

**ARTHUR & TINTAGEL - special issue includes**  
**TINTAGEL TRAIL, SECRET LAND, KINGS AT CASTLE**  
**● CASPN & LAN ● DOWSING ● NEWS ●**  
**\*ALL PHOTOS NOW IN FULL COLOUR\***

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# Meyn Mamvro

## STONES OF OUR MOTHERLAND

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

It is good to see a new Group started by Steve Patterson & Linda King of Helston which they have called the "Helston Society for the Antiquarian and Arcane". Though not perhaps the snappiest title in the world! (I've always wanted to start a Group called the Helston Unexplained Phenonema Society, or Hel-ups for short!), nevertheless since last Autumn they have been running a series of fine talks every fortnight, similar to the old Cornish Earth Mysteries Group, which ran successfully for nearly 20 years. Amongst their speakers have been Dr Helen Cornish on *Oral traditions and the fighting Fairy Witch of Bodmin*, Bart O'Farrell on *Dowsing*, Jacqui Woods on *Cornish Swan Pits - a living witch tradition*, and your MM editor on *Goddess Spirituality*. Future talks include Dr. Alan Kent on *Cornish Folklore* & Andy Philips on *Cornish Celtic Christianity*. Contact details for the Group are on the back page of this MM, and it is a Society that is well worth supporting.

At the other end of the County, the Tamar Dowzers Group have also been organising their Winter series of talks, which have included the ubiquitous Bart O'Farrell on *Dowsing in West Cornwall*, Lucy Pringle on *The Crop Circle Enigma*, Peter Knight on *The Stones of Dartmoor* and Nick Thompson on *Dowsing the Pagan World*. All this goes to show that 'Earth Mysteries' by whatever name it is called, remains alive and well-supported in Cornwall. Add to this, the site activities of the three dowsing groups (reported on p.2-3) and the upcoming Pathways to the Past weekend organised by FOCAS (see p.4) and we have a healthy outlook for ancient sites and 'alternative' archaeology in the Duchy.

Amongst these causes of celebration, it is with sadness that we have to report the death of another major figure in the field. After John Michell in 2009, Hamish Miller has now passed into the realm of spirit. This MM includes a tribute to him, together with a reprint of an article he wrote for an early issue of this magazine. He had a much respected place in the field of 'earth energies', and all dowzers owe him a tremendous sense of gratitude for all he did to bring the subject into popular consciousness. The other main focus of this MM is a 'special' issue on the Tintagel area, and in particular the legendary 'Arthurian' connection. This celebrates the 20 year anniversary of the major archaeological dig at Tintagel churchyard, and this MM retrospective attempts to sort out the historic record from the mythic one. Coinciding with this is a new Paul Broadhurst book on the area, with some original and thought-provoking work on landscape effigies and other correspondences. Truly, the subject is as lively today as it was 20 years ago!



## DOWSING NEWS

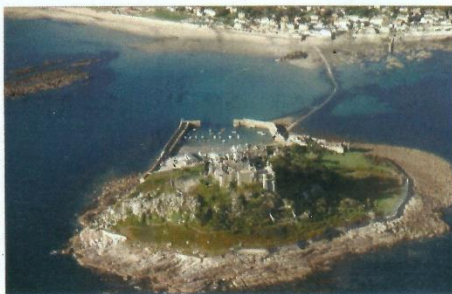


The three Cornish dowsing groups continued with their site visits during the Autumn of 2009. At the beginning of September **Tamar Dowzers** visited *Looe Island*, and although the day was misty with intermittent drizzle, sea conditions were good and two boat loads of dowzers made their way over to this iconic island, to be met by the Wildlife Trust wardens who look after the place.



Firstly, the dowzers investigated the Bronze Age standing stone that was uncovered in the Time Team investigation of the Island in 2008 [see *MM69 p.4*]. The stone had been too heavy to re-erect, so was buried again, with only about a third of it now above ground [photo above]. Energy lines were found running through the stone, with one in particular leading up the hill to the remains of the early Chapel above, where another small standing stone was seen that predated the Chapel. Down the other side of the island, another small stone was also dowsed as being prehistoric, so there may well have been a line of them in pre-Christian times. There was clearly a long continuity of use of the Island, from pre-historic times through the Romano-Celtic period to the early Christian era up to the present. The fascinating visit concluded with a visit by two seals to the shores of this unique Island.

A couple of weeks later, there was a perfect late summer's day for site visits. There was a choice of two site visits: the **West Cornwall Dowzers** went to the new National Trust woodland at Roundwood near Trelissick, while the **Celtic Dowzers** went to St. Michael's Mount. At *Roundwood* the dowzers discovered Bronze Age hut circles, a well, entrance to an inner enclosure and the site of a lost standing stone. On *St. Michael's Mount* they found traces of occupation from the Iron Age, and also dowsed the Mary line going through the site of the Mary Chapel (now the Blue Room). All 4 energy lines, Michael, Mary, Apollo and Athena meet at the Mount (on the shoreline in the bottom left of the picture), the only place in Britain where they do. At lunchtime, discussion turned to leys, spirits and UFOs, and the Warden of the Mount came and joined in with her ideas as well!





At the beginning of October, **Celtic Dowzers** went to *Bodrifty Courtyard House Settlement* near Newmill in West Penwith. They found that one of the houses (top left of the settlement) had been the Shaman's House of the village, and the spirit of the occupant was still present. They had a sense that there had been a fogou originally attached to this house, with entry effected only from the house. This would corroborate what has been discovered at other settlements, such as Carn Euny. When the rain came in, the Group retired to the large reconstructed Iron Age hut to talk about their findings.

Later in the month, **West Cornwall Dowzers** visited the mysterious *Giant's Quoit* at Prospidnick Hill in Kerrier [SW6537 3107]. This site was recorded in a Tithe Map of 1788, and mentioned in subsequent books on Sithney as being a genuine cromlech, though HES thought it might be a natural tor. However, it dowsed as a genuine megalithic structure, perhaps consisting of a Propped Stone or Pseudo-Quoit with a surrounding enclosure of stones that are now lying around. It was found to be on several energy lines running to surrounding holy hills, and is close to the well-known Prospidnick menhir. Afterwards, the Group went on to *Maen Amber* rocky outcrop to the north to revisit this interesting site.



On November 1st there was a Samhain visit by the **West Cornwall Dowzers** to *Boleigh fogou* near Lamorna, site of the Time Time investigation in 1996. In the morning they investigated the area of Trewoofe House across the stream from Rosemerryn and the fogou. They found that there were many different healing areas in the grounds, and concluded it was a healing sanctuary in ancient times. After lunch they crossed over the stream and investigated the fogou. There was a consensus that the small chamber at the end of the side passage with its sloping stone had been used for birthing, and dowsing in the surrounding area found evidence of other ancient walls and passages, which may all have been part of the original Courtyard House settlement there. A broken standing stone was also found in the grounds. There was much interesting discussion about megalithic sites and their uses to round off a good day.

Finally, to round off 2009 at the end of November **West Cornwall Dowzers** went to *Carmenellis Hill* near Redruth. They confirmed the east-west sunrise line from Hangmans Barrow & the (second) Nine Maidens circle [see *MM67 p.14-19*], as well as finding that many other energy lines they have been plotting met there. They also found the Druids Altar stone (illustrated by Borlase in the 18thC), which was thought to have been destroyed, and observed it was on a sight line to the top of Carn Marth. Later, on a visit to the farm below the hill, the farmer showed Bart two fallen stones he had found. Despite the stormy weather, it was a day of good discoveries, which will pay further investigation.



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

*Cornish Ancient Sites Protection Network*



The 4th annual **Pathways to the Past** weekend for FOCAS members and others takes place this year on the May bank holiday weekend of 29th & 30th. As always there is a great programme of walks and talks amongst the ancient landscape of West Penwith. On the Saturday, the weekend commences with a walk entitled *Morning with Bran* led by **Barry Reilly** to Caer Bran & Brane Barrow. In the afternoon **David Giddings** makes a *Beeline to Bosporthennis*, a guided walk to the remote site of Bosporthennis Courtyard House settlement & Beehive Hut. The evening brings another illustrated talk by the popular **Paul Bonnington** on *Digging up the Past*. On the Sunday morning an illustrated talk by **Steve Hartgroves** will be on *Cornwall from the Air*, to be followed in the afternoon by a guided walk with **Paul Bonnington** to *Foage and Zenmor* - 'to meet the ancestors'. Finally, the evening social at North Inn Pendeen with **Anna Tyacke** on *Found in Cornwall* (the portable antiquities scheme) rounds off a full weekend. All events are free to FOCAS members, and you can join at any of the Events, or details below.

Meanwhile, the Site Clear-ups in West Penwith with CASPN and on the Lizard with LAN have continued well. In January & February, FOCAS members and others tackled the holy well sites of Sancreed and Madron, clearing back the vegetation and judiciously removing some of the plethora of clouties from the trees. In March a new site was tackled - Portheras Common barrow & cist grave, and this heavily-overgrown site was revealed once again. In April the Group returned to Treen Circle and removed the bracken from there. Down the Lizard, LAN went to the Three Brothers of Grugwith enigmatic site behind Zoar Garage and made a fine job of removing the gorse and revealing the site for the first time in many years. In February they returned to Kynance Gate, where they were joined by students from the Truro archaeology course, and in March they went back to Croft Pascoe Barrow and uncovered much more of the site. Finally, in April they visited the medieval Carminowe Mill for the first time (near Gunwalloe Cove) and made a start there.

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

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

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

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

**To join FOCAS** (£8/year waged- £5 unwaged) tel: FOCAS Administrator Eve Benney 01736-793876 or e-mail [focas@cornishancientsites.com](mailto: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](mailto:focas@cornishancientsites.com)

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

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

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

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

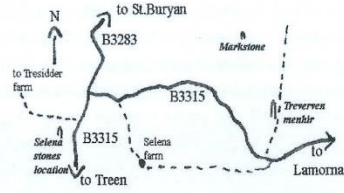
**Sites Clear-Ups:** Graham Folkherd 01326-241450 e-mail: [info@cornishancientsites.com](mailto:info@cornishancientsites.com)



## MISSING MENHIRS - CORNWALL'S LOST STONES

### 4: Selena Stones

In the far west of the West Penwith peninsula, to the west of Lamorna, near to Treverven House, stands the beautifully shaped 7ft high Treverven menhir, next to a public footpath at SW4081 2400. This stone is quite well known, but what is unknown by most people is that there were formerly two stones about a mile due west standing in a field next to the present St.Buryan - Treen & Porthcurno road. These were the **Selena Stones** [SW3974 2399] which were recorded by Cyrus Redding in his book *An Illustrated Itinerary of Cornwall* in 1842. He says that one stone was standing, measuring 9ft 10in high (3 metres), with a companion stone lying nearby.



The stones would have commanded a magnificent view to the twin hills of Chapel Carn Brea and Martinney, and it is tempting to speculate that there may have been one stone marking each of the holy hills. Both stones were removed soon after the 1842 reference, and nothing is now visible in the field. However, when MM visited the site recently, dowsing revealed the location of a large part (about 5ft) of the standing stone, now built into the field wall [photo right].



The visit also revealed that from the stone(s) another smaller markstone was visible about 1 mile to the NE (north of the Treverven menhir) at SW4068 2438. We visited this stone, which turned out to be a 3ft marker stone, standing in a field slope on the opposite side of the valley from the Selena Stones location. It too is intervisible with the Treverven stone, and if it was a prehistoric stone, then all 3 locations - the Selena stones, Treverven menhir and the Markstone may have formed a triangular (possibly astronomical) relationship in this remote corner of the West Penwith peninsula.

### LOST AND FOUND - Carn Clough Barrow

A recent fire on Chypraze cliff above Portheras Cove at Pendeen has revealed the existence of a magnificent Bronze Age barrow [SW3929 3588]. Known as Carn Clough barrow, it was first noted by Halliwell in 1847, but has been buried under thick gorse for many years. With a diameter of 24ft (7.3m) and a remaining 11 tall contiguous stones all inclined inwards at an angle of 60° towards a central cist, the barrow has a fine view towards the sacred hill of Carn Gulva. It is a well-preserved coastal barrow to add to all the others along this coast towards Lands End.



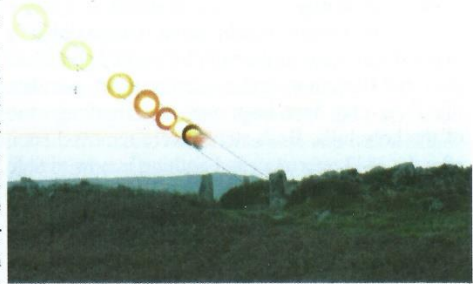


## PEBBLETRIPPING OVER PENDEEN

by David Jones

From a simple observation on a family holiday a few years ago, a fascination for one particular alignment has led to a near obsession, and a chance second observation a mile away maybe more important than the first, and has led to many conversations with locals, enthusiasts and experts. My first observation relates to the inner gate stones of Chûn Castle and what I call the outer pointer stone at approx 65 feet to the west and Chûn Quoit. After my son observed a hole in the cap stone, the question of what these might link came to mind. A search of Pendeen Carn some one and a half miles to the west appeared to show an east/west slot across a dip, near the lower peak. Was this a natural geological fault or procession way? People still walk this path on a daily basis so the Carn is a natural draw to locals and visitors alike. I next looked to the skies and was informed that on the winter solstice the sun from Chûn Quoit falls through Carn Kenidjack so what possible time of year maybe for my alignment? The equinox produced some dramatic photos with the sun appearing to emanate from the capstone of Chûn Quoit a heart stopping moment caused by a defraction within the camera lens, but the alignment was not quite there.

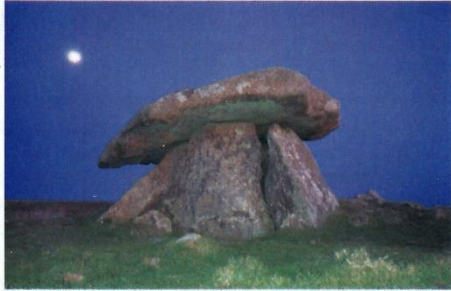
However, 4 days before the vernal equinox and therefore 4 days after the autumnal equinox, the sun lands either on the peak or slot of Pendeen Carn when observed from the back of Chûn Castle.



*Path of setting sun over Pendeen Carn*

The terrain lends itself to this position and on my latest trip this spring my wife Kathy and I stopped at Stonehenge. A chance conversation with a couple informed me that researchers now believe Avebury also celebrated the equinox some days earlier. Whether this is to do with the time difference between the equinox-tip of sun rising to tip of sun setting, and our equinox mid-sun rising to mid sun setting I'm not sure. The time at Chûn Castle was only 4mins short of equal day and night and only a couple of degrees from east west. When trying to get an exact alignment of features a foot either way or an inch higher or lower makes all the difference. My position in the castle was just out and the true position appeared to be some 10-15 feet within the rear wall. This was unfortunately too high to check so this year I brought a ladder along. I found the ladder was obstructed by a few stones which may be of significance as two of these stones are the halves of an originally larger one, the fault line a band of quartz, the top half pointed, the lower half still in position. Although the terrain is in alignment at the elevated position the lower position of this possible additional pointer stone may place these three markers on the sea horizon where the sun sets? Another trip maybe?

With each visit I dismiss one element but observe another. As a whole, I believe this alignment is of some significance which now awaits input from further observation of similar places and comments by others. When I look at Chûn Quoít on Google Earth I see the centre of a clock face with only a few numbers present and the sun moon and stars as the hands still turning hinting at rituals and a religion barely as yet understood. For me their patience in creating these celestial time-pieces captivates the imagination like no modern construction could hope to achieve.



*Chûn Quoít by moonlight*

**Mên-an-Tol alignment**

While on one of my visits with my son last year we went to visit the Mên-an-Tol and the surrounding stones. I commented to a local historian that the Mên-an-Tol looked like as if it might align in some way with the right hand gate stone of the Mên Scryfa field, Mên Scryfa itself and Carn Galva. To me the only obstruction was the wall to the lane. Not being able to substantiate this, the conversation could not be completed and the small marble in my head remained. When I returned again, I visited the sites with my wife, and Cheryl and her partner. With the use of my trusty ladder and a few flags on poles, we had a game of running up and down and moving the ladder. This produced a remarkable true North-South alignment, from the holed stone of the Mên-an-Tol to the Mên Scryfa, and beyond to a square notch to the right of Carn Galva, with the base of the notch lying on the horizon. The horizon would have been observable without the steps had the modern wall of the lane not been there. It was also interesting to observe that the alignment only worked from the holed stone of the Mên-an-Tol, and would not work a few feet either side. We also thought that the alignment would have worked even better if the holed stone had been realigned 90 degrees back to its probable original position.



*View of Carn Galva from the Mên-an-Tol*

There may be further intriguing alignments to Carn Gulva from the other stones of the Mên-an-Tol circle, but that is something for another day.

# Penwith Pagan Moot



by **Eve Benney**

We met on a clear starry night to celebrate the **Midwinter solstice** at the house of a Moot member. A large group of forty three just managed to squeeze into the conservatory, where we began by each placing a gift into the cauldron, with a blessing for the recipient. Then, in the gathering dark, we welcomed the Old King, The Holly King, carrying the Yule Log. Having marked the Yule log with the figure of a person in ash and oil, the Holly King led us out into the dark, to the death of the year. At a fire in the darkness the Yule log burned, and we bade farewell to the old King as he cast his crown into the flames and went down into the Dark, and the new King, the Sun King, the Oak King, came to lead us in a meditation and fire scrying. Having taken the flame of the returning light from the fire, the Oak King led us back into the light, where the Goddess, the great Mother, was waiting to crown her consort. Nineteen of us, speaking for the birds and animals, then came forward in turn to offer their gifts so that the Wheel of the Year might turn, and received the blessing of light from the hand of the new King and offered it on the altar of the Goddess.

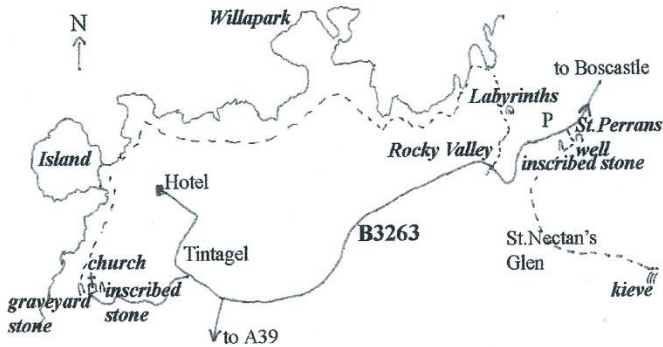
At **Imbolc**, the weather again blessed us for our usual walk to the sacred well at Sancreed. Twenty of us met at Sancreed Village Hall, and began with a purification. The Crone of the Old Year swept away the dross and dark things of winter, and then we called to Bride to bless us with her three gifts of healing, poetry, and smith-craft. The Crone was transformed into the Maiden as we welcomed Her with poetry. Although we began our ritual with heavy rain thundering on the roof of the Hall, the clouds cleared and a bright sun warmed our steps and showed us the beauty of the world awakening as She bade us follow Her to the Well. Meditating in silence on the way to the well we reflected on the gifts of Bride in our own lives. We received a blessing from Her at the well, and left there our wishes for healing. On our return from the Well we each went forward to receive the light of creativity, of smith-craft, from Bride's hand. We meditated on the fire and passion of creating in our own lives, in honour of Bride as Goddess of smith-craft.

Despite some days of heavy rain, the weather cleared and thirty three people celebrated our **Spring Equinox** ritual on a mild dry afternoon in the lovely spring gardens at Trewidden. This year we welcomed the Green Man, the Young God, the Lord of the Wild. After some "spring cleaning" with a very enthusiastic banishing, (some very startled visiting members of the public scurrying to "Depart! Depart! Depart"!), we meditated on what the Green Man, the Lord of Rebirth, meant to each of us personally. We welcomed Him into our circle and then followed Him through the beautiful spring gardens as he went in search of his Beloved, the Lady of Spring. After honouring Him in a shower of petals, (and some spontaneous applause!), He sent us off on an egg hunt - some very enthusiastic grown-ups here who gave even the children a run for their money! Even more chocolate followed in the libation, with honey mead and apple juice, before we closed our ritual.

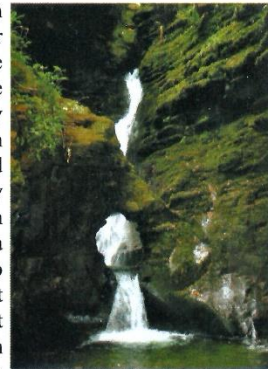


## PATHWAYS TO THE PAST

### The Tintagel Trail



There are a wealth of interesting sites in the Tintagel area of North Cornwall, all of which can be easily visited in a 3-4 mile walk, although time should be allowed for exploration of the main ones. The walk starts at **St.Nectan's Glen** between Tintagel and Boscastle, off the B3263 road. There is a car park for a limited number of cars beside the road just up from the entrance to the Glen, or you could catch the Western Greyhound 594 bus that runs every hour between Boscastle and Tintagel and back. A walk up the Glen (steep in places) leads to St.Nectan's Kieve, where there is an admission charge to view the waterfall (and may sometimes be closed). This is a place much redolent with mystery and mystique, and legend has it that it was occupied by the early Christian saint St.Nectan in the 6th century (whose name may derive from a Celtic water God). Tradition says that there was an early Chapel here, behind which was a tower in which hung a silver bell, which St.Nectan rang to warn sailors of submerged rocks on this treacherous coast. At his death he dropped the bell into the Kieve, and it is said that it still rings at a sign of ill omen. In fact, as researcher Kelvin Jones pointed out, St.Nectan's name, and all the legends associated with him, was only given to the place by the Rev.



*St. Nectan's Kieve*

Stephen Hawker in the mid 19thC. Before that it was known as Nathan's Cave, and all the notions of a saint's hermitage comes from Hawker. Nevertheless, it is still an atmospheric place worth the visit.

Back at the entrance to the Glen, there are two monuments worth noting. Recently re-erected outside a private house, in whose garden it formerly stood [at SX0763 8915], is an **Inscribed Stone** that has been dated to 251 CE. Its inscription, which is now not very discernible, read C DOMIN GALLO ET VOLVVS ('to the Emperor Caesar our Lords Gallus and Volusianus').

And right at the beginning of the path to the Glen there is a **holy well**, dedicated not to the 19thC St.Nectan, but to a much older St.Perran [SX0765 8920]. The well is not the most pictureque of sites: it has crumbling masonry and old iron dumped around it. The well entrance has a locked gate and water is piped off for domestic purposes. It's a shame that the beginning of the path to such a beautiful Glen could not be marked with a more attractive site where people could have a blessing before starting out on their journey



*St.Perran's well at Trethevey*

A short walk of about half a mile along the main road towards Tintagel now arrives at the entrance to **Rocky Valley**. The river that rose in St.Nectan's Glen now flows down through this valley and out to sea. The walk down the valley can be steep in places, but is well worth it to see the rock-cut **labyrinths** [SX0728 8935] about half way down. There are two left-handed unicursal labyrinth carvings on a rock face next to the remains of a 17thC mill. The labyrinth is a traditional symbol, used in both pagan and Christian times. One of their earliest appearances were on coins from Crete, and this design has come to be known as a 'Cretan maze'.

A plaque next to the carvings claims they are 'Bronze Age' in date, but this is generally not now accepted, mainly because of the quality of their preservation, and the fact that they were carved with a metal tool. It has been claimed that they were carved by the 17thC miller, but there is no evidence for this. In fact, it is much more likely that they date from the early Christian period (the 'Dark Ages') by travellers by sea from Ireland. In Hollywood



*Rocky Valley labyrinths*

in the Wicklow Hills, a right-handed unicursal labyrinth, the mirror-image of the Tintagel labyrinth(s) was discovered, carved on the underside of a rock in 1908. It was found close to an ancient trackway called St.Kevin's Road, linking Hollywood with the sacred place of Glendalough, which was founded in the 6th century CE. Perhaps the people from Ireland who lived in the Wicklow Hills, not far from the east coast, made their way across the sea to Cornwall, and there left a mark of thanksgiving or remembrance on the rock face. Nearby Boscastle or Tintagel could have provided a safe haven for their arrival.

From the labyrinth carvings, walk down to the sea and then take the coast path towards Tintagel. Soon you will come to the Iron Age **Cliff Castle** of Willapark [SX063 896]. This headland site consisted of a single line of defence thrown across the narrowest part of its landward approach with a bank and outer ditch, and has a dramatic view seaward.

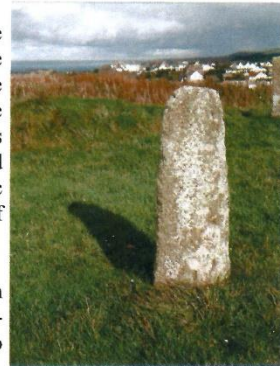
The path now continues to the next headland of Barras Nose, inland from which is the Camelot Castle Hotel [*see p.14*]. And then we are at **Tintagel**, the iconic site featured in detail on p.12-13 of this MM. Plenty of time needs to be allowed to visit this site, but the Tintagel Trail walk does not finish here. Continuing around the coast, we come to the Parish **Church of St.Materiana** [SX0505 8845] on the site of an early occupation of the late 5th and early 6th centuries, contemporary with the Citadel on the island. In the transept of the church stands another **Inscribed Stone**, dating to about 250 CE, the same as the one at Trethevey, previously visited. This one is 1.5m/4.5ft tall and inscribed (I)MP C G VAL LICIN ('to the Emperor Caesar Gaius Valerius Licinius').

However, it is the **Churchyard** here that is of most interest. An excavation at the site in 1990 & 1991 found remains of cist graves, dating from the 5th & 6th century, showing that the site was probably the burial ground for the Tintagel Island community. Among the finds were the remains of an oil jar (amphora) brought over from the Island, and traces of a ritual graveside feast at the time of the burial or on its anniversary. There were also thin pieces of slate, covered with drawings and inscriptions, which may be medieval in date.



*Excavation at Churchyard in 1991*

A granite marker stone was also found in the Churchyard, which probably came from one of the slate graves excavated, perhaps a continuation of use from the Bronze Age. The stone, which has been left standing in the Churchyard, contains a hollow in its top, which was perhaps used for the pouring of ritual libations to the dead buried below, a practice known from other parts of the Celtic world. It adds one final piece to the fascinating jigsaw of sites and finds from this period in the Tintagel area.



*6thC stone in Churchyard*

This is now the end of our walk, and we can take an inland track back into Tintagel for refreshments, and perhaps catch the bus back to where we started, or even on to Boscastle to visit the famous Witchcraft Museum.



## IN- SITE

The centre-page feature that focusses on one particular site each time and looks at it in depth.

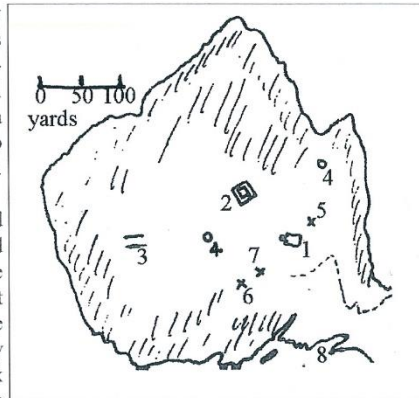
As a preview of the feature on p.14-18  
this one looks at -

### TINTAGEL ISLAND & CASTLE

Tintagel Island is a complex place. Most of the ruins of the **Castle** that people go to see near the neck of the Island date from the 13thC [see photo on p.14]. On the plateau itself, the rectangular **walled garden** was enclosed at some point between the 1230s and the 15thC.

Prior to this there was a 11thC **Chapel** on the Island (now roofless and ruined) dedicated to St.Julitta. It was probably originally a privately-built estate church for Bossiney, converted in the first half of the 11thC from a ruin already extant. When St.Materiana's Church was built on the cliffs opposite about 1120-1140 [see p.11 & 24] the use of the chapel declined, although a carved stone and a granite font from it were incorporated into the new Church, and can still be seen there.

The other features on the Island plateau that were created by human hand include the **wells** and the **tunnel**. To the SW of the walled garden is a rock-cut medieval well, and on the NE side of the plateau is a medieval basin surrounded by placed stones. There are also other rock basins and springs at other points, so there would have been adequate water on the Island, at least for temporary occupation. The tunnel is a curious structure, rock cut, probably by medieval masons who were building the Castle. Prof. Charles Thomas believes it was a medieval larder or meat-store, though Paul Broadhurst suggests a more mystical or ritualistic purpose.



1. Chapel remains. 2. Garden. 3. Tunnel.
4. Wells. 5. King Arthur's Elbow & Chair.
6. King Arthur's Seat & Window.
7. King Arthur's Footprint.
8. Merlin's Cave.

The other features on the Island plateau are all ones that have become imbued with Arthurian associations. These associations can be traced back no earlier than the 19thC, when there were a number of guides to show the newly-curious visitors the Castle and the Island. One of these was the wonderfully named Florence Nightingale Richards, who in the mid 19thC, would point out various features, that included King Arthur's Elbow Chair or Bed, 'his' Seat and Window, and 'his' Footprint. The most famous of these was **King Arthur's Seat**, a natural notch in the slate cliff, just below the edge of the plateau on its southern side.



*King Arthur's Seat & cupmarks*

Within it, there is a little slit which is **King Arthur's Window**. The seat, which is a smooth slab of slate lying beneath an overhanging rock, has 20 small cupmarks cut into its surface, which could be part weathering and part human hand. Just outside the Chapel on its eastern side is an elongated slightly oval hollow, cut down into the bedrock and orientated east-west. This is variously called **King Arthur's Elbow Chair, Bed or Hip-bath!** In fact, this is likely to have been a medieval rock-cut grave.

Perhaps the most interesting of the Arthurian features is **King Arthur's Footprint**, a natural or human shaped footprint cut out of the rock, on the highest point of the Island plateau. Prof. Charles Thomas has suggested that it could have been used by the non-Romanised Celtic people as a place of inauguration, where a chieftan or king would have stood, in order to gain his right to rule from Sovereignty, the Goddess of the Land. This practice is known about in other Celtic lands, such as Arran and Orkney in Scotland other places in Ireland, and if it were indeed used for that purpose at Tintagel, it would make it one of the earliest features of this site, and contemporary with the 6thC remains that have been found here. Thomas speculates that Kings of Dumnonia may have come here to be crowned.



*King Arthur's Footprint  
[above in foreground, and below in close-up]*



Finally, at the base of the island itself is the atmospheric **Merlin's Cave**. Accessible at low tide only, it is open at both ends, and is the legendary place where Merlin snatched the baby boy Arthur from the sea. It is a truly numinous place, and, even if you strip all the legend away from Tintagel, it still remains a fascinating and awesome place to visit.

## KINGS AT TINTAGEL CASTLE

by Chris Lovegrove

We were almost bent double getting to the front doors; for safety the car had been parked with its wheel right up to the kerb. Having inveigled a stay at the Camelot Castle Hotel at Tintagel (King Arthur's Castle Hotel as was), we had forgotten how unremitting the winter weather was in North Cornwall. From our four-poster bed we might have had views of Tintagel Castle, if the squalls had allowed, but they didn't and so we didn't. It brought home to me the perennial question, why would anyone have wanted to stay at Tintagel Castle in its heyday? Surely Arthur, king or otherwise, if he ever had residence there, must have asked himself the selfsame question?

### Legend

Tintagel burst into the written record in Geoffrey of Monmouth's *History of the Kings of Britain* (1136) as the place where Arthur was conceived, in a manner that, whether based on the story of the conception of Hercules (Russell 2005) or Alexander the Great (Lovegrove 2005) or on native tales (such as Pryderi's story in the *Mabinogion*), suggests legend rather than true history. Geoffrey may well have visited Tintagel as his description shows a familiarity with the constricted access to the so-called Island (now fast becoming a reality), but quite why he picked on this windswept site can only be speculated on (Lovegrove 2005: 10-11). One way round the indubitably wintry inhospitality of Tintagel is to regard it as principally a summer residence, and this indeed is how it is viewed in Béroul's 12<sup>th</sup>-century romance, *Tristan*. Post-dating Geoffrey's *Historia*, it is possible that the earlier work influenced Béroul's decision to place King Mark's summer stronghold and some of the story's action here.

In the early 13<sup>th</sup> century, the wealthy second son of King John, Richard Earl of Cornwall, acquired the site of Tintagel, plainly with the intention of garnering some Arthurian glory to himself. He built much of the castle still visible today, sometime after he became Earl in 1227. (A decade or so later he was to found Hailes Abbey in Gloucestershire, later famous for its relic of the Holy Blood, and was elected "King of the Romans", that is, King of Germany, in 1257 – clearly somebody concerned to be more than just a bit player in history). The remains of the castle (which was never really of military significance) cemented the later perception of Tintagel as being the site of the legendary King Arthur's castle.



*Remains of the 13thC castle*



### Archaeology

In the early 20<sup>th</sup> century local historian Henry Jenner opined that Tintagel “has singular little history and not much romance attached to it ... Historically and romantically Tintagel Castle is rather a fraud” (Jenner 1996: 36). However, he also speculated that Tintagel Island “may have become a religious establishment of Celtic saints or monks at a later period, and the presence of the evidently Celtic chapel of St Ulyet or Julitta and of Christian interments of perhaps the 5<sup>th</sup> or 6<sup>th</sup> century, and the fact that it came into the possession of the monks of St Petrock’s, Bodmin, seem to indicate something of the sort...” But he then goes on to insist that “all this must needs be pure conjecture. The evidence is very slight” (Jenner 1996: 25).

This “very slight evidence” was taken up enthusiastically by the late Raleigh Radford in the 1930s. He maintained that in his excavations he had indeed discovered the Dark Age Celtic monastery, evidenced by the widespread disposal of sherds of imported pottery from the Mediterranean all over the site. Many of the structures he uncovered were interpreted as Dark Age monks’ cells and associated buildings, and such was his undoubted erudition and authority that few doubted his findings, publicly at least. In 1973, however, Ian Burrow delivered a lecture in which Radford’s 1935 interpretation was challenged by the proposition that the site was actually an early medieval secular site, a military stronghold as legend had insisted all along (Thomas 1994: 74). Even so, Radford maintained his belief in the purely religious associations in his co-authored booklet *Arthurian Sites in the West* published in 1974. But it was to be a fire on the island in the summer of 1983 that really put paid to the monastic theory. Underneath Radford’s “Dark Age” monastic cells were revealed the traces of earlier structures, clearly associated with the ubiquitous Dark Age Mediterranean pottery. Many of Radford’s structures, which overlay the Dark Age features, were now identified as medieval, probably 11<sup>th</sup>-century, and not post-Roman.

In 1986 the new guidebook to the site, by Charles Thomas, officially established Tintagel as a genuine 5<sup>th</sup>/6<sup>th</sup>-century high-status stronghold. In 1990 a team led by Christopher Morris, then Professor of Archaeology at the University of Glasgow (and now Emeritus Professor at the same University), began a new series of investigations on the Island. Simultaneously a small team under Charles Thomas investigated the churchyard of St Materiana on the “mainland” opposite (eg Nowakowski & Thomas 1990). A more accurate modern assessment of Dark Age Tintagel was now underway, revealing the promontory site, protected by the contemporary Great Ditch, to be principally occupied not by monks but by the entourage of powerful local leaders with substantial manpower. One or more of these leaders also had the authority to encourage the import of Mediterranean goods in the form of perhaps the largest assemblage of wine amphorae, tableware and glassware in all of Western Britain [*fragments of finds illustrated right*].



### Interpretation

If Tintagel was indeed occupied in the Dark Ages, even if only seasonally, then who were these powerful leaders? As Neil Faulkner (2009: 29) puts it, “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”. First, we may probably discount King Teudar, who features as the adversary of local Celtic saints in medieval sources (Morris 1995a: 167-171). His centre of operations, in any case, was further south, in west Cornwall around St Ives and the Hayle estuary. The *Life of St Samson* mentions the 6<sup>th</sup>-century saint’s encounter with a local leader of a warband called Guedianus, who is referred to as the *comes* or count in Trigg, the district which included the site of Tintagel (Thomas 1994 chapter 14 *passim*). However, the *Life* seems to locate the Guedianus incident across the River Camel, rather to the east of Tintagel.

We now come to the King Mark of the romances, uncle of Tristan and husband of Iseult, Tristan’s lover, whose summer residence is named as Tintagel. Now, Gregory of Tours’ 6<sup>th</sup>-century *History of the Franks* notes a Breton king Chonomoris who, as Quonomorus, is identified by the late 9<sup>th</sup>-century *Life of St Paul Aurelian* as Marcus, king of Dumnonia, whom the saint meets in the Fowey area in south Cornwall. And, lo and behold, in the Fowey area is still located a stone with the names of Conomorus and his son Drustanus or Tristan. This is some sort of confirmation that Mark Conomorus, king of Dumnonia, ruled in Cornwall and may have lived at nearby Tintagel, surely? However, Charles Thomas believes that “Mark is part of a three-way tangle between history, hagiography and epigraphy”. This tangle throttles any attempt to identify him with the Cunomorus of the Tristan stone (Thomas 1994: 213). In any case, “the reference to Tintagel in relation to Mark as the king of Cornwall may have been a re-location” from Fowey to North Cornwall, Thomas suggests. There is no evidence, other than the romances, that Mark, or Conomorus (if they are really the same, or merely two individuals merged by the author of the *Life of St Paul Aurelian*) inhabited Tintagel, much as some writers would like it so (eg Ditmas 1969; Wilson 1999).



Tristan Stone

The Oxford genealogical manuscript known as Jesus 20 lists some kings of Dumnonia who appear to have ruled sequentially (Thomas 1994: 212; Morris 1995b: 59): these are Gwrmawr (“Great Man”), followed by Tudwawl, Kynmawr (“Great Hound”, who might have been the Cunomorus of the Tristan Stone), Custennin (who might have been the Constantine in the *Welsh Annals* who apparently converted to Christianity around 589), Erbin and Gereint. We have no idea where these rulers, if they are all in fact genuine, were located other than somewhere in Dumnonia, that is modern Cornwall, Devon and possibly further east and north.



This leaves us the names found on the so-called Arthur Stone from Tintagel dramatically revealed to the world in a press release in August 1998. A slate drain cover from the east of the island was found to include part of a Late Roman inscription<sup>1</sup> on which was superimposed a series of 6<sup>th</sup>-century names: Paternus (or Paterninus), Coliavus and Artognou. Coliavus, who appears twice, appears to have made or done something, as the word FICIT (the native version of classical FECIT) is associated with his name. What was made, or done? Does it refer to a contract, or maybe building work? Why was a Late Roman inscription chosen to attach the names to? These must have been individuals of some standing to have their names thus recorded. The excavation team suggest that “it is difficult to envisage Tintagel as anything other than a site of the Dumnonian rulers ... from which control could be maintained of passing shipping.” It is tempting to give these individuals some such high status at Tintagel.

Where did they end up? The answer might be, at Tintagel churchyard. Here, in 1990, the excavators revealed several Dark Age graves of indubitable Christian affiliation: some were cist graves, others unlined, at least two were mounded over, another was rock-cut, several had wooden grave markers and there was clear evidence for the raising of a granite pillar (Thomas 1993: 102ff). *[photo right]*. And there are probably other Dark Age graves yet to be identified. And what of Arthur? Does he lie here? Perhaps the last word ought to rest with J Cuming Walters (1997: 26) who, in a poetic burst, describes a typical August sunset over the Island: “Darkness looms over Tintagel... The black chough wheels about the ruins – the spirit of Arthur, say the people, revisiting the scene of his glory.” Now that the chough, after half a century’s absence, is re-established on Cornwall’s shores, we need look no further for firm evidence of Arthur’s presence in the land.



And at least the inclement weather doesn’t seem to bother it.

<sup>1</sup> Now interpreted as HAVG, referring to Honorius *Augustus*, Western Roman Emperor from 395 to 423; that is, the original slate dates to around 400 AD, implying an official presence here in the dying days of direct Roman rule, when Tintagel might have been known as *Durocornovium*.

*Full bibliography for this article may be found on next page.*



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**NEWS FROM TINTAGEL AND BOSCASTLE****PREHISTORIC CEMETERY & ROUNDHOUSE DISCOVERED**

Two new discoveries have been made during construction of a new sewerage treatment scheme at Boscastle. At Forrabury near Boscastle a cist cemetery was uncovered, with about 40 graves, which may date back to the 4thC CE. The graves were oriented north-south and east-west respectively which leads to the suggestion that they were both pagan and Christian burials, the former being buried north-south, and the latter east-west. Further analysis is required, but this is a most intriguing find, dating as it does from about a century before the Dark Age graves at Tintagel Churchyard.

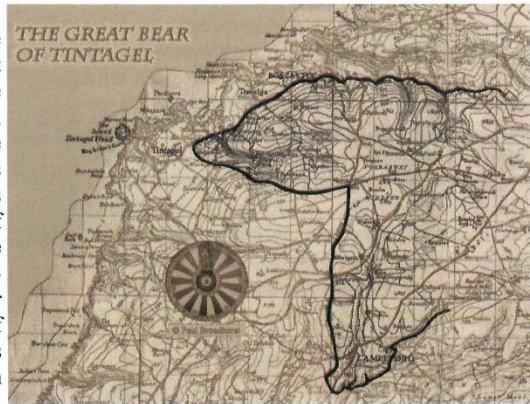
Further back in time, at Trevalga, which lies between Boscastle and Tintagel, a well-preserved Bronze Age roundhouse was excavated. This was a remarkably large structure, sunken-floored, with walls lined with upright slate slabs and an entrance of coursed stone on the north side. Amongst the finds were moulds for casting metals. The roundhouse did not appear to be part of a settlement, and there is speculation that it may have been the home or 'workplace' of a bronze maker, though this has yet to be confirmed. It does show that there are layers of prehistory in this area, from the Bronze Age people, right through to the Pagan/Christian interface, and then the early Christian period.

## THE SECRET LAND OF TINTAGEL

by Paul Broadhurst

*A new book by researcher and writer Paul Broadhurst entitled "The Secret Land" [reviewed on p.23], explores a series of giant effigies outlined by ancient roads, hidden in the landscape of north and east Cornwall. The first of these is of a great Bear defined by features in and around Tintagel and Boscastle. These extracts from the book follow the trail of this Bear effigy, and its geomantic significance within the wider landscape.*

On the map opposite, ancient roads create the outline of a huge Bear looking straight at Tintagel Island, where according to the old British legend, King Arthur, whose name means *Great Bear*, was born. Directly above the Bear's head is the harbour village of Boscastle, the abode of the Bottreaux family, who were related to William the Conqueror and the likely builders of Tintagel Castle. Above that is Pentargon Cove, a Cornish name meaning *Arthur's Head*.



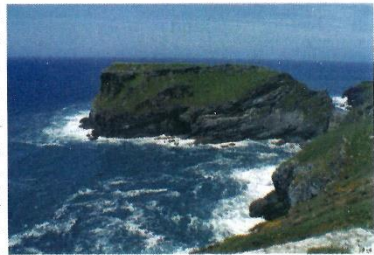
The Bear's eye appears marked by an ancient Holy Well and chapel at Trethevy, once a monastic settlement, and his snout is tethered to the old mound at Bossiney. The bear's back, complete with rumpled fur, is delineated by old hollow ways worn in the rock, which lead past two important churches, Minster and Lesnewth. Also on the Bear's back is Treworld. The Bear's paw stands on Camelford, with its shaggy leg on Slaughterbridge, the traditional site of King Arthur's last battle. The Bear's throat is marked by St.Nectan's Kieve, one of Cornwall's most spiritually potent places, where a waterfall plunges into a smooth rocky basin and then through a curious hole in the rock. This striking feature almost seems as if it were purposefully designed to be a living sculpture in keeping with the symbolism of a great Mother Bear, especially when its waters roar through the steep chasm. Further along the valley that leads towards the sea are the Rocky Valley mazes, situated on the bridge of the Bear's muzzle.

The discovery of a giant effigy of a Bear etched into the landscape around Tintagel prompted me to explore the meaning of the Bear in the pre-Christian era, for it seemed likely that any beliefs or traditions associating the Bear with kingship would come from a far more ancient time than the traditional Arthurian period. It soon became clear that for many millennia before the modern era the Bear represented the timeless principles of cosmic order and was the very centre of a world-view that quite literally revolved around the constellation of the Great Bear in the sky. This is explored in greater detail in the book.



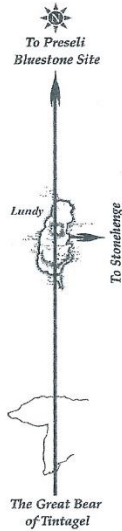
After this collection of truly extraordinary sites located in and around the head of our Bear, many of them delineating its shape, our next task is to explore the place that this great image is staring so intently at - Tintagel itself. The Headland, Castle and Churchyard are investigated elsewhere in this issue of MM, but we have discovered other elements that help to explain the ancient significance of this most amazing place.

In the Churchyard of St.Materiana's Church on the coast opposite the Headland is a standing stone - the original 'sacred' stone of the site [illustrated on p.11 & p.17 of this MM]. I asked Robin Heath, one of the country's leading researchers into megaliths and astroarchaeology, for his advice. Over the years he had conducted many landscape surveys, and immediately suggested from his previous experience what this stone may have been. He noticed that the monolith is positioned as a perfect sighting stone to view the sky against the backdrop of the horizontal plateau of Tintagel Island. From this spot it would be possible to observe circumpolar stars and other constellations that came closer to the Earth, rising and setting just above the level horizon formed by the flat-topped Island to the North. Normally it would have been impossible to create such a star observatory without raising earthworks to make an artificial horizon due to natural undulations in the landscape. Consequently Tintagel was the only place in the country where Nature had contrived to create a flat-topped island set against the most level horizon it is possible to get - the sea. Later he confirmed the Pole Star was stationed above the Island with the stars of the Great Bear circling slowly around it.



These revelations about Tintagel as a possible observatory for the constellations surrounding the Pole Star were, though, only just the beginning of a journey to understand who might have laid all this out, and the ultimate question of why? On another visit to Tintagel, this time armed with a theodolite, Robin conducted a survey from the sighting stone in the churchyard to the Island in its setting amongst the coastal cliffs, and we caught a momentary glimpse into the minds of the astronomer-priests who had used this location for stellar observation. We realised that an amazing sight would have confronted them, loaded with symbolic power, on the evening of the Winter Solstice. Assuming a clear sky, the last rays of the dying Sun would vanish below the south-western Atlantic at about 4.30 in the afternoon. The seven bright stars of the Great Bear would then gradually appear shimmering in the sky above the Island. Its head would then be seen to rise up above Boscastle (where the cliff called Pentargon - *Arthur's Head* - is located) to later rear upwards to the East of the Island's plateau, hovering like a heavenly presence. In the hours after its first appearance the Bear would become more and more erect, as if being born from the Earth and flying up into the sky along the corridor of the Polar Axis. This cosmic spectacle of the Sun dying and then the Great Bear rising up above the Island must have had enormous significance to those whose lives were so closely bound up with the seasonal cycles and the events taking place in the skies.





Some years previously, Robin Heath had made a striking discovery concerning the way certain megalithic and other prehistoric sites in Britain were related to each other. He realised that Stonehenge was due east of the island of Lundy, and that the Preseli mountains of west Wales (from where Stonehenge's bluestones originated) were due north of Lundy, the three sites forming an 5/12/13 geodetic triangle on the land, that reflected the Station Stone rectangle at Stonehenge itself. If this triangle is mirrored southwards in the same proportions (5/12/13) it touches significant Cornish sites, such as Restormel Castle near Lostwithiel (home of the Dukes and Earls of Cornwall, who had modelled their reigns on Arthurian mythology), and the prehistoric earthwork of Castle Dore near Fowey (where King Mark of Arthurian legend was believed to have had his Court). It also runs through the Great Bear of Tintagel! This information was almost too much to absorb. First the discovery of the shape of the Great Bear, then the realisation that Tintagel may have been purposefully designed as some sort of circumpolar observatory, and now the recognition that all this was part of a greater design linked to other Arthurian sites that included Stonehenge. Not for the first or the last time I asked myself if all this could be a projection of our minds. But any lingering doubts were soon to be dispelled as we examined the evidence even more closely, which can be found in more detail in the book.

This was followed by other developments. Just outside Boscastle was a previously unrecorded stone row of white quartz boulders at longitude  $4^{\circ} 38' 16''$  (map ref SX 137915) above Anderton Farm near St. Juliot's Church. These three stones are set into the side of a steep valley, with two white boulders earth-fast and the topmost stone slightly toppled from its original position: they look rather like sheep in the distance, and are visible from a wide area including the hill above Boscastle. The shape of this upper stone is very like that of a giant white stone arrowhead that would have appeared starkly outlined on the horizon, before a stone hedge was built directly behind it. The stones are of great significance because they appear to delineate the eastern extremity of the body of the Great Bear. When we measured their azimuth we were convinced that this unknown stone row - which we tentatively named *The Arthur Stones* - were of considerable importance. Allowing for the movement of the top pointer stone over what might be many thousands of years, they point towards True North. We wondered whether, because of their angle of slope, they might have been designed to point to a particular star as it crossed the polar meridian. Did it once align to a certain star in the constellation of the Great Bear as it touched the Earth?



There are certain places on the Earth where the land 'speaks' to each of us - places that seem to harbour ancestral memories that are normally beyond our reach. Whether these memories arise from our own individual natures or from what Jung would have called the 'collective unconscious' we cannot tell. Perhaps it is a mixture of the two. 'Have we been here before?' is a question that strikes many people as they experience that feeling of *deja vu* in Cornwall. The recognition that greets us at particular locations awakens something deep within. It may crystallise as a feeling of romantic appreciation of the beauty of the landscape or a dreamlike yearning for the peace and tranquility of bygone days. Either way, it is an impulse that, I believe, guides our lives. These places beckon to us because they have something to say.

But we have lost contact with the Earth and have become arrogant, forgetting that we are truly children of the stars. Did the sages of old know that we would one day become so unaware of our true place in Creation that we would threaten the very planet on which we live? Did they leave virtually indestructible messages in the land so that we could recover the wisdom they knew? Were they so wise that they created a mythological system based on cosmology so that whatever wars and depredations the human race might undergo, the myths will adapt and survive and one day be seen for what they are? Many questions remain, and yet we might by now feel that we are at least beginning to discover parts of this tantalising mystery laid out in the Cornish landscape so long ago.

*Extracted from 'The Secret Land' by Paul Broadhurst. Full details of book on p.23.*



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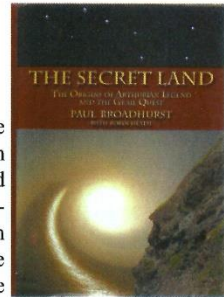
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## BOOK REVIEW

**The Secret Land** by Paul Broadhurst

[Mythos Press, Box 888, Launceston, Cornwall PL15 7YH  
Hardback £25.00 + £4 p&p, Paperback £17.50 + £2.70 p&p]

A new book from Paul Broadhurst is always a notable event. There is usually good research and original ideas, and even if one does not necessarily agree with all the arguments and conclusions, there is always much room for thought and consideration. This new book is no exception. If anything it is packed with more research and ideas than usual, and its 350 or so pages provide a fascinating and compelling read about the geomantic landscape of north and east Cornwall.



This book has interest on a number of levels. Its subtitle “The origins of Arthurian legend and the Grail Quest” tells only part of the story. To begin with, the bulk of the book is devoted to the ‘revelation’ of gigantic landscape shapes and effigies, outlined by roads, tracks and natural features in the land. We are here in the territory of Landscape Zodiacs, made famous by Katherine Maltwood at Glastonbury, but also in the mid 1990s by Sheila Jeffries on the Lizard in Cornwall [see *Cornwall’s Landscape Lion - MM30 p.17*]. Paul Broadhurst also finds some landscape lions: a large lion’s head around Bodmin, and a smaller lion leaping up from Lostwithiel. Other beasts too were found: a small pig around Helland and Blisland; a wolf around the St.Columb area; a giant hare around the eastern fringes of Bodmin Moor; and a Giant to the east of Lostwithiel. The chief finding however, and the one that really started the whole thing off, was the great bear found around Tintagel

In each of these cases, Paul follows the shape of the creature through the landscape, pointing out the extraordinary correspondences to that shape that lie in the place names and significant sites that lie on or near to the shape. From this, he then explores some of the history of these places, and visits some of the churches that lie in that area, many of which reveal iconography of that particular animal in the bench ends, windows and fonts. We then move into an examination of Cornish history as it pertains to those places, in particular some of the great Cornish families, such as the Bottreux, Arundell and Grylls-Bere families. Interwoven with all this is the research undertaken by the archaeo-astronomer Robin Heath into the solar, lunar and stellar alignments of some of the places that make up these great effigy shapes. Indeed, Robin himself contributes a section of some 50 pages at the end of the book that links the alignments of sites in the Cornish landscape with their counterparts in Wales, part of the great geodetic double triangle running through the land of Cornwall and Wales and centered on the island of Lundy.

All of this provides a feast of information, facts, ideas, theories, discoveries and possible meanings. Whether or not they are all part of a great design of landscape architects from pre-history and history is something for the individual reader to decide. But this is certainly a fascinating, and at times amazing, geomantic journey for us all to follow.



## 20 YEARS AGO

### *Delving into the pages of MM from the past*

It was in 1990 in MM13 that news of the excavations at Tintagel Churchyard were revealed in an article written especially for MM by the Site Director Professor Charles Thomas. As well as giving details of that first season's excavations (referred to on p.9 of this MM), Charles Thomas also wrote about the relationship of the Churchyard to the Island site, and the significance of that Island site. Part of that article is revisited here:

“All the clues suggest that before the 12th century, the remarkable natural stronghold of Tintagel Island [*right*] was regarded, by the Cornish, as having been the citadel of great figures of their race, kings or heroes, in some remote past. It seems probable that the story-cycle involving King Mark, Tristan and Isolde - these are all originally Cornish names and are first recorded in pre-Norman Cornwall - was partly set at Tintagel.



The Island, and part of the mainland cut off by the great ditch, occupied slightly in the late Roman period, was then used sporadically until about AD 600 as some kind of seasonal citadel: almost all the top of the Island is covered with structures and the heart of this citadel is now known to lie under the Hall of the medieval Inner or Island ward. The finds include large amounts of pottery containers (for wine, olive-oil or other commodities), fine dishes and glass from the Mediterranean - places like southern Turkey, Byzantium, the Greek Isles and North Africa are involved - and these are seen as luxuries, imported directly by ships tying up at Tintagel itself, traded for streamered tin and perhaps other items centrally collected by a process of tribute. The attributions of these distant imports, and their dates, are certain.

The rulers, or grantees, or local kings behind this post-Roman occupation remain anonymous; we can't at this date talk about 'the ancient kings of Cornwall' because the native British kingdom Dumnonia also embraced Devon and part of Somerset, and such rulers probably moved from centre to centre over one or more years. We can be fairly sure that by AD 500 they were Christian and their court and retainers, and war band, were also nominally Christian. The Island contains no known traces of a contemporary church or graveyard. In the last few years, compiling a detailed archaeological study of Tintagel parish churchyard and various discoveries there, I became convinced that this site - with its reported cist-graves, partial exterior earthwork and curious grassy mounds - might also go back to the 5th and 6th centuries AD, and represent the 'sacred site' attached to the purely military-political occupation of the Island citadel.”

Following this, the excavation at the Churchyard continued, and the rest, they say, is history!

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PENTACLE (Independent paganism) *www.pentaclemagazine.org*  
*Magazine temporarily suspended*

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Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request @ £2.50 (nos. 1-49) or £3.00 (nos. 50 on). Contents list & Index available on CDr (75p) or printed format (£2.50) or at the web site *www.meynmamvro.co.uk*

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**NOTICEBOARD**

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*Sat May 1st* - Obby Oss Day at Padstow. Details: 01841-533449  
*Sun May 2nd* - 22nd Three Wells Walk Meet Sancreed Church 10.15am or 12.30pm Details: 01736-787186  
*Sun May 2nd* - Penzance's Mayhorns Festival (revived tradition). Web site: [www.penzancemayhorns.co.uk](http://www.penzancemayhorns.co.uk)  
*Sat May 8th* - Helston Flora Day + Hal-an-Tow. Web site: [www.helstonfloraday.org.uk](http://www.helstonfloraday.org.uk)  
*Wed June 23rd* - Midsummer Bonfires on Chapel Carn Brea & other hilltops  
*Fri June 25th & Sat June 26th* Golowan - Penzance Mazey Eve/Day [www.golowan.org](http://www.golowan.org)

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Regular site visits throughout the year. To receive details e-mail: [westcornwalldowers@yahoo.co.uk](mailto:westcornwalldowers@yahoo.co.uk)  
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*Sun June 13th* - Nine Maidens Boskednan barrows  
*Sun July 11th* - Boscawen-un circle  
*Sun Aug 15th* - Tregeseal circle  
 All at 2pm. For further details - Dave Munday 01736-787230 E-mail: [dave@cornishancientsites.com](mailto:dave@cornishancientsites.com)  
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**The Lizard**

*Sat May 16th* - Poldowrian Hut Circle  
*Sun June 20th* - St. Rumon's Church  
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 All at 12.00. For further details - Cheryl Traffon 01736-787186 E-mail: [info@cornishancientsites.com](mailto:info@cornishancientsites.com)  
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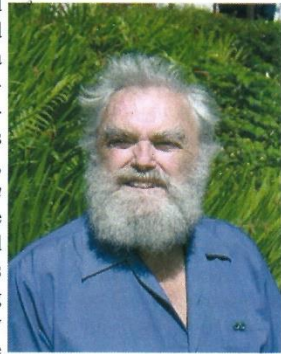
**Penzance** - 2nd Tues each month  
 7.15pm Stella Maris Healing Centre  
 Sarah 01736-787872 or Eve 793905  
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## HAMISH MILLER 1927-2010

Hamish Miller, one of Britain's best known and most highly respected dowzers, died suddenly at his home near Lelant in Cornwall on Burns Night (Jan 25th) aged 82. He was born in Bo'ness, Scotland in 1927, the son of a dentist. In the 1940's, he attended St Andrew's and Edinburgh Universities and subsequently started his own furniture manufacturing company in Sussex. By the early 1980's, he had become a highly successful businessman, but in 1982 he suffered complications during a major abdominal operation and effectively died on the operating table. This Near Death Experience, with which he later came to terms, changed the course of his life radically and irrevocably.

He left behind the world of commerce and engaged a completely different outlook, with far-sighted goals and values. One aspect of this new life was to make him a household name, with an international reputation throughout the dowsing community. He made a series of groundbreaking discoveries relating to dowsing during the 1980s and 1990's, which are described in his collaborative works, *The Sun and the Serpent*, *The Dance of the Dragon* and *In Search of the Southern Serpent*. These books captured the imagination of a whole new generation of practitioners and he was instrumental in bringing the arcane art out of its relative obscurity as a tool for finding water and presenting it to a wider, younger and more ambitious audience, hungry for both a practical and an intuitive understanding of the emerging field of Earth Energy investigation. [Nigel Twinn]



I first met Hamish soon after I returned to Cornwall in 1986, and we continued to connect over the years. I have two strong memories of him: the first is of sitting in the beautiful sun-lit garden of his home with him and his wife Ba, shortly before the publication of one of his books, discussing the differences between energy and ley lines, and how they manifested in the land of Cornwall that he loved so much. He showed me some iron work that he had been creating (he was also an accomplished blacksmith) and I mentioned I loved the Vesica Piscis that he had recently created for Glastonbury Chalice Well gardens. The second occasion was the last time I met him, only a few weeks before Yule 2009 at a presentation of walking the Michael Line, when we talked about how the quest for answers nearly always leads to more questions. I shall miss his gentle energies, his deep insights and wisdoms, his openness to other ideas and possibilities, and his warm kindnesses. In recent years he formed The Parallel Community, an organisation dedicated to linking together diverse groups in a number of countries that are seeking to build a more caring and a more positive future for humankind. This was typical of his love for the Earth and his impatience with the way we are spoiling it. Hamish was always an inspirational figure, but he wore his fame and his influence lightly, and his ideas and his work will be greatly missed by many people, not just in Cornwall, but all over the world. [CS]

## DOWSING THE EARTH ENERGIES

An article written by Hamish for *Meyn Mamvro* in 1988

I shall never forget the moment of magic when my newly forged rods moved and crossed on the lower slopes of Trencrom. I had been to a talk by Colin Bloy, a man of many talents and founder member of the Fountain Community Healing idea, on the subject of "Healing and Ley Lines". Colin has been dowsing energies for many years and is far beyond having to use the tools of the trade - rods or pendulums - to get accurate results on the interpretation of energy fields around people and their environment. I watched this man delicately defining auras, chakras and earth energy fields, his fingers moving swiftly and lightly in a confident appraisal of the shape and form of things about which I had previously heard only vague references.



At the end of the afternoon I approached him with some diffidence, telling him that I lived in the West Penwith, an area with sacred places, standing stones, circles, holy wells, and a compelling pull on certain people to return, live and learn again some of the secrets that, as a matter of course the Old People knew for their survival. I asked him if he knew of a dowser in the area with whom I could work to find out more about the strange Penwith energies which had fascinated me for upwards of thirty years. I was disappointed when he looked at me and said "You can do it yourself". My immediate reaction was of rejection from the fresh new area of thought which had just opened up, and I left that afternoon with mixed feelings of intrigue, bewilderment and subdued excitement, and a certainty that this was a concept much too important to ignore.

He was right of course. "You can do it yourself" niggled in the back of my mind for weeks while I was beating hot iron in the forge, and late one afternoon when the fire was going really well I picked up a couple of lengths of 3/8th inch rod, and, inspired by visions of Vulcan, hammered out a pair of heavy dowsing rods for use in the windswept West Penwith - an act which completely changed my life. With great care I polished them, lacquered them, laid them down on the bench and admired them, handled them, laid them down again, started another job, afraid to take them out to try in case after all Colin was wrong and they didn't work. Finally into the car and up towards Trencrom.

Legend has it that there were two giants, one living on Trencrom and the other on St.Michael's Mount, who were great friends. They had only one hammer and used to throw it to each other if either of them needed it. How else could the Troubadors describe the massive exchanges of energy between these two powerful mystical sites? The story goes on to describe the tragedy that led to the quarrel between the giants and the breakdown of the friendly exchange, resulting in the reduction and perhaps cessation of the flow of power.

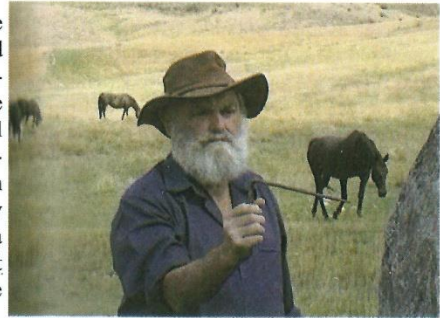
It seemed possible that there might be a residual effect from the Old Ones, neglected for countless years, but surely still active from the accounts of so many people who find peace and healing in quiet contemplation on top of the hill. I walked around the base of the Hill Fort, rods pointing in front, hands nervous, knees weak, but with a deeply entrenched certainty that something was there - a feeling of involvement with something beyond the five senses. For some minutes nothing happened, and I began to despair that I might not be able to take part in the exploration of these strange matters. Then in a moment of pure joy and a sense of wonder that brought tears of exhilaration, the rods moved positively round and crossed on the first energy line I had been able to find. Six feet further on I found a second line and beyond that another one that barely registered. Two hours and six miles later I had crossed and recrossed the line in 50 places, always finding the same configuration, and on marking the points on a map discovered that the line went directly from the top of Trencrom to St.Michael's Mount. It was the beginning of a dramatic, intriguing, tantalising relationship with what I now believe is our planet Gaia's nervous system.

A few weeks later I was enthusing with another dowser on the fact that the line still existed, and in the course of demonstrating the configuration found that there now appeared to be five lines where originally there had been two and a bit. An intensive period of dowsing and recording followed, and within a couple of months the line seemed to have re-established itself with eight clearly defined separate bands with a total width of approximately six feet. In some way the strength of the line seemed to be responding to an awareness that it existed, and it was now possible for many people who had never dowsed before to get a positive reaction to the energy field. They were picking it up naturally and without guidance as to where it was, and one of the great pleasures of this work is to watch the expressions on the faces of people who realise that the rods are moving apparently of their own accord.

About this time I had learned that dowsing rods can be used holding the handles together and looking along the two like sighting a rifle. Trying this on the side of Trencrom one clear morning, I took a look, confidently expecting to see St.Michael's Mount in the sights, only to discover to my dismay that the line was miles out. A few yards further on the line appeared to be pointing in another direction, and when there appeared to be no consistency from various points, I thought that perhaps the technique was wrong, or that I had lost the capacity for accurate dowsing. On looking again it became obvious that in the reverse direction the lines consistently pointed to a particular rock at the top of the hill, and after circling the hill and identifying the rock, it was possible to locate what was palpably the earth energy centre of this powerful sacred site. From this point, energy lines - forty eight in all - unequally spaced, radiated from the source like the spokes of a wheel, discernible at least two hundred yards away. Also starting at the source was a colossal right hand energy spiral, starting closely together at the centre and winding out, becoming weaker, until it covered most of the area around the hill. It was an exciting discovery and triggered a whole new series of checks to find out variations, if any, caused by time of day, moon movements, weather, etc, and provided the basis for further work in dowsing some of the secret enigmatic power sources which abound in Penwith.



They have to be treated with care and respect, approached with love and humility. If your intent is good, the energies will envelope you with an inner peace that is indefinable. If your intent is harmful to people or place, the reaction is of rejection and a reflection of the ugliness within that makes you act in this way. In the early days of working with the stones, in a moment of egotistical triumph, I put a left hand patronisingly on the top of a single stone not far from the Merry Maidens.



What I can only describe as a violent electric shock went through my arm, and for the next twenty minutes I found it virtually impossible to drive the car. We are good friends now, that stone and I, but that day I learned an important lesson. We are one, the earth and us, and we must learn to stop abusing our parent body. The American Indians, Aborigines, and some African tribes are amongst the last remaining few who still have an understanding of what our relationship with the earth should be. Most of us have been cut off for so long that we have to make tenuous contact with things that were accepted as normal by ancient people who had infinitely more dignity and spiritual capacity than we care to recognise. The stones and the sacred sites have the knowledge stored in them which we desperately need. It will be given to those who care.

### HAMISH MILLER BOOKS & DVDs [www.hamishmiller.co.uk]

**BOOKS** [www.penwithpress.co.uk]

**The Sun and the Serpent** [with Paul Broadhurst] - *Pendragon Press, 1989*

*An investigation into Earth Energies by tracking the Michael & Mary lines.*

**It's Not Too Late** - *Penwith Press, 1998*

*Hamish's thoughts, ideas and stories from his life.*

**The Dance of the Dragon** [with Paul Broadhurst] - *Pendragon Press, 2000*

*An odyssey into Earth Energies, following the international Apollo & Athena lines.*

**The definitive wee book on Dowsing** - *Penwith Press, 2002*

*A journey beyond the five senses into the world of dowsing.*

**In Search of the Southern Serpent** [with Barry Brailsford] - *Penwith Press, 2006*

*A journey into the power of place in New Zealand.*

[forthcoming] **A Life Divined** [with Nigel Twinn] - 2010

*Hamish's life and discoveries, chiefly in his own words*

**KNIGHTS ROSE DVDs featuring Hamish** [www.knightsrose.com]

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**Hamish on the Parallel Community**

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There will be a Celebration of Hamish at the Parallel Community Open Day on the 8th May at Treviscoe near Lelant.