

ST.BREOCK DOWNS ● MAYTIME SPECIAL ●
TIME TEAM ON LOOE ISLAND ● TINTAGEL SLATE
MISSING MENHIRS ● DOWSING ● NEWS ●
* **ALL PHOTOS NOW IN FULL COLOUR** *

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

Phone: 01736-787612 (24hr ansaphone)

Website: www.meynmamvro.co.uk E-mail: editor@meynmamvro.co.uk

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STONES OF OUR MOTHERLAND

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The fencing that has been going up across the West Penwith Moors to contain the cattle [see MM68 p.1] continues to upset many people. However, at least now the opposing groups, which include the National Trust and other landowners, and the Save Penwith Moors Group are meeting together regularly at a Forum set up for this purpose. The controversy over these fencing schemes has now also spread to the Isles of Scilly, where electric fencing has been installed on Penminis Head on St.Marys (which has ancient cairns on it) by the local Wildlife Trust to contain a small herd (only three) of cattle. If grazing by cattle is necessary at all these places, one does wonder if a better solution could not have been found than the extensive use of barbed wire and electric fencing.

Meanwhile, the on-going preservation and protection of the ancient sites themselves in West Penwith continues to be looked after by CASPN, who have now extended their operations to the Lizard [see p.6]. CASPN relies on the help of its volunteers for monitoring the sites and helping with the clear-ups, so if you think you could help in any of these ways please do get in touch. One site that has recently re-emerged after 14 years of neglect is Grumbla Cromlech on Caer Bran farm in West Penwith (SW4049 2955). This site was first uncovered in 1995 in a field, together with a neighbouring hut circle, and was visited and surveyed by CAU archaeologists Peter Herring with Tony Blackman. It was written up in MM27 p.4 but unfortunately never recorded on the SMR (now HER) database, with the result that it became forgotten, neglected and overgrown over the years. Now HES has re-visited it, and CASPN/FOCAS are organising a clear-up there in May to bring it back to life again. If you'd like to see it, now is your chance!



The cover price of MM rises from this issue to £2.70. Except for a nominal 10p rise in 2007 when we went full-colour, the price has remained the same since early 2006. We regret the increase, but hope that readers will feel it still represents good value for money. With another sharp increase in postage rates that came into effect in April, the annual subscription will also rise to £9 from the next issue. As a 'special' to subscribers, this issue includes a free 8 page CEMG 20th Anniversary supplement. If there is no copy with this MM and you would like one please send an A5 stamped (with 30p) addressed envelope to the MM address, requesting 'CEMG Supplement'. It can also be found on MM website.

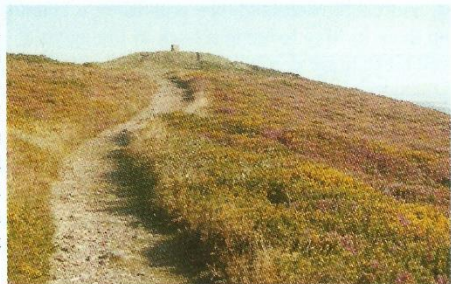
DOWSING NEWS



The three dowsing groups in Cornwall have all been busy with site visits and talks this previous autumn and winter. In September, the **Tamar Dowzers** attracted over 30 members for a visit to St.George's Island off Looe. However, despite it being the best dowsing weather imaginable - warm, dry and sunny - an onshore east wind meant that the crossing back over Looe Bar from the island would have been dangerous, so the boatman would not undertake the trip. Some members instead contented themselves with a visit to investigate the remains of St.Michael's chapel at Lammana, Hannafore, on the headland opposite the island. Here they found the dowsable traces of a pilgrims' lodge, two wells (one of which seemed to co-locate with the burial of an elderly man), and the remains of the chapel. Dowzers found traces of an earlier 8thC wooden early Christian building below the ruined 12thC chapel, and a strong energy line linking the site with the chapel on St.George's Island. There was also one clear energy spiral within the chapel and two or three just outside. The Dowzers are planning to go back on Sept 27th this year to the Island itself, but meanwhile Time Time have also been there *[report on p.4 of this MM]*.

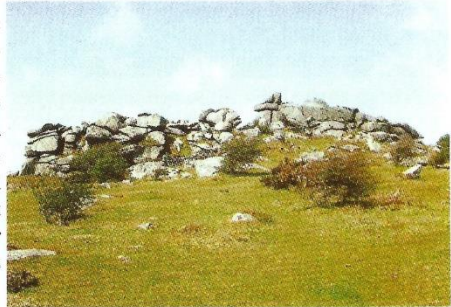
Later in the month, **West Cornwall Dowzers** visited Halligye fogou. The "window" that used to exist part way along the curved tunnel has been filled in and it is now an even more atmospheric place to visit. The fogou is on a north/south energy line passing over the original way in. There were bands of energy through which you would have passed as you entered the fogou through its original creep entrances. Some of the dowzers said they felt this could have induced a trance state in ancient visitors. An unpleasant water line runs east/west across the grass above the fogou, but to the east people felt there must be the remains of a tumulus and/or settlement, but the thick brambles prevented this being checked further. Many of the group thought that the striations on the stones around the portals had been deliberately carved or enhanced. The Group then went on to Poldowrian (between Cadgwith & Coverack), where traces of Mesolithic & Neolithic tools have been found, indicating an early settlement. After dowsing, they visited the small on-site Museum.

In October **West Cornwall Dowzers** went to St.Agnes Beacon on the north coast of Cornwall. Here a succession of 'energy hubs', from which energy lines radiate, were found, linking the Beacon to many other sites they had previously visited, such as one to Carn Brea, and another (N-S line) through Carn Marth & Halligye fogou to St Ruan's well and Bass Point.



These were found at the southern end of the hill top but not to the north which was remarkable for having no dowsable energies. Like many other sites they had visited it was found that energy lines, leys etc, bracketed the main cairn without crossing its centre. South of the summit are two rocky outcrops known in Cornish as Garder Wartha (upper seat) and Garder Wollas (lower seat). They wondered who had sat here and whether they also used the strong 'energy hubs' above each one.

In early November, the **Celtic Dowzers** went to Helman Tor in mid-Cornwall. Here strong energy lines were found on the top, and the Group also dowsed for ancient remains. Traces of a group of Bronze Age round houses were found on the hill side, with three round circles at the bottom of the Tor, where it was felt that the people had buried their dead. Traces of 2 Iron Age burial cairns were found towards the top of the Tor.



Also in November, on a cold and blustery day, the **West Cornwall Dowzers** met at the hilltop above Pendarves Farm near Four Lanes (Redruth) to visit the large barrow at SW6914 3950. Despite the presence of the nearby TV mast, they found the barrow to be buzzing with energy lines running to many of the nearby holy hilltops, which were visible in a 360° vista from the prominent site. These included Carn Marth, Carnmenellis, Tregonning and Godolphin hills, Trencrom, Carn Brea and St. Agnes Beacon, all of which had been visited on previous dowsing days. The surrounding moorland was also investigated, and a hut circle and natural spring found before the rains came down. Meanwhile, the **Tamar Dowzers** started their indoor talks, with Andy Norfolk in Nov (*Songlines of Cornwall*) and Hamish Miller in Dec. Hamish has a new DVD out called **Diverse Dowsing** @ £15 + £1.50, from Penwith Press, PO Box 11, Hayle, Cornwall TR27 6NP, or by PayPal at e-mail: hamish@penwithpress.co.uk or visit website www.knightsrose.com.

December also brought the 20th Anniversary walk by CEMG to Chûn Quoit for the winter solstice alignment over Carn Kenidjack [see *MM67 p.2*]. Once again, it was cloudy, but a few days later on the 26th (still within the solstice timeframe) conditions were perfect and a few gathered to watch a dramatic sunset into the notch of Carn Kenidjack [photo right]. The energy line running from Chûn Castle through the Quoit to Carn Kenidjack was felt to be especially powerful as the sun set.



TIME TEAM ON LOOE ISLAND

Channel 4's Time Team have once again returned to Cornwall - for the 3rd time in 3 seasons. In 2007 they went to Bodmin Moor [see MM64 p.7], followed in 2008 by a settlement at Lellizzick near Padstow [see MM66 p.6]. This year, in a programme broadcast on March 1st (appropriately at the beginning of the week of St.Piran's Day on the 5th), they investigated St.George's Island just off Looe, and Hannafore on the mainland opposite, both Chapel sites.



There was formerly a Chapel on the Island, established by the monks of Glastonbury Abbey in the 12th century, together with another one on the mainland opposite at Hannafore. Time Team investigated both sites, and concluded that both chapels built on and extended pre-existing chapel buildings dating from an earlier period. The excavations on the Island were new, but the chapel on Hannafore was excavated in the 1930s by Croft Andrew. However, the Time Team excavations revealed some interesting new features. At Hannafore, a stone chamber was found in front of the altar, which was probably a reliquary, which had contained a saint's bones or relics. A burial was also excavated under the chancel wall, providing evidence that the site was likely to have been a centre of pilgrimage before the Glastonbury Abbey refurbishment and extension of the chapel. The presence of two post holes and a rock cut feature on a slightly different alignment to the chapel was interpreted as evidence of an earlier wooden chapel. The Team also excavated what Croft Andrew had referred to as the 'Monk's House' at the foot of the cliff on the mainland side, and found a well-built two-storey building with 2 small rooms for monks and a refectory for pilgrim visitors. This could have been a place where pilgrims waited to cross to the Island.

On the Island, the Team again found evidence of later refurbishment and modification of an earlier Chapel, including the addition of a chancel. A burial was found inside the Chapel, cut out of the solid bedrock, and dated to the 13thC. The Team then put in a trench to investigate a ditch around the top of the hill forming an oval enclosure. A hoard of Roman coins was found, showing that there was much earlier activity on the site: indeed it could well have been a prehistoric feature that was reused firstly in Roman times, and then later to enclose the Chapel.



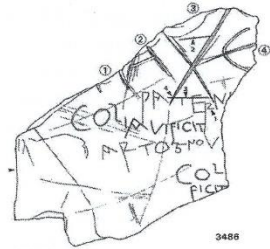
Excavation of Chapel on the Island

Finally, another trench uncovered what was possibly a fallen standing stone. Although Time Team were unable to extract it, it has since been lifted out and now stands on the lawn of the main House on the Island. If this standing stone is prehistoric, then occupation of the Island goes back a very long way, and it was a sacred site to successive generations of people from the prehistoric era right up to mediaeval times.

THE TINTAGEL SLATE UNRAVELLED

In 1998 a slate was discovered during excavations on Tintagel island, which included the lettering **ARTOGNUO**. This was interpreted by English Heritage's chief archaeologist Geoffrey Wainwright as being a reference to the name Arthur, which of course had sensational implications. Cornwall's early-Roman era expert Professor Charles Thomas immediately repudiated this, saying that the name Artognou was no more related to Arthur than George would be to Geronimo or Geraldine! [see article in *MM38* p8-9]. Subsequently, various possible interpretations were suggested for the lettering on the slate [see *MM41* p.24] but now, after extensive analysis, Charles Thomas has come up with what is probably the definitive version.

The slate consists of two separate sequences of lettering, an earlier one which appears to be **AXE** from around 400 CE, and a later one, comprising of a series of names from the 6th century. Charles Thomas believes that **AXE** is in fact (H)AVG, and refers to Honorius Augustus, the Western Roman Emperor Honorius, who ruled from 393-423 CE. This implies some sort of official Roman presence at this site at a very late date, long after the Romans had departed Britain. This may imply that Tintagel was still in contact with the wider late-Roman world in the Mediterranean, possibly through the tin trade.



[c] L. McEwan & A.C. Thomas

The other names, dating from the 6th century, are also Roman, as in "Paterni" (Paternus or Paterninus), or Late British/Neo-Brittonic (a kind of proto-Cornish), as in "Coliavi" (Coliauius) and "Artognov" (Artognou). Whoever they were, they chose to inscribe their names ["ficit" on the slate means 'made this'] on a slate which seems to have worn the imprint of a Roman emperor, and one suggestion is that they were a lineage of ruling lords of Tintagel or kings of Dumnonia.

Some of the excavation team, Rachel C. Barrowman, Colleen E. Batey and Christopher Morris have now produced a report of the excavations: *Excavations at Tintagel Castle, Cornwall 1990-1999* [Society of Antiquaries, 2007] in which they say: "Without doubt the site is of very high status in western Britain in the post-Roman period. It is difficult to envisage Tintagel as anything other than a site of the Dumnonian rulers"; and in an article on the report in "Current Archaeology 227" [Jan 2009] the author concludes: "Perhaps the Arthur enthusiasts have captured a kernel of truth about Tintagel: it seems likely that it was a seat of power of the very type of Dark Age warlord from which the whole Arthur legend derives". So despite the slate's name having nothing to do with 'Arthur', ironically the excavation seems to have put the Arthur back into Tintagel.



Tintagel island

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

Cornish Ancient Sites Protection Network



For the 3rd year, CASPN, through its FOCAS [Friends of Cornwall's Ancient Sites] Group, is organising a Pathways to the Past weekend on May 23rd & 24th. With its mixture of walks and talks in the sacred landscape of West Penwith, the weekend has proved very popular in the last two years. This year's highlights include walks led by Craig Weatherhill, Ian Cooke and Paul Bonnington, and talks by Cheryl Traffon, Paul Bonnington and Steve Patterson. Full details are on the back page of this MM, or on the CASPN website.

This year, CASPN is also partaking in the Festival of British Archaeology at the end of July. On Friday July 31st, local archaeological lecturer David Giddings will lead a walk to Caer Bran. The walk commences from Sancreed Beacon layby [SW4170 2945] at 1pm and will visit the fascinating sacred hill enclosure of Caer Bran with its hut circle, which has recently been cleared. The walk will also go on to Carn Euny wells and courtyard house settlement, and provides a rare opportunity to visit these sites with a local expert.

CASP.N continues to operate its other schemes: the Adopt-a-Site Monitors, which is now administered by Cheryl St.Clair, and its regular clear-ups at West Penwith sites, which are run by Dave Munday. It also has a new exciting venture, that extends these schemes to the Lizard Peninsula. A group has come together called LAN [Lizard Ancient Sites Network], consisting of representatives from CASPN, the Historic Environment Service, the Cornwall Archaeological Society and the Meneage Archaeological Group, in order to set up an Adopt-a-Site scheme and a series of site clearances at ancient sites in the Lizard peninsula. The Group comes under the umbrella of CASPN, and is chaired by CASPN chair Cheryl Traffon, who is also the new Project Manager for it. If you would like to help look after a local site in the Lizard please contact LAN at the CASPN address below. Also, if you would be willing to help with the Clear-ups at sites there please write, phone or e-mail (below). This is potentially a great scheme that will help to reclaim many neglected sites.



CORNISH ANCIENT SITES PROTECTION NETWORK [CASP.N]

CASP.N Address: Whitewaves, Boscaswell Village, Pendeen, Penzance, TR19 7EP

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

FRIENDS OF CORNWALL'S ANCIENT SITES [FOCAS]

To join FOCAS (£8/year waged- £5 unwaged) tel: FOCAS Administrator Eve Benney 01736-793905 or e-mail focas@cornishancientsites.com, visit CASPN web site for downloadable application form, or write to: 24 Queen Street, St.Just, Penzance TR19 7JW

Adopt-a-Site scheme: e-mail: focas@cornishancientsites.com

Sites Clear-Ups: Dave Munday 01736-787230 e-mail: dave@cornishancientsites.com

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

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

Adopt-a-Site scheme: e-mail: info@cornishancientsites.com, or phone 01736-787186

Sites Clear-Ups: B & M Gough 01326-241712 e-mail: info@cornishancientsites.com

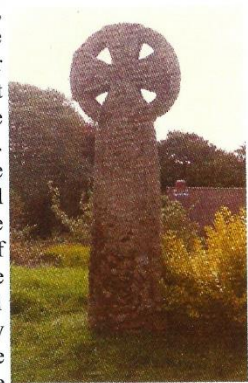
PATHWAYS TO THE PAST

From the Tamar to Lands End: 2

by Cheryl Traffon

In September 2007 I celebrated my 60th Birthday with a walk through Cornwall from the banks of the River Tamar where I grew up, to Pendeen on the Lands End peninsula where I now live. The 100 mile walk was along green lanes, footpaths and farm tracks, through a Cornwall far removed from the hustle and bustle of 21st century busyness, and including wherever possible ancient and sacred sites. The walk took some 2½ weeks and I was sometimes accompanied by my friends or my partner and sometimes had the days to myself. This second part starts at Cardinham and finishes at Wheal Rose.

Day 6. I now had the next few days walking by myself, which gave me plenty of time to reflect on my my life and the changes I had seen and experienced over the last 60 years. After a good breakfast at **Cardinham**, I took a few moments to visit the Celtic Cross in the churchyard [SX1231 6867], one of the finest in Cornwall, covered with Celtic knotwork and spirals. There is also another cross head, originally recovered from the external chancel wall of the church and mounted on a tall monolith, which itself was an inscribed Early Christian stone with the inscription *Ranocori Fili Mesgi* 'Ranocorus son of Mesgus'. This part of Cornwall is rich in Inscribed Stones: there is another a mile to the east of Cardinham at Welltown [SX1361 6784], and I was to come across yet another on my walk that day at Lancarffe, north of Bodmin. All the inscriptions seem to be Irish names, showing that there was regular contact between the two Celtic countries in the 5th-7th centuries CE.



Cardinham cross

From the churchyard I walked down the hill and took the land to Milltown, with its pretty duck and swan pool. Then I plunged into Cardinham woods and walked through to the western end where I crossed a stream and followed a green lane to Callybarrett Farm, where I crossed the A30 by a small bridge, a real shock to the senses with traffic hurtling by underneath. However, a short walk took me to Racecourse Farm and I was soon once again rambling through lanes and pathways, with only the song of birds for company. I stopped at **Lancarffe House** where the kindly owner Mr Gilbert showed me the 6thC Inscribed Stone built into the wall [SX0828 6895] inscribed *Dvnocati Hic Jacit Fili Mercagni* 'Dunocatus lies here, the son of Mercagnus'. A Latinised form of another Irish name. One wonders who these people were, about whom we know nothing, except their names. Perhaps they were immigrants from Ireland, who settled in this part of Cornwall in the 6thC. Perhaps I was walking in their footsteps, following the ancient tracks of the land. I followed the lane to Clerkenwater and then into East Wood, where I eventually joined the Camel Trail leading westwards to Dummer, to the west of Bodmin, where I spent the night.

Day 7 saw me starting off from Dummere on the Camel Trail again for a short distance to Boscarne Junction. Here the Trail headed northwards to Wadebridge, but my route was forever west, so I took a lane leading to Nanstallon. One of the joys of the walk is that it took me to places in Cornwall that I probably would never otherwise have visited, and as **Nanstallon** was the site of one of only three Romanised forts in Cornwall (one other being at Calstock, where I started out), I was amused to see that the house next to the site [SX0361 6720] was called Roman Meadows, complete with picture of a gladiator! From Nanstallon I took a path leading up through some woods to Mulberry Downs, where a deer jumped out on the path right in front of me and ran at full pelt up the path. Down the other side of the Downs, a back road led to a junction, where it was turn right for Shangri-La and left for Withielgoose Farm. I figured that I wasn't quite ready for Shangri-La yet, so went to the Farm, from where I took a green lane that led towards Ruthernbridge and my accommodation for the night.

Day 8 led from Ruthernbridge across some fields and up a very steep hill to Withiel, where all the church bells were ringing, which I presumed were for my arrival! I crossed the Saints Way (going in the wrong direction for me) and took a lane that crossed some fields and eventually arrived at St. Wenn, from where I took a path to Tregonetha, where I rested a while in the afternoon sunshine. Then I attempted to cross Tregonetha Downs by a footpath that didn't seem to exist on the ground, and stanked through gorse and heather until I came to Castle Farm on the flanks of **Castle-an-Dinas**, the great Iron Age hillfort [SW9450 6232] that loomed above me. Inside the fort are the remains of two denuded and robbed Bronze Age barrows, so the site had been in use in prehistoric times for many centuries. Around the hillfort huge earth ramparts had been constructed, and the whole site occupied an area of about 715ft/220m in diameter. For today I was content to walk down to the road that led towards St. Columb Road, where my accommodation lay waiting. To my left below was the great swathe of the new A30 by-pass that had only been opened earlier that year, and directly south of me was **Deep Tye Farm** [SW9460 6040] where excavations in advance of the new road had revealed a Neolithic Henge site, that may have been an astronomical observatory [see *MM60 p.4 & MM66 p.5*].

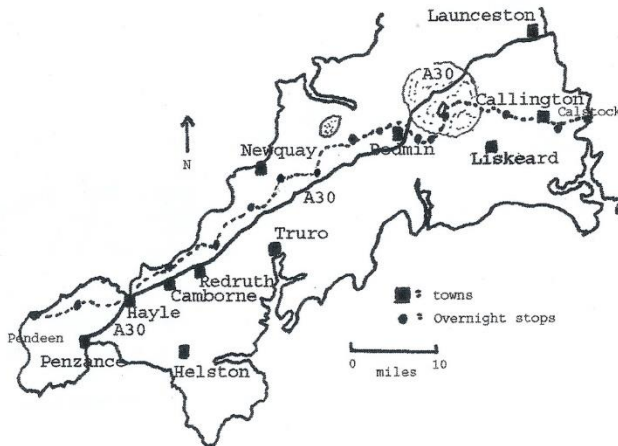
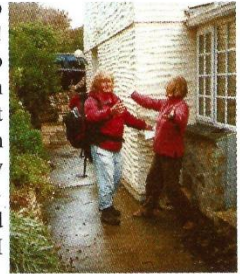
I headed westwards by a road that passed by Quoit, where stood the capstone of a destroyed Neolithic dolmen, the **Devil's Coyt** [SW9232 6193]. The monument was broken up and lost by the end of the 19th century, but the story of the discovery of its capstone is fascinating. In 1977 the Cornwall Committee for Rescue Archaeology and St. Columb Old Cornwall Society dowsed the spot and found the location of the buried capstone! There is now a plaque next to the capstone explaining about it, and its re-discovery adds to the rather meagre total of extant and known quoits in Cornwall outside of West Penwith. From Quoit, I headed SW to Black Cross & St. Columb Road.



Devil's Coyt capstone

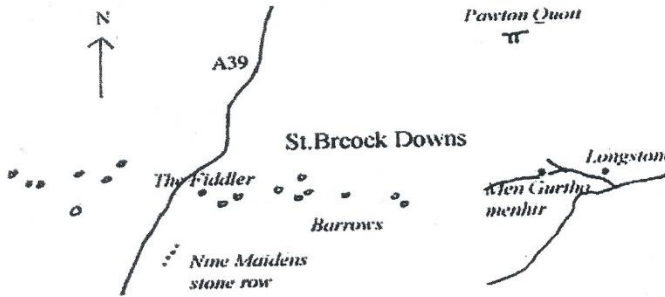
Day 9 saw me leaving St. Columb Road. North of me was St. Breock Downs with its fine collection of ancient sites [see p.10-13], but my route lay south and west. After a short stretch of the busy A392 road I turned off to the track to Trisithney Farm and eventually, after some non-existent paths, found my way to Rose-in-the-Vale and thence on to Kestle Mill, where a hostelry beckoned me in for lunch. After a pint or so of Old Rosie cyder I weaved my way unsteadily to Trewerry Mill, a beautiful remote setting in seven acres of grounds, where I spent the night. The next day (Day 10) I walked to Benny Bridge, the start of the Lappa Valley steam railway, where I met up with Sheila, who had come to walk with me for the day. We followed the track of the railway to Mertha Bridge, from where we took footpaths through the woods, over a great sand and gravel pit quarry by the Carland Cross wind farm, and then a track leading to Shepherds Farm. From here we picked up a dismantled railway line track into the busy village of Goonhavern, where Sheila left to return home and my friend Sally turned up for a meal and to stay overnight with me.

The next day (Day 11) was the Autumn Equinox, and I took it as a day of rest, staying with some friends nearby. But Day 12 saw me on the move again, as I walked from Goonhavern by paths and bridleways to Carnkief and on to Callistick, with a fine Farm Shop & Café and Cyder Farm nearby! From here I took a bridlepath, festooned with blackberries, to Silverwell, and then followed a lovely little path down to a stream with a single stone bridge across the ford. This led into a lane that swept around in a great semi-circle to Penhallow Farm, from where it was but a short stretch of road to Wheal Rose, where my friends Geraldine and Patrick were waiting to greet me at Harmony Pottery, a place where I had shared many a good ritual and ceremonial gathering. We had a good evening together as I prepared myself for the last leg of the Walk from there to home.



MISSING MENHIRS - CORNWALL'S LOST STONES

1: The Fiddler & Nine Maidens stone row



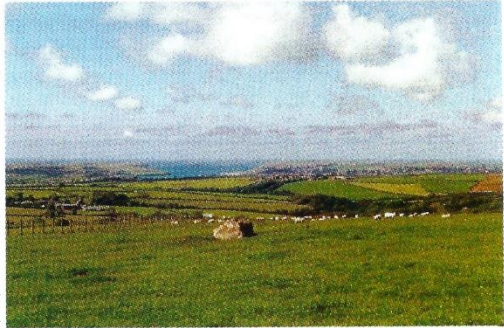
The Nine Maidens stone row, near St.Columb Major [SW9363 6745] has always been something of an enigma. For a start, it is the only major stone row in Cornwall: there are others on Bodmin Moor, but their stones are generally of a low height, often hidden in the undergrowth, and the row at Zennor in West Penwith is an unproven site. Secondly, it was probably originally part of a more complex monument, but we have lost the details. John Norden first mentioned it in the early 17th century as 'The Sisters', and a drawing by him shows nine great stones that could possibly be a double stone row. By 1754, when they were seen by Borlase, they were much the same as they are today.



Today they consist of nine stones in a line, stretching SSW to NNE for 100 yards or so. Five stones still stand between 5ft - 6ft high, there are two broken stumps, one is leaning and a ninth has fallen. The site has been dowsed a number of times, principally by the CEMG in August 1995, and then by West Cornwall Dowers in November 2006 and by the 3 Cornish Dowsing Groups in April 2008. Each time, the existence of a second stone row was confirmed, running parallel to the extant one about 25ft to the west. In 2008, some dowers suggested that there were in fact two double rows, and large stones that could have come from any of the now-missing row(s) can be found in the hedge and ditch that runs alongside the extant row on the eastern side of the field.



The dowsers also confirmed that originally the stone row(s) continued for some distance in a NNE direction towards the standing stone half a mile distant on the top of the ridge. This stone was known variously as The Fiddler, Old Man or Magi stone. This was a 7ft high standing stone that stood within a small circle of stones. These have long gone, and between 1885 and 1902 The Fiddler itself was toppled and broken. A stump now remains where the stone once stood. From



The stump of The Fiddler, looking to Trevoose Head

this point, the views to the north coast and Bodmin Moor open up dramatically: the Camel estuary and Trevoose Head are particularly noticeable, and the midsummer sun sets into Trevoose when seen from the Fiddler. The prehistoric designers of the site could have seen this elevated spot as being a highly appropriate terminus to their ceremonial route from the stone row.

But what of the stone row itself? Could it have been designed to point at something other than just the Fiddler stone? Alexander Thom, the great archaeo-astronomer, suggested that the row pointed to the rising of the star Deneb in 2000 BCE. However, there may be a more obvious lunar orientation. The NNE angle of the stones is too far north for any solar rising, but may be just right for the moon standstill, that great cycle of rising and setting of the moon that occurs at its most northerly point every 18.6 years [see MM59 p.14-15, MM62 p.8-13 & MM63 p.23]. We shall have to wait until 2024 (the next major standstill) to see if it really is the case, but if so, we can picture the builders of the stone row watching as the great lunar orb rose over the Downs in line with the row itself.

To the east of The Fiddler are a line of barrows along Rosenannon Downs, stretching for about a mile and a half. These barrows have magnificent views towards Bodmin Moor, and in particular the two holy hilltops of Rough Tor and Brown Willy. Pairs of these barrows seem to have been deliberately sited to frame and mirror the view of those two holy hilltops: for example there is a spot about 300 m/325 yds from two barrows at SW955 681 that seem to perfectly provide this landscape perspective, and from a ploughed-out barrow a little further up the slope, the western of the two barrows lies directly in the middle of the Bodmin Moor hills [see MM51 p.17]. There may be other perspectives and views to be seen from other barrows in the area, such as the Hustyns one at SW985 680. All this goes to show that the megalithic builders were very aware of the siting of their monuments, and placed many of them to achieve direct landscape, and solar and lunar alignments. Despite the ravages of time, we may still follow their ceremonial pathways from site to site across the ridges, hills and slopes of St. Breock Downs.

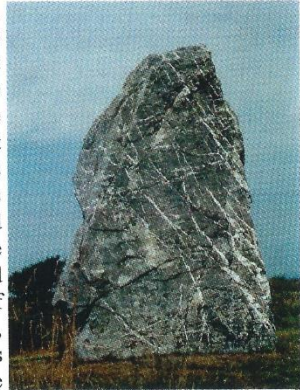
Additional material by Howard Balmer from 'Stone to Rock, River to Sea'.

IN-
SITE

The centre-page feature that focusses on one particular site each time and looks at it in depth. After the article on p.10-11 this one looks at -

ST. BREOCK DOWNS STONES

Travelling eastwards for about 2 mls along the St. Breock Downs ridgeway from the Fiddler stump, past the barrowfield, you come to two standing stones. The most prominent of these, positioned on the highest spot of the Downs, is **Men Gurtha** [SW9678 6831], whose name means 'Stone of Meeting' or 'Stone of Waiting'. It is a giant of a stone, 5m/16ft in length (of which 3m/10ft stands above ground) and weighing nearly 17 tons, which makes it the heaviest standing stone in Cornwall. It is streaked with quartzite veins, which are pure white and give the stone its distinctive appearance. It collapsed in 1945 and was excavated and re-erected in 1956. Around the base of the stone was found a circular layer of small quartz stones, perhaps built as a low cairn. Two small shallow hollows were found in the subsoil: they had no contents but were perhaps used for ritual libations placed there before the stone was put up.



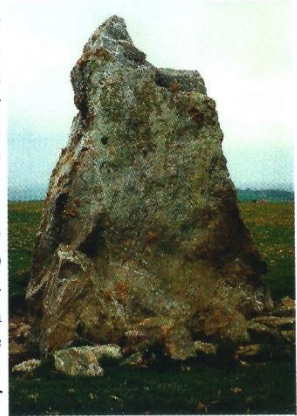
Men Gurtha

The stone was recorded as early as 1613 as standing on a boundary between St.Breock and St.Wenn parishes, though curiously there was until recently a boundary stone (still marked on the OS map) about 50 yds to the south at SW9685 6825. Boundaries between parishes often incorporated ancient stones to mark their divisions, so it seems very odd that one which was recorded here as passing through the Men Gurtha, had another boundary stone just a few yards away. The menhir is also beside the Saints Way, which here follows an ancient track along the flank of St.Breock Downs.

About 150 yds south of the menhir, [SW9678 6820], hidden in the gorse, lies a curious megalithic monument, identified as a 'kist vean' or 'demi-dolmen' by William Copeland Borlase in 1872, consisting of a capstone 9½ft x 5ft supported by a single upright 7ft long & 3ft high, with the other edge resting on the ground. Around the site is a raised area full of small pieces of quartz. Its original function is hard to determine, but may have been a burial or ritual site, clearly connected to the standing stone.



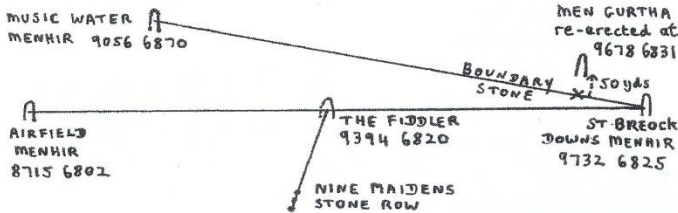
Half a mile to the east of the Men Gurtha is another standing stone, **The St.Breock Downs menhir** [SW9732 6825] in a field with barbed wire and no easy access, next to a modern wind farm. This too is a largish stone at over 2m/7ft high, and like its companion speckled with quartz, though perhaps not quite so distinctive. The top of the stone is broken, giving it a pointed appearance.



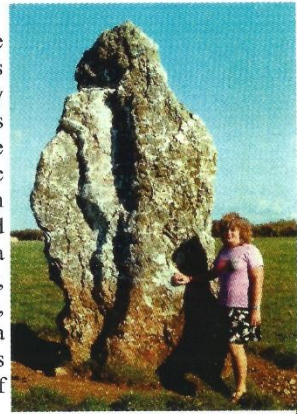
St. Breock Downs menhir

To complete this cluster of monuments, about 300 yds further east there is a grass-covered **tumulus** [SW9760 6820]. From the Men Gurtha, the St. Breock Downs standing stone aligns perfectly with this tumulus in a direction just south of east, and may have been used to view the spring and autumn equinox sun rising over the mound. Once again, we see the megalithic builders placing their monuments with great care in the landscape.

There may also be longer alignments, ley lines or energy lines running between these sites on St. Breock's Down. The diagram below gives some possibilities:



The line that runs from through the stump of the Fiddler and on to the Airfield menhir [SW8715 6802] has only a 8½ yd deviation over a distance of 8 miles - a very accurate alignment. The other arm of the 'pincer' also runs straight through a point between Men Gurtha and the Boundary Stone to another fine standing stone - the Music Water menhir [SW9056 6870], a 3.3m/11ft high stone with a very distinctive shape that resembles a hooded or cloaked old woman or Cailleach. There is also on its eastern side a distinctive cleft in the rock resembling a vulva shape, something that has been noticed on other standing stones, such as the Longstone on St. Marys, Isles of Scilly and a standing stone at Avebury in Wiltshire. Whether all this was deliberate, we may never know, but the stones of St. Breock Downs certainly give us some intriguing ideas.



Music Water standing stone

BELTANE/MAYTIME SPECIAL

This year (2009) marks the 21st Anniversary of both the May Day Eve Maypole Dance on Carn Bosavern and the Three Wells Walk. To celebrate this event, we are reproducing an article from MM48 (Summer 2002) on the Maytime celebrations in Cornwall, just as valid now as when it was written, with the advantage of colour photos.

SUMMER IS A COMING IN: MAYTIME IN CORNWALL

by Jill Millington

The May-Day/Beltane festivities in Cornwall are truly aMayzing! While the rest of the country thinks of the time as a time of street protests or the coming Bank Holiday, if they think of it at all, the pagan/alternative communities in Cornwall are busy celebrating an exciting vibrant few days of activities to welcome in the Summer. This is just one person's experience of that weekend taken over the last few years. Every year it is slightly different, because the events happen in a different order, and everyone has their own slightly different view of it, depending on what events they attended and what they did there, but this is what this highspot of the year means to me.

For me, the Beltane festival always begins with the May Day Eve Maypole Dance on Carn Bosavern. It is often a dull, gloomy or windy evening - one year it was foggy and misty to boot, though for the last couple of years ago it has been beautifully sunny. But whatever the weather, it never seems to dampen the spirits of the participants, who come to dance the sun back and welcome in the summer - and they usually succeed!



When we arrive, the tent is always up and the food beginning to appear inside, the Maypole stands proud with its ribbons tied waiting for the first dancers, and the musicians are beginning to tune up. It seems as if it has always been there and that it disappears into the West Penwith mist for 364 days and then reappears again on Beltane Eve, though I am sure in reality that it takes a lot of organising by the team. I have been to most of the evenings, and it is always lovely to meet up with old friends and make new ones. There is always great enthusiasm for the dancing nowadays, as people whirl wildly around the maypole and the coloured ribbons twist into beautiful Celtic knot patterns. The musicians seem to stay later every year, and the dancing now goes on until sunset, with a lovely big bonfire afterwards to sit around or jump over in ones or twos, making our Beltane wishes and dedications for the coming year. Sometimes I stay until the end, but often I like to go away just before the end, seeing the glow of the fire in the distance and hearing the sound of drumming still going on as I walk down from the Carn.



Jumping the Beltane fire

A few years ago there was a real surprise at the event. A group of Mummies turned up to perform a special Beltane Mummies Play. Hailing from the Grampound area, they specialise in performing Mummies' plays at inns and other places, taking the spirit of this folk tradition back to the people. A group of 8 or 9 colourful and lively performers enacted a rite of a summer play, with singing, music and dancing. It featured the traditional St. George, a fair maiden and the Dragon, but the pagan twist in this playlet was the presence of Herne the Hunter who came to represent Mother Earth and brought the Dragon back to life by taming it and making it peace-loving in the process! As both the Dragon and Herne were played by women that also gave the performance a much less aggressive and conflictual feel than usual. It was a fun, joyful and exuberant occasion that was a perfect part of the evening's activities.



Over the next few days there are usually private Beltane celebrations. One year a group of us rose at 5am for our Women's Group celebration. We went together to Boscawen-ûn circle: the morning was dry and warm with a low-lying mist that promised a beautiful day. It was a lovely ritual, incorporating purification, letting go of things from the past year, healing, self-dedication and raising energy for the hurt and dispossessed of the world, for Mother Earth and for ourselves. With much chanting, drumming and 'wild women' energy we whirled around the stones, our headdresses of interwoven flowers weaving and twisting, as we danced the Beltane morn alive. We finished by washing our faces in the morning dew of the grass.

Another year three of us went to a private stone circle in some woods. One of us had Aphrodite, Goddess of love and passion, invoked into her. It was a warm afternoon and we were skylad in our private wooded area. Two of the women went to seek gifts for Aphrodite from the woods and when they came back Aphrodite gave them something to experience with eyes closed for each of their senses - tinkling bells to hear, bluebells to smell, strawberries to taste, Goddesses to touch and a candle to see and light for passion. We made vessels of earth and leaves and flowers and drew up energy from the earth, and then danced naked through the woods, raising energy and power for Beltane. It was a very sensual, earthy and uninhibited ritual.

A more public ritual usually takes place over this time at Harmony Pottery, where Geraldine and Paddy open their beautiful place for pagans from all over Cornwall and Devon to come and celebrate the festival. Often about 50-70 people turn up for this event! Although the event varies from year to year there is usually an opening ceremony, involving invocation of the Beltane meaning, a blessing of



everyone in the circle, dancing around the Maypole (again!), perhaps a visit to their sacred grove, jumping the Bonfire, and much feasting and drinking! The interest in such get-togethers seems to be growing year upon year, and it sometimes feels as if Cornwall is the epicentre for this pagan revival! The Carn Brea Morris Men are also around on May Day morning and in the area to add their own brand of celebration into the melting pot.

After all these days of celebration, it is hard to imagine anything else, but the best is yet to come! Often it is a case of getting home, throwing clothes and drums into a heap in the corner of the room, collapsing exhaustedly into bed, and then getting up the next morning to carry on with the next event, all the while running on reserve fuel! And most energy is needed for the climax of the whole Beltane period - the Obby Oss at Padstow. Fortunately, this "last living pagan festival in Europe" provides its own stimulation with the amazing heartbeat sound of the drums, the wild playing of the accordion music, and the raw primitive energy of the swirling skirts of the man-Oss, led, guided and drawn through the streets by the Teaser. The Oss (either Red or Blue for there are of course two of them) is in the blood of every man, woman and child in Padstow, and one of my delights each year is to watch some of the older women dancing together or with the Oss, and some of the young children and babes in arms moving with the music and the dancing. They are the next generation of the Oss's followers, and ensure that it will never die out.

I usually arrive in time to see the Red Oss leave its stable at the Golden Lion around 11am. The Blue Oss is already out, and I love following them both at different times in the day, the Blue Oss because there are better dancers and singers with it and the Oss “dies” and is stroked back to life more often, and the Red because it seems to have much more primal on-the-edge energy and power about it. Very occasionally it will grab a woman and pull her beneath its skirts, a very real enactment of the sexual and fertility aspects of the Festival. I remember hearing about one woman Karin Heath who emerged from the Oss’s skirts, looking slightly shaken but beaming and said: “It was totally unexpected. It was great though, an excellent experience-I can highly recommend it! I’m coming back for more next year!” There speaks the true Beltane



spirit! Sometimes it seems as if the man who is in the Oss gets taken over by the spirit of the Oss itself, and he moves in a wild elemental almost ‘crazy horse’ way, and then some of the other followers move in to calm him down, or perhaps take him out from the Oss and lead him way looking dazed. The teasers and the dancers too seem to move with the Oss in a sensual ritualistic way that seems to hark back to a wilder more ancient time.

One of the wonderful things about the Obby Oss is that you can relate to it at all sorts of levels. It is not a tourist spectacle or a parade that you have to stand back and watch, although of course many people do line the streets to wait for its passing. But others, including me, follow the Oss as it moves around the town, and in some years, when there are less crowds, or in the quieter parts of the town, it is possible to actually dance with the Oss, stroke its tail and touch its skirt for luck. Sometimes I move next to the accordion players or the drummers, and then the music fills my head and moves my spirit. Last year my friends and I just kept dancing and dancing and singing the “Unite and Unite” song through most of the day. By the time the evening came I was so exhausted I thought I could not move another step, but then around the corner would come the drumbeat and the music again, and once again we were off, the energy of the Oss carrying us forever onward. In the evening for the first time, the two Osses meet up around the Maypole, and dance together in mock combat with the dancing Teasers. One of the most powerful and moving moments was watching the two Osses ‘die’ together for a few moments, as the crowd sang softly to them and stroked their manes. Then with a wild roar they were up again, led and teased off through the streets by the dancers and musicians. We followed the Red Oss finally as it danced through a narrow street and into a pub, and then finally left Padstow in a trance-like state, satiated and satisfied for another year.



The Oss around the Maypole

And that is perhaps a good place to leave Beltane in Cornwall. There are even more events later on that one can attend. The first Sunday in the month brings the Three Wells Walk, a lovely means of touching the Land and Mother Earth as she awakens after winter and displays all her finery: the colourful display of bluebells, the white three-cornered leek with its pungent garlic smell, the yellow gorse that sometimes has a delicate aroma of coconut, the gorgeous pink campions and of course the fluffy white blackthorn blossom. The walk goes through a variety of different terrains: fields, a hill fort, a fogou, woods, open ground, across a Carn, up green lanes, down by hidden streams and bridges. It is a gentle stroll with time to talk to friends and take in the surroundings. I usually hear my first cuckoo of the year on the walk, and sometimes the swifts and swallows have returned to herald the season. We visit the wells and collect the water and give blessings for the arrival of another Summer. I return home nourished and fulfilled, though usually with aching feet and thighs! And then on the 8th of the month there is the Helston Furry Dance and the exciting Hal-an-Tow for those who want more Beltane energy! But for now that is enough: the memory of that May Day/Beltane period in Cornwall stays with me a long time, and the Padstow song in particular continues to echo around my head:-

*Unite and unite and let us all unite.
For summer is a-come unto day,
And wither we are going we will all unite
In the merry morning of May.*

The joy and power of the Maytime revels and celebrations in Cornwall sustain and energise me for a long time afterwards. Would that we could live like that always!

This year (2009) the May Day Eve Maypole Dance will be on Thursday April 30th, Padstow's Obby Oss Day on Friday May 1st, the Three Wells Walk on Sunday May 3rd and Helston's Flora Day + Hal-an-Tow on Friday May 8th. For further details see contact numbers on Noticeboard on back page of this MM.

HELSTON'S MAY FEST - FLORA, FURRY OR FADDY?

by Cheryl Traffon

The name of Helston's May festival has long given rise to speculation. Generally nowadays called 'Flora Day', its dances are nevertheless often called not Flora dances, but Furry Dances. Older writers also describe the music, and sometimes the dances, as a 'Faddy'. So where do these terms come from and how have they arisen?

Many writers* state confidently that the name Flora comes from the Roman Goddess, and her festival of Floralia, which took place in Rome at the end of April and beginning of May. This very ancient Roman Goddess was the embodiment of the flowering of all nature, including human nature. It was thus a short step away to celebrate her as the Goddess of passion and sexuality, and her Festival became one of indiscriminate love-making. Eventually she became the matron Goddess of prostitutes, and as such St. Augustine and the early fathers of the church hated her and her Festival, which they said was a licentious orgy of nude dancing and promiscuous behaviour. This seems a long way from the sanitised and staid Flora Day in Helston, with its formal Edwardian-type dancing through the streets by adults and children dressed all in white with coloured sprigs of flowers, but the name could well have been derived from the Goddess's Festival. It was certainly being used as a name for both the Day and the Dances in the 18th & 19th centuries, and was probably the result of 18th century classicism. However, writing in *the Gentleman's Magazine* in 1790, 'Mr Urban' said that it was derived not from the Goddess Flora, but "rather from the garlands (*i.e floral*) commonly worn on that day".

But behind the term 'Flora' lies the Furry, generally now used to describe the dances. Suggestions of the derivation of the word Furry, include the Latin 'feria' meaning a holy day or feast day, which became Middle English 'ferrie'; or the old Cornish word 'fuer' which meant a fair or merry-making. The name - and the Festival - was not always unique to Helston. Furry Days were celebrated in other Cornish towns and parishes, such as Penzance, the Lizard and in the parish of Sithney. An earlier term to describe the tune danced to (which seems to have been played by a fiddle rather than the brass band of today, which must have given it a lighter air), and by extension the dance itself, was a Faddy. Urban in 1790 says: "(They) return in a morris dance to the town, where they form a Faddy, and dance through the streets till it is dark, claiming a right of going through any person's house, in at one door and out at the other". Cunnack suggests that the name Faddy comes from the old English dance known as The Fading. Daniel Defoe, writing in 1724, observed that the Helston Festival was called the Furry and the dance the Faddy.

However, whether it be called Flora, Furry or Faddy, Helston's May day doubtless owes its real origin to the ancient Celtic Beltane festival of the celebration of Summer and fertility of the land and the people, rather than any Roman festival or old English dance.

* for example Edward M. Cunnack in "The Helston Furry Dance" (1960)

URSULA BIRDHOOD & AUNT MARY MOSES REVISITED

by Cheryl Straffon

As Maytime is once again with us in Cornwall, and the sounds of Padstow's Obby Oss Day and Helston's Floral Dance ring through the streets, it is perhaps a good time to re-visit the enigmatic characters of Ursula Birdhood at Padstow and Aunt Mary Moses at Helston, both characters sung about in their respective May songs. An article in MM48 explored the question of *Who were Ursula Birdhood & Aunt Mary Moses?* and concluded that they were both memories of an archetypal figure presiding over the death of winter and re-birth of life at Spring. In his booklet *The Hal-an-Tow - A May Day Game*, Kelvin I. Jones (Oakmagic Publications, 1999) even suggested that they were "representations of the Great Mother Goddess, who certainly predated Christianity in her popularity".

Since then, some more snippets of information have come my way about these figures, which shows that they are not only characters in the songs, but are or were represented in the actual Padstow and Helston ceremonies themselves. To start with Padstow: when the Oss 'dies' the singers mournfully sing:-

"O where is King George, O where is he-O
He's out in his long boat, all on the salt sea-O
Up flies the kite, down falls the lark-O
And Ursula Birdhood she had an old yow (ewe)
And she died in her own parc-O".

In my original article, I mentioned that in former times an old woman in a scarlet cloak would stand at the Quayside and watch the Oss perform, and speculated that an 1838 engraving of the Oss showing a figure standing behind the Oss, might have been depicting Ursula Birdhood herself. Recently, MM reader Elaine Bines has brought my attention to a 1934 book by Frederick I. Cowles entitled *The Magic of Cornwall* in which he recounts the old legend that the women of Padstow saw off a French invasion by dressing all in scarlet and, headed by the Obby Oss, danced along the cliffs to frighten the French forces away. He adds the interesting comment that the women were led by one "Ursula Bird". Cowles got his information for his book, not from literary sources, but from travelling through Cornwall and talking to local people, so this is a good piece of evidence that Ursula Bird(hood) was thought of by the people as a real person, albeit one lost in past. Donald R. Rawe in *Padstow's Obby Oss and May Day Festivities* [Lowednek Press, 1971] says that the Birdhoods were a well-known Cornish family of standing during several centuries.

So where does this leave Ursula? Most probably, the figure who used to stand on the quayside in a scarlet cloak has to be a representation of the scarlet cloaked woman who saw off the French - the scarlet cloak gives the game away. So if the leader of the French-repelling women was Ursula Birdhood, then the figure who used to accompany the Oss was undoubtedly Ursula as well. But was the legend based on real fact, and if so was it really Ursula Birdhood who led the women? Or is she a mythological figure representing the old Crone of Winter, and her rebirth in Spring - hence the singing of her name when the Oss dies and is reborn?

So let's turn to Helston and Aunt Mary Moses. She makes her appearance at the Hal-an-Tow, a noisy, exuberant pageant that takes place at the beginning of Flora Day on May 8th. Kelvin I. Jones made a good case in his article *the Hal-an-Tow: an ancient mystery* [MM48 p.18] for its pagan and archaic antecedents. But the truth is, the spectacle we watch today owes its provenance to its revival in 1930 by the St.Ives & Helston Old Cornwall Societies. Ancient it undoubtedly was; but by the end of the first World War it had "fallen into drunken disrepute and decay" (from *The Helston Furry Dance* by Edward M. Cunnack [1960]). Cunnack adds that "some antiquarians declare that the Hal-an-Tow may be the oldest part of the day's proceedings", and in this he may be right, but what we see today was re-invented less than 80 years ago. That does not make it any the less powerful (indeed some might say that it is the only powerful part of the whole day's stately dancing that occurs), but it should make us enquire how 'authentic' it is. We know that before it died out, the townspeople would go out into the woods to bring in branches of sycamore and the May blossom, and, returning to the town would dance the Furry Dance [from *The Helston Furry Day* by William Forfar [1883]]. Then at 8am the Hal-an-Tow would be sung, including the original verse referring to Aunt Mary Moses:

"God bless Aunt Mary Moses,
With all her power and might, O
And send us peace in merry England
Both day and night O"

From this it sounds as if the Hal-an-Tow was formerly a much more integral part of the Furry Dance itself. We also know that Aunt Mary Moses was an actual character in the pageant. She wore a floral crown and a cloak, and the assembled company would bow down to her at the end of the dance. When the Hal-an-Tow was revived in 1930, the figure was once again included in the pageant, and so remains to this very day. Aunt Mary Moses can always be found standing at the east facing the rising sun, and surrounded by a gaggle of children.



Aunt Mary Moses at the 2008 Hal-an-Tow

So who is she? Many different suggestions have been made, that she represented the Sovereign of the day, or even the Virgin Mary. Kelvin I. Jones suggested that, as a more mature 'crone' figure, she contrasts with the young men and women who are exuberantly calling in the Summer. He adds: "Figures of old women like Aunt Mary Moses are not uncommon in May ceremonies and were certainly representations of the Great Mother". She is certainly a powerful figure of authority, standing still and restrained, while all the mayhem of the Hal-an-Tow and Mummings pageant swirls around her on the May morning in Helston. Both she and Ursula Birdhood are memories of an ancient mythic figure.

PENZANCE'S MAYHORNS FESTIVAL REVIVED

"May-day is ushered in at Penzance by the discordant blowing of large tin horns. At daybreak, and even earlier, parties of boys, five or six in number, assemble at the street corners, from whence they perambulate the town blowing their horns and conchshells. They enter the gardens of detached houses, stop and bray under the bedroom windows, and beg for money. With what they collect they go into the country, and at one of the farmhouses they breakfast on bread and clotted cream, junket, etc".

From "Cornish Feasts and Folk-Lore" - Margaret Courtney [1890]

This old Mayhorns festival in Penzance gradually deteriorated into a rowdy and rough event, until it was finally banned in the 1930s by Penzance Borough Council. However, after a gap of 70 years, the celebrations were revived again last year (on Sunday May 4th 2008) by Simon Reed, a Penzance town councillor.

MM reader Paula Cox was there and writes about it:

"In 2008 the streets of Penzance reverberated to a sound that was banned over 70 years ago. This year a group of local residents risked possible arrest (!) and marched from Tolcarne in Newlyn through the back streets of Penzance blowing whistles and horns, banging drums and making as much noise as possible. Earlier in the day a group walked from Alverton to Trereife for a picnic and to learn how to make wooden whistles. Armed with their instruments they were joined by more than a hundred other people, seasonally dressed in white and green and adorned with vegetation to welcome the return of summer. The procession was led by The Green Man, the Lady of the May and Master of Ceremonies



Dennis Dowrick with music provided by the Turkey Rhubarb Band. A crowd of onlookers gathered, some joining in as the procession wended its way through Bay View Terrace, where more people were waiting on the pavements or waving encouragement from their windows. The parade went through Penlee Park, via North Parade to Green Market, and heard how the area used to be open fields where a maypole was erected each year. The Cornish dance group Tros an Treys held up a symbolic maypole and danced around it. Then it was down Chapel Street to the specially decorated Admiral Benbow Inn. Upstairs a room had been allocated, complete with bar, and the music and merrymaking continued long into the night. The board from the pool table was utilised as an impromptu dance floor for more Cornish dancing. The whole event generated a wonderful atmosphere and the organisers hope it will become yet another tradition restored for Penzance like Golowan (Summer Solstice) and Montol (Winter Solstice). Summer was well and truly welcomed in and the night ended without the local constabulary making a single arrest!"

The Event will take place this year on Sunday May 3rd.

Penwith Pagan Moot



by **Eve Benney**

Nearly forty of the moot met in festive mood to celebrate our Yule ritual in the comfort of one of our members' homes. We had each brought a gift, which we placed in the cauldron, with a blessing for the recipient. We journeyed then into the dark, and went in search of the Sun Child, the Winter-born King, the Lord of Light returning to the world once again. In the clear crisp dark of a midwinter night we found him waiting, and followed as he led us back. We each lit our candles from his Light, and meditated on the return of light into our own lives. We turned the Wheel of the Year, (a complicated labyrinthine dance with so many people in someone's sitting room), and then, to honour the joy of the Sun's return, we each took gifts from the cauldron.

The Wheel turned towards the light, and with the first faint stirrings of spring in the hedgerows we met at Sancreed Hall to celebrate Imbolc. In this ritual we honoured the three gifts of Bride, Lady of healing, inspiration and smithcraft. We began with poetry to honour the Lady of Bards; then with ribbons we focussed our wishes for healing and walked to Sancreed Well to receive her blessing and tie our wishes for healing onto an arch of hawthorn branches. We returned to the Hall to lay our branches at the altar, and then honoured her gift of smithcraft by meditating on new projects within our own lives, and focussing on these as we planted sunflower seeds.

After a year of rituals memorable for rain and cold in 2008, at last we met in warm sunshine to celebrate our Spring Equinox ritual in the springtime beauty of Trewidden gardens. Surrounded by the stately magnificence of magnolias, the exuberance of camellias and the simple beauty of daffodils, we meditated on darkness giving way to light, winter giving way to spring, death bringing forth life. In a simple ceremony, we laid white flowers on black fabric to create the symbol of eternal balance, the yin yang, as we focussed on that which is dark in our lives which we need transforming in the light. After turning the Wheel of the Year, we celebrated by enjoying an Easter Egg Hunt. The secret here is to follow a child who has already sussed out the hiding places of the eggs! We continued in a mood of child-like joy as we concluded our ritual with a libation of chocolate Easter eggs and apricot mead. After picnicking together in the afternoon sun, there was the opportunity to enjoy a walk around the gardens. Our thanks must go to the Head Gardener of Trewidden, for allowing us to use the gardens. It would be hard to imagine a more beautiful place to celebrate Spring!

Penwith Pagan Moot holds open rituals for the eight festivals, and meets on the second Tuesday of the month, at the Stella Maris Centre, behind the Healing Star, at the top of Causewayhead in Penzance. For contact details see Noticeboard on back page.

BOOK REVIEW

Traditional Witchcraft: a Cornish Book of Ways by Gemma Gary [Troy Books, PO Box 304, Penzance TR18 9EH, 2009 £13.99] www.troybooks.co.uk

As one publisher of books on Cornish folklore disappears (Oakmagic seems to have no website or publications list any more), so another rises over the horizon. Troy Books is a new publishing venture by Jane Cox and Gemma Gary, who publish, print and bind their own books on westcountry traditions, folklore and magic. Their first title is by Gemma Gary herself, and it is a 21st century version of traditional Cornish witchcraft, of the kind recorded by Hunt, Bottrell and others. This is no neo-pagan or modern wiccan manual, but rather a deep drawing up into modern times of some of the ancient practices of lore and magic practised by the white witches, charmers, conjurers and pellars of the Cornish villages. Their presence was still current when the 18th and 19th century antiquarians and collectors recorded them, and, although the 20th century largely put paid to their activities, nevertheless their lore never completely disappeared, and it continues to provide inspiration for practitioners today. Gemma draws on this knowledge, not only from published material, but also from the experiences and workings of 'wise women' and country witches living today. Topics include the Cunning Path, the Dead and the Underworld (Fairy Faith), the Bucca, Places of Power in the villages and landscape, the Tools used by Cunning Folk (working versions of what can be seen, for example, in the Museum of Witchcraft), Village cunning, substances and charms, and Rites of the Year's Round. This book gathers much material together, some of which has not been seen in print before, and thus provides a sourcebook of magical workings in Cornwall today, which will be an invaluable reference.

TRADITIONAL WITCHCRAFT

A Cornish Book of Ways

Gemma Gary



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

EXCHANGE MAGAZINES

Prices are for annual subscriptions [sample copies in brackets]

Web site details are given in italics

Earth Mysteries

NORTHERN EARTH - 10 Jubilee Street, Mytholmroyd, Hebden Bridge, W.Yorks
www.northernearth.co.uk ...£7.50 [£1.95]

T.E.M.S NEWS (Travel & EM Society in Home Counties) 10 Effra Road, London SW19 8PP £5

TOUCHSTONE - 1 St.Paul's Terrace, Easton, Wells, Somerset BA5 1DX £2 ...
..... *www.ahsoc.fsnet.co.uk/jimsites.htm*

SOCIETY OF LEY HUNTERS -
17 Victoria Street, Cheltenham GL50 4HU
www.leyhunter.org £12.50

CAERDROIA (mazes & layrinths) -
53 Thundersley Grove, Thundersley,
Benfleet, Essex SS7 3EB £7

RILKO (patterns) - 70 Cambridge Road,
Teddington, Middx TW11 8DN
www.rilko.net £12

MEYN MAMVRO OUTLETS

MM now has an outlet which may be convenient for people living in south Kerrier and Helston and the Lizard. It is Fallen Angel at 15 Wendron Street, Helston TR13 8PT. Tel: 01326-572589

MEYN MAMVRO is available on annual subscription - 3 issues £9.00 (inc p & p) from:- 51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM70 due out Sept 09 will include 'Stones & alignments - an etheric approach' & 'Dark Moon'.

Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request @ £2.00 (nos. 1-50) or £2.70 (nos. 51 on). Contents list & Index available on floppy disk or CDr (75p) or printed format (£2).

As MM went to print, the death was announced of Hugh Miners, ex-Grand Bard of the Gorseth, promoter of all Cornish culture, and longtime supporter of Meyn Mamvro. The next issue will include a tribute to him, with a piece written by him for an earlier MM.

Arthurian

PENDRAGON (Arthurian)- 7 Verlon Close, Montgomery, Powys, Wales SY15 6SH
www.pendragonsociety.org £10 [£2]

Paganism

THE CAULDRON (Paganism, Wicca etc)
BM Cauldron, London WC1N 3XX
www.the-cauldron.fsnet.co.uk .. £14 [£3.50]

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

THE SILVER WHEEL (Native British Tradition) - Windrush, High Tor West, Earl Shilton, Leics LE9 7DN
www.silverwheel.co.uk £10.95

THE HEDGEWYTCH - The AHW, BM HedgeWytch, London WC1N 3XX
www.sothisstar.co.uk £10 [£3.50]

PAGAN DAWN (Pagan Fed.) BM Box 5896, London WC1N 3XX £12 [£3.25]
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PENTACLE (Independent paganism) -
78 Hamlet Rd, Southend-on-Sea, Essex SS1 1HH £14 [£3.75]
www.pentaclemagazine.org

GODDESS ALIVE! - Whitewaves, Boscaswell Village, Pendeen, Penzance, Cornwall TR19 7EP £10 [£5]
www.goddessalive.co.uk

NOTICEBOARD

ISSN: 0966-5897

BELTANE/SUMMER EVENTS

Thurs Apr 30th - 21st Annual Maypole Dance & feast at Carn Bosavern, St. Just 6.30pm Details: 01736-787186

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

Sun May 3rd - 21st Three Wells Walk Meet Sancreed Church 10.15am Details: 01736-787186

Sun May 3rd - Penzance's Mayhorns Festival (revived tradition). Web site: www.penzancemayhorns.co.uk

Fri May 8th - Helston Flora Day + Hal-an-Tow. Details: 01326-565431

Tue June 23rd - Midsummer Bonfires on Chapel Carn Brea & other hilltops

Fri June 26th & Sat June 27th -

Golowan - Penzance Mazey Eve/Day Web site: www.golowan.org

PATHWAYS TO THE PAST

A weekend of walks & talks amongst the ancient sites of West Penwith

Sat May 23rd - 11am Story walk:

Tregeseal stories & legends with Craig Weatherhill (meet Botallack)

2pm Walk: Mên-an-Tol circular with Ian Cooke (meet Mên-an-Tol layby)

7.30pm Talk: William Copeland Borlase: Antiquarian at work with Paul Bonnington (Count House, Botallack)

Sun May 24th - 11am Talk: Sun, Moon & Standing Stones with Cheryl

Straffon (Count House, Botallack)

2pm Walk: Watch Croft & Carn Gulva with Paul Bonnington (meet Bosigran car park)

8pm Talk: Folklore & landscape in St. Just & Pendeen area with Steve Patterson (North Inn, Pendeen)

ANCIENT SITES CLEAR-UPS-2pm

Sun May 10th - Grumbla Cromlech

Sun June 14th - Nine Maidens Barrows

Sun July 12th - Boscawen-ûn circle

Sun Aug 16th - Tregeseal stone circle

Tel: 01736-787230, or e-mail:

dave@cornishancientsites.com

WEST CORNWALL DOWSERS

Regular site visits throughout the year including: *Sun June 7th* - Dowsing

down the Lizard with Bart O'Farrell

E: westcornwalldowsers@yahoo.co.uk

TAMAR DOWSERS

Site visits in Summer & talks in Winter

Sun Aug 16th - The Hurlers circle

Sun Sept 27th - St. George's Island Looe

Web site: www.tamar-dowsers.co.uk

CELTIC DOWSERS

Regular site visits, inc *Sun Apr 26th*

Arthurs Hall Bodmin Moor Tel: 01209-

212864 E-mail: larryjen@hotmail.co.uk

FESTIVAL OF ARCHAEOLOGY

Walks & talks in West Penwith, inc -

Sat July 18th - Walk: Bosigran Farm

Wed July 22nd - Talk: EBA barrows

Thurs July 23rd - Walk: Watch Croft

Sat July 25th - Walk: Trevean Farm

Fri July 31st - Walk: Caer Bran

Sun Aug 2nd - Walk: Kenidjack cliffs

Full details on website:

www.festivalofbritisharchaeology.org.uk

PAGAN MOOTS

Penzance - 2nd Tues each month

7.15pm Stella Maris Healing Centre

Sarah 01736-787872 or Eve 793905

Redruth/Truro/Falmouth - 3rd Mon

7.30pm Tel: Ann 01872-863970

Bodmin - 1st Weds Tel: Wendy

01208-832977



20th Anniversary 1989-2009

Free with MM69

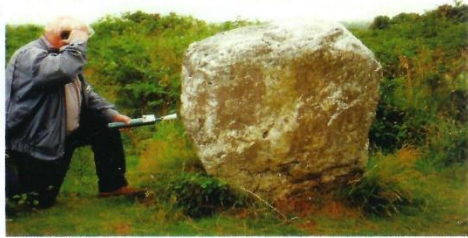
It was in the Summer of 1989 that Meyn Mamvro included a note in its ninth issue that some readers might like to consider starting up a local Earth Mysteries Group with meetings in the Winter and field trips in the Summer. It invited any reader who might be interested to drop MM a line and a number did so. The result was that MM organised a talk by **Paul Broadhurst & Hamish Miller** on *The Sun and the Serpent* at Penzance Public Library on 30th November that year. The talk was well attended with about 50 people present, and a Committee was soon formed to run the Cornish Earth Mysteries Group, consisting of Carol Bishop, Paul & Charla Devereux, David & Dorothy Haynes, Andy Norfolk and Cheryl Traffon. The first meeting was on Jan 27th 1990, and subsequent get-togethers were on the last Friday of the month at the Green Centre in Penzance. Events included a talk by **Paul Devereux** on Earth Mysteries (Feb), a joint evening with Friends of the Earth on Electro-magnetic radiation (Apr) and a dowsing day with **Don Wilkins** at Heather Farm, Pendeen (Apr).

In the Summer of 1990, the Group organised the first of their site visits, a ley walk following some of the leys around the Merry Maidens area. Over 35 people turned up for this, and it became obvious that there was a lot of interest and support for the Group. In September of that year it started the first of its regular series of winter talks at the Green Centre, and the first season featured **Craig Weatherhill** *As Above So Below*, a slide presentation of Penwith's sites from the air; **Hamish Miller** on *Dowsing at Ancient Sites*; **Nick Johnson** (County Archaeologist) & **Robin Meneer** (ESA Officer) discussing *The Future of Cornwall's Past*, and the first of the winter socials at Pendeen farm with a walk to Chûn Quoit to see the non-appearance of the Winter Solstice sunset! Early 1991 brought further talks by **Paul Devereux** (*Earth Mysteries*), **Rose Lewis** (*Journey to the Sacred Mountain*), and **Cheryl Traffon** (*Ancient Penwith*). The summer visits that year were to the Tregeseal stone circle to check out the May Day dawn alignment to Boswens menhir (it didn't align!) and do some dowsing, Nine Maidens (Boskednan) circle for a (very foggy) field day of dowsing, and Boscawen-ûn stone circle.



CEMG members dowsing at Tregeseal Circle

At Boscawen-ûn circle members checked out the sunrise alignment on the 'axe head' carvings on the centre stone, followed by a field day. Ultrasound and radiation readings were taken, with the quartz stone giving lower radiation readings than the other circle stones. Finally, there was a site meeting at the Merry Maidens in August, where some interesting dowsing was done, a 'lost' stone rediscovered, and radiation readings taken.



Ultrasound testing at Boscawen-ûn circle

The 1991 Autumn series of talks started with a report of the *Summer Activities* by **Andy Norfolk**, a report on the *Crop Circles* then appearing in Cornwall by **George Bishop**, and the Winter Solstice annual visit to Chûn Quoit for the (non) sunset and social. 1992 brought another fine collection of talks, which by now had transferred to The Acorn in Penzance to accommodate the increased numbers of people who were now coming. In January **Paul Broadhurst** spoke on *Cornish Holy Wells* linking in with his new book 'Secret Shrines'; in February **Cheryl Traffon** spoke on *The Ritual Use of Ancient Sites*; in March **Paul Devereux** on *Sacred Sleep*; and in April **Professor Charles Thomas** on *Holes in Space & other Fortean items - selected reminiscences of a field archaeologist*. This season set the tone for CEMG talks, which have always been an eclectic mixture of mainstream archaeology, 'alternative' researches, and the practical and the spiritual.

The 1992 Summer field trips included visits to Tregeseal stone circle (May); Boscawen-ûn (June); Halligye fogou for an imaging session (July); and the Tinnars Way Walk (August). Again, the Autumn season started with a report on *Summer Activities* by **Andy Norfolk** (September), followed by talks on *Arthur -Man & Myth* by **Craig Weatherhill** (October); *Wyrd-weaving magic & technology* by **Tom Graves** [in association with The Ley Hunter]; *Shamanic Fictions* by **Alan Bleakley** (November); and the annual Chûn walk and Yuletide social at Heather Farm. 1993 talks brought *Earth Mysteries* by **Andy Norfolk** (January); *Dreams in Steam - working with the hot springs of Bath* by **Maggie Stewart** (February); a special visit by **Monica Sjøö** in March; and two talks in April: *Archaeology of Scilly* by **Jeanette Ratcliffe** and an impromptu talk on the occult and paranormal by author **Colin Wilson**. It was already becoming clear that CEMG was able to attract big-name speakers from inside and outside Cornwall, though it was interesting that it was often the local researchers and presenters who received a much better reaction than some of the 'outsiders' or big names in the field. This was particularly true this season.

The 1993 Summer activities were blessed with some fine weather for the annual Three Wells Walk in May (now a CEMG event), the Zennor Churchway Walk in June, an Imaging Session at Boscawen-ûn circle in July, an awayday to Bodmin Moor (Hurlers) in August, and an investigation of the newly-identified Mên-an-Tol 'stone circle' in September

The Autumn 1993 talks brought some old and new favourites. **Helena Patterson** spoke about *Celtic Lunar Zodiacs*; **Craig Weatherhill** about *Cornish Legends*; and the father of megalithic research in Cornwall **John Michell** made a special visit to talk about *The Old Stones of Land's End*. As usual, the year ended with the Chûn Quoit walk and social. 1994 talks included **Paul Broadhurst** on his new book *Tintagel and the Arthurian Mythos*; **Cheryl Straffon** on her new book *Pagan Cornwall: Land of the Goddess*; visitor **John Billingsley** from Northern EM on *Earth Mysteries in Japan*; and **Roy Lake** on UFOs

The 1994 Summer activities included the annual Maypole Dance and Three Wells Walk in May; a site visit to Carn Euny Fogou with **Ian Cooke** explaining the solar alignments in June; a clear-up day at Madron Well and walk along the 'spirit path' to Lanyon Quoit in July; a dowsing day at Chûn Castle where the well was also cleared out in August; and a visit to Carn Brea near Redruth with **Kenny May** in September to look at the alignments there. Autumn 1994 brought some more speakers from near and far. In September, **Jill Smith** from the Isle of Lewis brought *Whispers from the Edge*, an inspirational mix of earth mysteries, art and poetry; in October **Kelvin Jones** (by then a Committee member of CEMG) spoke about *The Meaning of Runes*; in November the late **Don Wilkins** gave an entertaining talk on *Dowsing - Old Stones & New Discoveries*; and December brought the annual social at Heather Farm and walk to Chûn Quoit.

1995 began with talks by a lively **Jill Harris** on *The Pre-Christian Origin of Celtic Saints*; **Rose Lewis** on *Sacred Sites of the Himalayas and Tibet*; parapsychologist **Serena Roney-Dougal** on *Where Science and Magic meet*; and **Andy Norfolk** on *Dowsing - gift or heresy?* Summer events included the annual May activities, a midsummer solstice morning meeting at Carn Brea with Kenny May; a visit to the newly-discovered Grumbla Cromlech at Sancreed; an interesting visit to the St. Breock Downs area, where the existence of a second stone row at the Nine Maidens was dowsed for and identified; and another imaging session at Halligye fogou in September. The Autumn talks included **Craig Weatherhill** on *Megaliths and Meanings*; **Jacqui Wood** on *Reconstructing the Bronze Age*; a return visit by **Jill Smith** on *A Circle for Callanish*; and the winter solstice Chûn visit followed by a Celtic Storytelling session.

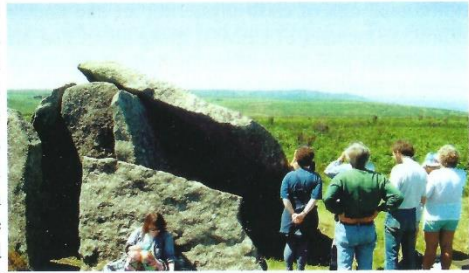


Dowsing for second stone row at Nine Maidens

1996 brought a memorable performance from self styled Arch-Druid **Ed Prynn** on *Megalithic Mysticism*; **Jo May** of CAER on his experiences of *Boleigh Fogou*; **Cheryl Straffon & Caeia March** on their research on *Celtic Goddesses*; and **Kelvin Jones** on *Witchcraft in Cornwall*. This was a particularly successful season of talks, and support was excellent for all the events.

Summer 1996 activities included the annual May events; a walk around the Chyanhal standing stones area with **Craig Weatherhill** in June; a fascinating visit to **Jacqui Wood's** reconstructed Bronze-Age settlement at Greenbottom in July; a story walk telling the legends of Tregeseal with **Kelvin Jones** in August; and a visit to Duloe stone circle and Pelynt well in September. The Autumn talks included **Andy Norfolk** on *UFOS, Abductions & Fairies*; **Jane Thurnall-Read** on *Geopathic Stress*; **Jeremy Harte** on folklore and legend, entitled *In the Hall of the Mountain King*; and the usual Chûn Quoit visit and Celtic storytelling, now moved to the home of Committee member Cheryl Traffon in Sennen, following the departure of David & Dorothy Haynes from Heather Farm..

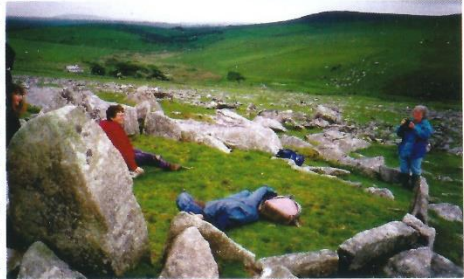
1997 brought a return visit by **Jill Harris** talking about *Solar Games*; CAU archaeologist **Jackie Nowakowski** on *Aspects of Life and Death in Bronze Age Cornwall*; **Barry Reilly** on *Druidry and the way to sacred space*; and visiting researcher **Terence Meaden** on *Sexual Symbolism and Fertility Aspects of Megalithic Art and Monuments*. Summer events included the regular May ones; a visit to Pendeen fogou with **Ian Cooke** in June; a memorable walk to Zennor Quoit and Trendrine Hill in July, where the ancient settlement was revealed after a gorse fire, and the strange and enigmatic hummadruz was heard; an entertaining visit to **Ed Prynn's** Seven Sisters stone circle in August; and an investigation of the energies and alignments of the Lizard in Sept. That summer was a particularly memorable series of site visits.



Zennor Quoit when the hummadruz was heard

Autumn 1997 talks were an eclectic mix that included **Craig Weatherhill** on *The First and Last Wilderness*; **Ken George** on *Megalithic Astronomy*; **John Downes** on *Morgawr, the Owlman and other Fortean animals*; and the Chûn Quoit visit and Celtic storytelling, now moved to Age Concern in St.Just. With the temporary closure of The Acorn in early 1998, the talks moved to the Queens Hotel and produced huge turnouts (average 100 people a time) for talks by **Hamish Miller** on *The Earth Responds*; **Caitlin Matthews** on *The Spells of Women*; and **Cassandra Latham** on *The Work of the 20th Century witch in West Penwith*. Summer activities that year included the May events; dowsing St.Levan's mythic pathway at Bodellan near Porthcurmo in June; a Well-Sprung Walk around some wells and springs of St.Just with **Rory Te'Tigo** (by now a Committee Member) in July; a visit to some Lesser-Known sites of West Penwith (Carfury menhir, the Bosiliack stone, Bosiliack Barrow & Fenton Bebibell well) with **Cheryl Traffon** in August; and a visit to St.Nectan's Glen and Rocky Valley near Boscastle in September. These years were the heyday of CEMG, with well-attended talks, site visits, new discoveries and a friendly and companionable group of fellow enthusiasts, eager to share knowledge and experiences together.

In Autumn 1998 the Group moved back to the Acorn with a talk by **Chesca Potter** on *The Greenwood Tarot & Wheel of the Year*; **Heather Campbell** on *Feng-Shui and the Penwith Landscape*; and the annual Chûn visit and Celtic Storytelling in St.Just. 1999 was the Total Eclipse of the Sun year, which was prefaced by a talk by **Sheila Bright** in January on *Living in Time: seasons, cycles & spirals*; **John Attwood** from the Rollright Stones Trust on *How to buy a stone circle and survive!*; and **Dennis & Chrissie Holwill** on *A Memory of the Future*, focussing on the pyramids of Egypt and psychic energy forces. After the usual May events, there were the Summer visits: Leskernick Hill settlement on Bodmin Moor; more lesser known sites of West Penwith, where 30 people walked to Treen Common circle, Bosporthenis holy well, Bosporthenis Beehive Hut & Bosigran Courtyard House Settlement; the first of the Lammas picnics on Trencrom Hill; and a site visit with some new ideas at the Merry Maidens circle, the Pipers & Boleigh fogou with **Rod & Lavinia Blunsden**, who were now Committee members.



In the 'menstrual hut' at Leskernick settlement

The last season of the decade started with talks in the Autumn by **Rob Stephenson** from the London Earth Mysteries Group on *Ancient Sites and psycho-spiritual practices*; author **Paul Newman** on *Hill Figures*; and a return visit by **Chesca Potter** on *Celtic Shamanism*. After the December Chûn Quoit visit & Celtic Storytelling, 2000 started with talks by **Jan Machin** on *The Western Mystery Tradition*, archaeologist **Peter Herring** on *Prehistoric Bodmin Moor*; **Geraldine Andrew** from Harmony Pottery on *The Wheel of the Year - seasonal rituals*; and **Kelvin Jones** on *Folklore and Witchcraft*. The Summer activities started as usual with the Maypole Dance (this year accompanied by a team of pagan-style Mummies) and the Three Wells Walk, and continued with site visits to Mid-Cornwall (including Roche Rock, St.Gundred's Well, Castle-an-Dinas - where the whole Group fell asleep!, and the Devil's Quoit cromlech; a story walk with **Kelvin Jones** to Botrea Barrows and the old Celtic Chapel at Boscence; the second Lammas Picnic at Trencrom Hill and visit to Bowl Rock & Beersheeba standing stone; and a walk around The First & Last Sites of Lands End, including the little-known Sennen menhir, Table Maen, and the King Arthur Stone, finishing at the newly-constructed World's End stone circle, which gave the Group very bad vibes!



On top of King Arthur's Stone

The 11th annual season of talks began in Autumn 2000 with **Philip Heselton** on *A History of Earth Mysteries*; followed by mystic **Sheila Jeffries** on *The Cornish Landscape Zodiac and the stars of Orion*; **Graham King** on *The Museum of Witchcraft* at Boscastle; and the Yuletide Chûn Quoit visit & Celtic Storytelling. This was followed in 2001 by a visit from **Monica Sjöö** on *The Norse Goddess*; a return visit by **Jill Smith** on *Mother of the Isles*; author **Robin Payne** on his book *The Romance of the Stones*; and author **Serena Roney-Dougal** on *The Celtic Lunar Zodiac*, showing that CEMG was still attracting big names to come and talk.

The Summer 2001 events started with the Maypole Dance as usual, but this was the year of the Foot and Mouth crisis, and the Three Wells Walk was, for its first and only time, postponed until the last Sunday of the month. The June walk was postponed for similar reasons, but in July there was a special weekend visit to the Foot & Mouth-free Isles of Scilly. On the Friday evening the Group visited the museum on St.Marys and on Saturday there was a walk right around St.Marys, where many interesting sites were explored and discoveries made. On the Sunday the Group chartered a boat to visit the uninhabited off-island of Nor Nour, with its Romano-Celtic settlement and shrine. Finally, on the Monday some of the Group remaining went to the island of Gugh, where more exciting discoveries were made. This weekend was perhaps the highlight of any of CEMG's Summer outings, and one that remains strongly in the memory.



Some of the Group at Nor-Nour settlement

The 3rd annual Lammas picnic took place on Trencrom Hill in August 2001, and in September there were two site visits: at the beginning of the month to Porthallow Vineyard where **Sheila Jeffries** showed the Landscape Zodiac and mystic sites, followed by a return visit to Halligye fogou; and at the end of the month a storytelling walk by **Kelvin Jones** around Newlyn, Mount Misery (hill fort?), Castle Horneck and Lesingey Hill Fort, entitled "Bucca, Borlase & By-Ways". 2001 was definitely a year of re-scheduled visits, as a talk by Aubrey Burl, planned for October, had to be postponed until 2002 because of his illness. So the talks started in November with **Andy Norfolk** on *Faeries, strange lights and Celtic Gods*, which covered almost everything! This was followed by the Chûn visit & Celtic Storytelling in December, and a resumed series of talks in early 2002. These comprised **Caradoc Peters** on *The Carn, the Knockor and the Reliquary: Rock-ancestor dreaming in the prehistoric south-west*; **Ian Addicoat** on *Haunted Penwith*; **Cheryl Straffon & Sheila Bright** on *The Goddess in the Temple: Life Death & Rebirth at Maltese Temple sites*; and **Martin Matthews**, Curator of Helston Folk Museum, on *Peculiarities: folklore, legends and artefacts of the Helston area*. The talks continued to be a wide-ranging mixture of earth mysteries, folklore and spiritual topics, and this was particularly evident this year.

After the Maypole Dance & Three Wells Walk, Summer 2002 visits continued with the first Lesser-known sites of the Kerrier area with **Andy Norfolk**, visiting Crowan Church, Prospidnick menhir, Wendron Nine Maidens circle, Men Amber stone & Vincents Well. In July **Howard Balmer** led a visit to the stone circle he had discovered surrounding St.Eval church, and the hidden cave of Porthcothan Vau, where a Neolithic axehead had been found. In August there was the 4th annual Lammas Picnic on Trencrom Hill; and in September a walk with **Rodney Blunsden** around lesser-known sites in the Paul area (Paul church & Sheela-na-Gig, Castallack Round & Vau and Kerris Round & Inscribed Stone).

The Autumn 2002 talks started with **Aubrey Burl** making a special visit to talk about how *Stone Circles Grow Up*; followed by something of an international flavour of topics, that included **Michael Kent** on *Egyptian Magic*; **Jane Pugh** on *Adventures on the Inca Trail*; (the Chûn visit & Celtic Storytelling, which was still attracting 40+ people each year); and in 2003 **Howard Balmer** on *Discovering St.Eval & Carnac*; **Jan Machin** on *Egyptian Goddesses*; **Craig Weatherhill** on *Legends of Ancient Sites*; and **Jude Currivan** on *Cosmic Geomancy: the harmonics of consciousness*. The 15th Maypole Dance in 2003 was celebrated with a birthday cake, a good turn-out of over 60 people and a nice write-up and photo in 'The Cornishman'. The Summer activities continued with The Three Wells Walk; the second of **Andy Norfolk's** Lesser-known sites of Kerrier area (Maen Pearn & Maen Pol stones, Piskey Hall fogou & Tolvan stone); the second of **Howard Balmer's** visits to the standing stones & barrows of the St.Eval area; the 5th annual Lammas picnic on Trencrom Hill; and a walk around the Ch.Carn Brea-Bartinney wells with **Rory Te'Tigo**

Autumn 2003 brought talks and presentations from **Julie Walker** on *Manx Island Essences*; **Michèle Brown** on *Shamanic Practices*; and **Geraldine Andrew & Cheryl Traffon** on *Sacred Ireland*. The Chûn visit had no sunset as usual, but this year a glorious full rainbow, and the Celtic Storytelling was curtailed by an unexpected power cut! 2004 brought talks from **Pam Masterton** on *The Chakras and Cundalini*; archaeologist **Paul Bonnington** on *Chapel Carn Brea*; **Steve Gardner** on *Approaching the Sacred Site*; and **Howard Balmer** on *Padstow's Obby Oss*, with a unique film of the event from the 1950s.

After the May events, Summer 2004 outings went to Cranen near Newmill with **Raymond Cox** ('Strange Lights & Courtyard Houses'); the 3rd Lesser-known sites of Kerrier with **Andy Norfolk** (Crowan Beacon circle, Calvadnack Tor settlement & Carn Marth); the 6th Lammas Picnic; and on the hottest day of the year a visit with **Sandra Hutchings** to sites in the St. Austell area (Gwallon stone, Towan Well, Caerloggas Down neo-circle & Menacuddle well)+welcome cream tea!



Dowsing at the Gwallon stone in St.Austell

Autumn 2004 talks were by **Steve Patterson**, ostensibly on *Cornish Witchcraft*; **Valentia Lithryn** on *New Energies for the New Millenium*; **Pamela Gray** on *The Science of Healing*; and the Chûn walk & Celtic Storytelling. 2005 continued with **Pat Angove** on *The Sacredness of Sacred Sites*; **Marcus Mason** on *Eclipses, Planetary Grids and Soul Awakening*; **Gloria Falconbridge** on *Celtic Totem Animals in Myth and Legend*; & **Andy Worthington** on *Stonehenge and the Druids*. Noticeably the numbers of audiences were beginning to fall away, and coupled with a rise in the cost of hiring The Acorn and the difficulty of finding new speakers locally, it seemed as if the talks were coming to an end. After the May events the 2005 Summer outings continued with **Paul Bonnington** on Coastal barrows at Nanjulian (a day with heavy mist & rain); **Cheryl Straffon** on King Arthur's Downs & Garrow Tor; the St.Michael's Way from Carbis Bay to Trencrom Hill; and **Geraldine Andrew** on St.Agnes well & chapel, the Beacon & carving at Trevaunance.

Autumn 2005 brought talks by archaeologist **Peter Rose** on *Caves in Cornwall*; **Cheryl Straffon** on *Megalithic Mysteries in Cornwall*; and the Chûn walk & Storytelling. 2006 talks were by **Andy Norfolk** on *Song Lines: myths in the landscape*; **Barry Reilly** on *Moving between the Three Worlds of Druidry*; & **Gloria Falconbridge** on *Mythical Beasts*. After the May events, Summer outings were by **Bart O'Farrell** *Dowsing down the Lizard* (Dry Tree menhir, Croft Pascoe barrow, Grade Church & St.Rumon's Well); **Cheryl Straffon** on the Treen Circular (Treen entrance graves, Bosporthenis Hut & Quoit and Treen circle); **Andy Norfolk** on Tegonning & Godolphin Hills; & **Cheryl Straffon & Geraldine McCarthy** to Holywell Bay Cave & St.Cubert's Well, with a record 40 people. Autumn 2006 brought a return visit by **Jill Smith** on *Journeying into the Land and The Lunar Standstill*; **Craig Weatherhill** on *Folklore of the Stones*; **Alan Neil** on *Dowsing Ancient Sites*; and the Chûn walk & Storytelling. This was the last season of talks, and from now on the Group concentrated on outings, and activities with the newly-formed West Cornwall Dowsers Group, who together started to make interesting new on-site discoveries.

After the May festivities, Summer 2007 outings were with **Bart O'Farrell** *More Dowsing Down the Lizard* (Three Brothers of Grugith, Crousa Common menhirs & Tidal Rock); **Ian Cooke** on the Mên-an-Tol circular walk; **Andy Norfolk** on a 'Songlines' walk from Chapel Carn Brea to Chapel Eufy wells; & **John Ashton** leading a return visit to St.Nectan's Glen (where a holed stone was found in the pool), Rocky Valley mazes & St.Julitta's Well. There was the usual Yule gathering, but with smaller numbers the Storytelling moved to Cheryl Straffon's home at Boscaswell Village. In 2008 there were the 20th Anniversary Maypole & Three Wells Walk celebrations, and the final Summer 2008 season consisted of **Bart O'Farrell** *Even more dowsing down the Lizard* (Kynance Gate settlement & Lizard village stones); Carn Brea & Carwynnen Quoit with **Andy Norfolk & Pip Richards**; and the climax of a joint CEMG/Society of Ley Hunters visit (during their Moot in Cornwall) to Tregeseal Common, where the Group had first gone in 1991, as the wheel turned full circle. The final season ended with the 20th anniversary of gathering to see the Chûn Quoit sunset, which true to form was cloudy! Celtic Storytelling followed at Whitewaves, and 20 years of CEMG was celebrated with feasting and good memories of a cornucopia of fascinating talks, walks, original research, and companionship and friendship.