

- ST.BURYAN AREA STONES ● FOLKLORE ●
  - TINTAGEL & THE LEGEND OF TRISTAN & YSEULT ●
  - DOWSING ● CASPN & LAN ● ANCIENT TRACKS ●
- \*ALL PHOTOS NOW IN FULL COLOUR \***

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*Articles [c] MM & authors. Thanks to Andy Norfolk for front cover artwork*  
 Printed by Paul Williment of Brigid Design. E-mail: [brigid.design@mac.com](mailto:brigid.design@mac.com)

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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

Threats to the ancient sites come in many different forms and manifestations. One unusual one last October was the affixing of a silver cross to one of the side bench stones inside Madron Baptistry. It was glued on using a super-strong epoxy, and presumably whoever did it intended it as an act of peity at what is, after all, a mediaeval Christian site. However, when it was reported on the CASPN Facebook page, it provoked an enormous reaction, mainly of anger and indignation, and was subsequently taken up by 'The Cornishman' newspaper who did a full page feature on it. In the article, Craig Weatherhill compared it to the destruction and defacing of ancient sites in the Middle East by Muslim jihadis, and said that whoever did it was "blinded and dehumanised by intolerance", and even the Reverend Canon Vanda Perrett, priest-in-charge of the Land's End Benefice (Sennen, St.Levan and St.Buryan) said the incident "beggars belief". She added: "As a Christian priest I am appalled at this vandalism and cannot see how this is anything other than someone acting in fear and/or anger." She emphasised that the site was holy in itself from pre- and post-Christian times and did not need anything carved placed around to make it so. "We share the sacred spaces together with respect and care for one another", she said, and added: "I am sorry that the symbol of my faith has been used in this way, and I apologise that it has caused grief and upset". She concluded by applauding CASPN's "remarkable and special job for Cornish culture, whose guardianship and care of ancient sites should not be taken for granted". All of this was a far cry from the times, not so long ago, when Christianity in West Cornwall was in conflict with the nascent paganism there, as the feature '20 years ago' on p.22 of this issue, shows. Subsequently, CASPN defused the situation by having the cross removed, without any damage to the stone to which it was affixed, and CASPN Chair and MM editor Cheryl Traffon commented: "CASPN's position is that nothing should be added to or taken away from ancient sites, of whatever creed or non-creed it might originate. It is also unlawful to deface or do anything structurally to a listed or scheduled site, and Madron Baptistry is a scheduled site".

The incident did raise some wider issues about the leaving of 'articles of faith' at sacred sites. Fortunately, most of them - candles, crystals, pentagrams, etc - are not permanent and can be removed, but the CASPN Charter urges any visitors to the sites not to leave offerings. Professor Michelle Brown, a CASPN Committee member, wrote to 'The Cornishman', urging sensitivity towards the preservation of these ancient sites, and pointing out that "the popular trend for leaving votive or memorial tokens is leading to an increase in non-biodegradable items being left in many sites". She urged a return to the 'tread lightly' approach to ancient sites, an approach with which MM heartily concurs.

## DOWSING NEWS

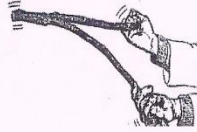


Image [c]  
Jean Hands

Summer 2016 saw two of the dowsing groups out and about in the Cornish landscape. At the beginning of June, **Tamar Dowzers** had a visit from geologist *Calum Beeson*, who is now at the Camborne School of Mines. In the archives there he had discovered some dowsing treasures, which he brought along to a TD meeting, which included: whalebone dowsing rods from the 1920s or 1930s used for dowsing mineral loads; a dowsing 'cone' used to analyse (by dowsing) the elements included in compound samples and alloys; and a wooden divining tool called a 'dowsometer', that would have allowed a swinging cone to indicate the constituents of a mineral sample against a now-lost piece of interpretative marked paper. All of this showed that dowsing was accepted and used widely in mining in the past. Calum also spoke about his work at *The Hurlers* stone circles as part of the 'Mapping the Sun' project there in 2014 [see *MM83 p.10-11*], and led the group of dowzers up there in the afternoon.

Later in the month, **Trencrom Dowzers** went to *Kynance Gate* on the Lizard peninsula. This site had been visited by West Cornwall Dowzers in 2008 [see *MM67 p.5*] and subsequently cleared by LAN [see '*Uncovering the Lizard - Kynance Gate*' *MM74 p.10-11*]. There were some very interesting findings this time from a variety of perspectives. The central rock at the site became the main focus of investigation, where John Moss dowsed a spectacular 12 pointed starburst pattern of energy, as well as 8 energy lines running through the site. Nathascha Heijen's shamanic dowsing also led her to that spot, from where she felt that audible sound emanations had originally come, that had been used for healing in the late Neolithic period, aided by healing plants that grew around. It was because of this that the Bronze Age people settled there, and revered the central rock that had amplified the sound healing process. A fascinating afternoon's visit.



In early July **Tamar Dowzers** joined with **Devon Dowzers** to visit *Berry Castle* near Torrington in North Devon. This site had been newly cleared of invasive woodland, and a geophysical survey undertaken. Before the results of this were announced the Groups dowsed the site and found at least two hut circles, which were subsequently confirmed.



Later in July there was a hotter than hot day for a **Trencrom Dowzers** trip to *Carn Kenidjack and Tregeseal Circle* near St. Just in West Penwith. A panoramic picnic spot was chosen on the top of Carn Kenidjack, ('the Hooting Tor') famous for its legends, and overlooking the moors and the evocatively-named Devil's Lane. John Moss provided hand-outs on the historical and archaeological significance of the area, with some suggested dowsing tasks. Below the Carn, the Group went to a round barrow and found underground water, leys and spirals. There was then a walk across the moor to see and



dowse the mysterious holed stones, where there was speculation about whether the holes were aligned to particular stars or to mark the seasons, with no definite conclusions reached. Another walk led down to Tregeseal stone circle, once the site of three circles, (although it has been suggested that one of them was a large hut circle). The Group dowsed and traced a blind spring, underground water streams, radials and spirals from the centre and the stones, as well as energy leys. Afterwards they discussed their findings and concentrated on putting some energy and vitality back into the circle. It was a fascinating, interlinking collection of sites and their alignments; and, apart from some good dowsing, a group of sixteen enjoyed another happy, sociable time in a spectacular landscape.

*Reports on the 2016 Autumn & Winter events will appear in the next issue of MM.*



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## EXCAVATION REVEALS THERE WAS NO 4th CIRCLE AT THE HURLERS

The 'Reading the Hurlers' excavation in September 2016, part of which was to investigate the possibility of a fourth circle to the north of the present three [see *MM91 - inside back cover*] has revealed that no such circle existed there. However, it did find a stone-lined socket at the base of a large fallen stone, which led the project archaeologists to believe that the area was once the site of a large standing stone, possibly at the head of a processional avenue leading to the Hurlers themselves. The same trench also revealed the tip of a late Neolithic leaf-shaped flint arrow head, probably knapped from a locally sourced beach pebble, which was broken soon after use and showed little sign of wear. The Project also investigated the source of other excavated stones and three out of four were not from the immediate vicinity so had been dragged there from somewhere else. Further information about the excavation will follow.



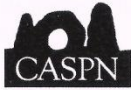
## SIGNIFICANT STRUCTURES UNCOVERED AT TINTAGEL

The first archaeological excavations at Tintagel Castle in over 20 years took place in 2016, the first year of a number of planned seasons of excavation. Before the castle was built in the 13th century, the headland was home to an elite settlement, occupied perhaps



seasonally, between the 5th and 7th centuries CE. Quantities of imported pottery and glassware, representing the largest assemblage of its kind found anywhere in Britain, suggest a high-status site with far-reaching commercial connections, perhaps even a royal centre associated with the south-western kingdom of Dumnonia. Until recently, none of the dozens of earthworks in the area have been properly investigated, but an English Heritage project is now rectifying that. Small evaluation trenches, guided by geophysical survey, were opened on the south and east side of the headland, outside the area previously dug by Raleigh Radford in the 1930s. This revealed the 1m thick well-built walls of a substantial structure: one of the walls had an opening through it, with a paved floor surface on one side and a series of steps on the other. The dig also recovered a couple of hundred pottery sherds, mostly exotic ware from the eastern Mediterranean, including tableware, amphorae, ceramics and glassware. All of this confirms the existence of a high-status site at Tintagel, long before the Castle was built.





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

*Cornish Ancient Sites Protection Network*



Work continues apace with the PLP (Penwith Landscape Partnership) project. CASPN is the lead partner on the Archaeology (Ancient Penwith) strand, and we have been meeting monthly with our partners from the Historic Environment Service to devise a number of mainly circular Trails throughout West Penwith, linking together ancient sites. This part of the Project has to be completed by spring 2017, in order for the second tranche of grant money to be released by Heritage Lottery Fund. We are also pleased to be able to announce that we have found two replacements for Dave Munday, our Clear-ups co-ordinator, who is retiring from his active role in leading the monthly site clearances, but staying on as overall Co-ordinator. Lindsey Butterfield and Fuller Hughes, both of whom have great experience of the sites and working with volunteers, are jointly going to become Organisers for the clearances. We are very pleased to have them on board, and relieved that the Clear-ups will continue as before.

We have also been busy organising the 2017 **Pathways to the Past** weekend on May 27th & 28th. This will be the 11th year of this event, and we know how much it is eagerly awaited. The programme will consist of: Saturday morning - "Zennor: Carn, Quoit and a mermaid's tail" (a guided walk with John & Jill Moss); Saturday afternoon - "From Cliff Castle to Courtyard House" (a guided walk around Bosigran with David Giddings); and on Saturday evening - "The power of place: reconstructing Cornwall's prehistoric environment" (an illustrated talk with Paul Bonnington). On Sunday morning - "A photographic journey around Prehistoric Penwith" (an illustrated talk with James Kitto); Sunday afternoon - "Fairies and Phantoms. Carns and Confusion" (a guided walk around Tregeseal with Adrian Rodda); and on Sunday evening - "Finds and discoveries in West Penwith" (an informal talk with Rory Te'Tigo). All are welcome for this great weekend of events.

### **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)

**Facebook:** [www.facebook.com/groups](https://www.facebook.com/groups) [search for C.A.S.P.N & Lizard Ancient Sites]

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

**To join FOCAS** (£10/year waged, £14 couples, £7 unwaged) tel: Eve Salthouse 07927 671612 or e-mail [focas@cornishancientsites.com](mailto:focas@cornishancientsites.com), visit CASPN web site (PayPal or downloadable application form), or write to: 11 Victoria Row, St. Just, Penzance TR19 7LG

**Adopt-a-Site scheme:** e-mail: [info@cornishancientsites.com](mailto:info@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)

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## ANCIENT TRACKS

### 12: Kerris lane

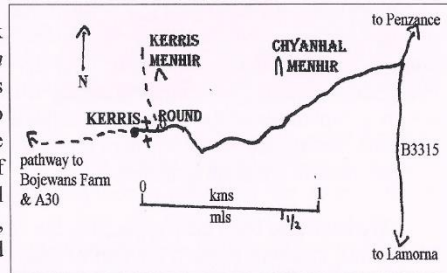
*A series that looks at some pathways to ancient sites in West Penwith that may be the tracks where our ancestors walked. Many of the old tracks exist as the old churchway paths connecting settlements to the parish churches, but parts of them, especially those with tall hedges may define old estate boundaries or are older than those. These deeply sunken tracks, especially those that pass or go to ancient sites, are the essence and heart of this time-worn land.*

North of the lane across Castallack Carn [featured in *Ancient Tracks: 11 in MM91*] lies another ancient pathway, this one from the B3315 Lamorna road to Kerris farmhouse. The lane passes to the south of two standing stones, one of which, the Kerris stone, is an unusual triangular stone [at SW4439 2743], excavated by W.C Borlase, who found pebble and flint there.

Continuing along the lane the traveller arrives at Kerris Round, an Iron Age structure, remains of which stand in the hedge, with two entrance stones in a wall behind the house [at SW4450 2720]. At the farmhouse at the end of the road, a medieval cross head, discovered buried beneath, has been placed on the wall [at SW4435 2714]. Just north of here another Latin cross, found in the valley below, has been set up on a small rockery outside Kerris Manor House. Within a short distance of roadway, we can find monuments covering a few thousand years, from the Neolithic/Bronze and Iron Ages to the medieval period.

Finally, in the late 1990s, a major discovery was made here. While renovating an 18th century cottage nearby, the owners discovered the old fireplace with tall side slabs that supported the granite lintel. One of these slabs had markings on it, which turned out to be a 6th century CE inscribed stone, with the inscription CARASILIVS MACARIVS on it, interpreted as the name of an unknown person Macarius Carasimilius. It is possible that the stone came from the nearby Round, as it was contemporary with that; and in any case it confirms that this lane to Kerris was part of a much older trackway route. Incribed memorial stones were set up either in early churchyards, or beside important trackways.

From Kerris, the roadway now becomes a track, and continues across fields to Bojewans Farm, and onto the B3283 St.Buryan Road. Bojewans Farm is the HQ of the present day Penwith Landscape Partnership, part of whose remit is to look after and preserve the ancient sites in West Penwith: a fitting extension of this ancient trackway!



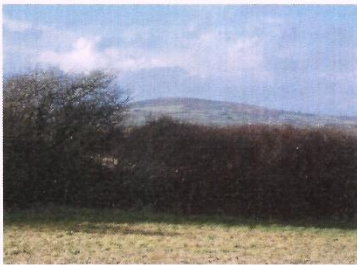
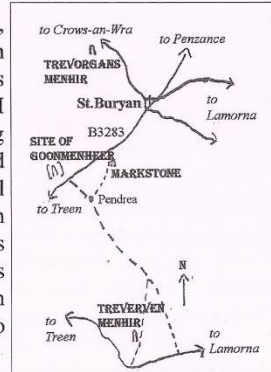
*Kerris standing stone*



## MISSING MENHIRS - CORNWALL'S LOST STONES

### 16: Goonmenheer stone

A field name, opposite Pendrea Farm near St.Buryan, was listed in the 1840 Tithes Map as Goon Menheer, which means "The downs with the standing stone". Today the site is a large field, with no sign of any standing stone, but when MM dowsed it, we located the original position of the standing stone at SW4020 2523, and found its remains broken up and placed in a nearby hedge at SW40264 25245. The original stone dowsed as being on an energy line NE to the cairn on Chapel Carn Brea [SW3859 2807], and an examination also runs from the Chapel Carn Brea cairn through the original position of the Goonmenheere stone, and then continues south-west to the Treverven standing stone [SW4082 2399].

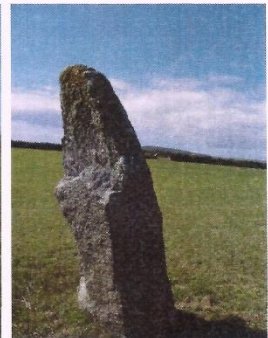


*Position of the Goonmenheer stone*



*Cairn on Chapel Carn Brea*

The position of Goonmenheer is also about three quarters of a mile south of another standing stone, the Trevorgans menhir [SW4049 2613], with which it forms an alignment going northwards to the Trevorgans Cross gatepost stone [SW4000 2749]. This Goonmenheer stone seems to have been part of a network of standing stones around the St.Buryan area [more details in following feature on p.8-13].

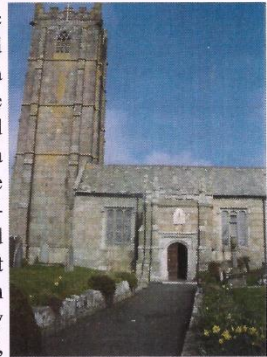


*Treverven (l) & Trevorgans (r) standing stones*

## PREHISTORIC PARISHES - ST.BURYAN

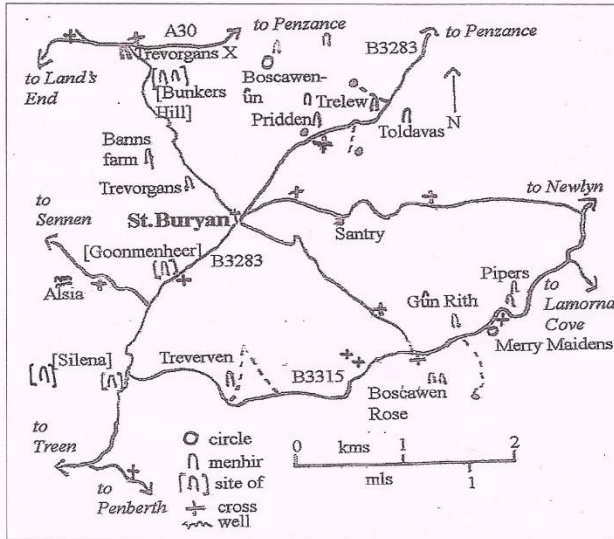
*An occasional series looking at lesser-known sites of Cornwall's parishes*

St.Buryan parish is West Penwith's predominantly inland and rural parish. It is bounded to the north by St.Just and Sennen parishes, to its west by Sennen and St.Levan parishes, and to its east by Paul parish. It extends as far north as the A30, as far west as Alsia and Silena, as far south as Penberth and as far east as Lamorna. The centre of the parish is St.Buryan Churchtown, which has a long and complex history. The churchyard is oval in design and was probably originally a pagan enclosure. There are archaeological clues that in the Romano-Celtic period it may have been a courtyard house settlement, and that it was used in the 6th century CE as the site of a Celtic monastery, founded by an Irishwoman, St.Buriana. In the Middle Ages, the king gave the lands to the Parish and Bishops refused to visit where they had no jurisdiction. Later a Dean and Prebend were arrested, the people involved were excommunicated and the church was interdicted; and in 1814 all the carved bench ends woodwork and screen were ripped out and used by farmers for their out-buildings! What remains of the screen shows a curious hunting scene with real and mythological wild beasts. Even the 18th century sundial outside the church is composed of astrological signs, and the five roads leading away from the church all have Celtic stone crosses enclosing the place.



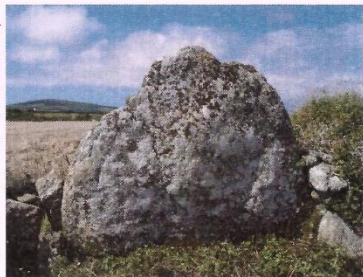
The remains of an ancient building, traditionally thought to be the sanctuary of St.Buriana (to whom the parish church is dedicated) can be found about half a mile east of the church on a minor road to Lamorna Pottery. This is called **Santry**, a medieval structure at SW4201 2552. The building is situated near the source of a stream, east of Bosliven farmhouse, and its name is certainly curious, although no remains have ever been found that would confirm this designation. J.T. Blight in 1865 made reference to the site, and said that "Whatever it may have been, sanctuary, chapel or oratory, it seems to have incited the rage of the Puritans; for it was almost totally destroyed by Shruballs, one of Cromwell's miserable instruments of sacrilege. This fact alone is sufficient proof that at some time it was a sacred edifice of some note". However in 1887 it was excavated by Messrs Murray of Hastings, but nothing was found to indicate ecclesiastical use. Foundations of four complete chambers were discovered, together with finds of pottery, bone, charcoal and flints, which suggested use as a smelting works. However, Charles Henderson in 1925 thought that 'sanctuary' derived its name from having been the glebe, or sanctuarium, and that the ruined building was nothing but a tithe barn. The Ordnance Survey surveyed the remains in 1960, and recorded that the only visible remains were two walls and rubble. There was no feature to indicate the nature of the building. It is listed in the HER as the probable remains of a tithe barn, but a question mark will probably always be there as to whether it may originally have been a medieval sanctuary.





Further back in time, the Parish has a wealth of prehistoric standing stones, two stone circles and, a holy well, and various other sites. Some of the sites are well known, such as Boscawen-ün and Merry Maidens stone circles, Tregiffian barrow (near the Maidens), the Pipers and Gûn Rith standing stones, and Alsia well; but others are much less well known. If we take each of the five roads that lead from the church (the hub of the wheel) in turn, we can find something of interest along the way of all of them.

The **FIRST** road runs NW from the Church to join the A30 at Trevorgans Cross. Leaving the Church, the first site reached is on the left, down the entrance to Trevorgans farm. Here stands the **Trevorgans menhir** [SW4049 2613] (*pictured on p.7*), which stands on 4 different ley alignments. About 460m (500 yds) to the NW of this stone lies the newly-discovered **Bann's Farm stone** [SW4010 2638] (*featured in MM74 p.8*), which is on two ley alignments, and also sits on an energy line coming from Chapel Carn Brea and going to St.Buryan church. About another 460m (500 yds) to the west of this stone on **Boscawen Veian** farm, a greenstone axe was found and recorded in 1951. This was in the collection of the Rev. Crofts, who eventually gave it to St.Buryan church, where it remained for a number of years. Also on this farm, there was a fieldname 'Long Stone' [SW3942 2655], indicating the site of another possible menhir.



*Bann's Farm stone*

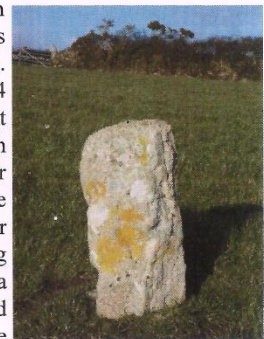
To the west of Boscarn Vean farm is the neighbouring farm of **Rissick**, where a standing stone formerly stood [at SW3912 2694] until it was uprooted in 2013 and sold on to make a gatepost at Higher Alsia farm (*see MM 81 p.4 for full details*). Returning to the road, and continuing northwards, on the right hand side we come to **Bunkers Hill** farm, where there were formerly two standing stones, at SW4041 2721 (east) and 4031 2719 (west), that were probably outliers to Boscawen-ûn stone circle. John Michell in 1974 observed and photographed them in *The Old Stones of Land's End*, and commented: "Stones of this sort are still being destroyed and their antiquity unrecognised". This sadly proved to be only too true, because by a couple of years later they had been uprooted and destroyed. Both stones were on a number of ley alignments, including one to the uprooted Rissick stone. It is a tragedy that so many of the menhirs in this area have been destroyed or moved (including some quite recently), thus obliterating the carefully constructed plan of our Bronze Age ancestors.

Finally, along this road, just before it meets the A30 at **Trevorgans Cross** (where a fine wayside Celtic cross stands), there is a very large stone, serving as a gatepost stone [SW4000 2749], first identified in 2013 by David Cheepen. This looks too big to be a simple gatepost stone, and indeed it dowses as having been placed 'in situ' some 3500 years ago. It stands on a ley alignment, that is also an energy line, from Bartinney Castle cairn through the stone and on to Trevorgans menhir.



*Trevorgans Cross stone*

Returning to St.Buryan, we can now take the SECOND road running from the centre of the hub. This one is the B3283 running southwards towards Treen and Penberth. After about half a mile along the road we come to the turning on our left to Pendrea Farm, where another Celtic cross guards the entrance. Opposite the farm entrance is a field where the **Goonmenheer** stone stood [SW4020 2523] (*see page 7*). In addition, a few yards further back along the road towards St.Buryan, there is a public footpath leading to Pendrea Farm. Over the hedge, in the first field, is a small **Markstone** [SW4064 2530], insignificant perhaps, except that it is on a ley alignment from the Blind Fiddler menhir [4523 2818] running through St.Buryan Church, the markstone, and on through a former menhir at Silena (*see below*) [3970 2390?], finishing at a stone at Treen [3916 2307]. Back on the B3283 road, after another half mile or so, we come to the junction with the B3315 going eastwards to Lamorna. Just past this turning (at Sparnon), a footpath heads westwards to Tresidder Farm. In the first field (named Maen Her) there were formerly two standing stones, the **Silena stones**, recorded in 1842, one of which was 3m (9ft 10in) high and now lies in the hedge (*see MM72 p.5*).



*Pendrea Farm markstone*



Further west from the Silena stones field, the path ends at **Tresidder Farm**, where a field name (Long Stone) suggests the site of another menhir [at approx SW3942 2406]. MM visited the field in 2011 but could find no trace of it. However, dowsing revealed that it had been removed when the farmhouse was built in the late 19thC, and was used in the construction of the house (see *MM74 p.5*). Another missing standing stone from this Parish!

Returning to the junction of the roads, if we take the B3315 towards Lamorna, after about half a mile we come to Treverven House. On the left hand side of the road a public footpath goes into a field where stands the **Treverven menhir** [SW4082 2399] (*picture on p.7*). The stone is 2.1m (7ft) high and roughly rectangular in section. It is on two ley alignments, including one to the missing Goonmenheer stone and on to Chapel Carn Brea cairn. In the next field north of this standing stone is another small **Markstone** [4068 2438] which, like the one at Pendrea Farm mentioned earlier, is on a significant ley alignment. This one runs from the Tresidder stone (*above*), through this Markstone, to Gŵn Rith menhir [4294 2448], a holed stone in the ground [4315 2450], the Merry Maidens stone circle [4327 2451], and on to other stones in hedges and a lost circle (see *MM74 p.5 for more details*). It shows how sometimes insignificant looking stones may play an important part in marking ley alignments across the land.



*Treverven markstone*

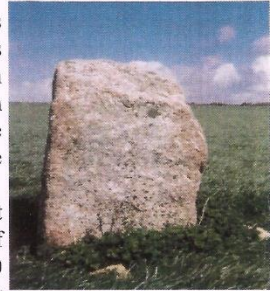
This area was obviously important in prehistoric times, as a large lithic scatter, including an arrowhead, awl, blade, scrapes and flints from the Bronze Age (contemporary with the menhirs) was found at Treverven Farm by Ian Blackmore in 1997.

Returning to St.Buryan, we can now take the **THIRD** road running from the centre of the hub. This one is the road from St.Buryan going SW to Boskenna Cross. Once again along the road at Moorcroft (near Choon Farm), there is a Celtic cross beside the road, and at the end of the road at Boskenna Cross, where it meets the B3315 from Sparnon (see *above*) there stands another wayside cross. A public footpath leads southwards from here, and in the third field, are two menhirs, the **Boscawen-Ros** standing stones [4277 2393 & 4281 2394]. These tall stones formerly stood a few yards apart, but were knocked down in the early 20th century (here we go again!). The larger eastern stone was re-erected, but the second still lies against the hedge. Both of the stones are on a ley alignment, that runs through the Merry Maidens stone circle and on to the Pipers standing stones, with the eastern stone going to the NE Piper, and the western stone to the SW Piper.



*Boscawen-Ros menhirs*

In the next field going SW towards Boscawen Ros farm, about 300m (325yds) away is the stump of what looks like a cut down **menhir** [4260 2371]. The farmer told John Michell in 1974 that it was modern, but John Barnatt in *Prehistoric Cornwall* (1982) lists it as the stump of a possible original menhir. At the farm itself there was a possible stone circle at 4215 2375, recorded by Borlase in the 18th century.



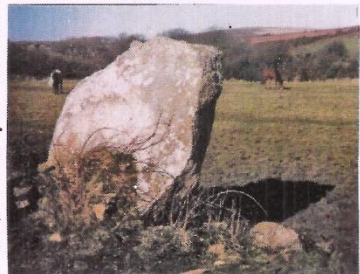
*Boscawen Ros 3rd stone*

Also, in the hedge of the first field, there is a **holed stone** at 4277 2421. This is interesting, as it lies on an alignment of holed stones running in a straight line for over 1200m (1300 yds). The stones are on an azimuth close to the midwinter moonrise, which happens once every 18.6 years and was observed by the megalith builders.

1: 10,000					
HOLED STONE IN HEDGE 4277 2421	TREGIFFIAN BARROW 4303 2442	REMAINS OF HOLE STONE ON GROUND 4315 2450	HOLED STONE USED AS GATEPOST 4324 2457	NUN CAREG CROSS 4329 2460	PART OF HOLED STONE IN WALL 4365 2489

Returning to St.Buryan, we can now take the FOURTH road running from the centre of the hub. This is the road running eastwards to join the B3315 at Lamorna Pottery. Once again, there is a Celtic Cross just off the road a short way outside of St.Buryan, followed by the location of Santry (see p.8), and then another cross, the Vellansaga cross, between Tregadgwith and Penmennor Farm. This is a legend-haunted place, featured in ‘Remote and ancient places in West Penwith’ by Raymond Cox in MM64 p.8. To the south of Tregadgwith, there is the site of what was yet again a probable standing stone: a field at 4233 2550 has the name ‘Long Rock’, which suggests the site of another missing menhir. This one would have lined up with the SW Piper menhir and the lost Tregurnow stone circle near Lamorna.

Finally, returning to St.Buryan again, we can take the FIFTH road running from the centre of the hub. This is the northern section of the B3283, heading towards Catchall and on to Penzance. This is probably the road with the densest concentration of megaliths out of all the five roads. After just over half a mile, on the right hand side, we come to Higher Trevorrian barns. In a field on the opposite (left) side of the road can be glimpsed in the corner of a hedge the **Pridden menhir** [4165 2660], some 3.3m (10½ft) high and 2m (6½ft) thick, but now leaning at an angle of 45°. W.C.Borlase excavated the site in 1871 and found a deposit of splinters of burnt human bone that had been covered with a flat stone, as well as the remains of a burial cairn that he removed.

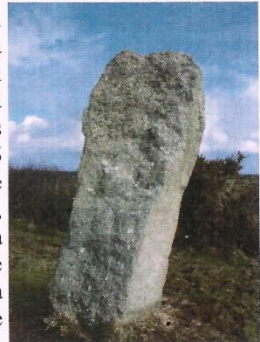


*Pridden menhir*



On the opposite side of the road in the fields of Trevorrian Farm, there was formerly quite a megalithic complex, now alas all gone. Another 'Long Stone' field name at 4152 2626 indicates the site of a standing stone, that may have been the outlier to **Higher Trevorrian stone circle** at 4169 2625. This circle of eleven inner stones plus one at the entrance was first identified by W.C.Borlase in 1876, and shown on the 1887 OS Map (*see MM74 p.14 for more details*). There was still a memory of the site, as recently as the mid-20th century. Opposite the Pridden stone there is a public footpath to Trevorrian farm, and here there was recorded an entrance grave at approx. 418 265, noted in 1897 while in the process of being destroyed. The whole complex, stone circle, two standing stones and entrance grave must originally have been very similar to the Merry Maidens area.

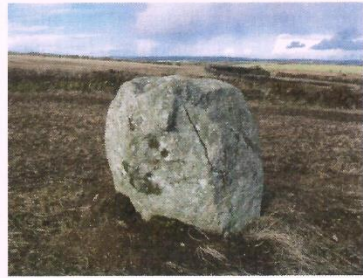
Further up the B3283 road lie three standing stones, about 500m (540yds) from each other. At **Trelew** farm there is a fine 3m (10ft) menhir [4217 2693]. W.C.Borlase excavated it in 1871 and found calcinated bones and charred wood, flint and baked clay. It is on several ley alignments. To its NW lies **Chyangwens** stone, 1.65m (5.36ft) in a field hedge [4186 2709], which John Michell found was on one of his leys. He also noted another fallen stone in the hedge at 4182 2707, which was on another ley alignment. To the SE of Trelew, in a field beside the lane leading to **Toldvas** farm [at 4266 2671] he found a large boulder stone, which he discovered by exploring a November (Samhain) sunrise line from Boscawen-ûn stone circle, to Trelew menhir, a fallen stone near to Trelew at 4243 2682, Toldavas stone and on to a stone at Castallack.



*Trelew menhir*



*Chyangwens stone*



*Toldavas stone*

This brings us neatly to **Boscawen-ûn circle** and its two outlying stones, at the northern end of St.Buryan parish. The site is of course very well known, but what is not so well known is that there were originally four barrows focussed around the circle, two of which were excavated by W.C.Borlase in 1864. It is yet another illustration of the wealth of prehistoric sites that occupied this parish, many sadly now destroyed for ever, but with enough remaining to show us what a megalithic wonderland this must once have been.

# TINTAGEL AND THE LEGEND OF TRISTAN AND YSEULT

by Mark Bowden

New research adds Tintagel to the growing list of medieval castles whose design is informed by symbolic concerns. Today Tintagel Castle is firmly associated with King Arthur. However, in the medieval period it was the story of Tristan and Yseult that resonated at the site. Recent archaeological research now shows how 13th-century Tintagel was physically reshaped to reflect its connection with that quintessentially Cornish legend. Castles were never just defensive structures. They were also centres of administration and justice, and above all they were the power bases and homes of the feudal elite. Their design reflects the concerns of their royal and aristocratic owners, and these can include their literary interests. Many castles were associated with stories of King Arthur and the evidence can sometimes be seen in their fabric or in artefacts associated with them.

Tintagel Castle was built by Richard (1209-72), Earl of Cornwall and King of the Romans, younger brother of King Henry III [*Padel 1988*]. The documentary sources for Richard's life are lacking in some respects; historians have taken this lack of evidence at face value, stating for instance that "in Richard's career there is no hint of literary interests" [*Denholm-Young 1947, 155*]. The archaeological evidence, and closer attention to the historical and literary sources, suggests otherwise. Richard went to some trouble to acquire Tintagel, and at an early stage in his career [*Thomas 1993, 12*]. In the 1230s he expended considerable resources building a castle on a site with no strategic or military value. The only explanation of this can be that Tintagel was believed to be the seat of previous legendary rulers of Cornwall.



*The thin, unmilitary curtain wall of Tintagel Castle*  
[c] Mark Bowden

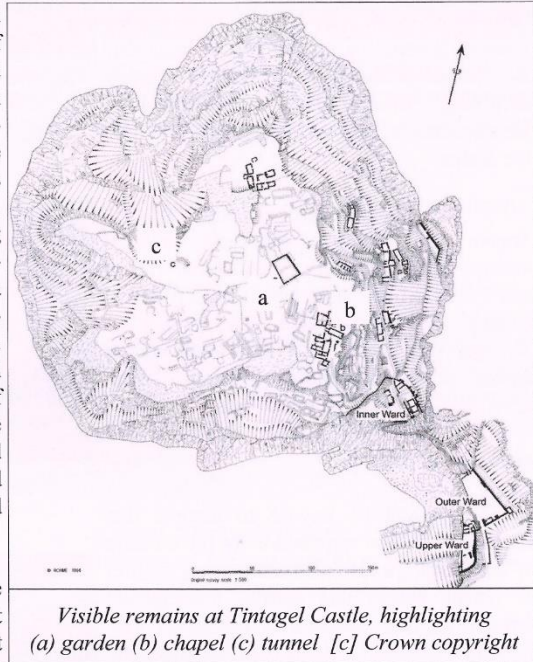
There are also certain aspects of this castle, apart from its location, that are puzzling: the walled 'garden' on the exposed plateau top; the chapel, which is not within the castle but inconveniently located on the edge of the plateau above it; and the rock-cut 'tunnel', which has defied all rational explanation but is currently described as a 'larder'. The location of the castle can be explained if it is accepted that Richard did have some literary interests, at least in so far as Cornish legends are concerned. The other enigmatic features can also be explained in this way.



In medieval literature Tintagel is rather marginal to Arthur's story, being mentioned by Geoffrey of Monmouth only as the place of Arthur's conception; it was not until the 15th century that it became also the place of his birth [Thomas 1993, 26]. Far more significant at Tintagel is the story of Tristan and Yseult [Jenner 1926; Padel 1981]. Large parts of this story are set at the site, which is one of the named courts of King Mark of Cornwall. It is, incidentally, the place where Tristan, like Arthur, is conceived; Tristan, however returns to Tintagel throughout his life.

Although the 12th- and early 13th-century versions of the story, with which Richard and his people would have been familiar, survive only in fragmentary form, the landscape setting depicted in them has certain features in common. Three of these are integral to significant episodes in the narrative: a garden or orchard; a chapel on a cliff; and an 'underground' grotto, cave or cellar. The most logical explanation for these curious features of medieval Tintagel therefore seems to be that Richard created a theatrical landscape designed to physically embody the legend of Tristan and Yseult.

The matches between the story and the features at Tintagel are not all exact, but then the legend existed in many versions, and these differed in detail. In Beroul's version the garden contained a spring [Beroul 1970, chapter 2]; at Tintagel there is no possibility that there was ever a spring within the walled garden but there are three springs within a short distance and Peter Rose has already made the case for a connection between this garden and the Tristan and Yseult story [Rose 1994, 176-7]. On the other hand the description of the chapel given by Beroul bears a remarkable resemblance to the chapel at Tintagel. The chapel is positioned so that its eastern end is directly above a cliff. Tristan, in order to evade his captors, begs to be allowed to pray in the chapel; he points out that there is only one door, so that they may easily guard it to ensure that he does not escape; he then leaps through the east window and down the cliff, thus getting away.

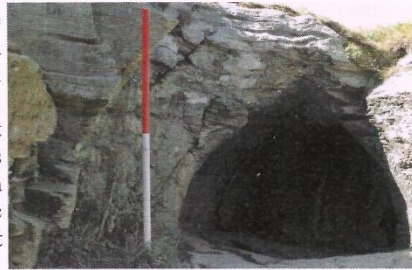


It has been argued that the chapel is a two-phase structure, built in the 12th century and extended in the 13th [Thomas 1993, 110-12]. If this is so, its position was determined before Richard's time. However, the dating evidence for a 12th-century origin is not strong, being based only on a few easily transported carved stones that had allegedly been found there. Such stones are frequently re-used. It could be argued that in recreating the 'chapel-on-the-rocks' of Tristan's legendary leap, Richard might deliberately have incorporated archaic architectural details into the design.



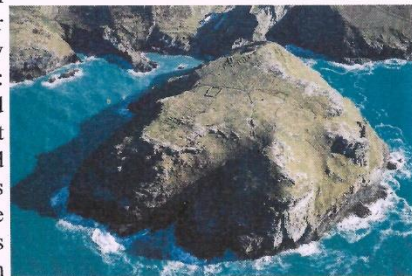
*The fence marks the east end of the chapel on the rocks [c] Mark Bowden*

The underground elements of the Tristan and Yseult legend vary between versions but a common element is that Tristan and Yseult, while hiding together in the forest, occupy a grotto or cave. The 'tunnel' at Tintagel was made with iron tools and is agreed to be a medieval creation; though damaged, it makes a much better romantic lovers' grotto than it does a prosaic but nonsensical 'larder'.



*The 'tunnel' [c] Mark Bowden*

It would be unwise to assume that Richard alone was responsible for the creation of this landscape. He was noted as an admirer of female beauty and married successively three of the most admired women of the age: Isabella Marshal, Sanchia of Provence and Beatrice of Falkenberg; one of these might have been an aficionado of the Tristan and Yseult legend and responsible for these works at Tintagel. On the other hand there is one piece of literary evidence which points directly to Richard as the instigator. In Thomas of Britain's version of the legend (c 1155-60) the story has been subtly altered as a compliment to King Henry II and Queen Eleanor, Richard's formidable grandparents. This and later versions even give Tristan the armorial bearings of the House of Anjou [von Strassberg 2004, 356-7, 365-6].



*Aerial photograph [c] Damian Grady & Historic England*



Either or both seem possible, especially in view of the royal popularity of dressing up ‘hastiludes’ (medieval amateur dramatics), popular in the 14th century [Vale 2005]. Certainly, if one wished to push the idea of an enacted scenario further, one could suggest that the damp area towards the south-western edge of Tintagel Island (the side opposite the castle) represents the marshy Gué Aventuros – ‘the ford at which things are liable to happen’ [Padel 1981, 61]. This is the location of another significant dramatic episode, where the conniving Yseult has herself carried across the water by Tristan in disguise, in order to deceive King Mark.



Image [c] English Heritage

It seems Tintagel’s famous castle can be added to the list of apparently defensive structures that are in fact imbued with cultural symbolism.

*Mark Bowden MCI(A) FSA is a Senior Investigator in Assessment with Historic England. He studied archaeology at Reading University and has worked for many years as an Investigator for Historic England and its predecessors. His most recent publication is The Stonehenge Landscape: Analysing the Stonehenge World Heritage Site (with Sharon Soutar, Martyn Barber and David Field). The research for this article was undertaken with Susan Greaney of English Heritage and other colleagues.*

#### Further reading:-

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## CORNISH FOLKLORE

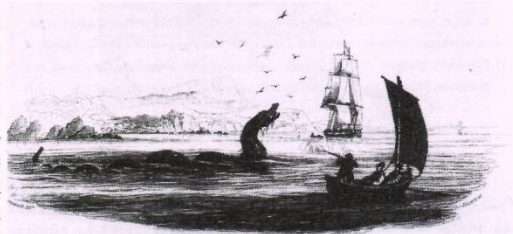
*A regular column by folklorist Alex Langstone*

The folklore of Tintagel is dominated by King Arthur, and Geoffrey of Monmouth was the first to document the Arthurian connection with Tintagel in his *History of the Kings of Britain (Historia Regum Britannie)* which was written in the 1130s. The Castle, built by Richard, Earl of Cornwall, in the 1230s is also connected, within the tangled web of folklore, to the legendary tales of Tristan and Yseult, as the castle at Tintagel was also the seat of King Mark. My favourite piece of 'Arthuriana' in Tintagel is the indentation in the cliff top known as King Arthur's footprint, where the Victorians claimed that Arthur, as a giant, could stand one foot on the 'footprint' and another in the churchyard of St Materiana on the opposite cliff.



*King Arthur's Footprint  
(with footprint circled)*

But there is much more to the folklore of Tintagel than King Arthur. Tintagel has its very own sea serpent. In September 1907 the Aberdeen Journal reported a sighting of a sea serpent by the Rev. T.C.Davies of Sheffield and Mr E Dodgson, Chaplain at Jesus College Oxford. They first sighted



the creature about 11.45.am on September 12th. The report came in a letter to the Western Morning News. They were seated on the edge of the cliff at Gullastem when their attention was drawn to a black object moving very quickly along the surface about 200 yards away towards Tintagel Head. In view for about a minute, the serpent was at least 20 feet long, and was holding its head above the water which appeared to have a large mane upon it. The two witnesses rued that they had neither a telescope nor a "Kodak to take its likeness".

The tales of some of the charmers and conjurors of Tintagel and district are of great interest and one such charmer was called 'Old Martin', who was practising his craft in the village in the early part of the twentieth century. He would cure warts using an absent treatment charm, where all he would ask for was the name of the affected person. The warts were invariably gone within a week. He would never accept payment for his services and he continued the old tradition of never being thanked for his treatments as this was widely believed to render the charm useless.



He had an interesting charm for curing sprains. He would take hold of the injured limb and say -

*"As Our Saviour went over God's bridge; he caught his toe in a stone and got a sprain. Then comes Peter who stretched it out, bone to bone, sinew to sinew, skin to skin. I hope every drop of the blood in thy body will run, in the name of the Father, the Son and the Holy Ghost"*

'Old Martin' also had a charm to cure boils. The spell was recited over the patient, using his or her name:-

*"(Patient's name), three angels came from the west. One had fire; the others had water and frost. Out Fire! In Water and Frost! In the name of the Father, the Son and the Holy Ghost."*

Another charm, this time from 1930s Tintagel, gives instructions on how to cure ringworm in humans. Take half a crown and encircle the ringworm three times opposite the sun. The ringworm will dry and eventually all infected skin will fall away leaving clear new skin.

There is an interesting account which reveals that several witch bottles were discovered underneath an old wayside cross at Bossiney in the 1880s. The antiquarian writer, H. Michell Whitley wrote about this discovery in 'Devon and Cornwall Notes and Queries' Vol 2, 1921:-

*"When on a walking tour through North Cornwall about forty years ago I stopped to sketch a wayside cross near Tintagel; and was told by the farmer of the adjacent land that it was overthrown some time ago, and on setting it up again, he found several bottles full of water, and with many pins in them, buried around its foot. On inquiring the reason of these bottles being buried, I was told at Boscastle that 'If you are ill-wished you must take a bottle, fill it with water, and put some pins in it, cork it tight, and then bury it. at the foot of a holy cross; and the ill-wish will fall on the person who ill-wished you'."*



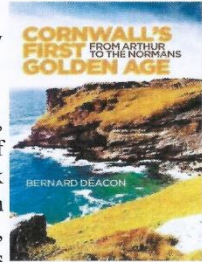
*Wayside cross at Bossiney*

This is likely to be the cross at Fenterleigh, as this has been moved at least twice. According to Andrew Langdon in his book *Stone Crosses in North Cornwall*, the cross was standing by a hedge in the 1860s with only the front visible. According to Whitley's account, it must have been moved by the farmer that he spoke to, circa 1880. This was when the witch bottles were discovered by the farmer. The monument has been moved again, more recently, due to road widening. However, according to Andrew Langdon, it remains close to its original position, at the cross roads, marked by the nearby field name 'Cross field'.

*Taken from the forthcoming book "From Granite to Sea: the Folklore of Bodmin Moor and East Cornwall" by Alex Langstone. For more Cornish Folklore see Alex's Facebook page.*

## BOOK REVIEWS

**Cornwall's First Golden Age: from Arthur to the Normans** by Bernard Deacon [Francis Boutle Publishers, 2016. Pbk £14.99]



This is a groundbreaking book by Cornish researcher, Bernard Deacon, Senior Lecturer at Exeter University's Institute of Cornish Studies. It covers the period formerly known as the Dark Ages, and nowadays as the early Christian period, though Christianity did not come to Cornwall until the 4th or 5th centuries, and then only sporadically and gradually. So many historians of this period of early Cornish history, most notably Oliver Padel, have viewed it through Anglocentric eyes that presupposes a model of English assimilation that was early on relatively complete. Deacon on the other hand, challenges many of these assumptions, and has meticulously researched documents and other evidence relating to the period, and has produced a finely argued and extremely informative work.

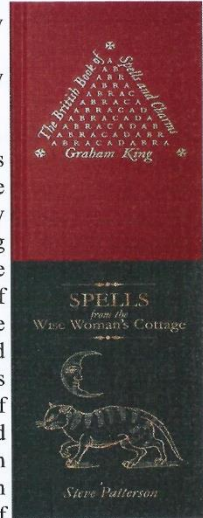
The book begins by examining the case for 'King Arthur', that academics in recent times have largely dismissed. Deacon says that there is little written evidence of any kind from the period 500 - 900 CE, but the sources that do exist tell us very little about 'him' or even confirm that he existed at all. And yet there is a huge presence in placenames and other multiple connections to Cornwall. Deacon says that Arthur was "a legendary figure dropped into history, rather than a historical figure transformed into legend", but that "as a real Arthur disappears into a puff of smoke, there must have been an independent Cornish tradition of Arthurian lore predating that of Geoffrey of Monmouth". This was centered around Tintagel, which, as the news item on p.4 of this MM shows, was a prestigious site for local Cornish rulers from the 5th century onwards.

Subsequent chapters of the book take the story of 'Cornishness' from the collapse of the Roman Empire to the rise and fall of Dumnonia in the 5th/6th centuries, which Deacon argues was not so much a kingdom of which Cornwall was a part, but that Cornovia was the centre of power and extended its influence into Devon. This was followed by a migration of people to Brittany in the 6th/7th centuries, a time in which both places were relatively decentralised and egalitarian in their societies. Deacon sees little evidence for minor kings in either place, though some names of war leaders, such as Gerent, have come down to us. The early Church had a presence in Cornwall, but was contemporary with a continuing pagan tradition. By the 8th & 9th centuries, Cornwall had a sense of itself being 'Cornish' and different to the tribal territories east of the Tamar, with its own language, culture and even indigenous saints, or ones shared with places like Wales, Ireland and Brittany. From the 8th century onwards, the Cornish had to cope with increasing pressure from the more hierarchical and militarized English kingdom of Wessex, but against all the odds, Cornwall managed to survive for many centuries as an independent or quasi-independent 'nation'. This book is essential reading for anyone with an interest in Cornish history and culture.



**The British Book of spells and charms** by **Graham King** [Troy Books, 2016 - hbk £32, pbk £17, special edition £41. All + p & p]  
**Spells from the Wise Woman's Cottage** by **Steve Patterson** [Troy Books, 2016 - hbk, 16.50, pbk, special edition £25. All + p & p]

Troy Books continue to publish finely-produced books on the topics of magic, witchcraft and folklore, and two of their latest offerings have relevance to Cornish & West Country readers. Graham King was formerly the owner and director of The Witchcraft Museum in Boscastle, until retiring from there last year. His first book draws heavily on the collections in the Museum and it explores the wealth of traditional spells and charms of Britain's folk-magical tradition. The first two chapters are about the collectors of the magical charms (including Cecil Williamson who founded the Museum) and what are spells and charms; and subsequent chapters include examples of spells and charms for good fortune, love, the healing of people and animals, curses and their removal, and acts of magic contained within traditional folk songs. The text is also well illustrated throughout with colour and b & w images. Some of these spells and charms may seem distasteful to modern sensibilities, but the book is a valuable compilation of folk magic and remedies that were widely used in the past.



Steve Patterson's book also has links to the Witchcraft Museum, as its starting point is the tableau in the Museum depicting a Wise Woman's Cottage of yesteryear. The Wise Woman, or Old Joan as she is known, speaks to the Museum visitors of the ways of her trade, reciting many traditional 19th century charms and spells along the way that were once a feature of life in the small villages of Devon and Cornwall. Such wise women were the healers, midwives, undertakers, magic makers and fortune tellers of the village, and this book nicely recreates their social setting and their presence. It is divided into three sections: the first is a transcription of the spells and charms that are spoken in the display, collected in the West Country in the 18th, 19th and early 20th centuries; the second is a guide to the tableau itself, which includes unpublished material from the Museum's archives; and the third provides a background to the Museum and ideas about witchcraft and cunning traditions in the West Country. Steve Patterson is a respected folklore researcher, who has authored other books (including '*Cecil Williamson's book of witchcraft*' reviewed in MM86) and articles (including '*Cornish Cunning*' in MM86 & 87), and this little book is an original and intriguing look into the history and meaning of the Wise Woman tradition and her depiction in the Witchcraft Museum tableau.



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## 20 YEARS AGO

*Delving into the pages of MM from the past*

MM31 (Autumn 1996) reported on ‘Paganism and Christianity at the interface’, including three news items that had come to the fore in the previous summer. The first was the appointment of Cassandra Latham, the ‘witch of St.Buryan’, to the voluntary post of ‘pagan chaplain’ at the Royal Cornwall Hospital at Truro. This occasioned quite a lot of comment, not all of it favourable, in the local and national press. Cassandra, who was a qualified nurse and counsellor, said that she was looking forward to recognising the needs of pagans who were sick, dying or bereaved, but a local clergyman, the Rev. Roberts, objected to what he called “the loss of a Christian consensus in our national life”. In the second example, the Golowan festival in Penzance caused one woman to object to a “pagan symbol” on an official banner of what she claimed was a Christian festival; and in the third example, according to ‘The Cornishman’ newspaper, “members of the pagan community in West Penwith feared that one of their holiest sites might have been purposely desecrated”, by someone cutting off the branches of the tree at Sancreed well that had been adorned with clouties. There was some defense of this action by William Thomas, churchwarden of Sancreed Parish Church, together with comments by local Druids Barry & Kate Reilly who said they were “completely shocked and upset” by the actions.

So, how is the state of play between local pagans and Christians some 20 years later? Well, things have moved on a lot, and Cornwall now has a thriving interfaith organisation Dor Kemmyn, consisting of representatives of many faiths, including Baha’i, Buddhist, Christian, Hindu, Jewish, Muslim and Pagan. They have regular meetings at an Interfaith forum, and organise a variety of events, including spiritual walks. In 2016 in the spring they had a Peace Walk from Tresillian to St.Clements, with readings from all the faiths, including paganism, and in the autumn a walk along part of the St.Michael’s Way. Their big project is to create a centre in Cornwall, which all the spiritual communities may use. It is intended that it may be used as a place of peace; a spiritual or sacred place where individuals and groups can worship; facilities to celebrate religious and cultural festivals; and an educational resource for children, young people and adults where they can learn about the different religions as well as the contribution religion has made to Cornish culture. They have been offered a 3 acre site by Cornwall Council at Penmount near Truro. with a building designed by a professional architect, that is elliptical in shape and all-inclusive. They are intending to build it themselves with voluntary help, and everyone is being invited to learn how to make cob (earth) bricks for the walls. This is a visionary project, that shows how all faiths, including Christianity and paganism, can work together and create something that promotes understanding and dialogue instead of prejudice and intolerance.



*[c] Matt Robinson*



## 30 YEARS AGO

*Delving into the pages of MM from the past*

The second issue of MM (Spring 1987) included articles on ‘The lost stones of Tregeseal Common’; the first outing for Ian Cooke’s theories on ‘The orientation of fogous’; Alan Bleakley on ‘The fires of Bel - the Celtic Midsummer’; and part 2 of an article on ‘Paganism in West Penwith’. The centre-page feature was called ‘Walking into the Sunset’ by Cornish Grand Bard the late Hugh Miners, which was about the then recently identified Tinnners Way track across the West Penwith Moors. In the summer of 1986, no fewer than 75 people had completed the pioneering 14 mile walk from St.Ives to St.Just, and a year later it was walked again by the setting sun and full moonlight, when your MM editor Cheryl Traffon went along, and met both Hugh Miners and Craig Weatherhill for the first time. Later I was to walk it another few times with various groups of people, and I have a vivid memory of one particular time when we had got to the top of Chûn Downs to see the sun set into the sea off Pendeen Watch on one side of the peninsula, while at the same time the huge-looking full moon rose in a pink sky over Mounts Bay on the other side.



*Sunset over the sea at Chûn Castle*

In the MM article, Hugh commented: “The Tinnners Track can now confidently be said to be ‘on the map’ both literally and figuratively. It will be waymarked by the Manpower Services Commission later this year, and it is hoped that it will now be used by many walkers in the days and years to come”. That proved to be something of a forlorn hope. There was some cursory marking of some stretches of the track, but it was never maintained, and the story since then has been one of neglect and indifference. The Trail can still be walked, and many people do walk sections of it, probably without realising it, but it has never become an adopted Trail, with good signposting and listing on OS maps. Part of the problem is that sections of it (notably the St.Just and St.Ives ends) are now by road, and on parts of it (such as Nine Maidens Downs) trackways have become overgrown or lost, or were never public rights of way in the first place. There is also now no guide to the Trail, as Ian Cooke’s booklet on it has been long out of print. However, the arrival of the Penwith Landscape Partnership Project, with funding from the Heritage Lottery Fund, has given a new fillip to the Trail. Craig Weatherhill is a member of the Archaeology (Ancient Penwith) working party, led by CASPN as part of the Project, and has produced a document outlining the exact route the Tinnners Way could take, and how it could be brought to fruition. There is still much work to be done before it can be confidentially said that the Trail will become a well-maintained and easily-accessible one, but the omens are certainly looking much better than they have for the last 30 years.



## THE PIPER'S TUNE

**Carolyn Kennett** is an astronomy student and Bulletin Editor for the Society for the History of Astronomy, with an interest in archaeology. She lives in Penzance, and is currently researching the astronomical alignments of sites in West Penwith. She has been in touch with MM, and we have been discussing with her about some of the sites about which she might be interested. So far, she has confirmed Norman Lockyer's summer solstice sunrise alignment at the centre stone of Boscawen-ûn stone circle, especially relevant because of the rock art there, illuminated at that time [see MM90 p.20].

She is also applying some of the suggestions from the Royal Astronomical Society that passage graves were used by pre-historic peoples to view stars clearer. They suggest that the initiate would spend the night inside the tomb, with no natural light apart from that shining down the narrow entrance lined with the remains of the tribe's ancestors. The first sighting in the year of a star after its long absence from the night sky might have been used as a seasonal marker, and could indicate for example the start of a migration to summer grazing grounds. The timing of this could have been seen as secret knowledge or foresight since the star may not have been observable from outside. Carolyn comments that that any advantage that someone had to spot a returning key star heralding for example a seasonal change to the night sky could have held ritualistic significance to a group.

**Roy Goulté**, along with TimeSeekers group, has been excavating and clearing Leskernick stone circles and stone row on Bodmin Moor [see *The Pipers Tune in MM91*]. At the **south circle**, 16 fallen ring stones were evident – most only just – on commencement of the work, but they were to discover 4 further buried complete ones. 6 further ring stones had been removed after being broken up with just their remains left where they had once fallen. Consistent gaps between the ring stones enabled them to detect their remains under the surface exactly where they would have been positioned, making a probable original total of 26 stones, although the northern end of the circle had a wide empty stone gap. There was an unusual longish low mound running parallel to the inner arc of the circle which they felt would benefit from further professional investigation. Exactly in the centre of the circle was a stone set into the peat 6' in diameter and beneath it the broken remains of a likely fallen central upright was evident.

At the **north circle** there were just 3 earth-fast ring stones remaining above ground and a whaleback shaped centre stone. However by the time the Group had finished, a complete circle of 23 stones (extant or remains) were uncovered, with no apparent gaps or entrances, forming an internal diameter of 21m (70ft). The standing stones in this circle were much smaller than those in the south circle, though the whaleback shaped centre stone [below] was 3.9m (12½ ft) in length. It lay slightly off centre of the circle, and the team believed that it had once stood upright rather than being earth-fast.





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**Bude\*** 1st Tuesday of the month.

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