
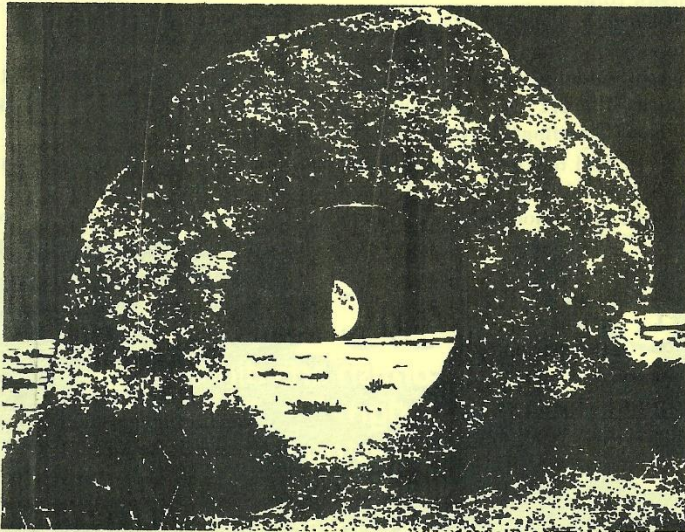


No.59 WINTER/SPRING 2006 £2.40



meyn mamvro
ancient stones and sacred sites in cornuall



HOLED STONES & MOON STANDSTILL ISSUE ●
EATHORNE MENHIR REPLACED! ● WALKS ●
ROCKY VALLEY LABYRINTH DEFACED ● NEWS
***plus* CORNWALL'S COLOURFUL SITES**

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Articles [c] MM & authors. Thanks to Andy Norfolk for front cover artwork.

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The price of MM this issue rises to £2.40, our first price rise for 3 years. An annual subscription for 3 issues costs only £7.00 at present, which is post free and less than the cost of single MMs, though this will rise with the new postal charges later this year.

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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**

Meyn Mamvro this time reports some good news and some bad news. Readers with long memories will remember the saga of the Eathorne Menhir and its uprooting by born-again farmer Philip Clemoes. Now, 13 years later, the new owners of the farm welcomed the chance to put it back in its correct place, and a successful day took place last Summer to locate the post hole and replace the stone (more details on p.4). However, a distressing act of vandalism has happened at the Rocky Valley labyrinths, and the right-hand one has been gouged with a stone (more details on p.5). Despite all the hard work put into trying to protect and preserve the ancient sites by CASPN (Cornish Ancient Sites Protection Network) it only takes one thoughtless act of moronic vandalism to destroy or damage an ancient site. No one can be at all these sites all the time - the best that any of us can do is try to monitor what is going on and to educate people on treating the sites with respect. To that end, CASPN has been busy renewing and extending the notices that it has been placing at the approaches to the sites. The value of these really paid off last Summer, as the phone numbers on the notices were rung several times by people who wanted to report incidents or discuss the sites. The most dramatic example occurred when someone rang one Sunday afternoon to say that there were a group of people at the Mên-an-Tol with metal detectors and pick-axes. This happened to be the afternoon when many CASPN members were putting back the Eathorne menhir! But Jackie Dash picked up the message, and managed to get up to the site in time to confront the group and dissuade them from doing any more damage.

CASPN has also been moving ahead on other fronts. The programme of monthly site clearances has been continuing, and a full schedule has been drawn up for 2006 - details on back page. Everyone is welcome to these events, and they are both companionable and very useful. The membership of FOCAS (Friends of Cornwall's Ancient Sites scheme) has also been steadily growing, and this has provided some much-needed infusion of funds to help CASPN's work. If you have not already joined, please consider doing so. Send a cheque/PO for £5 (£3 unwaged) for a year's membership to 24 Queen Street, St. Just, Penzance, Cornwall TR19 7SW (or download an application form from the web site www.cornishancientsites.com) and you will receive a colour Newsletter with more details of FOCAS events. And CASPN's Project Development Worker Raven LeFay has been doing sterling work in making links with other related Groups, such as PAROW (Footpaths Group), English Nature, Cornwall Archaeological Society and Penlee Museum, as well as liaising with the AONB and other funding bodies to apply for longer-term funding. Despite the problems, the future does look bright for the ancient sites that so many people care about.



news page

The Summer 2005 season of walks and site visits included Coastal Barrows and Settlements at Nanjulian on June 5th & Sacred Sites on Bodmin Moor on July 3rd [both reported in MM58]. On Sunday August 7th a small group met at Carbis Bay on a beautiful day for the St. Michael Way walk to Trencrom Hill, an ancient trackway linking the north and south coasts of Cornwall across the neck of West Penwith. Along the way the walkers stopped off to see the legendary Bowl Rock and the Beersheeba standing stone, where an equinox sunset alignment over the Twelve O'Clock rock on Trink Hill was suggested. On Trencrom Hill, the Group enjoyed lunch and the magnificent views on the ley to St. Ives Bay one way and St. Michael's Mount the other, visited the well there, before walking back to Carbis Bay and a welcome swim in the sea.

The final outing of the Summer was on Sunday Sept 4th when **Geraldine McCarthy** led a visit around the St. Agnes area, which proved to be very fascinating. A group of about 18 turned up and, after an introduction by Geraldine, were taken to the Iron Age earthworks of Bolster Bank, and then on to Chapel Porth to see the site of St. Agnes Well and Chapel, and the cave below where Bolster's blood still flows out of the rock in the form of dark red copper seams. After lunch, the visit continued up to St. Agnes Beacon, where legends of the Giantess' Apron were discussed, and a hitherto unrecorded (modern?) standing stone in a field below was observed.

From the Beacon the Group descended to Tubby's Head, a probable Iron Age cliff castle, where Cheryl suggested the possibility that ancient peoples may have taken a sacred walk up the hill side to see the shape of the Goddess in the Land of St. Agnes Beacon appear over the brow of the hill [see MM 44 for more details]. Finally, the Group went down to Trevaunance Cove to view the enigmatic Madonna and Child wooden oak carving that had been washed up on the beach in mysterious circumstances on St. Agnes Day in 1998 [see MM44 for more details & photo right]. A very enjoyable and interesting day that finished up with drinks, ice creams and swims for the Group.



CEMG's 16th Annual season continued with the 2005 Autumn programme, and a change of day to Wednesday Sept 28th for the first of the talks. **Peter Rose** from the Historic Environment Service gave a slide presentation on "Caves in Cornwall - historic uses and perceptions". Peter is the author of *Shadows in the Imagination: encounters with caves in Cornwall* and this talk was based on material from that article. He explored the many and varied uses of caves in Cornwall from prehistoric times onwards from four perspectives: the habitation and occupation of caves; visitors to the caves; mythological associations; and caves as cult centres (theatres of ritual and votive deposits). He showed how caves became places where the sacred world would manifest itself and barriers between the Worlds were at their thinnest. Caves were a gateway to the supernatural and used for initiation, purification and ritual. An informative and insightful talk, that will be followed up by an article by Peter in MM.

The evenings then reverted to Thursdays, and on October 27th MM Editor **Cheryl Traffon** gave a slide talk on "Megalithic Mysteries in Cornwall", based on her most recent book. She started out with some of the findings on ley-lines and 'energy lines', and then moved into some of the strange and anomalous phenomena people had experienced at sites in Cornwall, including radiation, magnetism, infrasound, the hummadruz and strange lights. In the second part she showed how some of these effects could give rise to visions, spirit journeys and altered states of consciousness. This was a wild and wonderful ride through some of the fringes of site interface, and the audience were left feeling that there were many things in the Universe which we still only partly understand.

There was no November meeting as the Acorn was not available, but the year finished with the annual visit to Chûn Quoit on Sunday 18th December for the solstice sunset over Carn Kenidjack, and then back to Age Concern in St. Just for Yuletide Storytelling and shared food and drink.

OTHER EARTH MYSTERIES GROUPS AND EVENTS ELSEWHERE

Dorset Earth Mysteries - Contact Peter Knight, 34 Badgers Way, Sturminster Newton, Dorset DT10 1DW. E-mail: stoneseeker@waitrose.com Phone: 01258-472722

Organises the Convention of Alternative Archaeology & Earth Mysteries Conference.

Glastonbury Earth Mysteries Group - Contact Sue Barnet Phone: 01458-831970
Activities in Somerset area.

London Earth Mysteries Circle - P.O Box 1035, London W2 6ZX

Regular meetings and speakers on 2nd/4th Tues in month at Diorama2, Triton Sq, NW1.

TEMS - Travel & Earth Mysteries Society (Surrey/Middlesex) - Contact Ann Hopkins or Peter Mott Phone: 020-8544-9478 Web site: www.temsgroup.org.uk

Meets regularly, usually on last Sunday of the month.

Society of Ley Hunters - Contact: Adrian Hyde, 7 Mildmay Rd, Romford, Havering, Essex RM7 7DA. E-mail: leyhunter@ntlworld.com Phone: 01708-732362

Organises annual Moot and Gatherings, inc. excursion & Moot in March 2006 on Isle of Lewis for the Lunar Standstill. Contact Laurence Main on 01650-531354.

NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS EATHORNE MENHIR BACK IN PLACE!

The saga of the Eathorne menhir has finally reached an unexpected, and successful, conclusion - 13 years after the stone was first uprooted. It was in 1992 that the born-again Christian farmer Philip Clemoes of Higher Eathorne Farm near Constantine (supported by his evangelical church minister the Rev. Michael Caddick) deliberately ripped out the 8ft standing stone from the field because he said it could be used for "pagan practices"! He dumped it in the corner of the field, and during the move a piece of the top of the stone was broken off. MM first became aware of what had happened in the summer of that year and alerted our readers, many of whom wrote to Clemoes expressing their dismay at what had happened.



Meanwhile, the Cornwall Archaeological Unit (CAU) were also putting pressure on him to have the stone re-instated. Eventually he agreed to put it back up, but only in the hedge, not in its original position. This was done the following year, and subsequently Clemoes placed barbed wire around it (perhaps in case it escaped one full moon night and attacked him!) and allowed it to become overgrown by the hedge.

And there matters remained, until last year when he sold the farm to a young couple. Realising the significance of the stone, the new owner Joe Cockwell contacted a neighbour, who in turn contacted a friend Steve Patterson, a local pagan. Steve contacted MM who in turn contacted the CAU (now the HES), and together everyone agreed that this was a marvellous opportunity to return the stone to its original position. However, finding the original position was not easy, as no precise location had been taken at the time of its removal. All we had to go on were some old photographs of it in the field, some maps and aerial photographs held by HES. A dowsing day was arranged and a team of dowsers did locate an anomaly in the field, but this did not coincide with the aerial photos. It was decided to do a small excavation at the spot indicated by the photographs, and on Sunday August 14th a team of excavators from HES dug at the spot and uncovered both the post hole and a distinctive shaped boulder next to it, which may have been originally used to prop up the stone. Next, the stone had to be freed from the hedge (and its barbed wire), and with the aid of a crane provided by the farmer, it was lifted up and replaced in its original post hole at SW74608 31363. There was some debate about which way round it should go, but eventually a decision was made, and the stone was once again replaced, with MM Editor Cheryl Straffon leading a short ceremony to re-dedicate it, and asking the spirits to keep it safe for the future.

NEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWSNEWS **ROCKY VALLEY MAZE VANDALISED**

In contrast to the good news featured on the previous page, the bad news is that one of the rock-carved labyrinths in Rocky Valley near Tintagel (the right hand one) has been attacked by a vandal with a stone, and the labyrinth carving deeply scoured into in at least three places.



This defacement happened in October 2005, and was spotted by Kieron Chatterjea from the Rocky Valley Gallery, who found the stone lying on the ground that had been used. The vulnerability of this site is a matter of some concern, but there seems to be no obvious solution. Ann Preston-Jones from HES, who visited the site with MM editor, said that it was formerly covered with a perspex screen in the 1930s, but she thought that replacing that would only invite further vandalism. Also, people do like to run their fingers over the carvings in the time-honoured tradition. Meanwhile, CASPN have asked the owner of the site Simon Summers if they can at least put up a notice asking people to treat the site with respect and care.

N.B Kieron also told us that he thought that the 3rd Labyrinth (featured in MM58) was carved only a few years ago and is not contemporary with the other two.

SANCREED WELL GLITTERS

More defacement occurred at Sancreed Well last October when someone spread plastic glitter all around the inside of the well, which adhered to the natural moss. Dave Munday from CASPN tried to clean it off with a vacuum cleaner and a soft brush, but to no avail. It is hoped that a CASPN clean-up of the Well in January might remove it

NEWS FROM THE ARCHAEOLOGICAL DIGS

* The remains of St. Piran's Old Church at Perranzabuloe, dating from the 12thC, that had been buried under the sands since 1805, were uncovered in an excavation in October 2005. Original walls and a child's skeleton were amongst the finds.

* A project to survey and restore the Iron Age site of Lescudjack Hill Fort in Penzance was started in October and will continue until early Summer 2006. There were will be a geophysical survey, and excavations that may reveal interesting material.

* Excavations took place in advance of the new A30 dual carriageway across Goss Moor. Remains of a Neolithic settlement were found, with more details to follow.

Penwith Pagan Moot



by Sarah Vivian

So the wheel of the year turns, the Moot continues to thrive, and continues its round of monthly meetings, rituals, planning meetings and monthly Ancient Sites Clearances. The Autumn Equinox ritual suffered from a taste of the chill autumn -it was intended to be a ritual with a beach party and barbeque, but the cold winds and spitting rain deterred all but the most determined. The Ritual was at Perran Sands, a new location for the Moot, which we hoped would enable more people from the east of the area to attend. A maze was created in the sand, with seawater for cleansing in a cauldron at the centre, which was walked to take us into the dark side of the year. A fire was lit and carried to the water's edge at the turning of the tide, to be offered to the sea; the waves took the flames and people then made offerings of white flowers to the sea to give thanks for their blessings. The rain stopped enough to allow a barbeque afterwards, and the event was much appreciated despite the weather.

Next on the Wheel of the Year was Samhain, the Festival of the Dead and also the New Year of the Pagan Calendar, and this was held at Sancreed Village Hall. It was wonderful to see so many people for this, especially many people who had not been able to attend for a while. This was a simple and powerful ceremony; the hall was hung with black fabric and the focus, instead of an altar, was a large pillar candle in a large dish of water, with incense in bowls for the quarters. We started with a meditation to voice music, to speak with the dead, with the single candle as the only light. Then in silence we each lit a nightlight from the central candle, to represent our soul flame, which we then carried (very carefully!) out of the back door of the Old Year and around the building, on a path lit with glow sticks, and in by the front door of the New Year. These nightlights were then placed around the water dish, with the light increasing as more people returned. I then lit a fire in my cauldron – fortunately there are no smoke alarms there! – and added copper sulphate for blue flames, which looked fantastic in the darkened room. Each person in turn threw a pinch of sparkler dust into the flames to represent things they were getting rid of and burning away, a process which was enjoyed so much that several people had another go, just for fun. I then put a large amount of the dust into the flames to represent the spark of the New Year, achieving a superb golden glow and burst of light. I was voted Queen of the Pyromaniacs, but please do not try this at home! It is necessary to practise with quantities of both firewood and chemicals, also with timings, and to be in a large room with large doors to clear the smoke afterwards!

The Rituals and Ancient Sites clearances are open to all, everyone welcome, as are the monthly moots which take place on the second Tuesday of each month at Chy Gwella, 53 Morrab Road in Penzance at 7.15. There are news, views, events, and organising dates for rituals, and we have a special topic for each session.

VIEW FROM



THE ISLANDS

A regular column

by Isles of Scilly resident

Tyto Alba

Below Carn Near

Freeze the frame. I have walked out to watch the ebbing of the spring tide. The sand is sodden still, and everywhere there is the patter of oozings under the bladder wrack. The beach to the west of Carn Near on Tresco is nowadays known as Bathinghouse Porth, although the structure after which it was named has long disappeared. The stone on which I sit once lined a far older wall, a boundary between fields thirty-five centuries ago; now it is encrusted with barnacles and limpets, forested with limp, translucent strands of *Enteromorpha*.



Fires once burned in hearths where worm casts clump like grey spaghetti, and where the elders of Ennor once laid their heads, stalk eyed crabs are grazing, their pincers cramming muddied mouths. Knotted wrack dreadlocks the larger stones, like the heads of sea-trolls submerged in the sand. Had I come here at another time, when the sea-currents had dispersed the sands on other shores, the trolls' shoulders might also have lain exposed.

Farther out along the beach, a group of birders, khaki-clad, huddle behind telescopes, their triangulated gaze trained on a moving speck at the edge of the strand. They and I are ephemeral, flaws in the film. Look at the next frame, and all of us are gone. Gulls rise in a gabbling crowd, a sandpiper patters, and with the waning of the tide, the shades of Ennor breathe.

**THE EARTH MYSTERIES GUIDE TO ANCIENT SITES ON
THE ISLES OF SCILLY**

A comprehensive guide to the ancient sites and their alignments and the ritual landscape of the Scillies. Price £2.95 (post free) from MM address.

AROUND CORNWALL'S HOLED STONES

This MM special feature returns to re-visit Holed Stones, first featured extensively in MM17 p.11-13, now with an update on most of the sites. Holed stones are still an enigma: some, but not all, are associated with megalithic sites and are probably prehistoric in origin, but there are others, probably from the medieval period and then from the mining eras of the 18th & 19th centuries. They come in all shapes and sizes, and no-one is quite sure of their significance or meaning. In this feature we will concentrate on those believed to be prehistoric:

MEN-AN-TOL (SW4264 3493)

Cornwall's most famous holed stone, featured extensively in previous MMs, as ideas about its significance became more defined. Now believed to be part of a stone circle, though probably not in its original position or orientation. May have been the entrance stone to a small mound or barrow, the remains of which form a hump in the ground at the circle. Alternatively, it may originally have been free-standing and used to view the maximum standstill of the moon on its 18.6 year cycle. See p.14-15 of this MM for more details, and colour section on p.12-13 for pictures of the site at different seasons.

TREGESAL HOLED STONES (SW3895 3255)

One stone from this complex (the NE one on the hillside above the line) has now fallen and lies broken on the ground. For more details of the whole site see article on p.10-11.

HOLED STONES AT THE MERRY MAIDENS (from SW4277 2421 to 4365 2489)

These stones are still in place, though not very obvious. For more details of their significance see article on p.15. The holed stone called Mên Frith, which lies nearby at Tregurnow Farm (SW4432 2415) is still in place [see MM20 p.5 for details & photo].

TOLVAN STONE (SW7063 2770)

This site near Gweek lies in the back garden of Tolvan Cross Cottage. Its location was threatened recently by an application for an extension to the house, but Historic Environment Service negotiated with the owners and persuaded them to modify their plans, so the site is now safe.

GRADE CHURCH (SW7120 1430)

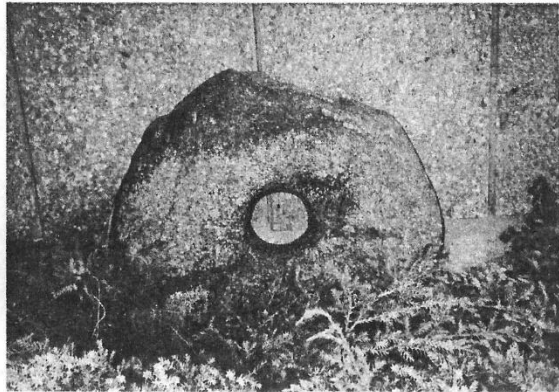
This curious holed stone in the Church was recently reported as broken up and destroyed by MM reader Robin Ellis [see MM51 p.4]. However, fortunately it appears that Robin was looking at the wrong stone, as a recent visit to the site has revealed that the stone is still in place and whole.

ST.MARYS, ISLES OF SCILLY (SV9174 1090)

Discovered during the CEMG trip in 2001 [see MM47 p.13] in a private garden on Rocky Hill, this stone was known as the Betrothal Stone. Other holed stones were known to be used for this purpose, including one called the Odin Stone which formerly stood near the Ring of Brodgar on Orkney before being destroyed in the 19thC.

HOLED STONE IN NEWLYN GARDEN

A holed stone, not generally much known, has recently been reported to MM. It lies in the garden of a house called Rockside in Newlyn near Penzance (SW4612 2920), to where it was apparently moved in 1930 from Laregan House in Penzance. However, it started its existence somewhere else entirely.

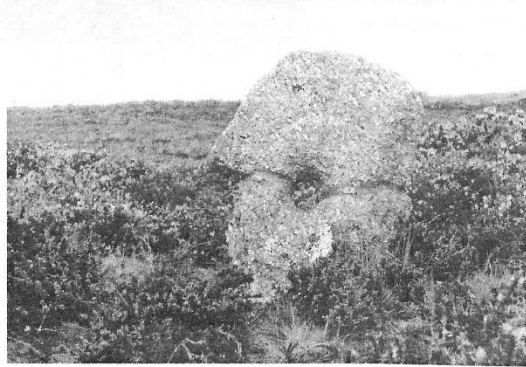
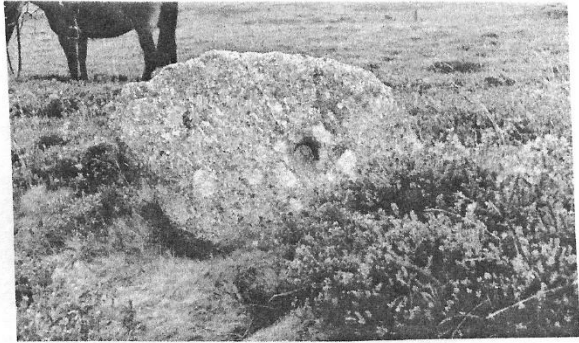


The stone was first mentioned and illustrated in 1885 by W.C. Lukis & William Copeland Borlase in their *Prehistoric Stone Monuments of Cornwall*, in use as a gatepost near to the cliffs at Tregiffian near Sennen. Vivien Russell in her *West Penwith Survey* (Cornwall Archaeological Society, 1971) locates it at approx. SW364 277, which is close to the chambered tomb at Tregiffian Vein (SW3725 2774) excavated by Copeland Borlase in 1878. Could it have come from the tomb itself, or at least from a nearby ritual site? Vivien Russell lists another holed stone nearby at SW3641 2766 built into a hedge near some terraces, and yet another was found on the beach at Gwenver below this site. Could we have here perhaps the remnants of another holed stone row, like the ones at Tregeseal and the Merry Maidens?

Copeland Borlase removed the stone to Penzance “for safe keeping”, and it was next mentioned in 1916 by Charles Henderson in his *Notebook of Parochial Antiquities* (Vol 1,8) who described it as “probably a stone axel, with a parallel sided hole evidently drilled in modern times”. However, in this Henderson was perhaps being too fanciful, as examination of the stone reveals that the drilling is by counter-sinking, the same method as used in the other holed stones at Tregeseal and the Merry Maidens, which it resembles. There is a ridge in the centre of the hole, which may be a result of it not having been properly drilled through, or may have been worked on at a later date. In 1960 the OS recorded that the stone was roughly oval (though it has quite a pointed top) 0.9m x 0.8m, with a diameter of 15cm, and at the time was filled with earth, which has now been removed. At present the stone stands propped up against the wall of an outbuilding at Rockside, although the owner Jo Olivier tells MM that she now intends to move it into a more prominent place in the garden. If it is prehistoric, and has originally come from the site at Tregiffian Vein, its journey right across the peninsula to Newlyn has been a remarkable one, and fortunate that it has survived this long.

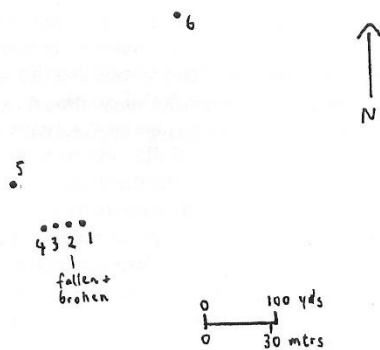
TREGESEAL HOLED STONES

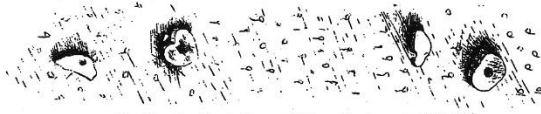
On Tregeseal Common near St. Just not far from the Tregeseal stone circle there are some enigmatic holedstones (SW3895 3255), presumed to be contemporary with the stone circle, though they have never been scientifically dated. Four of the stones (three standing and one fallen & broken) are in a straight line, with another, which was probably part of the row, a few yards away to the NW. Some 100 yards away to the NE on the hillside is another one with a larger hole, which has recently fallen over and now lies on the ground.



Two of the stones from the original row

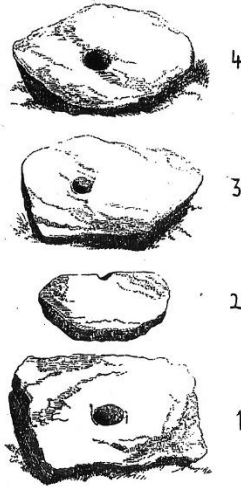
The 5 stones that are close together are all about 3-4½ft high, with bevelled edge holes which are all about 3-5 inches in diameter. The NE outlier has a 7 inch diameter hole with smooth edges which may have been made by a metal implement and which may be more modern, though its proximity to the other stones is curious. The 4 stones in the row were first mentioned by Rev. Buller in 1842, who shows them in a rough (somewhat curved) line, and in what looks like a fallen state.





Buller's drawing of the 4 stones (1842)

The next reference is by J.T.Blight in *The Holed Stones of Cornwall* (1864). He gives detailed measurements and drawings of the 4 stones in the row [illustrated right] and he also adds that "about a hundred yards north of these I recently discovered a fifth, broken in two, but parts lying together". This is the fifth stone that now stands a few yards NW of the line, so it must have been moved into its present position at some time after 1864. He also talks about finding a "block of stone" near a house about half a mile from Tregeseal Circle, "through which a hole had been commenced but never finished". The whereabouts of this partially completed stone is not known, nor whether it was connected with the holed stones or not.



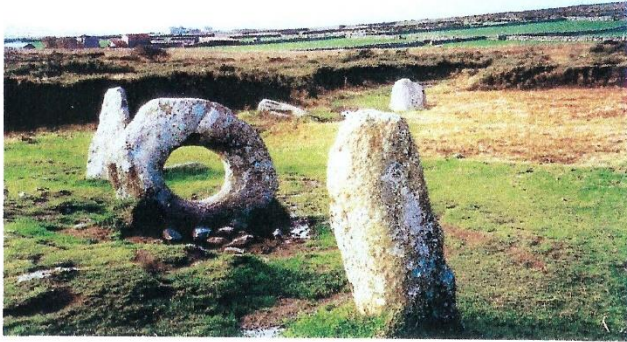
Blight's drawing of the 4 stones (1864)

Sometime prior to 1985, local farmer Egbert Rowe undertook to re-erect the fallen stones. Stones 1, 3 & 4 were placed upright where they had been lying fallen. Stone 2 (the broken stone) was left lying on the ground. It appears from the appearance of the stones and from pers. comm. with Egbert Rowe that these stones were simply placed upright in roughly the place where they lay. No attempt was made to ascertain which way round they should go, and it is evident that in two cases at least (stones 3 & 4) the stones are standing at right angles from their original position. In addition, the stones were simply placed on the ground, and not in any sockets or post holes, so in one case at least (stone 5) the stone has subsequently fallen and been put up again.

A close examination of the stones shows that it is likely that the 4 stones (nos 1-4) originally stood in a line in the same plane, and that, if correctly re-erected, their holes would also precisely align (The hole in each stone is at the same distance from the edge of the stone). It may be that the holes in the stones were originally oriented to face Boswens menhir which is visible on the horizon to the east, and/or that they were used to observe the equinoctial sunrise/sunset. The re-erection of the stones would restore them to something that is much more likely to be closer to the original intentions of the builders and to secure them more securely for future generations to enjoy.

CORNWALL'S COLOURFUL SITES

The colour section this time features THE MËN-AN-TOL



Originally part of a stone circle [c] Cheryl Traffon

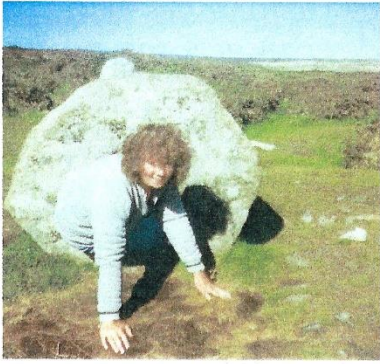


Animals are drawn to the site. [c] Vicky Goddard

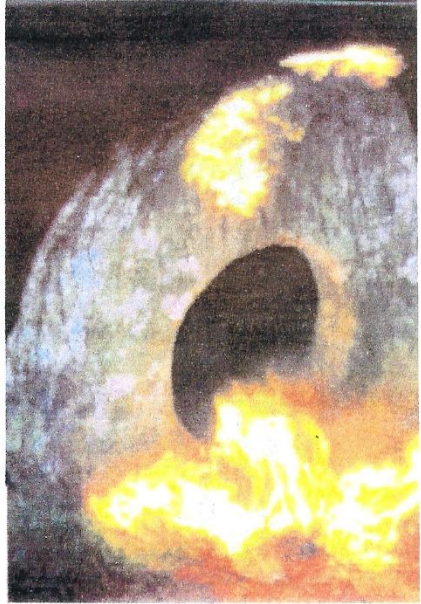


The holed stone as fertility symbol, rebirth canal or portal to another world? [c] Ian Cooke

Earth, fire and ice at the site



*Meyn Mamvro editor healing her back
by crawling through the holed stone*
[c] Cheryl Traffon



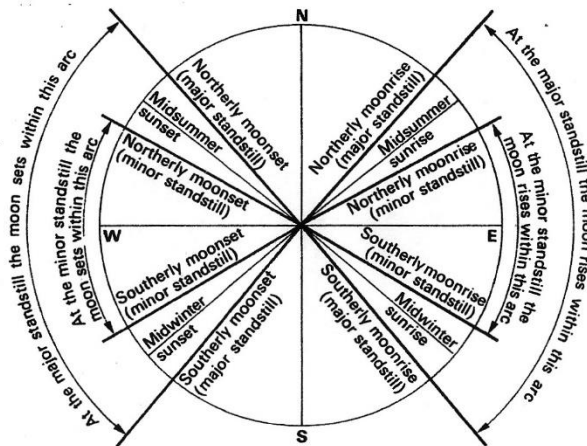
*Flames lick the holed stone at the time
of the fire attack in Nov 1999*
[c] The Cornishman



Snow falls at the site in Jan 2003 [c] Cheryl Traffon

MAJOR MOON STANDSTILL IN CORNWALL 2006

The year 2006 sees a special phenomenon that occurs only every 18.61 years and was known and observed by the megalithic builders. This phenomenon is known as the major lunar standstill, and it occurs this year because the moon has reached its most southerly rising point on that cycle. Unlike the sun, which goes through a 365 and a quarter day cycle each year, the moon's cycle takes one lunar month but also has a bigger 18.61 year cycle before it returns to its same place in the skies. This is because, not only does it rise in a different position day by day, it also rises in a different place month by month (from SE in the summer to NE in the winter) and at a different angle year upon year (from major to minor standstill and back). So, at the beginning of the 18.61 year cycle, it is rising in the summer at its most southerly point on the horizon (the major standstill) and each year after that it rises further northwards until after 9.3 years it has reached its most south-easterly point (the minor standstill). Similarly in winter it rises at its most northerly point at a major standstill and after 9.3 years has reached its most north-easterly point (minor standstill) before returning again. An observer of the moon will have seen it rise very low and large (an optical illusion caused by the low angle of rising) over the last year or so, until this year when it is at its most extreme and has reached the major standstill. The standstill is a kind of pause in the 18.61 years cycle, just as a solstice is a pause in the annual solar cycle. The actual point of the standstill is in March 2006 (though not at the full moon), and the nearest full moon to the major southerly standstill is the full moon of June 11th 2006. Any rising of the full moon in the summer months of 2006 should provide an impressive visual sighting of the most southerly position of the moon.



from "Sun Moon & Standing Stones" - John Edwin Wood (OUP, 1978)

We know that ancient peoples were aware of this phenomenon, and at various sites they were able to see and observe it. For example, at the Aberdeenshire recumbent stone circles, many of the circles were constructed with two upright stones flanking a horizontal stone (the recumbent) in order that the rising moon at the standstill would be framed by the 'window' of the stones. And at Callanish stone circle on the Isle of Lewis, the neighbouring hill (known locally as 'The Sleeping Beauty' or 'The Old Woman of the Moors') is in the shape of a woman/Goddess body. At the standstill when viewed from the stone circle, the moon rises from 'her' lower legs and then slides along her knees, her thighs, up along her belly and rising and growing over her breasts and throat. This is a stunningly beautiful sight, described very evocatively by Jill Smith in *Goddess Alive!* magazine (No.8 Autumn/Winter 2005) and in *Northern Earth* magazine (no. 103 Autumn 2005). In Cornwall, I have suggested that the 19 stones found in all the circles of West Penwith (Merry Maidens, Boscawen-ûn, Tregeseal, probably Boskednan Nine Maidens and now the Mên-an-Tol) were symbolic of this cycle, and others have suggested the same for the 19 Aubrey Holes at Stonehenge. In 1987 at the previous major standstill, *Meyn Mamvro* and the Cornish Earth Mysteries Group had only just started, so there were not many people around to know about the standstill or to systematically see and observe what was happening at any of the sites. Nevertheless, I have a memory of the moon rising very far south and brushing the tops of the southerly hills when seen from the Mên-an-Tol.

This turned out to be a prescient observation, for when the CAU surveyed the site in 1993 they suggested that the holed stone originally stood at right angles to its present position and was a 'special' stone used "as a focus for rituals or observing distant features from the circle" (MM22 p.4). This was confirmed by Andy Norfolk who checked the possible alignments at this site in 1995, and found indeed that the rising full moon at its southerly standstill would have been framed by the holed stone when viewed by an observer at the exact centre of the circle (MM29 p.5-7). Perhaps a good project for 2006 would be to turn the holed stone back again at right angles so we can see the full standstill moon framed by the hole once again! In addition, Andy found that the northerly major standstill when seen from the site was bracketed between two tumuli NW of the Nine Maidens stone circle. As the moon rose in winter it would probably have skimmed over the top of the southerly barrow.

Undoubtedly, there must have been other sites in Cornwall where the standstill was observed. There are a line of 4 holed stones near to the Merry Maidens stone circle in a straight alignment over 1300 yds for example that are on an azimuth close to the northerly (midwinter) major standstill. These stones are no longer very accessible (one in a hedge at SW4277 2431, remains of one on the ground at 4315 2450, one used as a gatepost 4324 2457 and one in the the wall of a hedge at 4365 2489) but originally they must have formed a powerful and dramatic alignment for observing the standstill. This year in 2006 provides the best opportunity for another 19 years to observe the full moonrise from other ancient sites in Cornwall. If you do get the opportunity to do so, and discover anything significant or interesting, MM would very much like to know!

GREEN FLASHES, MOONBOWS AND STELLAR CONJUNCTIONS

by **CHERYL STRAFFON**

This year's standstill of the Moon was a phenomenon that we know was observed by our megalithic ancestors and 'encoded' in their ancient sites [see p.14-15]. However, this was not the only rare phenomenon that was of interest to them. The passage of the sun was well-known to them, and many sites are constructed for viewing significant times on the solar cycle (such as solstices and equinoxes). It is also probable that eclipses, both solar and lunar, were of great interest to them [see MM 39 for details of solar eclipses]. There are also other effects that sometimes are manifested, which are observable today and must have been equally observable thousands of years ago, and possibly incorporated into rituals and ceremonies at the ancient sites.

Firstly, we can take a look at solar effects, and specifically the 'green flash'. The green flash occurs occasionally at the moment of sunset when the sun dips into the sea. The conditions need to be right - a clear sky and a clear horizon - and the observer needs to be in a relatively elevated position for optimum viewing. At the precise moment when the top edge of the solar disc disappears behind the horizon, the spectrum of light refracts or breaks up and a green flash is observed, lasting only a second or two. Blink at the wrong moment and you will miss it! When viewed, it is an unforgettable experience, and I suppose that I see it less than a dozen times a year, and I live in a house with panoramic views of the western horizon. Our ancestors would have probably had a more frequent and reliable view of it, as the climate in the Neolithic and early Bronze Ages was much better, more akin to the south of France today.

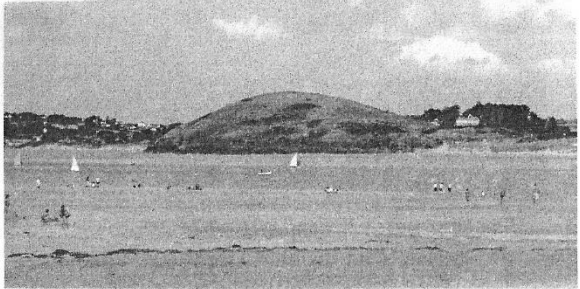
Even rarer than the green flash is the turquoise and blue flash. I have seen a few greeny-turquoise ones, but have only seen a blue flash twice in my life, once at Port Isaac and once at Pendeen Watch. Because the sun breaks up into its spectrum of seven colours - red, orange, yellow, green, blue, indigo and violet - at the moment of setting, the red, orange and yellow appear to be the sun's rays themselves and only the green appears before the sun has gone. However, on very rare occasions, the green flash lingers longer for about 4-5 seconds, long enough for the next colour on the spectrum (turquoise and) blue to appear for a second before the sun finally disappears. It is a stunning sight, and if this too was a once-in-a-lifetime experience for our ancestors, they must similarly have been very impressed. If the sun was conceived of as a living being to them, such a manifestation must have been a very magical experience.

It is interesting to note that there are a line of barrows all the way along the north-western coast of Cornwall, from which the sunset and green/blue flashes would have been especially visible. Although some of them were more inland than they are today (the sea level having receded before its present rise) nevertheless they are all on high ground relative to the level of the sea beneath, and all NW, W or SW facing.

These barrows include the following (from north to south) :-

- Tumuli at Higher Longbeak [SX199 039], Lower Longbeak [SX198 032] & Millook [SW179 995] at Widemouth Bay south of Bude.
- Tumuli at Newton Farm [SW131 935] between Crackington Haven & Boscastle.
- Tumuli at Lower Beeny [SW111 923] just north of Boscastle.
- Tumulus at Port Isaac [SW988 808].
- Tumulus at Polzeath [SW938 791].

• Tumulus on Brea Hill [SW928 772] near Padstow. 'Brea' is Cornish for breast, and this breast-shaped hill with its distinctive nipple-like cairns would have been seen as a sacred feature in the landscape (see MM41 p.5 & photo right).



- Tumuli [at SW871 761] on the cliff edge at Harlyn Bay south of Padstow.
- Tumulus on Trevoise Head [SW849 762] nr Constantine Bay. It has been suggested (by Howard Balmer) that Trevoise Head itself was a sacred headland in the shape of a Goddess feature in the landscape (see MM57 p.22-23).
- A line of 6 Tumuli [SW856 733, SW 865 725, SW847 715, SW846 713, SW845 710, & SW847 684] from Treyarnon Bay to south of Porthcothan, all at the cliff's edge.
- Tumuli at Trevelgue Head [SW828 631] and Tolcarne Beach [SW820 623] at Newquay.
- Tumuli [SW766 606, SW 765 603 & SW768 600] north of Holywell Bay near Newquay.
- Tumuli [SW748 538 & SW734 523] between Perranporth & St. Agnes.
- 6 Tumuli (now destroyed) above Reskajeage Downs, a tumulus above Hudder Cove [SW606 430] and one at Godrevey Headland [SW581 434] on the coastal stretch between St. Agnes & Hayle (see article in MM56 p.14-16 for more details).
- 17 Tumuli stretching from Kenidjack Castle [SW357 325] and Ballowall Barrow near St. Just [SW357 311] south along the coast to Carn Leskys [SW357305], Carn Gribba [SW356 304], Boscregan [SW358 297], Escalls [SW363 272] and to Mayon Cliff [SW349 261] near Sennen and Land's End (see article in MM57 p.14-20).

All these sites were positioned deliberately overlooking the sea, where the users of the sites (or perhaps the spirits of the dead within the barrows) could have seen the sunsets and green flashes mentioned. These may have been sacred places for the shamans to go on spirit journeys, perhaps at sunset, where the green flashes may have been the signal for the start or finish of the spirit journey itself.

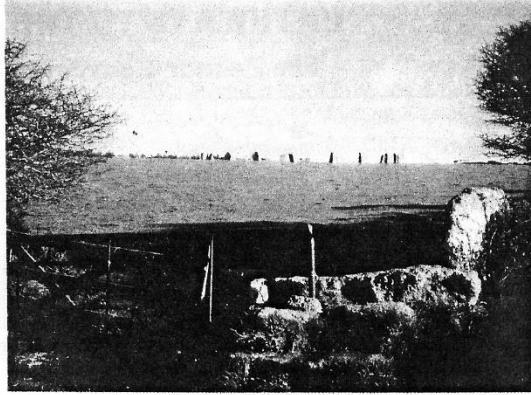


Ballowall Barrow at sunset on the cliffs overlooking the sea near St. Just

Turning from the sun to the moon, there is the unusual phenomenon of the moonbow. This occurs when the full moon (whose light of course is reflected from the sun) is covered with light cumulus cloud. The light from the moon catches the droplets of water in the cloud and breaks the white light up into its spectrum of colours. These colours then appear as coloured rings around the moon, and though the appearance usually lasts an even shorter time than rainbows, and the bands of colour are not so well differentiated (at most I have seen only red, orange, yellow, green and blue), nevertheless it is a visually stunning sight. The first time I ever saw it was when two of us were doing a full moon ritual at Alsia Well, near St. Buryan. We stopped mid-track in the ritual and just gazed in open-mouth astonishment! Since then I have seen it a few times and always at full moon. Perhaps the light from the moon is stronger then, or perhaps that's the main time I'm out gazing at the moon so am most likely to see it! In any case, for a people who observed the moon so regularly and with such detailed attention, the appearance of moonbows must have seemed most magical.

As well as the sun and moon, the planets and stars have often been significant in ancient people's cultures. Their position changes along the plane of the ecliptic, so that different combinations of planets and stars are visible at different times. Certain stars were very important to ancient civilisations, particularly the morning and evening 'star' (planet) of Venus, known as the Goddess Ishtar in Babylonian mythology. The Egyptians seem to have aligned their pyramids to the stars Orion and Thuban (the pole star) so that the mummified bodies of their pharaohs could travel straight to the gods after death. The Pleiades star system (often known as the Seven Sisters) was also observed by many cultures, particularly in Hindu and Australian Aborigine mythology. The Dogon people of Africa believed that their ancestors came from that system, and recently a Bronze Age disc was discovered in East Germany depicting the sun, moon and Pleiades star system. Sirius, the 'dog star', was also known by the Dogon people and by the Egyptians, who identified it with the Goddess Isis.

At the Merry Maidens stone circle [SW4327 2451] near Lamorna in West Penwith, Sir Norman Lockyer (the Astronomer Royal who lived at the beginning of the 20thC) suggested that an observer standing at Gûn Rith standing stone [SW 4294 2446] near to the circle at the end of April in 1960 BCE

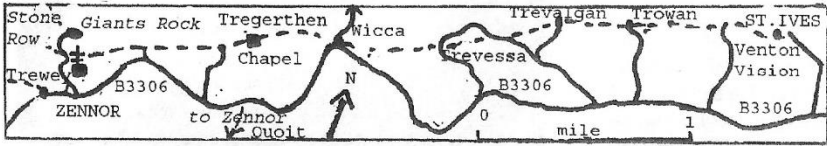


would have seen the Pleiades star system rising over the Circle. This would have given them an advance warning of the imminence of the Beltane (May Day) festival, one of the great festivals in the Wheel of the Year. Adding to this, Alan Bleakley discovered that if you extend the line from Gûn Rith to the Merry Maidens circle it continues out through the entrance/exit of the circle and on to a standing stone in the corner of a hedge [SW4343 2452], through the lost Tregurnow stone circle [SW4375 2455] and finishes at a tiny place called Borah whose name means 'the place of the witch'. Bleakley points out that Goon Rith is Cornish for 'Red Downs', perhaps a reference to the setting sun in the west, and the line splits the circle into two crescents, one to the north and one to the south like two moons.

The apparent movement of the stars and planets would thus have been of great interest to the priest/esses who were probably responsible for mediating the goddesses and gods and facilitating the rituals. In particular the conjunctions of stars and planets such as Jupiter, Mars, Venus etc, with the moon would be seen as especially auspicious or presaging difficult times ahead. The people, who lived much closer to nature than we do, would have been able to work out much of the movements of the planetary and stellar bodies over periods of centuries. Even so, unusual happenings like the appearance of comets must have been of profound significance. Who can forget for example the appearance of the highly visible Levi-Strauss comet next to the moon for about a month a few years ago? It was a very magical sight, and similar appearances must have had a similar effect on the megalithic builders, who perhaps incorporated them into their ceremonies and rituals at the sites. Perhaps the comets were seen as the spirits of the dead returning to the earth for a while? Or perhaps they may have been seen as a visit by the Ancestors. If so, they may not have been far wrong, for in some scientific circles it is thought that the first life may have been brought to this earth by a comet. We need perhaps to widen our understanding of ancient sites to postulate that the people were not only using them to observe and celebrate the sun and the moon, but other celestial events as well. That we can continue to view them today helps us to connect with the magic of the universe and to still celebrate their appearance at some of our ancient sites.

PATHWAYS TO THE PAST

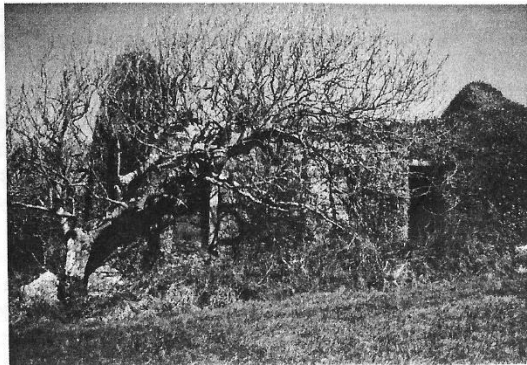
The Zennor Churchway Path



From St.Ives to Zennor in West Penwith an inland track runs parallel to the coast for a distance of some 4 or 5 miles (parts of it can still be traced further westward to Morvah). Part of the path was a medieval Church Path or Coffin Path, and is marked with many cross sites, but Craig Weatherhill has suggested [in *The Ley Hunter* no.118] that it may have had a much earlier origin, as its route is also marked with standing stones, or sites of them, and the path passes 3 parish churches (St.Ives, Zennor and Morvah) but avoids each one!

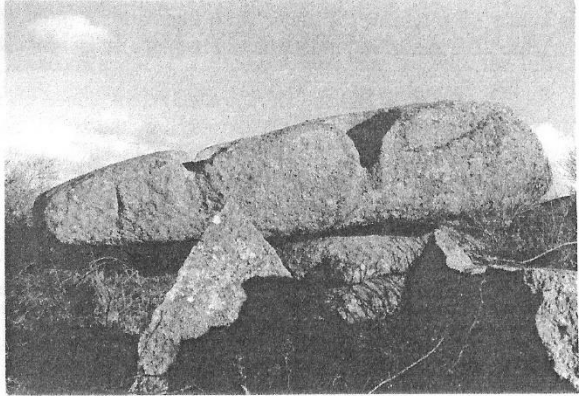
From St.Ives the path can be picked up at **Venton Vision Farm** (SW506 406). "Venton" is Cornish for well, and this may be the site of a holy well used for curing eyesight. From here it runs through the farmsteads of Trowan, Trevalgan (caravan site with pseudo-quoit in field!), Trevega, Trevecca (look out for cross shaft base stone in hedge on approach to farm, and holed stone which was formerly a horse-whim in farmyard) and Trendrine, before arriving at **Wicca Farm** (SW472 395). [Limited parking]. It has been suggested that the name comes from the Anglo-Saxon word 'hwicce' meaning a settlement. But it is curious that this is the only farmstead with an English name amongst a whole cluster of Cornish ones. 'Wicca' in early English can also mean a witchman or woman, and as the area does have strong witchcraft associations, this could be just as likely a meaning. The next farm on the route is called **Tregerthen**, which means 'rowan-tree farm', and rowan was an ancient sacred tree. Here all the witches of West Penwith met on Burnt Downs nearby on Midsummer Eve, where the Witch's Rock formerly stood before being broken up in the 19thC.

This spot was also chosen in the 19thC for the building of a chapel, whose ruins now stand picture-esquely in a small wooded grove. A strange fox-like creature has been seen here, and Craig Weatherhill comments that this stretch of path retains a sense of otherworldliness.



The path now makes its way to Zennor where refreshments may be obtained at the Tinnars Arms, and in the Summer months an open-top bus may be taken back to St.Ives. At Zennor there are a number of sacred sites to visit. In the church there is the famous mermaid carving on a seat end. The legend tells of how she lured choir boy Matthew Trehwella to her watery home, but the legend may hide a much earlier significance. The church is dedicated to St.Senara, who may be a Christianisation of the Breton princess Azenor, who was banished on a 5-month sea voyage to Ireland with her baby son. Both she and the mermaid may be aspects of the same legend, a Christianised memory of an ancient sea-goddess.

From the church, a path runs between fields (no right of way) to a rock sometimes called the **Giant's Rock** (SW 452 388), but also now often referred to as The Witch's Rock, perhaps replacing the one on Burnt Downs. To become a witch you must go round the stone 9 times at midnight.



Nearby to this site at **Trevellos** (a field away) is a stone row, the only one in West Penwith (SW454 388). At the east end of the row there is a large 8½ft standing stone now serving as a gatepost. This stone seems to point to Sperris Hill (with its burial cairn), the shape of the top of the stone reflecting the shape of the hill itself. A further 3 smaller stones continue westwards, 2 in a field (one fallen and one broken) and one standing in a hedge at SW453 389.

Finally, just outside Zennor is the farmstead of **Trewey** (SW453 383), which also has witchcraft associations. According to legend, a witch transformed herself into a hare here and set off for St.Ives to get food. She too was travelling this magical Pathway to the Past that we have just walked.



BOOK REVIEWS



The Archaeology of Cornwall - Caradoc Peters [Cornwall Editions, 2005 £49.95]

This book has “Archaeological Establishment” written all over it, from its sumptuous appearance, to its price tag of £50, to its glossy high-quality professional colour photographs. “A major work that forms a pillar of understanding” is how the blurb describes it, and it does indeed reek of a smug satisfaction with itself.

The book claims that “Caradoc Peters pioneers a new archaeology building on the discovery of artefacts and the traces in the landscape to form a chronicle of our people”. Er- excuse me, but what is “new” about any of that? Isn’t that what writers of archaeological books have always done from Borlase onwards? In fact, none of the sections on the prehistoric material is in any way “new” or different (I can’t speak for the later material as that’s not my period of study) to anyone who has been involved in Earth Mysteries research for the last 20-30 years, though it may all seem wonderfully new to archaeologists who are not conversant with this research.

I wish I could say that Caradoc Peters makes it all very accessible, but unfortunately his style sometimes verges on Pseud’s Corner. For example, we are not very far into the book when we encounter: “Post-Processualists see chronology as suspect, so a book like this - chronological as it must be and yet on the whole Post-Processualist - seems like a contradiction in terms”. Absolutely! Right on there Caradoc! All very worthy no doubt, but where is the excitement of connecting with the ancient sites? The bringing alive of the people and their beliefs? The love for the stones and the landscape in which they lie? I’m afraid you won’t find it in this rather dull book. If you want to find out about “ecotones”, emergent hierarchies and “acculturation and participation” then this is the book for you. If on the other hand you want to explore the meaning of stone circles, there’s all of a page and a half, or the mystery of fogous, there’s a short paragraph with absolutely no acknowledgement of the pioneering work Ian Cooke has done on this subject. (There’s not even a reference to his authoritative book on fogous in the bibliography).

All the research for this book comes from deep within the archaeological establishment, with the consequence that it plods its pedestrian way from age to age and topic to topic without lifting the spirit or exciting the mind. If you want (a few) pretty pictures of megalithic sites, a collection of archaeological data, and some abstruse theorizing, then do spend £50 on this book. On the other hand, you might get a lot more out of spending the money on a rucksack, a good compass and several OS maps and go out and enjoy the sites for yourself and see how they speak to you. [CS]

Cornwall in Prehistory - Toni-Maree Rowe

[Tempus pbk, 2005 £16.99]

Just when you thought you'd escaped one 'straight and narrow' archaeological book on Cornwall, along comes another to grab you! This one has at least the virtue of being cheaper, and in fact it is a lot more interesting. Toni-Maree's approach is perhaps best summed up in her comments on the Mesolithic period: "The archaeology of hunter-gatherers in Cornwall is often presented as a series of clinical accounts of findspots and tool technology, with little or no attempt to understand the people behind the archaeology. It sometimes seems that the archaeologists, in their rush to classify objects and to find patterns in the record, forget that the stone tool or site would have been one very small part of someone's life. These people were like us, with the full range of emotions and behaviours you see today but in a different environment, and yet it is considered unthinkable to view the evidence from a personal perspective". That paragraph should be etched above every archaeologist's computer screen as they work!

Toni-Maree writes about the sites and the people who lived and worked and worshipped at them in a way that shows her personal connection with them. There is a lot more detail about the sites than in Cardoc Peters' book, and, while she is up-to-date with current archaeological thinking and research, she manages to translate and communicate it in a way that is approachable and readable. She is open in her interpretations as to the astronomical and ritual significance of the sites, and her whole approach is to accept possibilities and not to dogmatically insist on one correct interpretation, a fault often manifested by some archaeologists. For example, the significance and meaning of stone circles is examined at some length, and she looks at the possibilities of alignments, calendars and their relationship to tors and hills. The function of stone rows is suggested as being ritual, with the linear arrangement perhaps suggesting a procession. And when we get to fogous Ian Cooke's theories get a good mention and the Earth Goddess actually makes an appearance (you will look in vain for any mention of her in Caradoc Peters' book). Rowe concludes: "Perhaps the rituals that were conducted in the fogou were connected to the fertility of the land and its mineral resources".

The spiritual beliefs of the ancient peoples are also touched upon: "In Celtic religion every aspect of the natural world is represented by a spirit or a deity and the rocks of Treryn Dinas and perhaps others had spirits of their own". The Celtic festivals of Beltane, Lughnasad, Samhain and Imbolc are discussed, and the book ends with an examination of folklore, myths and legends, which the author cheerfully admits will assign her to the "fringe" in the eyes of the archaeological establishment! A lively and open-minded book, with some nice colour photos, useful details of sites to visit, and all in all a sound overview of Cornish prehistory from today's perspectives. If you need an up-to-date book on Cornish archaeology that is useful and enjoyable to read you could do a lot worse than get a copy of *Cornwall in Prehistory*.

THE PIPERS TUNE

* A new web site has been set up by David Roberts on Cornwall's holy wells. You can find it bubbling away at www.daverobe.hostrocket.com/holywells&sacredspringsofcornwall.html

* Another new web site with some fascinating old pictures and prints of Cornwall & Scilly's ancient sites has been set up by Chris Bond. This can be found at <http://cornovia.org.uk>

* An Ancient Egyptian Centre has been created in an old Methodist chapel in Dobwalls on the A30 near Liskeard. This is the brainchild of Stuart Beilby and Anne & Jimmy Edwards. It consists of authentic and replica artefacts from Ancient Egypt, and its opening in Sept 2005 was attended by the great-grandson of Lord Carnarvon himself. Web site: www.the-ancient-egyptian-centre.com.

* The row at the Cornwall Archaeological Society about the anti-amateur stance taken by Henriette Quinnell & Nicholas Thomas and the Committee (reported in *The Pipers Tune* in MM58) rumbles on. Now long-serving member Jacqui Wood, director of the Saveock Water Archaeology project and author of books and articles on experimental arachaeology in Cornwall, has resigned from the CAS in protest at their attitude towards amateur work.

* According to research by Sky TV and Lionel Fanthorpe a triangular area covering west Cornwall is top of the league in the UK (27% above national average) for "documented supernatural, mythical and paranormal phenonema". The reason, according to Rev.Fanthorpe includes "the presence of ley-line intersections, irregularities in the earth's magnetic fields and extra terrestrial activity"- not to mention strange TV folk!



Liz Allmark

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Crowan, Praze, Camborne TR14 9NB
Tel: 01209-831519.

Website: www.cornwt.demon.co.uk/earth.htm

ANCIENT SITES CLEAR-UPS

Sun Jan 15th Sancreed Well

Sun Feb 19th Mulfra Courtyard House

Sun Mar 5th Boscawen-ün circle

Sun Apr 9th Sperris Quoit (nr.Zennor)

All at 2pm. For further details contact

Dave Munday 01736- 787230

E-mail: tarewaste@yahoo.co.uk

PF DEVON & CORNWALL SPRING CONFERENCE

Sat 11th March at Penstowe Manor,
Kilkampton, Bude. Details: PO Box
314, Exeter, Devon EX4 6YR

EARTH, HEALTH & MYSTIC

FAYRES *Sat-Sun Feb 4th-5th*

Princess Pavilion, Falmouth

Sat Apr 29th-Mon May 1st

St.Johns Hall, Penzance

Tel: Karen 01736-330201

Web site: www.mysticfayres.co.uk

PAGAN MOOTS

Penzance - meets 2nd Tues each
month 7.15pm at 53 Morrab Rd.

Tel: Sarah 01736-787522

E-mail: vivianatfarwest@supanet.com

Earth Moot - Penzance meets last
Weds each month 7.15pm at Stella
Maris Centre at Healing Star.

Tel: Rod01736-731548

Redruth/Camborne - meets 3rd Mon
each month in Redruth. Tel: Annette
01209-216243/213099

E-mail: amaccaul@yahoo.co.uk

Bodmin - Pagan Paths meets first
Weds each month in Lanivet nr
Bodmin. Tel: Wendy 01208-832977

E-mail: paganpaths05@aol.com

St.Columb Newquay & St.Austell.
Meets 2nd Weds each month 7.15pm
at The Red Lion, St.Columb Major.

Tel: Peter: 07723 009087

E-mail: moot@stcolumbmoot.co.uk

Tintagel For details & venue Tel:
Samantha 01840-770169

E-mail: catlinite@aol.com

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

E-mail: silverwitch-poo@tiscali.co.uk

BELTANE CELEBRATIONS

Sun Apr 30th - 18th Annual Maypole
Dance & feast at Carn Bosavern,
St.Just 6.30pm. Details 01736-787186

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

Sat May 6th Helston Flora Day +
Hal-an-Tow. Details: 01326-565431

Sun May 8th - 18th Annual Three
Wells Walk. Details 01736-787186

CASP (Cornish Ancient Sites Protection Network) E.mail: raven@golowan.com

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

For more details write to: 24 Queen St, St.Just, Penzance TR19 7SW

or visit Web site:www.cornishancientsites.com (downloadable application form)

Telephone nos. for reporting damage at sites: 01736-787186 or 01736-787522