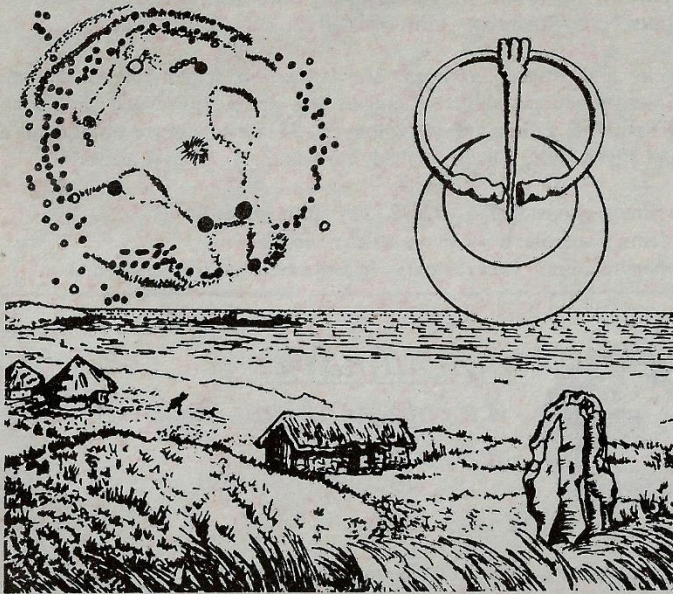




meyn mamvro

ancient stones and sacred sites in cornwall



**FOCUS ON EAST PENWITH ● STONES ●
BOSCASTLE & ST.NECTAN'S GLEN NEWS ●
LOST GIANTS - John Michell ● SACRED SITES
plus CORNWALL'S COLOURFUL SITES**

CONTENTS

Editorial p.1
 Cornish Earth Mysteries Group p.2
 Penwith Pagan Moot p.3
 Boscastle News Update p.4
 Ancient Sites News p.5
 A melange of menhirs p.6
 Propped Stones - an update p.7
 View from the Islands - Tyto Alba p.8
 The Last Giants of Cornwall - John Michell p.9
 Book & CD Reviews p.10
 * *Cornwall's Colourful Sites - events of 2004* p.12
 Focus on ... East Penwith - Cheryl Traffon p.14
 East Penwith: New Discoveries at Myrtle Farm - Malcolm J.Swinger p.20
 East Penwith: A personal response - Mary Coombs p.21
 The Pipers Tune/Postscript - John Michell p.24

All articles and artwork copyright Meyn Mamvro or the authors and may not be reproduced without permission. Contributions are welcome and should be sent to: **Cheryl Traffon, Editor, Meyn Mamvro, 51 Carn Bosavern, St.Just, Penzance, Cornwall TR19 7QX.** Thanks to Andy Norfolk for front cover artwork.

Meyn Mamvro phone: **01736-787612** (24hr ansaphone).
 Meyn Mamvro website: **www.meynmamvro.co.uk**
 Meyn Mamvro e-mail: **cheryl.traffon@meynmamvro.freeserve.co.uk**



Liz Allmark
Astrological and Numerological
Services

Astrology - Birthchart Printout £1.00
Interpretation £20.00
Interpretation and Predictions £25.00

Numerology - Character Profile £10.00
Character Profile plus Predictions 12.50

C.W.O. please to Liz Allmark, 7 The Turnpike, Tregeseal, St Just, Penzance, Cornwall, TR19 7PN Tel. (01736) 787917

Meyn Mamvro

STONES OF OUR MOTHERLAND

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

This previous Autumn has seen some powerful planetary happenings. At the end of September there was a Harmonic Concordance of 5 planets (the moon + the 4 outer planets) forming a rare grand quintile alignment (pentagram shape) in the zodiac. The evening before there was a very lively happening at the Cornish Earth Mysteries Group meeting, with a public altercation between two members of the local pagan community (a fall-out from the bust-up mentioned in MM55) and a row about hunting which resulted in a walk-out by members of the local farming community! Perhaps it was the shadow side of the Concordance manifesting itself. At any rate, a month later at the end of October there was a beautiful full moon eclipse (in Taurus) in the early morning (3-4am) of the 28th just prior to Samhain, that coincided later that day with another Harmonic Concordance with the same rare grand quintile alignment of the planets. You would have thought that you couldn't get anything much more harmonious than this, but one of the results was serious flooding (the worst for nearly 30 years) along all the south coastal towns and villages of Cornwall, due to the Spring Tides caused by the full moon whipped up by a huge low weather system that hit Cornwall that evening. Following on as it did from the Boscastle floods in August (reported more fully on p.4) it is all an indication that we are living through very challenging times.

For anyone interested there will be much more about all of this in a talk by Marcus Mason at the CEMG on February 17th entitled "Eclipses, Planetary Grids and Soul Awakening". Marcus says that the Eclipses occurring between August 1999 & December 2012 are producing profound changes in planetary energies and human consciousness. Negative shadow-energy imprints from the past that are outmoded and often unbalanced are being released, and new high-frequency soul patterns and archetypes imprinted, as the planets pass across the major sacred sites of the Earth, triggering a response to the new consciousness. A related talk by Kalin will also be held by the CEMG in September called "The Soul of the Paranormal and moving to the 5th Dimension" that links together the world of the paranormal with the world we live in and the teachings of ancient civilisations left in evidence for us. It will focus on how the soul and paranormal merge and meet and how this is affecting humanity in its movement into higher dimensions, and what the souls and paranormal can teach us in the stages of our development leading up to and beyond 2012. This may all seem remote from sacred sites in Cornwall, but it is the interaction of human consciousness with those sites that releases the innate abilities that we all have to attain spiritual development and growth. It could be a bumpy ride, but a very interesting one!



news page

The Summer 2004 activities concluded on August 1st with the 6th annual **Lammas Picnic & Drumming** on Trencrom Hill, followed by the September visit to **Holy Wells and Magalithic Sites in St.Austell**. This turned out to be the hottest day of the whole Summer, with temperatures up to 26°C; so the 15 or so members who turned up (including a refugee from Northern Earth who had recently moved down!) deserved a medal for effort! In fact they had a fascinating day in which Sandra Hutchings led them on a visit to Mount Charles (Gwallon) standing stone in the grounds of a local school. Sandra and her husband had measured the stone to be 12ft tall, making it one of the tallest in Cornwall. She provided dowsing rods and some fascinating energy lines from the stone were found, making a kind of circle of protection around it, although at one point it opened out into a funnel. It was also felt that the stone was in its original position. Another local woman in the Group recounted that she had been told that the colloquial name for the stone was “The witch’s broom”, and that the other (more rounded) stone that formerly stood nearby had been known as “The witch’s hat”.

From there, Sandra led the Group to Towan Well, just outside St.Austell, where there was much discussion about how people would originally have come to the well, that now lies in such a remote spot. After this, the Group went down to Porthpean Beach for lunch, and for some members a much-welcome swim. Then in the afternoon Sandra led them up to Caerloggas Down, a reclaimed China Clay tip, that originally had been home to many barrows, ring cairns and a possible stone circle (the ‘Nine Stones’). Some of these sites had been excavated before they were destroyed, and Sandra had managed to obtain some of the artifacts found there, now in Truro museum, and kindly loaned by them. These included a quartz stone, a smooth rounded pebble and a bead or possibly spindle whorl. It was quite a special thing to see them back on site where they had originally been found. While some of the Group went to measure out the size of the very large barrow that had originally been there, others went to have look at the stone circle that has recently been rebuilt on the top of the Down, and talked about the sunrise alignment that would have been seen over Gribbin Point to the NE of the barrows.

By now, the Group were beginning to wilt, so they came down from the high windless place to the welcoming shade of Menacuddle Well, just outside St.Austell, an enchanting place by a stream and waterfall and hidden in a dell of trees. Sandra talked about the possible derivation of the name, and how the three wells of Menacuddle, Towan and Mevagissey all stood in a straight line, and the Group speculated that there may have been a pilgrim’s path originally running to all three. A very strong energy line was dowsed by several members near to the entrance of the Well. Finally, the Group repaired to a nearby restaurant where a sumptuous cream tea and sandwiches had been laid on for them, making a sociable and refreshing end to what had been a great day.

For pictures of the day see colour section in centre (p.12-13)

Penwith Pagan Moot



by Kate Bainbridge

You may have noticed the different author name above. I have taken over from Sarah Vivian who, for some time now, has done a great job of covering the rituals, etc, of the PPM. Due to pressures of time, she has given me the opportunity of writing this page. On behalf of all at PPM thanks to her for all her hard work.

Our **Lammas** ritual was held in a large open field at Sancreed. The sun was shining and we were surrounded by crops of barley and oats. Around forty people attended, and a sheaf of corn was given out to each person to put behind them, thus creating our magic circle. Raven facilitated and Cassandra performed the mystical transformation ritual, passing around first oats then water and finally the bread, a symbol of the outcome of our labours. Good old 'John Barley Corn' was read out. A golden ribbon representing the wheel of the year passed round the circle to chanting, and was then cut into pieces and tied round our individual sheaf of corn. A light and happy picnic was to be had afterwards with music and chatter.

Autumn Equinox, on the top of Chapel Carn Brea, was according to someone, a 'mist-ical' experience! We certainly had all the elements. The mist surrounding the hilltop gave it the feeling of a mythical Celtic floating island - what a place for ritual! An altar was set and two fire baskets, standing a few feet apart, were lit. The quarters were called and a banishing ritual performed. Clare, a magnificent green dragon, led us between the fires, and we were each alternately marked 'Sun' and 'Moon' as we went. The sun danced with moon and moon with sun, often getting it completely wrong, just to keep with the spirit of the Equinox and chaos! A kite made by Rory was flown, and we had each attached to this a white and a black ribbon, white for things we wanted to grow and nurture and black for those we no longer wanted and sent them to spirit.

What was **Samhain** like? Wow! If you missed it you missed a great one. The conservatory, deep in the heart of Sancreed House grounds, was the centre of our magical journey to the underworld. We ventured out from here on our quest, greeted first by the High Priestess at the beginning of our long and winding path from our world into the dark realm of spirit, where we were challenged by Death, the Ferryman and our own inner selves. Then it was back to the conservatory, bedecked with all manner of magical devices and a wonderful altar. Many came and the casting of parts was amazing

So what's going on in the Moot? Lots! Come and find out every second Tuesday of the month at Chy Gwella, Penzance, and get involved in things like ritual planning and sacred site clearances, or just come along and enjoy our friendly Moot. For more information contact Lyn on 01209-315812 or Sarah on 01736-787522.

BOSCASTLE NEWS UPDATE

As most people know, Boscastle and the surrounding area in North Cornwall was hit by a massive flash flood in mid-August 2004. A 10ft wall of water swept through the village, destroying much of the centre and causing massive devastation. Many shops and buildings were destroyed, and a great deal of damage was done, though mercifully no lives were lost.

The world-famous Witchcraft Muesum was one of the buildings directly affected, with entire trees being dragged through it by the swirling flood water. But fortunately because the water went through so fast it meant that most of the collection from the Ground Floor survived by being preserved in the mud, and the books and archived material from Upstairs were also unaffected. The artifacts that were rescued were slowly dried out to preserve them.



Despite all the devastation some curious stories emerged from the drama. The Museum ended up with an extra crystal ball, presumably washed down from a shop higher up the village! And strangest of all, one of the signs of the Museum was eventually found washed up in a cove in Wales - close to a bay called Witches Point!! Many people have rallied around with donations, fund-raising and offers of help. The Museum Appeal alone raised over £8000 and the number of volunteers runs into the hundreds. Owner Graham King says that some rebuilding and restoration work will be necessary, but he hopes to have the Museum open again by Easter 2005.

Meanwhile, St.Nectan's Glen nearby was also badly affected by the floods. Huge rocks were washed away and many trees uprooted at the site, though fortunately the Waterfall itself was not destroyed. However, most of the viewing platform above the Waterfall was lost, and much of the old path up to the site was made impassable, with the only access being by the track to the left of Trethevy Chapel. The owners of the site Barry & Jean Litton were shocked and devastated by the loss of their livelihood, and it is uncertain now what the future will be for this place as a going concern. St.Nectan's Glen has undoubtedly been a site of sacred importance for a long time, though the association of it with St.Nectan and his sanctuary by the Trevillett River is a relatively modern one dating only from the 19thC. Nevertheless in recent times it has become a place of special importance and pilgrimage by pagans and others of a spiritual calling. Boscastle and the surrounding area are rebuilding and reconstructing their village and valley, but it will be a long while before the psychological scars of that devastating day in August heal over.

ANCIENT SITES NEWS

ROUNDHOUSES FOUND AT MULTI-PHASED SITE

A very large archaeological dig at farmland at Scarcewater, at St.Stephen near St.Austell (where China Clay company Imerys have been given permission to construct a new surface tip) has revealed a complex multi-phased site. Finds have included: hearth pits and flints from the Neolithic (4000-2500BCE); a round barrow from the Early Bronze Age (2500-1500BCE); three houses containing pottery and worked stone from the Middle Bronze Age (1500-1000BCE); and roundhouses, stock enclosures and field systems from the Late Bronze (1000-650BCE) & Iron (650BCE-43CE) Ages. The photo (above) shows archaeologist Sean Taylor with a 3500 year old quartz representation of a spear head found inside one of the roundhouses. Senior Archaeologist Andy Jones commented: "These excavations are a fantastic opportunity to investigate shifting prehistoric settlement patterns over several millennia".



IRON & BRONZE AGE FINDS AT SCHOOL SITE

Archaeologists have also been excavating the site of the new Richard Lander School at Threemilestone near Truro. Removing topsoil to prepare new playing fields at Higher Besore has revealed the remains of ten roundhouses, all believed to date from the late Iron Age. Pottery recovered from the postholes and roundhouse ditches includes elaborately decorated wares, and fragments of an amphora (storage jar for transporting wine) imported from Italy, probably during the 1st-2nd centuries .CE. It was imported before the Roman invasion of Britain and is extremely rare in Cornwall. Close to the site are two Cornish rounds, settlements enclosed by ditches and banks, in a form previously unseen in Cornwall. In addition to the Iron Age settlement, evidence of earlier Bronze Age activity has also been found, showing continuity of use at the site.

RISING SEAS THREATEN SCILLY'S SITES

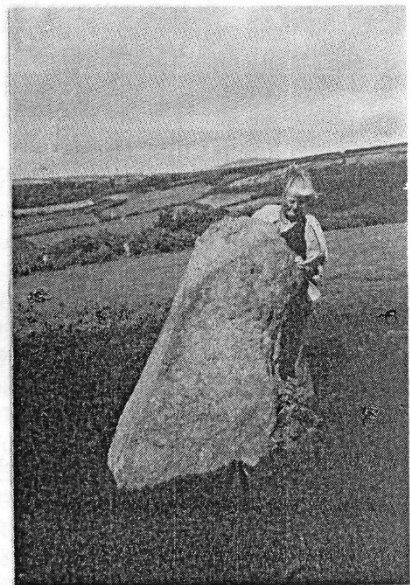
Prehistoric remains on the Isles of Scilly are under threat from global warming and the impact of tourism. In fact, so many ancient archaeological sites on the islands are endangered that a special survey has just been completed by archaeologists from the Historic Environment Service to address the scale of the problem. Higher sea levels, probably due to global warming, and increasing periods of storm are eroding the low lying cliffs of the archipelago. As a consequence, the lower areas of ancient settlements, such as the one at Halangy on St.Mary's, are falling into the sea, and important evidence is either disappearing without trace, or being picked up by passing tourists. Senior Archaeologist Charlie Johns said that they were considering applying for Heritage Lottery Funding so that a continuous photographic record of the cliff faces could be made. He added that one of the consequences of the erosion is that visitors see shards of pottery sticking out of the cliff and help themselves. Amanda Martin, director of the St.Mary Museum added: "The best thing would be for people to photograph any finds, leave them in place and then tell the Museum what they have seen."

A MELANGE OF MENHIRS

One of the joys of editing *Meyn Mamvro* are the occasions on which people come and tell me or write to me about stones they have found that are new to me. This has happened a few times recently. In one instance, I learnt about a stone that is only a few fields away from where I live! Although MM is published on Carn Bosavern in St. Just where there is an office and ansaphone, I actually live a few miles away at Boscaswell Village, quite near to the holy well there. It was while they were looking for that well that MM reader Alan Simkins and his partner came across an on-line OS map showing the area, and marking a 'stone' a few fields away at SW3810 3499. This is not shown on the 1:25000 map, but appears at this much larger scale. The stone is about 5ft in length and lies horizontally balanced on a field boundary. Whether it is an ancient standing stone or not is anyone's guess, but it is intriguing to find one so close to home!

The second stone was found by MM contributor and subscriber Sarah Vivian and her partner Dave Munday, while they were out walking on the slopes of Carn Marth hilltop near to Redruth (SW7196 4110). In this case, it is a goodly-sized stone, about 6ft tall, slightly leaning and standing against a hedge, which is probably of later date than the stone. It stands at the crossroads of two intersecting pathways, and its most interesting feature is that the shape of the top of the stone beautifully matches that of the distinctive feature of St. Agnes Beacon which lies about 6 mls directly north.

Finally, the third stone was spotted by Jackie Dash and I while we were sitting in the garden of the Logan Rock Inn at Treen near Porthcurno! It was early Spring and the vegetation was low, and we caught sight of its tip across the road high up in a neighbouring farm (SW3943 2312). Later we went to investigate it, and found it was a free-standing stone, whose rounded top mirrors the distinctive shape of the holy hill top Chapel Carn Brea to the north which is visible rising above the near horizon, an interesting parallel to the Carn Marth stone, mentioned above. Interestingly, there is another smaller stone in a field nearby (SW3917 2308) on the inland path going westwards from Treen towards St. Levan, which also has a beautiful view of Chapel Carn Brea.



PROPPED STONES - AN UPDATE

The story so far

A new type of megalithic monument has recently been identified in Cornwall, originally called a 'pseudo-quoit' but now generally known as 'propped stones'. They consist of a large boulder-type stone resting on smaller stone(s) that 'prop' it up. Most sites have been identified on Bodmin Moor, where they often have significant astronomical alignments, but others have more recently been found on Carn Gulva in West Penwith, on Gugh on the Isles of Scilly, and on the side of Calvadnack Tor near Redruth. The expert on these sites is Tony Blackman, who originally wrote an article about them in MM49 p8-11.

Feedback from other places....

Since then, MM has received some interesting feedback from readers. Edna Whelan from the Northern Earth area wrote to say that she too discovered such a stone at the top of Standard Crag on the western edge of Rombald's Moor. Near to the area is an Iron-Age settlement, as well as a standing stone used as a gatepost and a cup-marked stone. She believes that they may have been used by the megalithic builders as portals to the Otherworld.



Meanwhile, David Kaiser from the USA has discovered an arctic parallel with megaliths built by the Canadian Inuit people. These inuksuit stones include solitary uprights, cairns, stone circles and balanced stones of many kinds. He says: "None of the pictures of the Cornish examples (of propped stones) would be out of place in the Arctic". There are alignments of stones indicating significant directions, and trilithon-type arches used for sighting important distant locations. Some of these arches are used by shamans as a doorway to entering the spirit world, which echoes Edna Whelan's suggestion (above). Sacred sites are also sometimes encircled with stones, which are also thought to possess spiritual power themselves.

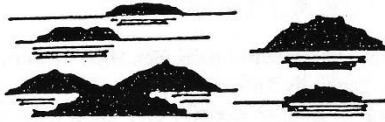
If readers come across any more such stones, MM will be pleased to hear of it.

THE OLD STONES OF LAND'S END

John Michell's classic survey of
West Penwith standing stones and alignments

A few copies of the 1979 paperback remaining
Available from the author @ £6.50 (inc. p & p)
at 11 Powis Gardens, London W11 1JG

VIEW FROM



THE ISLANDS

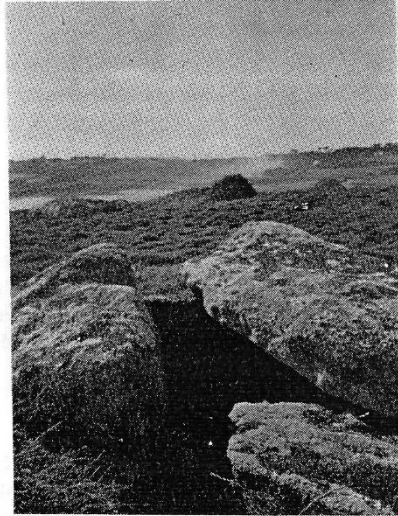
A new regular column

by Isles of Scilly resident

Tyto Alba

Autumn comes to Porth Hellick Down

When I arrived in Scilly, Porth Hellick Down was the first megalithic site I visited, and it was gaunt and windswept under the low winter sun. The biggest tomb in this ancient necropolis was imposing indeed, a great turf-capped mound lined with stone. Inside, it was womblike, and the spent inflorescences of navelwort gleamed dimly like unlit candles. However, it was the smaller tombs that impressed me, even on that first visit, for they are scattered all over the down, some of them with their capstones intact, others gaping at the sky, and many reduced to mounds crusted with ling. Some, indeed, are now nothing more than lumps beneath the heath.



I have come here again at the beginning of Autumn. All day, a mist has been drifting in from the sea, and now the wind is driving it inland across St. Mary's, wafting it like smoke from the ocean beyond Deep Point, over the Down and into Holy Vale. It is one of those days when my spirit seems strangely weighed by the waning of summer, when the crows crawl over the coming months of leanness, and I find myself crawling through the tunnel into the great mound, to sit there enwombed, staring out at the sky. The navelworts have dried and withered. I trace tear-shaped sigils in the gravel with my finger, and listen to the wind until it dies, and I can hear my own heartbeat, and the breathing, it seems, of the earth. It is not easy, re-emerging.

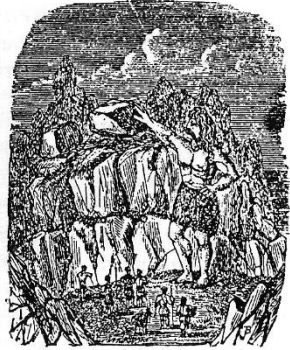
Outside, lower down the slope of the heath, they have been clearing furze. The grey, gnarled branches, stripped of their thorns, lie in a great, rounded pile in front of one of the tombs. There is a calm and ordered completeness to this arrangement of objects: ancient tombs with capstones artfully disordered with the writhing hump of gorse awaiting burning and clumps and undulations of heather blanketing the ground. The fog, too, has played its part, for the whole of Porth Hellick Down is now under its opaque dome, as though this place, alone on earth, were not engulfed by it

The way home lies through the mist. No wonder they buried people here.

THE LAST GIANTS OF CORNWALL

by John Michell

In the lore and legends of West Penwith the dominant characters are the giants. Here in the far west these ancient monsters had their last refuge. They were simple creatures, not particularly malevolent but uncomfortable to live with. Sometimes they quarreled and hurled rocks, and the rumble of their footsteps shook the earth. But no one was much frightened by them. One elderly giant, living on St. Michael's Mount, took to stealing people's cows. The farmers caught him at it, but they were no giant-killers. Having laid him low with a drugged potion, they let him off with a whipping and his promise never again to leave the Mount. When he fell ill there and starved, the Marazion women brought provisions and looked after him.



Robert Hunt, the old Cornish collector of local lore, was puzzled by the detailed stories of giants that he heard everywhere. They were told in good faith, as stories from the personal experience of an earlier generation. As evidence of their truth, he was shown relics of the old giants - their quoits, bowls, cradles, castles, walls, tombs and footprints. They were spoken of as a species not very long extinct. Once they were great, like gods, and ruled the whole country. Then they degenerated, losing in every sense their stature and becoming oafish. They died out because they were awkward, stupid and old-fashioned, and the modern world had no place for them.

According to the old British histories, the last Cornish giants were killed off soon after the arrival of Brutus and the Trojans. In that story are echoes of an ancient foundation-myth, evidently of Bronze Age origin, describing the victory of the new, solar-type religion over the atavistic powers of the old establishment. The giants are the earth-bound elementals of the megalithic cults. Opposing and overcoming them are the Bronze Age priests and warriors - the new order whose time had come.

Yet the old religion seems to have lingered among the rocks of western Cornwall and the Isles of Scilly long after the Bronze Age culture had triumphed elsewhere. And with it lingered the old giants. Also lingering is the mystery that surrounds this subject. We cannot suppose that there were real giants, capable of a six-mile stride. Perhaps they were creatures of ancient magic - thought-forms invoked by the megalithic necromancers. In later times they became physical beings, but dwindled in size and power. The poor old giant of St. Michael's Mount was one of the last of his kind. The very last giant on St. Michael's Mount was Cormoran. Of him and his wife there are many amiable stories. But the age of giants was over, and Cormoran fell victim to a local giant-killer.

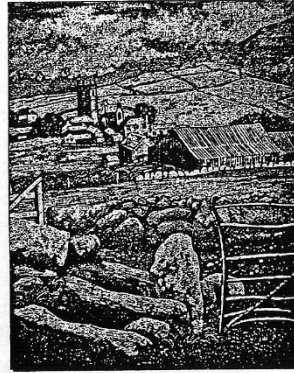
See also Postscript on p.24



BOOK REVIEWS



The Eighth and final volume of **Ian Cooke's** series *Crosses and Churchway Paths in the Land's End Peninsula West Cornwall* has now been published. This volume covers the parish of Zennor, which has many recorded cross sites and sockets for bases, but surprisingly few crosses remaining. The book does however include a good map of the Zennor churchway path with the positions of the cross bases and sites marked, and another map of the extension of the path to St.Ives in one direction and St.Just in the other. Ian remarks on a curious feature of this 'churchpath' - it actually narrowly misses the parish churches of St.Ives, Zennor and Morvah, and he comments: "Did this path have such powerful associations with the pagan past that early incoming Christian missionaries advised against building places of worship along this 'witchy' path?" He also reveals other nuggets of information, such as the fact that when funerals were walked along the churchway to Zennor, the coffin was laid on the ground beside the Wicca cross base and sprinkled with rain water that had collected in it. Together with the conclusions of the whole cross survey, including a lot of good reference data, this volume makes a worthy finalé to the whole series. It costs £14.95 (inc. p & p) from Mên-an-Tol Studio, Bosullow, Newbridge, Penzance TR20 8NR.



Oakmagic Publications continue to issue their prolific reprints of out-of-print works by Cornish antiquarians and folklorists. Amongst the recent ones are the following: *Cornwall's Vanished Races* by **Rev. Gath Whitley** (1901) £3.50, which reflects the early 20thC obsession with classifying peoples into races, such as the 'piskey-dwarves', 'the dolmen builders', the 'Iberians' and the Celts; *Cornwall's Dark Age Dwellings and Monuments* by **J.T.Blight & W.Iago** (1864/1885) £3.95, which has some quite useful early material on lesser-known sites such as Boscaswell fogou, Mayon Cliff Castle, The Giant's Hedge at Lerryn, and various inscribed stones; *Arthur King of Cornwall* edited by **Henry Jenner** (1911) £6.95, an anthology of mainly contemporary prose and poetry, together with an essay by Jenner on some possible Arthurian place-names in West Penwith (to be taken with a large pinch of salt); *Cornish Hurling* by **R.D.Greenaway** (1926) £3.50, "a study in the popular survival of magical ritual" which is speculative but interesting - he concludes that such ball games represent "a combat of actors representing summer and winter for the possession of an object regarded as the embodiment of the spirit of vegetation... intended to secure the rebirth of nature in spring"; and *Folklore and Witchcraft of the Cornish Village* edited by **Kelvin Jones** £5.50, which includes material by **Quiller Couch** (1880), and **William Paynter** (1922), and other miscellaneous extracts from 'Old Cornwall' magazine. All these titles (and many others) are available from Oakmagic Publications, PO Box 67, Monmouth NP25 3YP. Web site: www.oakmagicpublications.com



CD REVIEWS



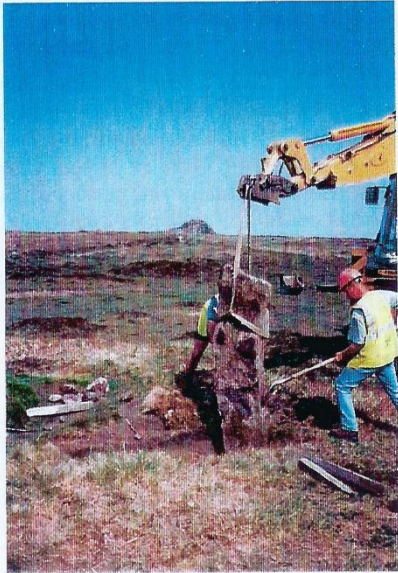
The long-awaited follow-up to *Sacred Landscapes* by SUE ASTON, one of my most loved CDs, is now available. *Inspirational Journey* is equally compelling, though with a slightly different feel to it. It opens with *Escape to Freedom* (inspired by the Mermaid of Zennor legend) that has Sue's sweeping violin with its haunting lyricism capturing the mood and feel of the spiritual side of Cornwall most exquisitely. Sue and Phil have now moved to their beloved Cornwall, and *The Home Coming* is a beautifully reflective piece that touches the emotions deeply. Other Cornish-inspired tracks include *Rose Farm - a piece of heaven*, *Sketches of Newlyn*, *Nancy's Garden* (another legend set around Porthgwarra), and one that is very close to my heart *Maypole Dance - Carn Bosavern* inspired by "the colour of the maypole ribbons, costumes and flowers in the headdresses" of this annual spectacle. The individual tracks vary quite a lot in mood and tempo, reaching an unusual climax with *Ritual*, a hobgoblin and faerie-like folk dance that has a very eerie other-worldly atmosphere. Highly recommended. Price £10.99 from 15 Primrose Close, Goldsithney, Penzance TR20 9JL. Tel: 01736-719342 [credit cards].

DAMH THE BARD was born in Redruth and spent his childhood in Cornwall. Although he now lives in Sussex, he returned here in March this year to give an inspiring performance at the PF Conference in Kilkampton. His songs are true songs of the Bard or Minstrel, very pagan and connected to the sacredness of the Land and the Wheel of the Year. On *Herne's Apprentice* (2002), "*Song of Arwen*" sets the mood: "a celebration of life, in a world of magic, wonder and beauty". Other songs include one dedicated to the goddess *Blodeuwedd* ("my muse"), "*The Fith Fath Song*", a traditional shapeshifting song that is usually sung during a Beltane love chase, "*Gentle Johnny*" from *The Wicker Man* film, and other songs about "*Lughnasad*", "*The Selkie*", and "*The Cloak of Feathers*". *The Hills are Hollow* (2003) continues with more music in the same vein, including "*Lady of the Silver Wheel*", "*John Barleycorn*", the moody air of "*Grimspound*", "*Samhain Eve*" and "*Merlin Am I*". His voice and his songs have a haunting bittersweet quality, and are beautifully complemented by guitars, mandolin, bouzouki, whistle and djembe. The CDs cost £12 each and are available from Caer Bryn Music, 2a The Gardens, Southwick, West Sussex BN42 4AN (cheques to D.Smith).

LIZ CROW & KATE WARD are two artists in Cornwall singing together as 'Cana', who have made a CD of sacred chants *Alu Mari* from the realm between Land and Sea and dedicated it to Mara "Lady of the Bitter Seas". There are 14 chants from a variety of different sources, including more well-known ones like "*We are the power*", "*I am the walking breath*" "*Tread gently*" and "*I am a circle*", but also lesser-known ones from Rainbow Circle, such as the very beautiful *Swift as the Wind*. There are also ones from Native American sources and those written by earth witches and pagans. What makes this CD so unique is that it was actually recorded in a deep sea cave at a remote bay on the rugged coast of North Cornwall, and as the CD unfolds the sounds of the splashing and dripping of water and the voice of the sea herself manifest in the background. The setting infuses the power of the singing and the deep resonance of the chants, and with artwork by Sarah Vivian on the cover, this is a lovely production. Price £12 from 17 Tregatillian Park, St.Columb, Cornwall TR9 6JJ, or tel: 01637-880069.

CORNWALL'S COLOURFUL SITES

The colour section this time features SOME EVENTS OF 2004.



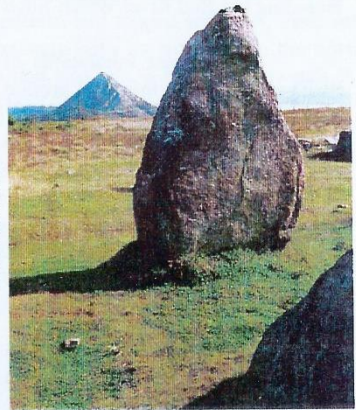
Nine Maidens Boskednan stone circle reconstruction (late May)



*CEMG visit to St.Austell (Sept) -
Dowsing at Gwallon stone
at Penrice school grounds*



*CEMG visit to St.Austell (Sept) -
the new stone circle on Caerloggas Downs
with China Clay pyramid in the distance*



*Artifacts from the (destroyed)
barrows on Caerloggas Downs*

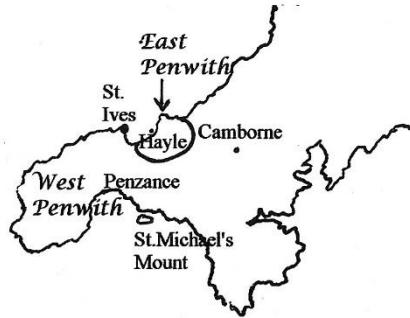


*All photographs [c]
Cheryl Traffon*

FOCUS ON

EAST PENWITH

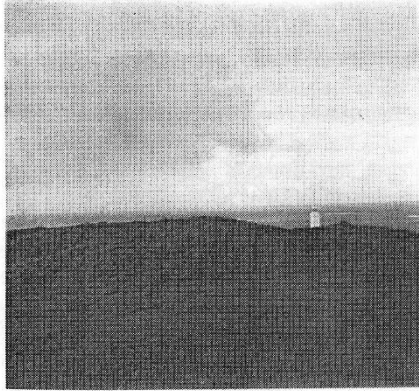
by Cheryl Straffon



Many books and articles have been written about the ancient sites in West Penwith. However, the area of East Penwith is much less well known. The Hayle river, the A30 and the railway line all neatly bisect the land between Hayle and St. Michael's Mount. To the west of that is the West Penwith peninsula. East Penwith is that area of land east of the Hayle river, between there and the parish of Camborne, that includes the old ecclesiastical parishes of Phillack, Gwithian, Gwinear and St. Erth.. It is a low-lying plateau (200-300ft) of slate, bordered by cliffs to the north and drained by several rivers, including the Red River which flows into the sea at Godrevey.

The earliest inhabitants of this area were the Mesolithic people (6000-4500 BCE) who lived in this area around Gwithian. Flints, pebbles and chippings have been found at five sites in and around the Red River, consisting of microliths, barbs for harpoons and fish-spears and flakes and blades for cutting and working leather, wood and bone. The Mesolithic peoples lived in small groups and lived on what they could hunt and gather, especially shellfish. They were succeeded by the Neolithic people (4500-3000 BCE) who discovered agriculture and stock rearing. A few finds have been made in this area, including a fine polished flint axe discovered at Callean Farm (Carlean) just south of Hudder Down; and the end of a broken axe, fragments of a saddle quern, a copper awl and a potters ring found during a 1960 excavation of two huts at Gwithian.

However, it is in the Bronze Age (3000-1000 BCE) that we see the first permanent settlements appearing in this area. From the early Bronze Age evidence of their occupation can be noted. Part of a stone battle-axe from the Beaker period was found in Treeve Lane, just south of Gwithian village, and a lunulae (gold crescent shaped neck ornament) was found in 1860 "by a labourer in the parish of Gwithian" but subsequently lost. But by the Middle Bronze Age (1350 BCE onwards) we start to find evidence of burial mounds. Many of these have been destroyed by later agricultural development, but examples can be seen at Myrtle Farm (SW6020 3945), now mainly levelled in recent times, at Godrevey headland (SW5810 4338), once cut into by a telegraph pole now thankfully removed, and east of Hell's Mouth above Hudder Cove (SW6065 4307). Of the 6 that stood near the cliff edge at Reskajeage Downs however no traces now remain.



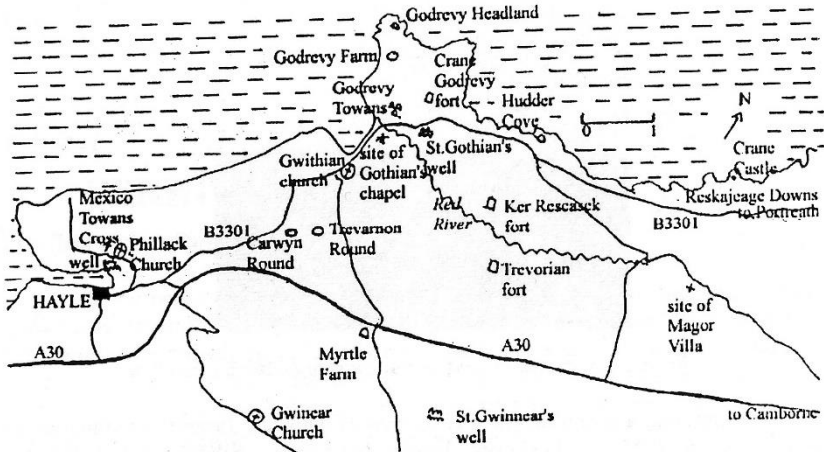
Bronze-Age burial mound on the coast at Godrevey headland

However, a group of low turf-covered Middle/Late Bronze Age mounds was discovered in 1955 on Godrevey Towans at approx. SW588 422 (marked at "settlements" on the OS map). These consisted of bun-shaped mounds covered with a platform of branches of trees laid in a criss-cross pattern and topped with turf, sand and loose soil. At one site (GM/V) a finger-shaped passage with its entrance on the north side was cut through into the mound, which also had two pits, a ritual pit towards the front and a burial pit at the far end. At site GM/X were found not only two small mounds of stones and soil but also the remains of three houses which were probably built by the people who constructed the mounds.

House 1 is the most complete: this rectangular building had a doorway facing the SE side to catch the morning sun and incorporated a circular hearth outlined by beach pebbles. House 3 was re-excavated in the mid-1980s and the skeleton of a child was recovered from under the wall - perhaps a foundation offering to the site.



Remains of one of the Bronze-Age houses



There is then a gap in the archaeological record until the Celtic Iron Age period of 50 BCE- 50 CE approx. There are traces from the earlier part of this period of a ruined promontory fort or cliff castle called Crane Castle to the east of Hell's Mouth (SW635 439), and a small homestead of two huts and a few fields 5 miles up the valley of the river Conner at Carwynnen at approx. SW606 418. From the later Romano-Celtic Iron Age period comes an interesting Roman-style villa of Magor near Illogan (SW6368 4235), the work of a native Celtic builder copying the classic Roman style. It was built about 140-150 CE, enlarged a little later and then abandoned about 230-240 CE. It is now unfortunately completely covered over and nothing is visible.

Contemporary with this is a small homestead near Godrevey Farm on Godrevey headland, discovered in 1956. It is incorrectly marked on OS maps as it actually lies westwards (across the road) at SW5825 4285 in front of the remains of a large well, just beyond the car park below Godrevey Farm. It consisted of a small dwelling area (possibly originally a long house or rectangular hut) inside an encircling bank. Pieces of a dish of Samian ware were found here, and a small bronze brooch of 3rdC date found a short distance away. The two sites - Magor Villa and this one - must have been somehow connected, and Charles Thomas has suggested that "tenants, bondsmen or simply the poor relations of the villa owner" may have lived here. There are also three small forts from this period nearby. One is at Crane Godrevey, near the medieval Manor House (SW5891 4265); one a mile or so to the east at Ker Rescasek (marked as "settlement" on the OS map) at SW6060 4180; and one south of this across the valley at Trevorian (again marked as "settlement" on the OS map) at SW6150 4150.

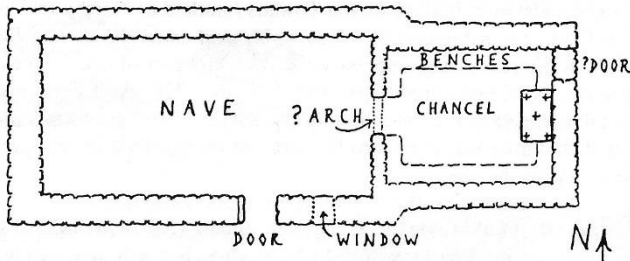
There is also an enigmatic 'camp' from this period at Carwyn Round (SW5842 3992) located between nos. 47 & 48 Upton Towans (marked as "earthwork" on OS map) discovered in 1953. It was dug into the clean white sand under the present fields, a huge rectangle with straight sides and impressive banks. Only part of one longer (north) side now remains, but its original dimensions were 125 yds x 220 yds. Its original purpose is unclear, but taken together with the three Romano-type 'forts' previously mentioned, it may mean that this area was quite heavily fortified or defended in this period against possible incursions by the sea.

To the NE of this site is Trevarnon Round (SW5878 4025). There were originally two rounds in close proximity to each other, but only one survives today. It consists of an enclosure covering over 2 acres of land and may originally have been used for the corralling of livestock, with possibly a homestead in the centre. Trevarnon II, now visible only as a crop mark, originally consisted of a circular enclosure with three concentric banks and ditches. There is also another round at Engew Farm about 1 mile to the NE (SW5950 4095) of which little trace now remains.

Moving forward into the early Christian period (5thC onwards), this area continued to be occupied, particularly around the mouth of the Red River and Conner River, where occupation huts have been found. The inhabitants depended on a mixed economy, partly stock raising and agriculture, and partly by gathering shellfish. From excavations we know that they ate cows, sheep and pigs, and they owned a horse, kept a dog and had a bird like a game-cock. Grass-wear pottery has been found here, indicating that there was contact with Ireland from where it first came: indeed these inhabitants may even have come from Ireland. This was the time of the Celtic saints who made their way to Cornwall from Ireland and Wales, and we now for the first time enter the world of the written word, albeit a very legendary one.

Many of these early saints arrived in Cornwall through the Hayle estuary. In fact, the earliest record we have of a Christian settlement in Cornwall comes from the life of Fingar or Gwinear. When a band of Irish saints arrive by boat at Hayle in the 6thC they find not very far from the shore (i.e on the beach by the estuary) a cell inhabited by a certain holy virgin St.Anta. A tiny chapel of St.Anta still existed at a point on the cliff west of the mouth of the Hayle river, called Chapel Anja or Amyer, until the Middle Ages. St.Anta subsequently gave her name to the place of Lelant. Fingar himself was a prince of Ireland, who became Gwinear in Cornwall. He arrived with a band of saints, all of whom have given their names to places in the locality. These included Breaca (St.Breage), Germochus (St.Germoe), Crowenna (Crown), Erygh (St.Erth), Piala (Phillack) and Gothian, also known as Gvivan or Gwithian.* It is Gothian's chapel that today lies buried in the sands of Gwithian.

* Slightly later came Hya (St.Iva/St.Ives) and Uny (St.Euny).



Plan of St. Gothian's Chapel (Charles Thomas)

The Chapel was probably originally a small single-celled building that was either lost in the sands at an early date or incorporated into the structure of the present building, that probably dates from about the 9th/10thC. It was first mentioned by Leland in 1538 but in the course of time was lost to the encroaching sands. It was rediscovered in 1827 by Richard Hocking of Churchtown Farm, when he decided to dig a pond there. He uncovered the chapel (and also some skeletons), and then re-roofed it for use as a cowshed! By the end of the 19thC it was again lost, but cleared out again in the early 20thC, and in 1906/7 church services were held in it.

However by 1935 the sand had already started to cover the walls again, and it has now returned completely to its pre-1827 state, buried in the sands, though the site of it is marked out by stones in a field to the west of the Red River. It would be a good Project to uncover and restore it again.



Site of St. Gothian's Chapel (in foreground)

Early chapels or oratories often used to have holy wells nearby and St. Gothians was no exception. A short distance away up the road that leads to Portreath, opposite Sandcot cottage is a marshy boggy wooded piece of ground on the south side of the road. In this copse at SW5924 4224 lies the remains of a stone/rock structure from where the well of St. Gothians issues forth. Meyrick says of it: "The site of this well could have been the first resting place of Gwithian, and if so could be one of the most ancient of our holy wells". There is also another well nearby close to Godrevey Farm, a stone built surround that was presumably the secular well supply for the original Iron Age homestead there (see above) and then subsequently the Farm settlement.

Returning along the Hayle road to Gwithian village, the church is worth a mention as it has a fine wheel-headed Celtic cross in the churchyard (SW5863 4123) dating from the 9th-10thC. Similar crosses may be found in neighbouring churches at Gwinear (SW5950 3738) and Phillack (SW5653 3841) which is a particularly fine example. There is also another cross in Mexico Lane at SW5624 3840, west of Phillack church. In Phillack church there is an inscribed stone in the churchyard dating from the 7thC that reads "CLOTVVALI (son of) MOBRATTI (lies here)". There is also a Chi-Rho stone (an early Christian inscribed stone) above the south porch door. Opposite the church in a field is another holy well, that of St.Phillack, originally Piala (SW5650 3840), consisting of a hole in the ground with a stone surround and clear water.

Phillack church is a very interesting place, standing as it does in what was probably an early 'lan', a circular enclosure that was probably an adaptation of an earlier pagan site. During digging operations in the rear of a cottage just west of the church in 1829-30 several graves were uncovered, consisting of stone surrounds and covered with a stone slab. These may have dated from either the pagan Iron Age or the early Christian period. Other discoveries of bones were made in the vicinity of the church, and then in 1933-4 only a few yards to the NE a late Iron Age or early Christian cemetery of about 50-60 skeletons was discovered. This is the country of the fabled pagan king Teudar who may have had his stronghold in a Round now occupied by the Church. According to the early lives of the Saints, it was here that he did battle with the early Christian saints/missionaries from Ireland, and many of them were killed by him in an attack at a place called Roseworthy. Here a chapel was subsequently erected, and there was a holy well dedicated to St.Gwinnear (Fingar), the remains of which can be still found today in an overgrown boggy area between two lanes (SW6150 3867).

In *The Kingdom of Dumnonia* Susan Pearce suggests that both Phillack and Gwithian are places where a Christian churchyard may have succeeded a pagan one. In addition, a phial of liquid was found in the 1856 rebuild of Phillack church which proved to be of ancient date and was purported to be a genuine relic containing the blood of St.Piala. This whole area of East Penwith is a fascinating one, in which the more it is explored the more secrets it reveals. At the interface of paganism and Christianity, a continuity of sacred sites can be traced back from Christian times to the earliest Mesolithic settlements. East Penwith is little known, but deserves much more attention.

Bibliography

- Andrew Langdon *Stone crosses in West Cornwall* (Fed. of Old Cornwall Soc., 1999)
 J. Meyrick *A Pilgrims Guide to the Holy Wells of Cornwall* (1982)
 W.H.Pascoe *Teudar - a King of Cornwall* (Dyllansow Truran, 1985)
 Susan Pearce *The Kingdom of Dumnonia* (Padstow, 1978)
 Malcolm J.Swinger - *A peep through misty windows* (Glenelg, 1996/2004)
 Charles Thomas
 - *Gwithian: Ten Years Work* (West Cornwall Field Club, 1958)
 - *Gwithian - notes on the Parish, Church & St.Gothians Chapel* (P.R.Earle, 1964)
 - *Phillack Church* (British Publishing Co.Ltd, 1969)

Prof. Charles Thomas will be giving a talk on "Gwithian, 1949-1969 - what did we find?" at Truro Baptist Church on Thursday March 3rd 2005 at 7.30pm. All welcome.

NEW DISCOVERIES AT MYRTLE FARM

by Malcolm J. Swingler

Nine years ago, whilst carrying out research for my booklet *A Peep Through Misty Windows* I learned of a Bronze Age barrow at a place formerly known as Myrtle Farm at Horsepool, Connor Downs [see p.14 of preceding article & map on p.16]. As the barrow had been excavated in the 19thC unearthing cremation urns, I was keen to find out if more information could be gained from the current owner of the farm. Unfortunately this part of my quest proved fruitless, and even more unfortunately, although clearly marked on OS maps as a 'tumulus' (SW6020 3945) the monument had since been levelled, although, I hasten to add, not by the present owner of the farm.

It did however transpire that another earthenware urn was found nearby when the foundations of the new farmhouse were being dug. This receptacle stood about 64cm in height and contained 'something' inside which the finder thought might possibly be the remains of some family pet. On that premise, he reburied the urn and its contents to the front of the house where he found it. It was my personal theory that the urn came from another barrow long destroyed (the artefact itself happily being missed or perhaps deliberately reburied) to make way for the construction of the old farmhouse, or another before it, and that it actually contained partially cremated Bronze Age human remains. I decided to include this material in the booklet.

Earlier in 2004 I republished the booklet and a copy of it found itself in the hands of Professor Charles Thomas in June. As the professor was compiling a list of all the barrows in the Gwithian area, he was most interested in this 'extra-ordinary' find and asked if I would show him its precise location. Of course, I was delighted to oblige, and a couple of hours later we arrived at the farm. After much questioning of the urn's finder and surveying of the land in relation to the site of the known barrow and a small number of others that once existed close by, Professor Thomas was fairly well convinced that this was indeed, as I had suspected, the site of a previously unknown barrow. Unfortunately, the final interment of the urn has since been bricked over, and its re-excavation for expert examination would seem to be out of the question, although perhaps not beyond the realms of possibility.

No Bronze Age settlement to which these hill-top barrows belong has yet been discovered, but I can't help but think that there must have been one quite close by, as there are the remains of a number of Bronze Age fields in the area.

Malcolm J. Swingler is the author of "A Peep Through Misty Windows" which is a postman's-eye view of his ancient delivery route around Gwithian and the outlying area. It is an excellent inexpensive Guide to the sites mentioned in these articles with an overview of prehistory in the area. Price £3.25 (inc. p & p) from Calador, 28 Upton Towans, Hayle TR27 5BJ.

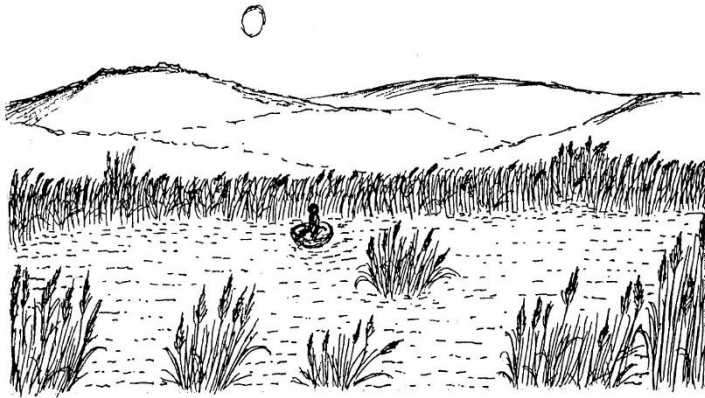
EAST PENWITH - A PERSONAL RESPONSE

by **Mary Coombs**

It was on a sudden impulse that, one day in October 1994, I decided I'd nip down to St.Ives. Not my first visit to the town. As I rode what is surely the most picturesque of our westcountry branch lines, drawing ever near the mouth of the Hayle estuary, I suddenly found myself overcome by a strange and inexplicable nostalgia, an awesome awareness that I was "coming home". So potent was this that I was choking back the tears. The experience repeated itself along the same stretch of the homeward journey. As I grappled for an explanation to this phenomena the words "ancestral voices" surfaced from somewhere. What kind of an answer was that? Okay, my father had often reminisced about school holidays, back in the 1920s, spent with relatives of his mother, Maud Penaluna, in Penzance; but that was travelling in the opposite direction, down to the channel coast. I am not aware of there being any family links to the Hayle estuary area, but then, I guess, there are the Ellis and Tyrell cousins on Dad'd side, of whom I know even less than our branch of the Penaluna's!

Prompted by that experience, the following June, whilst on a visit to Penzance, I decided I would stop off at Hayle, in an effort to test my responses that side of the estuary. It was my first ever visit to the town. For some obscure reason I found myself dithering over venturing to the Foundry Square area. I turned and walked along Penpol Terrace and over the iron bridge, finding my way out onto Hayle Towans. Aside from finding a familiarity in the chalets there, which remind me very much of those I know strung along the cliffs at Whitsand Bay in the Rame Peninsula area, this area gave me nothing. Dismissing my experience of the previous autumn as just one of those things, and believing that Hayle had nothing to offer me, it was to be a few years before I visited the area again.

It was in autumn 2002 that I finally returned to Hayle, on invitation. Not feeling on top form that weekend, and with places to go, people to meet, I didn't get down to doing any exploring. Instead I contented myself with doing a spot of sketching along Penpol Quay. Come Sunday afternoon, as I waited at the station for what was by then, owing to the usual engineering works, a bus-rail link, the area again sprung a surprise on me. As I stood there, taking in the incredible view of estuary, hills and dunes suspended in a soft blue haze, I felt a desperate yearning to be over there amongst it all. The very idea of travelling back up the line to the big city east of the Tamar suddenly became an awful wrench. During the days that followed that yearning grew ever more acute, and I knew that had I my own transport I would have been right back down there, exploring. Instead I contented myself with attempting to work up my rough sketches into pastel drawings. My first attempt produced a fairly standard study of little boats awaiting the incoming tide. I wasn't happy with it, so I lit a scented candle, put on some relaxing music and just let go, allowing the essence, the spirit of that place to come through and show me what I needed to know. The outcome of that was a very different picture.



Gone were the hard quayside walls, and in their place stood banks of reeds and rushes. Moving on the water was a solitary coracle, whilst Trencrom Hill rose dominant on the horizon like Glastonbury Tor. Some time later I enquired of a contact in Hayle as to the early geography of the area. Through him I learnt that much of what became the industrial town of Hayle nestles on reclaimed land, and how there was, long ago, marshland through to the viaduct and the bird sanctuary, where Penpol Quay now stands. I found this fascinating.

It was in response to the call of the hills that I next ventured into the area. I had pored over maps and guide books planning my route to Trencrom Hill. The hill had entered my consciousness many many years prior even to my first visit to Penzance. Tales of giants, a tragic hammer throw, and hidden treasure guarded by spriggans. The hill was again to exert its presence, when in 2001 I did a certificate in archaeology at Adult Education classes. Visiting Trencrom became inevitable. Seeing the size of those boulders it wasn't hard to see why our forebears might have believed giants once dwelt on the hill! Finding a degree of shelter near the top of the hill I had my lunch. From up there the view was of course magnificent, a fantastic 360° panorama. However I found that, although I could see exactly where I was in relation to the main population centres, namely Hayle, St.Ives and Penzance, I started to feel strangely disoriented and knew that if I hung around up there much longer I would also begin to lose track of time.


So I bid the hill adieu, and walked on to Lelant and headed for St.Uny's. Here I discovered that the little church, despite its splendid setting amongst the dunes, seemed irrelevant to me. It was the opposite bank of the estuary that was calling me. I watched the shadows of drifting clouds cast an ever changing kalidescope of patterns across Porth Kidney sands. I began to understand why the deeply spiritual John Miller, who painted famous seascapes of the Hayle estuary became so enamoured with this area.

Visiting Hayle that Autumn I made a particular point of including Phillack in my wanderings. From the moment I began to cross the 'black bridge', there was a niggling sense of *deja vu*, yet I had never ventured down to Copperhouse before, let alone over to Phillack. This familiarity persisted as I walked up through the village to St.Felicity's. Could it be that Phillack reminded me of somewhere that I did know, and if so, where? No place name would come. Leaving the village behind I ventured out on to Mexico Towans. I itched to walk on further, out along the dunes to ever beckoning Godrevy Lighthouse associated with the writings of Virginia Woolf, and on to Gwithian to seek out the ruins of St. Gothian's oratory. That would have to wait for another day. As I turned to head back towards the station I realised how easy it would be to get pixey-led out there on the Towans, especially when the sea mists roll in. I got a sense of "something" there, something ancient I could not begin to define. Of all the places along the Hayle estuary that I have explored in an effort to understand why I find the area so potent and compelling, it is there at Phillack, the original settlement from which the industrial town of Hayle sprang, and out there on the Towans that I most feel "at home". Not that I yet understand why! In October of that year I finally made it to St.Ives to catch the Barbara Hepworth centenary exhibition at the Tate. As I wandered around the exhibits, off-set against the view of the bay caught in the huge window, the words "living at the edge" bubbled up from somewhere. I understood that this referred not only to the sculptress and her art, but also to this enchanted land of East Penwith, a place apart, in a land apart.

Genius Loci – The Spirit of Place

Applying the creative spirit to enhance people's lives

Sacred Cornwall, Art, Music, Writing, Teachings, Yoga & Well Being, Life Coaching,
Design and Inspiration...



Chy-an-Bryally, 15 Primrose Close, Goldsithney, Penzance, Cornwall, TR20 9JL
Tel 01736-719342 Email contact.us@geniusloci.co.uk



The Website www.geniusloci.co.uk



The Pipers Tune

The Sennen standing stone that was threatened by the close presence of a new sewerage works [see MM55 p.5] has been relieved. Due to the amount of local opposition SW Water have agreed to find another site for the Works. Meanwhile standing stones researcher John Michell has added his voice to the debate about whether the stone has been moved at some point in the past or not. He comments to MM: "I feel sure it is in its original position. For one thing, the alignments it generates (not 'ley lines' please!) are impressive. Simon Broadbent in his report to the Royal Society of Statisticians, identified it as the source of six megalithic alignments. Also, it's a huge stone, far too big to have been moved and re-erected by tractor-less farmers. Surely, the Gothic letters **STONE** (on the 1807 map) at the other site indicated that was a cross." Perhaps some dowsing at the site(s) can give some more clues as to the original locations.

Meanwhile, some new standing stones have been erected not far from Sennen by local sculptor Rory Te'Tigo. Entitled 'Cornish Up-Rights' there are now 5 of them, set in a Sculpture Row at Trevescan on the A30 near Land's End and aligning perfectly with St.Bryan Church. Very much like Rory's Maen-an-Tol sculpture, outside St.Just Library, this Sculpture Row is meant to pick up on the historic features of West Penwith, and thereby emphasising that West Penwith in general, and St.Just in particular is a favourite place for those artists who connect with the megalithic sites and draw their inspiration from them.

POSTSCRIPT

on Giants by **John Michell**

"The first time I went to Boscawen-ûn circle was in 1968. It was then rarely visited and the approach was by the ancient track from the farm. The two old farmers - brothers I think - wondered politely what I wanted. They presumed I had come to see the giant's footprint. I had never heard of that, so they told me about it. A giant, they said, had stepped across from the Scillies and proceeded eastwards, leaving his footprints on certain rocks. One of them was an outcropping rock pile a short distance to the north of the stone circle. There, I found, you can indeed see the outline of a giant foot.

I felt like Robert Hunt at that moment - puzzled. On the one hand, no one believes in giants any more; on the other hand, the Boscawen-ûn brothers had not thought of doubting the story. To help my understanding they added a sort of explanation. 'The rocks must have been softer in those days', one of them said.

Every age has its apparent reality - a kind of spell that makes everyone at the time see the world in a certain way. From the testimony of honest people throughout the west of Cornwall, it is impossible to doubt that at one time giants were a reality. But on what level? In dreams or visions or in actual daily experience? Were they natural, spontaneous denizens of a former age and perception, or were they creatures of enchantment, conjured up in megalithic rituals?

I am still puzzled. If any reader has an answer, one that covers every aspect of the evidence for giants in west Cornwall, I should be pleased to hear, through *Meyn Mamvro*."

EXCHANGE MAGAZINES

Prices are for annual subscriptions
[sample copies in brackets].

Web site details are given in italics.

NORTHERN EARTH - 10 Jubilee Street,
Mytholmroyd, Hebden Bridge, W.Yorks
www.northernearth.co.uk.....£6.50 [£1.70]

T.E.M.S NEWS (Travel & EM Society in
Home Counties) 115 Hollybush Lane,
Hampton, TW12 2QY£5

TOUCHSTONE (Surrey) - 25 Albert
Road, Addlestone, Weybridge, Surrey...£2
www.ahsoc.fsnet.co.uk/jimsites.htm

FOGS (Friends of Grampian Stones) -
The Old Manse of Bourtie, Inverurie,
Aberdeenshire AB51 0JS.....£10
www.friendsofgrampianstones.org

CAERDROIA (mazes & labyrinths) 53
Thundersley Grove, Thundersley,
Benfleet, Essex SS7 3EB£6

RILKO (patterns) 70 Cambridge Rd,
Teddington, Middx TW11 8DN.....£10

PENDRAGON (Arthurian) 7 Verlon
Close, Montgomery, Powys, Wales SY15
6SH£10.00 [£2]

CELTIC CONNECTIONS - 97 Rosehill
Drive, Bransgore, Christchurch, Dorset
BH23 8NX *www.celtic-connections-
magazine.co.uk.....£10 [£2.50]*

MEYN MAMVRO is available on annual subscription - 3 issues £6.50 (inc p&p)
from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX.
MM57 due out May 2005 will include Goddess Landscape figures & Nanjulian barrows.

Most back numbers are now sold out, but photocopies can be done as a special service to
subscribers and regular readers upon request at £2.00/£2.20 each. Contents list & Index
available on floppy disk (75p) or printed format (£2), or at *www.meynmamvro.co.uk*

THE CAULDRON (Paganism, Wicca etc)
BM Cauldron, London WC1N 3XX- .£12
[£3.00] *www.the-cauldron.fsnet.co.uk*

QUEST (magical heritage)- BCM-SCL
Quest, London WC1N 3XX.....£8 [£2]

THE SILVER WHEEL (Paganism, Craft,
Druidry, Folklore) PO Box 12, Earl
Shilton, Leics LE9 7ZZ£9.00 [£2.50]
www.silverwheel.co.uk

THE HEDGEWYTC Poppy Cottage,
Broadclyst Station, Broadclyst, Exeter,
Devon EX5 3AX£10 [£3.50]
www.sothisstar.co.uk

PAGAN DAWN (Pagan Fed.) PO Box
63, Blackpool FY1 2QA.....£12 [£3.25]
www.paganfed.demon.co.uk

PENTACLE (Independent paganism)
78 Hamlet Rd, Southend-on-Sea, Essex
SS1 1HH£12[£3.25]
www.pentaclemagazine.org

CORNISH PAGAN WHEEL (Cornish
pagan news & articles) PO Box 83, Truro
TR3 6ZJ£17 [£2.60]

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

NOTICEBOARD

ISSN: 0966-5897

CORNISH EARTH MYSTERIES

16th Annual Season (1990-2005)
All talks are at The Acorn in Penzance and start at 7.30pm

Thurs Jan 27th The Sacredness of Sacred Sites - Pat Angove

Thurs Feb 17th Eclipses, Planetary Grids & Soul Awakening - Marcus Mason

Thurs March 31st Celtic Totem Animals in Myth & Legend - Gloria Falconbridge

Thurs Apr 28th Stonehenge and the Druids - Andy Worthington

Membership details from CEMG:
 The Cottage, Crowan, Praze, Camborne
 TR14 9NB. Tel: 01209-831519.
 Website: www.meynmamvro.co.uk/earth.htm

BELTANE CELEBRATIONS

Sat Apr 30th - 17th Annual Maypole Dance & feast at Carn Bosavern, St. Just 6.30pm. Details 01736-787186

Sun May 1st - Pagan Moot Celebrations. Details: 01736-787522

Mon May 2nd [note change of day]- Obby Oss Day at Padstow. Details: 01841-533449

Sat May 7th - [note change of day] Helston Flora Day + Hal-an-Tow. Details: 01326-565431

Sun May 8th - 17th Annual Three Wells Walk. Details 01736-787186

FAERY, ANGEL & HEALING

FAYRE: *Apr 30th-May 1st 10am*
 St. John's Hall, Penzance
 Tel: 01736-330201

Web site: www.mysticfayre.co.uk

PF DEVON & CORNWALL SPRING CONFERENCE

Saturday March 12th Penstowe Manor, Kilkampton, Bude. Includes: Rae Beth, Julian Vayne, Levannah Morgan, Philip Heselton, Damh the Bard, Nigel Shaw & Carolyn Hillyer
 Details: PO Box 314, Exeter, Devon EX4 6YR

PAGAN MOOTS

Penzance - meets 2nd Tues each month 7.15pm at 53 Morrab Rd. Tel: Sarah 01736-787522

Earth Moot - Penzance meets last Weds each month 7.15pm at Stella Maris Centre at Healing Star. Tel: Rod 01736-731548 or Healing Star 01736-330669

Redruth/Camborne - meets 2nd Sat each month at Gaslights in Redruth. Tel: Blew 01209-210999

Bodmin - meets first Weds each month in Bodmin. Tel: Athena 01208-264060

St. Columb Major Newquay & St. Austell. Meets 2nd Weds each month. Tel: Peter 07830-215743

Bude - meets last Thurs each month 7.30pm at Brendon Arms. Tel: Lorraine 01288-359463

WITCHCRAFT, MAGIC & FOLKLORE COURSE

with Steve Patterson

Mondays 7.30pm at

Trevellyan House, 16 Chapel St, Penzance. Tel: 07941-078975

WHAT IS WICCA?

6 week course with Geraldine McCarthy (née Andrew) *Starts Feb 3rd 7-9.30pm* Nanstallon, Bodmin Tel: 01209-890581

