article by Cheryl Straffon on how eclipses were viewed by other prehistoric and contemporary societies; the astrology of the 1999 eclipse by Sheila Bright [*see below*]; a guide to timing and totality at some sacred sites in Cornwall; an article by Robin Heath entitled “The mysterious number 19 and the Cornish eclipse”; an article by Caeia March about the effects of the sun on the ceremonies and rituals of Cornwall in August and throughout the year; another article by Cheryl on “Turning the wheel of the sun” (solar alignments at ancient sites); and a final piece by Sheila Bright & Cheryl, looking at the astronomical detail of solar eclipses. All-in-all, the issue was a fascinating potpourri of information and facts, including the observation that previous solar eclipses would have been visible in Cornwall at the summer solstice in the year 19 CE/AD, in the middle of the Iron Age/Celtic period, so would have been seen by the inhabitants of the Courtyard Houses; and again on July 10th 28, Sept 3rd 118, and a spectacular dawn eclipse at the winter solstice (December 22nd) 968. The 1999 one turned out to be not visually spectacular, but dramatic in other ways, as the following issues of MM revealed.

Sheila Rose Bright [3/11/1953 - 18/4/2019] was a professional astrologer and had walked a Goddess path since being initiated into the Dianic tradition in 1983. She was a Priestess of Brigid and Crone, and lived in West Penwith from the late 1990s onwards. Together with MM editor Cheryl Straffon, she co-created *Goddess Alive!* magazine from 2001-2004, and she also contributed articles to *Meyn Mamvro* in issues 35 [Cerridwen’s Cauldron], 39 & 41 [Solar eclipse], 46 [Dor Dama] and 47 [Ritual in honour of the Goddess Sillina on NorNour]. She had been ill for some time, and sadly at the age of 65, crossed the threshold peacefully into the arms of the Goddess.

30 YEARS AGO

Delving into the pages of MM from the past

Meyn Mamvro has always been at the cutting edge of new discoveries and ideas around the ancient sites of Cornwall, and nowhere was that more evident than in MM9 [Summer 1989]. That issue carried the first reports of a newly discovered stone row in West Penwith, the Treveglos row at Zennor, that consisted of a number of fallen and hedge stones, with one standing in a field and the final stone forming a gatepost. MM commented: "The stones point in an ESE direction towards Zennor [Sperris] Hill at an angle between Zennor Quoit and Sperris Quoit, and may have been used to view the Samhain/Imbolc sunrise over the hill, or the Beltane/Lughnasad sunset over the sea".



Field stone at Zennor row

The article then went on to identify a number of stone Rows newly identified on Bodmin Moor, the information about which had been passed directly by the CAU to the magazine, before they were officially listed in their *Bodmin Moor Survey*. Whilst remaining independent of them, MM has always had a close relationship with the Unit over the years, and this has resulted in a number of occasions of mutual benefit to both parties.



Colvannick stone row on Bodmin Moor

As well as stone rows, the main part of MM9 was devoted to the subject of fogous, which included an article from Ian Cooke about 'The cult of the fogou', looking at the Iron Age societies that built the monuments. Ian argued that "It is likely that they formed the ritual centre for the local community, and had evolved out of the entrance graves of the area". More controversially, he thought that "The primary function of the fogou was to form a physical man-made bond between the body of Mother Earth and Her male consort the Sun, and this is most clearly demonstrated by the orientations of the main stone passages".

Moving further into the realms of speculation and 'alternative' earth mysteries, MM9 had an article by Paul Broadhurst entitled 'Chasing the Dragon'. This was the first revealing of some of the ideas that were shortly to become that great influential book by Paul and Hamish Miller "The Sun and the Serpent". In this article Paul wrote about how they both had to revise their ideas about the Michael line, when it dowsed as being not straight but "sinuous and meandering over the landscape in true serpentine fashion". These ideas are now well known, but it was in MM9 that they were first revealed.

THE PIPER'S TUNE

CASPN's Facebook page, with over 2200 members, is the first port of call for anyone to report untoward changes at ancient sites. Three recent examples have illustrated this. Firstly, James Kitto was visiting Mayon Green cross at Sennen when he chanced upon the farmer removing the surrounding wall of the cross. These before and after pictures show the change.



Naturally he was concerned, and reported the incident to CASPN and posted it on the Facebook page. CASPN alerted Ann Preston-Jones of Historic England who went to see the farmer. He claimed that he had not realised the hedge was of archaeological significance, but in the process of removing it he had discovered the cross base that he had re-attached to the cross itself. The cross itself was scheduled, but not the surrounding hedge so no further action could be taken, but James Kitto's timely intervention at least brought it to public attention and prevented any further damage to the cross.

The second incident involved graffiti (in black and red marker pen) to Lower Boscaswell fogou, just down from where MM editor lives and where the magazine is produced. This occurred during half term week and is likely to be the work of local schoolchildren, who have in the past used the fogou entrance as a 'den', before being

dissuaded by a National Trust warden. The Trust, who own the land where the fogou stands, were informed by CASPN, and, although various suggestions were made on the CASPN Facebook page about possible methods of removal, a toothbrush and water proved to be the most effective remedy.

The third case involved another fogou, Boleigh fogou at Rosemerryn near Lamorna. Sarah Davis visited the site, and subsequently posted some photos on the Facebook page. Craig Weatherhill spotted that two of the photos showed the far end of the fogou open to the world, whereas previously it had been enclosed [*photos below*].



Looking in [left] & looking out [right]

Andy Norfolk remembered that the end had previously been covered with corrugated iron and old blankets, so the assumption is that has now rotted away, exposing the now -open end. Again, CASPN reported this to the Historic England officer for Cornwall, who promised to go down and have a look for herself.

CASPN recognises that not everyone does social media, and it is always pleased to have incidents reported to it either by telephone or e-mail [*see details on p.6*] but these incidents show that its Facebook page is a very effective vehicle for this reporting.

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