



**CONTENTS**

**Editorial** ..... p. 1  
**Dowsing News** ..... p. 2  
**Spring into Summer** ..... p. 4  
**CASPN news** ..... p. 5  
**St.Ambose’s well development / Wells Corner** ..... p. 6  
**Ancient Tracks: 14 - Devil’s Lane, Tregeseal** ..... p. 7  
**Carn Kenidjack Tor Enclosure** ..... p. 8  
**Stones and finds of the Land’s End area:-**  
**Three megalithic alignments at Land’s End - Graham Hill** ..... p.10  
    **The prehistoric centre at Land’s End** ..... p.13  
    **The stones of Trevean - Palden Jenkins** ..... p.14  
    **Carn Lês Boel - a special energy centre** ..... p.16  
    **Madgy Figgy’s chair ladder** ..... p.17  
**Cornish Folklore: Water lore from Bodmin Moor - Alex Langstone** ..... p.18  
**Book Reviews** ..... p.20  
**20 years ago** ..... p.22  
**30 years ago** ..... p.23  
**The Pipers Tune** ..... p.24

*Articles [c] MM & authors. Cover shows Cornubia map from 1643*

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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

For the first time in its 32 year history, this issue of MM is a couple of months late! The reason is, as mentioned in the last MM, that your editor has been out of the country for nearly 5 months recuperating from an operation and a nasty fall. During that time, however, she has been in touch with events in Cornwall on a regular basis, thanks to the wonders of modern technology! Sadly, those events often made for depressing reading. Despite a growing awareness of the importance of preserving and enhancing ancient sites and the historic landscape, too often those ideals seem all too easily sacrificed in the name of development and 'progress'. One case in point is the fate of St.Ambrose's well at Crantock, where illegal development has turned a beautiful and peaceful location for the well into it being incorporated into large scale landscape engineered works that had no planning permission. Andy Norfolk took up the cause, reported it to Cornwall Council planners, and drew attention to it on Radio Cornwall and 'Spotlight' on BBC1 south-west. However, at the time of writing, there is no indication that the planners are going to force the up-country housebuilders to dismantle the development around the well and restore it to its original locale. It makes one wonder what is the point of a planning department, if developments can simply ride roughshod over them and get away with it.

Then there is the case of Tintagel. English Heritage's latest wheeze there is to build a huge 236ft bridge across the valley to allow easier access to the Castle. The bridge will be 285ft high and cost £4 million pounds to build, and will forever defile an area of outstanding natural beauty. 57 letters were received by the Planning Department, of which 50 were objections, 6 only in support and one curiously listed as "neutral" when it's clearly a further objection. The case officer only detailed 4 of them: 3 in support and 1 against, which Craig Weatherhill says "was blatant misrepresentation". Consequently the Council Planning Committee Members passed the application; however Craig subsequently e-mailed them all with the full objections to the development. and even the Cornwall AONB (Area of Outstanding Natural Beauty) asked the Secretary of State to 'call in' the application. Craig commented: "English Heritage loves to give the impression that it owns all its sites and monuments. It doesn't own anything. It's just appointed by central government to manage them". The outcome of this is not known at the time of writing, but it would be unusual for the application to be overthrown at this stage. It was English Heritage who gained permission to build a giant Arthurian-style statue on the headland [see *MM90 p.1*], and slowly but surely they seem to be turning this iconic site into some kind of giant theme park. Why do planners always give them permission? Answers on a postcard!

## DOWSING NEWS

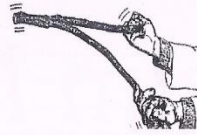


Image [c]  
Jean Hands

This year started in January with a talk to **Tamar Dowzers** by *Terry Faull* from the Small Pilgrim Places Network about going on pilgrimages, both physically across the land and spiritually as an inward journey. He showed that dowzers can demonstrate how intangible forces, stirred or concentrated by geology, underground water or energy lines, can have marked effects on what living beings can sense at a pilgrim place. The Group vowed to go out with Terry later in the year to have a look at some of his personal small pilgrim sites.

A week later **Trencrom Dowzers** had their first Meeting with *John & Jill Moss*, who gave an illustrated "look-back" at the many speakers and workshop presenters and numerous dowsing trips to ancient sites they had in the last 5 years. They also discussed ideas for future activities to be investigated. A month later, the Group had a presentation by medical dowser *Sean Ferris*. Sean's talk looked at the ways that evolutionary processes have revealed themselves through his dowsing work, in particular through alchemical processes in the human body, and also from following and dowsing earth energies, especially those that flow through Devon and Cornwall.

On the same day **Tamar Dowzers** had a talk on The Holy Wells of Cornwall by *Helen Fox* [review of her holy wells card set in MM85]. She has embarked on a sequential pilgrimage to visit all of the holy wells of Cornwall, about 250 so far but with many more to go. Some have been lost, or are in poor states of preservation, but Helen aims to leave each one in a better state than when she finds it. The cures that certain wells effect may be at a physical, psychological and psychic level. Helen described the sensation of being at a Holy Well as the abundance of the earth goddess rising and flowing out into the landscape.

At the beginning of March, **Trencrom Dowzers** had a talk with *Ros Briagha* on 'Dowsing for health with herbs'. With a wide range of talents, Ros is well-known as a community leader who ran OakDragon, and is also a geomancer, an astrologer and a Wiccan teacher. She creates ceremonies of all kinds from baby-naming to divorce and also creates labyrinths and runs labyrinth workshop days. She talked about the herbs that grow around us and how they can be brought into use to help ease our ailments in a gentle and side-effect free way.

A week later **Tamar Dowzers** held their 15th anniversary meeting with *David Lockwood and Val Bruce-Smith*, who talked about the work of the Duchy Healers. Healing has a connection with dowsing, because while the most experienced and intuitive practitioners may carry out part of this process in deviceless mode, most healers continue to use the pendulum to determine the necessary information. The speakers showed that taking a truly holistic approach - often with dowsing as a key component - is the course of action that is most likely to deliver longer lasting and more positive outcomes to patients.

This talk concluded the winter series of indoor presentations by both Trencrom and Tamar Dowzers, before both groups got ready for their summer outside programme.



On a nice afternoon in April, **Tren-crom Dowzers** had a visit to *Madron*. They started at the Well-Chapel (Baptistry), where they found the point where the Apollo line entered, on its way from Gurnards Head, Carn Galver, the Mén-an-Tol and Lanyon Quoit. They then found that the line left at a sharp angle and went through Madron well and Boswarthen cross on its way to Madron church. A visit to the church confirmed this, and the line was found to enter the church through the inscribed stone on the west wall on its way to the altar in the east. A fascinating exploration of a very twisting energy line.



*John Moss at the point at Madron Baptistry where the Apollo line enters and then twists sharply to leave.*

At the beginning of May *Terry Faull* led a group of **Tamar Dowzers** to some of his favourite Celtic Christian places, including remote churches at Tremaine (dedicated to St. Winwaloe), Treneglos (with burial mound) and Lesnewth. On the same weekend, **Tren-crom Dowzers** celebrated International Dowsing Day with a gathering at Carn Lês Boel, including a ceremony and visualisation to send out harmony and peace, to which the energies responded well. Dowzers further up the Michael & Mary lines also tuned in.



## Penwith Press

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Founded by Hamish Miller in the 1990s, Penwith Press is still based in west Cornwall but now includes titles by some of the best dowsing and earth mysteries' researchers of this generation: Grahame Gardner, Billy Gawn, Nigel Twinn, David Leesley, Sig Lonegren, Christopher Strong and Palden Jenkins, as well as Hamish Miller's own perennial favourites and his DVDs produced by Tim Walter.

We also stock the energy current maps for the great dowsing journeys based on the books: "Sun and the Serpent", (Carn Lês Boel in Cornwall to Hopton in Norfolk) and "Dance of the Dragon", (Skelligs in Ireland, through Cornwall and away across Europe)

Visit [www.penwithpress.co.uk](http://www.penwithpress.co.uk) for more information and the on-line shop or email [jill@penwithpress.co.uk](mailto:jill@penwithpress.co.uk)

## SPRING INTO SUMMER 2017

Good Friday saw the 12<sup>th</sup> year of the revived custom of visiting **Fenton Bebibell** (“well of the little people”) on the West Penwith moors. When the group of adults and children reached the well, they discovered that it had already been cleared – perhaps by the piskies! So they got straight down to the serious business of dolly dunking from both the children and adults (with Holly having brought a bag full of dolls to baptise!). This was followed by a blessing of the well and the sharing of mead and cold crossed buns, plus hard boiled eggs prepared and decorated by Bella, one of the children. It is good to see that this revived custom is now firmly established on the calendar, and that the well is in such a good state, with the water flowing freely and cleanly.



A small group also met at Carn Marth near Redruth for the fifth year for a similar ceremony at **Figgy Dowdy’s well**, which has the same custom. There was smudging, drumming, apple juice, eggs and more cold crossed buns!

In the weekend before May Day there were two Beltane ceremonies in West Penwith. One at **The Living Well Centre** in Sancreed had live music, dancing, games, a Temple of Love, storytelling, holy well dressing, fire, feasting and a tea ceremony! It was held as a celebratory Beltane Fundraiser for Standing Rock water protectors and the waters of the Earth at the Centre. The other was held at Treviscoe at Trencrom on behalf of the **Parallel Community**, and consisted of a scented flower walk, a well ceremony, flower mandala making, honouring the elements and a shared picnic. After a long spell of sunny weather, May Day itself was unfortunately quite wet for most of the day, but that did not deter the Mayers at **Padstow Obby Oss** day, nor the large crowds who went along due in part to it coinciding with the May Day public holiday this year. The following Saturday (May 6th) saw **Helston Flora Day**, and the Maytime festivities ended on Sunday May 7th in the evening with the **Penzance May Horns**, where the participants, dressed in white and green and decorated with seasonal greenery and flowers, had their annual attempt to drive the Devil of Winter out and bring in the Summer. They paraded though the town blowing horns, blowing whistles and generally making as much noise as possible!

The Summer Solstice saw the usual events in Cornwall, including the **Midsummer Bonfires** on hilltops, and **Mazey Day** in Penzance with parades and dancing.





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

*Cornish Ancient Sites Protection Network*



The 11th annual year of Pathways to the Past walks and talks on May 28th & 29th was another successful weekend. On the Saturday morning **John and Jill Moss** led a walk to *Zennor Carn and Quoit*, which, despite heavy overnight rain and thick mist, still attracted 34 people! This was followed in the afternoon by **David Giddings** leading a guided walk of 50 people around Bosigran *From Cliff Castle to Courtyard House*. David explored the mining ruins, the cliff castle and the logan stone, and then the courtyard houses of Bosigran east and west. In the evening in St. Just an enthusiastic audience enjoyed a presentation by regular speaker **Paul Bonnington** on *The Power of Place*, investigating and reconstructing Cornwall's prehistoric environment.

Sunday morning's illustrated talk was with photographer **James Kitto**, who led the audience on *A photographic journey around West Penwith*, with his own family family background, which was a really nice personal slant. After lunch it was the turn of **Adrian Rodda** whose poem-walk this year was around Tregeseal and entitled *Fairies and Phantoms, Carns and Confusion*. As he began his tale, the heavens opened, but nothing daunted the group of 35 set off for Tregeseal Common, visiting the circle, barrows and holed stones. The rain became torrential, but Adrian continued his tale unabated, aided by some interesting archaeological and alternative facts. The weekend ended with a talk at the North Inn at Pendeen by antiquarian **Rory Te'Tigo** who gave a lovely talk about his *Finds and discoveries in West Penwith*, and brought along some of his finds, which stimulated a lot of interest.

Despite the poor weather, the weekend was much enjoyed by regulars and visitors alike, and work is already underway to draw up a programme of events for next year. The date of the weekend will be **Saturday 26th & Sunday 27th May 2018**. The programme will be available from early 2108 on the website [www.cornishancientsites.com](http://www.cornishancientsites.com).

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

**CASP N 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)

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**Sites Clear-Ups:** Tel: 01736-787186 e-mail: [info@cornishancientsites.com](mailto:info@cornishancientsites.com)

## ILLEGAL BUILDING AT CRANTOCK WELL

St.Ambrose's well in Crantock village (near Newquay) has recently been the subject of much controversy. The well was located within the Crantock conservation area and until recently stood beside a quiet minor road below a sloping garden. Now it has been incorporated into large scale landscaping works by the owners of the house above, who live in Berkshire. These extensive works required planning permission, but none was sought by the owners, so they were illegally undertaken. The old carved wooden door was removed and stored inside the house. This oak door, carved with the possible face of St.Ambrose, was made in 1975 by Dr. Rob Olver to replace a similar one that was originally carved in around 1910 by house builder John Sandry. The well is now dry, but may formerly have contained a pump, though there is some confusion about its original location.



Photos [above] the well as it was in the 1990s and [below] as it is now (circled)  
Photo below [c] Colin Retallick

## WELLS CORNER

*A regular feature on Cornwall's holy wells*

**Ruzza well** (Tresean Common) [SW 7853 5875]

While wells enthusiast Cam Longmuir was speaking to someone at St.Cuberts Holy Well [SW7734 5890] near Holywell Bay, he was told about another possible 'holy'

well north of the village of Cubert, just north of Tresean and SW of Treworgans. This turned out to be an enchanting place, that lay down a small lane through Tresean common in a wooded copse. It was marked on OS 1908 map as 'well' and on the current 1:25000 OS map with the blue W symbol, but not listed in the Historic Environment Record. It is in a very picturesque setting, being beside a small stream, and has a well-preserved well house, with clear water inside. It is not known for sure whether it is a 'holy' well with a saints dedication, or just a utility well originally serving the dwellings at Tresean nearby (though it seems rather elaborate for that), but it is an interesting find. About a quarter of a mile to the south, lies another well in the hamlet of Treveal at SW7842 5832. This is an opening into a bank, and whilst doubtless being of great use to inhabitants of the hamlet in the past, is nowhere near as pretty as Ruzza well.

[www.facebook.com/HolyWellsOfCornwall](http://www.facebook.com/HolyWellsOfCornwall)



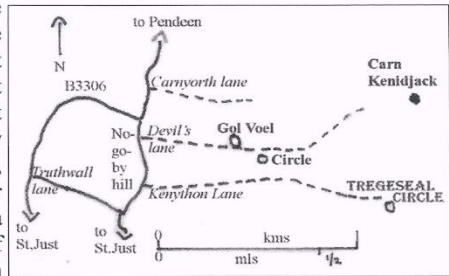


## ANCIENT TRACKS

### 14: Devil's Lane, Tregeseal

*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.*

On Tregeseal Common, just to the east of St. Just-in-Penwith, there are three parallel lanes leading from the north coast road on to the moors. The southernmost one of these, Kenyhton Lane, is almost certainly modern, not more than a few centuries old. The northernmost one, Carnyorth Lane, is probably of a similar age, but the central one Devil's Lane, is a lot more ancient. Craig Weatherhill says of it: "It is very different in age and in character. Partly overgrown and, in part, hollowed quite deeply into the landscape, it is, without any doubt, part of the original Tinnars Way track, which certainly dates back to the Bronze Age, and may even be of Neolithic origin" [from 'Carn Kenidjack' unpublished MS]. The foot of the lane (western end) at SW 3738 3273 leads off No-go-by hill, and towards the eastern end of the track it passes by two features that are probably prehistoric: on the north side of the track is Gol Voel, a circular enclosure, still marked on the current 1:25000 OS map, and on the south side is the 'Devil's Lane circle' that was originally shown on the 1876 map as 'site of stone circle' [see map above and on p.9 following].



From the eastern end of Devil's Lane, the track opens onto the moor, and swings north-east past the site of what were called on the 1876 map 'Soldier's Croft circles' on its way to Carn Kenidjack [see article on following pages].



*Carn Kenidjack viewed from Devil's Lane*

But why the name Devil's Lane? Undoubtedly it comes from the old legend of two miners taking a short cut across the moor and encountering a demonic wrestling match on the Carn. At the climax of the bout, the devil, in the form of a dense black cloud, rolls away to the west, perhaps along the line of this Devil's Lane. This legend may be a memory of the pre-Christian use of this area, evidenced by the many circles, enclosures and barrows that once covered this landscape, and in some respects still do so today.

## CURIOUS AND ENIGMATIC MONUMENTS

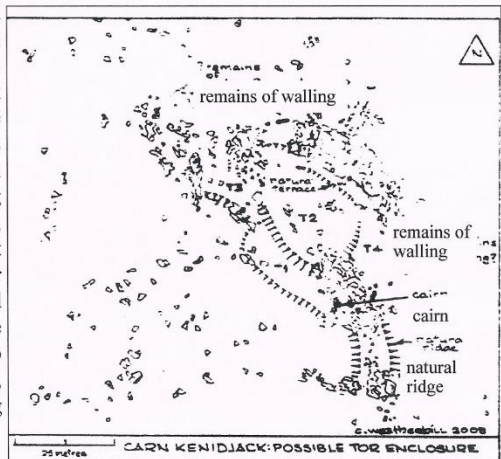
*A new series that takes a look at some megalithic sites  
that do not easily fit into existing categories*

### CARN KENIDJACK 'TOR ENCLOSURE'

Tor Enclosures are a class of monument only identified quite recently in the archaeological record, and are mainly confined to Cornwall. They are large enclosures situated near natural rock outcrops, especially tors, on hilltops or the sides of hills. They consist of one or more roughly circular stone walls built around the tor, and may be comparable to the causewayed enclosures found elsewhere in the British Isles, though here built in stone. They seem chiefly to date from the Neolithic period and so are among the earliest monuments found in Cornwall. Like hillforts, they may have provided a focus for their local community and a place for social and ceremonial interaction, including the exchange of goods and ideas. Numerous finds from the hilltops over the years, including greenstone axes, flint tools, stone querns and gabbroic pottery confirm the Neolithic date for the construction and occupation of these Tor Enclosures.

Only a very few Tor Enclosures have been identified: the first was **Carn Brea** near Redruth, followed by **Helman Tor** between Bodmin and Lostwithiel, and more recently **Rough Tor** and **Stowe's Hill** on Bodmin Moor. In the west, **Carn Galva** and **Trencrom Hill** near Lelant are likely to be other candidates. All of these are quite large tors, and consequently have quite extensive Tor Enclosures, consisting of low stony banks looping from outcrop to outcrop, possible places where stone walls may have been and within the enclosures several level platforms, which have been interpreted as house sites.

A few years ago, there was a fire that reduced the gorse cover on Kenidjack Common near St. Just-in-Penwith, and the distinctive rock outcrop that presides over the Common, Carn Kenidjack, was revealed for the first time in decades. Local prehistorian Craig Weatherhill went to have a look, and thought that he could detect what was possibly another Tor Enclosure. If it is true, this would make it the smallest Tor enclosure discovered, and although it has no area where houses may have stood, it does have some other interesting features.

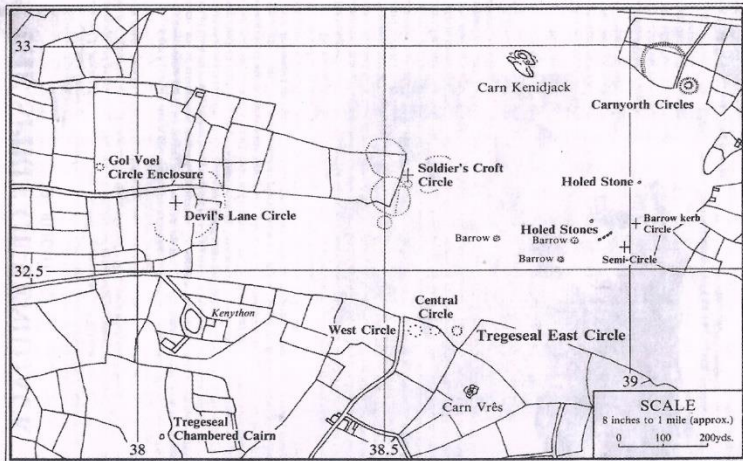




The tor does have some traces of walling, which would make it a good candidate for a mini Tor Enclosure. It also has traces of a prehistoric cairn, which would indicate that the site was used for burial or ritual deposition in the Neolithic period. In addition, many of the other Tor Enclosures seem to have been the focal point for surrounding megalithic monuments. Carn Brea, Helman Tor and Trencrom Hill have standing stones on the lower ground near to the Tors; Rough Tor and Stowe's Hill have stone circles that seem to be focussed on the Tors; and Carn Gulva is the dominating feature when seen from several Courtyard House settlements in the vicinity. Carn Kenidjack also has this in abundance. As the map (below) shows, there were stone circles, enclosures, barrows, and holed stones on the Common, most of which seem to be focussed around Carn Kenidjack.



*Carn Kenidjack*



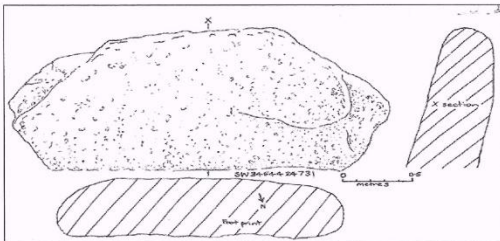
If Carn Kenidjack were indeed a Tor Enclosure, then it is likely to have been thought of as the place where the Gods and Goddesses dwelt, or the place where the spirits of the ancestors resided. It would therefore have been a sacred place, where perhaps the people processed at special times of the year. The archaeologist John Barnatt suggested this for Carn Galva, to where the people processed from the Nine Maidens stone circle at Boskednan, and the same thing may have happened here from the Tregeseal stone circles. Carn Kenidjack, whether Tor Enclosure or not, was undoubtedly a very special site.

## THREE MEGALITHIC ALIGNMENTS AT LAND'S END by Graham Hill

In Ordnance Survey grid square SW34 24 between The Lands End Hotel and Greeb farm there are footpaths through a granite boulder field between the cliff edge and enclosed land. A search of the footpaths revealed to me Mesolithic and more recent flintwork. This was not unexpected and had already been found on most cliff paths studied in this area. On this occasion the tor at SW34614 24787 seemed to be a particular focus with the path leading to it from the west yielding many flint fragments.

Overlooking Greeb farm a boulder is a point of interest with a path leading to it from the coast paths and going no further. Close to the main path from Lands End car park there is a more pyramidal stone, noticed by Amanda Hill at SW34483 24792. It seemed to us to be a mirror image of a nearby sea mount, the Armed Knight. A return visit was made to draw the rocks at one tenth scale and take photographs. It was found that the 'Greeb stone' at SW34544 24731 was aligned with the tallest of the Longships offshore rocks. This and other coincidences when judging the two stones against the surrounding granite field suggested to me that the tor standing against the horizon in the landscape might be pointed to by a menhir aligned with it to the East. Taking the path beyond the tor at there was indeed a standing stone at SW34674 24773 sharing the characteristics of the other two.

### ALIGNMENT WITH 'THE LONGSHIPS'



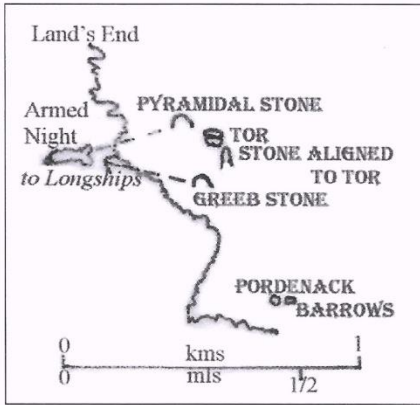
*[Left] Side view, ground footprint and X-section of stone at 34544 24731.*



*[Far Left] Photo of side view with access path to left and Greeb Farm behind.*

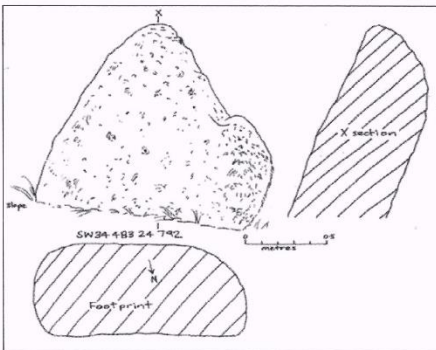
*[Near left] Alignment with Longships only slightly degraded by lean.*





- These characteristics are:
1. Strong evidence of being raised as standing stones because they are sunk in their not most stable position - i.e. not recumbent.
  2. The planes of weakness and corrosion are vertical unlike the exposed rocks and tor. Additionally; this corrosion and fracturing is enhanced compared to horizontal rocks with large pieces vulnerable to breaking off, suggesting ancient vertical emplacement.
  3. The alignments of the longest dimension are in a nearly East to West direction.
  4. The alignments of the longest dimension when looking from the East point to prominent natural features in the landscape.

**ALIGNMENT WITH THE 'ARMED KNIGHT'**



[Left] Drawings of side view, ground footprint and X-section of stone at SW34483 24792.

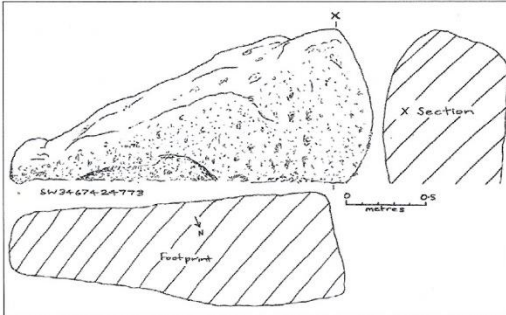


[Far left] Photo of side view.

[Near left] Photo of alignment with the Armed Knight.

Later searching has shown no more standing stones (still emplaced) but that a considerable quantity of flintwork is eroding out of footpaths overlooking Enys Dodnan; a viewpoint appreciated then as it is today.

**ALIGNMENT WITH THE TOR AT SW34614 24787**



*[Left] Drawings of side view, ground footprint and X-section of stone at SW34674 24773*



*[Above left] Photo of side view [Above centre] Alignment on Tor  
[Above right] The Tor at SW34614 24787*



*Drawing by J.C.Blight of Enys Dodnan with Armed Night behind and Longships to left.*

Accuracy was the best that could be recorded with a tape measure and working in haste. GPS accuracy was about 5m. The compass arrows are the least accurate feature using a simple compass. Working from the sight lines the stones are only approximately similar in bearing but might indicate to a traveller from the east that the land had already been settled by people as ‘old as the rocks and as strong as giants’.

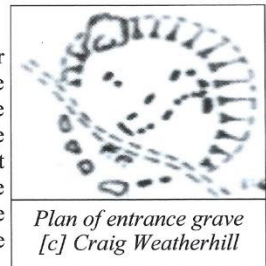


## THE PREHISTORIC CENTRE OF LAND'S END

The area around where Graham Hill has identified the aligned stones was an important centre in prehistoric times. Whether the Neolithic and Bronze Age people knew it was 'Land's End' is open to speculation (until the 18th century nearby Cape Cornwall four miles to the north was thought of as being the Land's End), but a number of finds show that there was a continuity of occupation here from the Mesolithic period onwards. Lithic flint scatters from that period [8000-4000 BCE] have been found at Land's End and Greeb (just south of Land's End at SW3461 2455) in 1921, 1996 (by Ian Blackmoor) and 2002 (by Mark Evans). Part of a greenstone axe was also found in 1963. Just inland from the area examined by Graham Hill at Trevescan (SW3522 2477), Neolithic [4500-2000 BCE] scatters and pottery were found by Rory Te' Tigo in 2003, and a leaf-shaped arrow from the same area is now in the Royal Cornwall Museum at Truro. From the later Bronze Age period [2500-600 BCE] W.C. Borlase found a cist with traces of a barrow surround 500m NE of Land's End hotel.

A few hundred metres south of Land's End along the coastal path, is Pordenack Point [see map on p.11], and here in 1998 Ian Blackmoor found more Mesolithic flints, scrapers, cores, flakes and microliths. In 2014 an archaeological team from Cheshire found a possible Neolithic cemetery here, and confirmed the existence of Bronze Age barrows and the remains of an entrance grave. The barrow group lies at SW3462 2418, and consists of three barrows situated within a circular enclosure, 90 metres in diameter of earth and stone, with an entrance to the east.

Nearby at SW3468 2418 are the remains of another barrow, cut through by the coastal path. It consists of three erect and four prostrate stones of a retaining circle. On the upper surface of this barrow are the remains of an entrance grave, one of West Penwith's lesser-known entrance graves. It consists of two parallel rows of stones protruding through the turf with the end in the centre of the mound closed by a large erect slab. Just to the west of this, two upright stones may be the remains of a small cist.



Of all the many people that walk this part of the coastal path, few can be aware of the prehistoric significance of this stretch of coast. Many must walk the coast path straight through this barrow and entrance grave without realising it. And yet to the people who visited here and buried their dead, this spot overlooking the sea at the very end of the land must have held a huge ritual significance of great importance.



# THE STONES OF TREVEAN

by Palden Jenkins



For some time I had been wondering why the area in the far southwest of Penwith, south of Land’s End and inland from Tol Pedn Penwith, seemed to be relatively empty of ancient sites. I asked around. Then John Watts of Polgigga showed me a suspect stone near Higher Bosistow (‘the Bosistow stone’, SW 3664 2338, red on the map *photo right*). It wasn’t a classic menhir, more a recumbent massive stone, but nevertheless interesting.



Then a friend of mine, Suzy, showed me a stone set into a wall below Trevean (Trevean 1, SW 3632 2296). This seemed to me to be genuine, though I couldn’t understand why it hadn’t been seen before. I posted photos on the CASPN Facebook page to see if anyone had anything to say. Up popped David Giddings, who had recently discovered a nearby likely menhir in a hedge (SW 3653 2338) near Higher Bosistow [*photo right*].





While we were at it, he and I discussed another stone nearby (Trevean 2, SW 3646 2289) near the springs – possibly a rubbing post, but also a classic menhir shape with an interesting position [photo right]. In addition, in the middle of a field below Higher Bosistow is a ploughed-out barrow noted on Pastscape as Parc an Griggan (SW 3657 2330).



David's stone, set in the wall, had a remarkable, unique shape resembling a seal – significant considering it is but 300-400m from the seal caves under Ardensawa cliffs [photo right]. Also, David is interested in propped menhirs, and Trevean 1 bears a strong resemblance at its propped base to the one at Carn Les Boel just 800m away (the left-hand 'gateway' stone, SW 3569 2324).



So, suddenly, we had 3-4 possible stones, two of which seemed genuine and two were open to question. Except for one thing – the way they are arranged. As you will notice on the map on p.14, three sites – Trevean 2, Higher Bosistow and a point near a tumulus close to Carn Lês Boel (SW 3571 2325) – form a triangle. This is bisected by an alignment roughly perpendicular to the longest side ( $89.2^\circ$ ), going from Trevean 1 to Higher Bosistow menhir (which themselves align on Caer Brân). The long base line passing through Trevean 1 and 2 and the Carn Les Boel cairn aligns on the offshore Longships rocks. Stand between the Carn Les Boel 'gateway' menhirs and align on the Higher Bosistow menhir and you're also aligning exactly with the centre of the Merry Maidens stone circle a few miles away. Trevean 2 and Higher Bosistow menhir align one way with Trevedra Cairn (between Sennen and Land's End airport) and the other way to Carn Guthensbrâs. The yellow backbone alignment passing through the Bosistow stone aligns the Merry Maidens and Carn Les Boel with Knackyboy and Gweal Hill cairns on Scilly. Trevean I and Bosistow menhir align on Bartinney Castle and Botrea Barrows. Thus, this triangle is anchored to the above further-away sites – and exactly so, to within three metres' accuracy. This suggests that all of these stones are genuine and placed where they are for a purpose, including the Bosistow stone, the most questionable of the lot.

What was going on in the heads of the builders we cannot tell, but there is visible geographical order to this mini-system of sites, with possibly mathematical, astronomical or other significance, if we can but find it. And the emptyish southwest corner of Penwith is no longer so empty.

*For details of alignments mentioned, please go to p.16 [bottom of page].*

*To examine details closely, see the Ancient Penwith alignments map at [www.ancientpenwith.org/maps.html](http://www.ancientpenwith.org/maps.html)*

## CARN LÊS BOEL - a special energy centre

The stones of Trevean, as shown in the previous article (p.14-15) are all inland from Carn Lês Boel - just south of Land's End. But what is Carn Lês Boel (pronounced as it is written, with Lês to rhyme with Des)? At an archaeological level it is one of West Penwith's most spectacular cliff castles. The Historic Environment Record says of it: "Remains of an Iron Age cliff castle are extant on the granite headland of Carn Lês Boel. It has a most imposing situation, being perched on a steep and narrow headland, with the defences some 50m above the sea. There are two lines of defences visible on the north side, comprising a massive sloping inner bank of earth approx 4.0m wide and up to 2.0m in height, with a ditch at least 2.0m wide and 0.9m deep in front of it. On the south side of the headland the defences are less easy to distinguish but here the coastal slope is very short and steep and the defences appear to make use of natural outcrops. A large boulder, set upright and resembling a façade, is located alongside the rock outcrop forming the southern part of the inner defence. This boulder, with another recumbent example in the end of the earth bank, appear to have formed the original entrance of the enclosure".



However, it is its fame as an 'energy centre' that has given it such renown. When visited by Hamish Miller and Paul Broadhurst for their influential book *The Sun and the Serpent* they discovered that this was the spot where the two great energy lines, named the Michael and the Mary lines, entered mainland England together before travelling across the country. Hamish dowsed a distorted pentagram shape here, and they comment: "In a peculiar mood of mystical reverie, we sat on the crag gazing out to where the line flowed in from the gently-lapping waves, dreaming of lost lands. One thing though was certain. Carn Lês Boel was a very special place". However, the question remains: why was this spot so special, and where do the lines go once they leave the land here? You can follow the possible Michael trail from here through legendary Lyonesse and around the world at: [https://www.google.com/maps/d/viewer?mid=1HK\\_YFmYcoFF6Pwstn53gPpjeSvI](https://www.google.com/maps/d/viewer?mid=1HK_YFmYcoFF6Pwstn53gPpjeSvI)

### Details of alignments from Palden Jenkins' article on p.14-15 (AZ = azimuth)

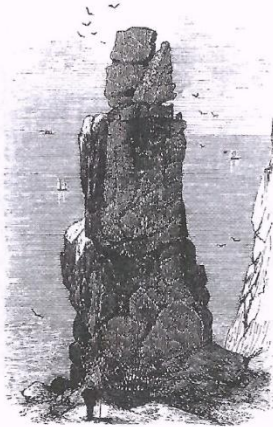
- 95: Carn Lês Boel entrance stones - Higher Bosistow menhir - Merry Maidens. AZ=77.6°
- 193: Trevean 2 - Trevean 1 - Carn Lês Boel tumulus - Longships Rocks AZ=113.6°
- 191: Carn Guthenbras - Trevean 2 - Higher Bosistow menhir - Trevedra Cairn AZ=4.95°
- 192: Trevean 1 - Higher Bosistow menhir - Bartinney Castle - Botrea B barrow. AZ=22.8°
- 194: Trevean 1 - Parc an Griggan cairn - Bosistow stone - Brane chambered cairn - Caer Brân. AZ=33.4°

*Together with a 'backbone alignment' from the Merry Maidens to the Isles of Scilly:*

- 123: Merry Maidens - Carn Lês Boel - St Martin's C cairn - St Martin's B cairn - Knackyboy cairn, St Martin's - Gweal Hill cairn, Bryher. AZ=77.3°



## MADGY FIGGY'S CHAIR LADDER



*The Chair Ladder  
Drawing by J.T.Blight*

Just south of Carn Lês Boel at a headland called Tol-Pedn-Penwith lies a dramatic seascape feature called 'The Chair Ladder', described by J.T.Blight [*A week at the Land's End*, 1861] as "the finest pile of granite in the county". He adds: "The whole mass appears as if built up of great cubical blocks, reared one on the other". Robert Hunt [*Popular Romances of the West of England*, 2nd series, 1881] added: "This remarkable pile presents to the beat of the Atlantic waves a sheer face of cliff of very considerable height, standing up like a huge basaltic column, or a pillar built by Titans, the horizontal joints representing so many steps in the so-called 'Ladder'. On the top is placed a stone of somewhat remarkable shape, which is by no great effort of the imagination converted into a chair".

It was at this pependicular stack that the legendary Penwith witch Madgy Figgey was thought to dwell. Hunt says of her: "There it was (in the 'chair') that Madgy Figgey, one of the most celebrated of the St.Levan and Burian witches, was in the habit of

seating herself when she desired to call up to her aid the spirits of the storm. Often she has been seen swinging herself to and fro on this dizzy height when a storm has been coming home from the shores, and richly-laden vessels have been struggling with the winds. From this spot she poured forth her imprecations on man and beast, and none of whom she offended could escape those withering spells; and from this 'chair' which will ever bear her name, Madgy Figgy would always take her flight. Often, starting like some huge bird, mounted on a stem of ragwort, Figgy has headed a band of inferior witches, and gone off rejoicing in their iniquities to Wales or Spain".

Hunt tells a further story about Madgy Figgy. On one occasion, Madgy from her "seat of storms" lured a Portuguese Indiaman boat into nearby Perloe Cove and drowned all her passengers. When the bodies were washed on to the shore, they were stripped of anything valuable and the bodies buried above the cove. However, one of the women's bodies had a certain 'mark' on it, which led Madgy Figgy to forbid any of the gold or gems from the body to be divided up, but made sure that the body had a separate burial and that the gold and gems were buried with it. After the burial, a light was seen to rise from the grave, pass along the cliffs, and seat itself in Madgy's chair at Tol-Pedn. Then after some hours it descended again. This continued nightly for some three months, until a stranger arrived to visit the grave. He removed the jewels but rewarded the wreckers. Madgy Figgy was triumphant. "One witch knows another witch, dead or living", she was heard to say.

## CORNISH FOLKLORE

*A regular column by folklorist Alex Langstone*

### Water lore from Bodmin Moor

The wild and remote sheet of water that lies at the centre of the rugged granite heights of Bodmin Moor is an enchantingly eerie place. The only natural lake on the moor, its origins can be traced to glacial activity. However, as with many watery places in spectacular landscapes, Dozmary Pool has gathered some odd tales and fanciful folklore to its lonely shores. The ghostly wild hunt is said to sometimes gather on the reedy shores of the lake, and Dozmary's version of this iconic and often repeated piece of folklore goes like this.

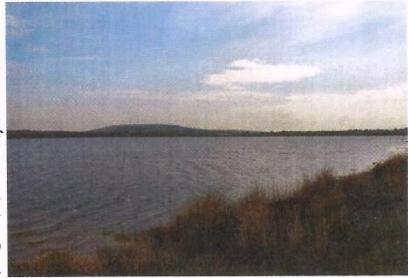
The epic lore of the wild hunt is linked to one of the most notorious characters of Cornish folklore – Jan Tregeagle. In this tale, Tregeagle had witnessed a loan of a huge sum of money from one man to another, shortly before his death. When the lender came to collect payment, the debtor denied all knowledge of the agreement, and the case was taken to court in Bodmin. Tregeagle had died by this time, and as he was the only witness, the moneylender cried out -

“If Tregeagle ever saw it, I wish to God he would come and declare it!”

In a flash of lightning Tregeagle's ghost appeared and said -

“It will not be such an easy task to get rid of me as it has been to call me!”

The debtor soon realised that his life was being haunted by Tregeagle's evil spirit, so he called in a ghost-laying priest to banish him, and eventually the priest managed to bind Tregeagle to the task of emptying Dozmary Pool with a leaky limpet shell. In legend, Dozmary Pool was regarded as bottomless, and has been haunted by Tregeagle ever since, as he tries to empty the pool with a leaky limpet shell, with a pack of demon hounds watching over him. When storms are brewing over the moor, it is said that Tregeagle and his pack of hounds fly across Bodmin Moor, imitating the ancient spectacle of the wild hunt.



Aside from the Tregeagle legend, the pool has other mysterious tales to tell. In the murky depths of the pool a powerful vortex is rumoured to exist, like an underground waterfall. This strange watery realm is reputed to be presided over by the *Old Storm Woman*, a ghostly moor-land mermaid figure who dwells in the cool peaty waters below the still surface of the lake. It is she who creates the winds which rip across the moor from the centre of the lake, as she gathers the power of the aqueous vortex; she blows the winds across eastern Cornwall from the dramatic cliffs of the north coast, across the granite tors to the lush river valleys in the south. Maybe the strange and seemingly out-of-place ancient carving of a mermaid, which resides in the parish church at nearby Linkinhorne, is an old half-forgotten reminder of her story?



The most famous legend associated with Dozmary Pool is that of Sir Bedevere casting Excalibur into the lake, where the Lady of the Lake receives Arthur's sword for safe keeping. Maybe the Storm Woman Mermaid and the Lady of the Lake are one and the same? The pool is also the legendary source of the Fowey River, though the actual source is at Fenton Fowi on the slopes of Brown Willy a few miles to the north, and a moorland folk-tale suggests that if anything is sucked into the vortex of Dozmary, it will resurface in Fowey Harbour. The River Fowey, from its folkloric source at Dozmary Pool, wends its way southwards, across boggy mires and through deep moorland ravines until reaching the southern coast at the ancient sea port of old Fowey Town. The most famous ravine associated with the river is at Golitha Falls,

where the river tumbles noisily and sometimes ferociously, away from the moorland heights to the lower levels, where the quiet water meadows gradually give way to the salty creeks and the broad deep estuary, once the scene for nefarious pirate activities of the Fowey Gallants. The gorge at Golitha offers fantastic walks by the river. The woodland here is mainly of Beech, and gives us a clue to the rivers name and meaning. Fowey, from the Cornish *Fowi* meaning the 'beech tree river'.



The waterfall and surrounding woods are reputedly haunted by King Doniert (Donyarth) who died in 875 AD and was the last Cornish king. He is said to have drowned in the lower falls. His stone memorial can be viewed nearby at St Cleer.

The ghostly figure of a white lady has been seen on the road running through the Draynes Valley, close to Golitha. Most often seen by motorists travelling after dark, she looms up out of a mist in the middle of the road, and it is rumoured that she appears to warn drivers of the dangers of driving on this road at night. 'White ladies' are renowned folktale manifestations at waterfalls, and it is possible that this particular 'white lady' may be connected to the nearby falls. The woods and waterfall are also haunted by the ghostly tapping of copper miners, who are often heard working the lodes of the historic Wheal Victoria Copper Mine, and strange whispers, cries and moans have been heard close to the falls after dark, maybe it's the secretive chatter of the *Pobel Vean*, the little people or piskies, who are said to dwell within the hidden parts of the landscape; in the rock crevices, holy wells, caves, remote valleys, rugged hilltops and the old mines of the moor and coast.

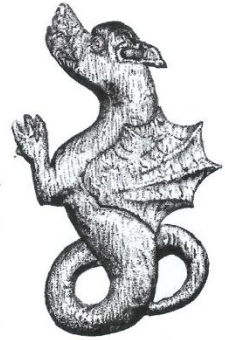


Excerpts taken from Alex Langstone's new book *From Granite to Sea: the folklore of Bodmin Moor and East Cornwall*. [reviewed overleaf]

## BOOK REVIEWS

**From Granite to Sea: the folklore of Bodmin Moor and East Cornwall** by Alex Langstone. Artwork by Paul Atlas-Saunders [Troy Books, 2017 [www.troybooks.co.uk](http://www.troybooks.co.uk)]

Alex Langstone is a regular contributor to MM with his Cornish Folklore column, and facilitator of the Facebook page of the same name. He lives on the edge of Bodmin Moor and east Cornwall and is therefore particularly well placed to collect folk tales, stories and legends of this often-overlooked area. In this book, he has gone a long way to rectify this neglect. From the Introduction, entitled 'A land cloaked in folklore', he structures the book over 12 chapters, one for each month of the year, a tried and trusted formula that works well with the material. Each chapter begins with a narrative by 'Old Jack Lamplight', a fictional character who weaves tales of natural history, wonderful customs and eerie folklore as he writes his Almanac. The writing of this is evocative and atmospheric, and sets the scene for each chapter that follows.



Each of these chapters has an appealing melange of folk customs, forgotten lore and cultural tradition, many of which are little-known outside the area. Examples include: the Giglet Fair of Launceston (a kind of wife market attended by black-faced Guise dancers); the Candlemas feast at St.Blazey, led by a giant illuminated ram; the spectral voices at Tregudda Gorge and the cloud ship of Boscastle; the strange May Day celebration at Fowey, which seems to involve a kind of tree veneration; a tale of teleportation from Cardinham to Stratton; scrying by the white of an egg yolk at Polperro; St.Catherine's church at Alarnun, where the dead could be buried in secret without question; the Old Storm Woman who lives at the bottom of Dozmary Pool; the Crying the Neck carving dating to 1599 at Rillaton; and St.Picroux, the patron saint of tin mining in the east, rather than St.Pirran. There are also several themes and motifs dealt with in more detail, such as the story of Anne Jefferies and the fairies which is covered in depth, with long and detailed accounts reproduced from original documents; and comprehensive accounts of piskey folk (originally collected by Quiller Couch in 1855) and of ghosts and spectral hauntings. It all amounts to what Alex Langstone describes as "a solid cohesion, a thread of something tangible, yet elusive, which flows through the folklore of this part of Cornwall". He stands firmly in the tradition of the great folklore collectors of old, and this book will provide a great pot-pourri of tales for many researchers to come.

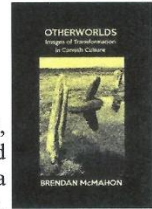
**Lien Gwerin** is a new journal of Cornish Folklore, compiled and edited by Alex Langstone. Issue 1 (now out) includes tales of saints, demons and conjurers, the legend of St.Ciarán/Piran, the Longstone, Jan Brewer, encounter at Dolcoath Mine, the mermaid's vengeance and Lundy Hole and the devil, from various folklore collectors. Professionally produced it costs £5 and is available from [www.cornishfolklore.co.uk](http://www.cornishfolklore.co.uk).



### Otherworlds: Images of transformation in Cornish Culture

by **Brendan McMahon** [2016]

[Published by Everytype pbk £11.95]

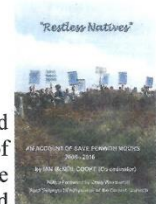


Brendan McMahon has specialised in research into Cornish folklore, including a couple of articles for MM [“A Cornish Shaman” in MM28 and “Pixies and standing stones: a cult of the dead” in MM76], together with a book “A wreck upon the ocean” [reviewed in MM88]. In this latest book, he attempts to explore the key stories which have given Cornish culture its distinctive character over the centuries, focussing especially on the religious material of the *Ordinalia*, the Arthurian material, the stories of Tristan and Iseult and the Saints of Cornwall. Often McMahon has interesting original insights into the nature of the stories, such as how the love and rivalry in the Tristan/Iseult/Mark relationships takes priority over the loyalty and group solidarity of the medieval brotherhood of the 12th century. However, when examining individual tales from Hunt and Bottrell, he often misses the clues that would take him into a deeper understanding of the stories; so, for example, he views the stories of the Fairy Widower and Cherry of Zennor as examples of courtly love (into which category they don’t really fit) instead of insights into the Celtic Otherworld. However, he also usefully examines some of the Cornish Saints’ lives, such as the *Life of Meriasek*, and the recently discovered fragmentary *Life of Ke*, and in the latter shows how the story was given a particular Cornish Arthurian gloss to it. All in all, a most useful little book.

### “Restless Natives” - an account of Save Penwith Moors 2008-2016

by **Ian Cooke** [2017]

[Published by Save Penwith Moors pbk £20.00]



This book is nearly 300 pages in A4 format, and is a detailed and comprehensive account of the campaign activities of a small band of environmental activists - backed up by over 900 supporters, to oppose enclosure of the West Penwith moors, and to allow free and unhindered access to all the ancient sites there. It is an important historic document, charting their various successes (and some setbacks) as they took on the large organisations such as Natural England, English Heritage, the National Trust, and the Country Landowners and Business Association. Inevitably, by its subject matter, it runs the risk of being a rather ‘dry’ account of letters received, Freedom of Information requests, and correspondence in the local press and other places. But because the subject is so important, and passions raised so high by the story it has to tell, the book is far from being boring or tedious. Furthermore, it is much enhanced by some stunning photographs of the West Penwith Moors and sites taken by Ian Cooke and others, and interesting pieces on the historic importance of the Tinner’s Way by Craig Weatherhill (who also provides the Introduction). After a number of campaigns on various fronts, the book concludes by saying: “Save Penwith Moors has always maintained that, in addition to farm subsidy payments, implementation of the various government and/or European Union agriculture schemes has far more to do with money being doled out to boost farmers’ and landowners’ bank balances than concern for biodiversity”.



## 20 YEARS AGO

*Delving into the pages of MM from the past*

MM32 [Winter/Spring 1997] & 33 [Summer 1997] turned its attention to one of “Cornwall’s Mysterious Places” - Warleggan. On the fringes of Bodmin Moor, this lonely hamlet has always attracted the eccentric and the mysterious. In MM32 Robin Ellis wrote of it: “The squat, ancient little church on a high hill, with its clustered beech trees and cawing rocks, reminds us that it once possessed a lofty spire that could be seen for miles around - until such arrogance was laid low by a mysterious bolt of lightning in 1818. Even the brilliant sunshine of a summer’s afternoon cannot dispel the gloom and apprehension and air of apathy that hangs over Warleggan like a heavy cloud at certain times. Before its conversion, the Rectory had a very wierd atmosphere, and for many years the house was left empty and overgrown”.



Robin Ellis goes on to recount the story of the Reverend Frederick William Densham, who served the parish from 1931 to 1953. On taking up the post, he immediately fitted the doors and windows with locks and bolts, and built a 12ft high, barbed wire fence around the grounds of the Rectory. He became a virtual recluse, which caused the local people to petition the Bishop of Truro to remove him. The Bishop refused, so the Church Council resigned in a body and never went near the Church again. Densham died alone as a result of an accident in the church. Robin Ellis suggested that Densham felt he was under psychic attack, and whether real or imaginery, “a cloud of mystery and terror hangs over Warleggan that can be felt to this day”. In MM33, Andrew Hassell reinforced these impressions. He pointed out that, before Densham, in the 14th century, there were rumours of the ‘near-heretical’ activities of Ralph de Tremur, who occupied a building on the same site as the Rectory. Andrew Hassall went to the place with a friend, who experienced the same feelings of alienation and hopelessness there, and concluded: “Warleggan, it seems, is one of those inexplicable enigmas which we stumble on from time to time; one of those places whose aura exudes both raw power and mystery, hinting at a dark, forgotten secret.” Later, Sue Ashton visited, and in MM36 [Spring/Summer 1998] she experienced what she described as “something powerful that was present”, an insistent droning throbbing noise known as ‘The Hummadruz’ of which more will be said in this column in the future.

So what of Warleggan since then? Most recently, the Rectory was the home of amateur archaeologist Roger Farnworth. His insights into the alignments of Bodmin Moor provided material in several MMs, and a 2 part tribute to him and his work was printed in MM85 & 86. Roger himself was something of an eccentric and a loner, and he too tragically died prematurely. Warleggan continues to throw a long shadow.

## 30 YEARS AGO

*Delving into the pages of MM from the past*

By the time it got to issue 4 [November 1987], MM was well into what has come to be called ‘earth mysteries’. An article by Helen Woodley entitled “Where stones touch the sky” looked at examples of megalithic sites on Dartmoor and in West Penwith, where she suggested that stones were deliberately positioned so that their tops reflected the shape of the horizon. She evidenced the stones at Drift, where an observer would see from the flat-topped northern stone not only the shape of the horizon beyond but also the point of the top of the southern stone on that horizon *[photo right]*. She also mentioned Tregeseal circle, where two of the stones point to Boswens menhir on the horizon above, a suggestion originally made by John Michell.



In the same issue of MM, another aspect of the earth mysteries subject was explored, in a article by Michael Woolf and Rachel Garcia, who recounted an experience that they’d had at the Blind Fiddler standing stone, that they described as a kind of ‘Earthsound’:

“As sunset approached at the summer solstice we travelled west, having planned to visit several sites, but events at the Blind Fiddler *[photo right]* made us remain there for sundown. We entered the field, to find ourselves alone, but for the long-eared crop whispering in the slight breeze. Touching the menhir, we looked west to see the sun edging along the hills, steadily losing height. We noticed a clearly visible notch (Bartine Castle?) and from where we stood, it almost seemed that this notch had been created to drain the last drops of sunlight into earth at midsummer. Moments later, the mist began to return, but not before our answer came. The sun obligingly slipped into the notch on the western hill and disappeared from view. There was a momentary stillness, then came the ‘earth thunder’, a sudden muffled thunderclap, audible but emanating from beneath the earth. It did not shake the ground but seemed to alter the air pressure, the way explosions do. We have experienced this before in West Penwith, and in other places as well. We are convinced that the sound emanates from within the earth, as if a charge is triggered, perhaps by certain alignments between the earth and her sister spheres. So, with our backs against the Blind Fiddler and the sun below the hill, another solstice passed, leaving us feeling that the mother-land was very much alive and replenished. We felt it both in the tingling of the warm stone and ourselves. This memory will shine beyond the sunset”.





At the end of last year, Cornwall Heritage Trust (CHT) were informed that the field in which **Trethevy Quoit** is located was for sale.

## THE PIPER'S TUNE

A Geophysical Survey of **Duloe Stone Circle**, in SE Cornwall was carried out by

Peter Nicholas, Les Dodd, James Lewis and Dr Catherine Frieman in 2013 & 2016, with the report published earlier this year.



While the quoit itself was gifted to the Government in the 1930s, the field was in separate ownership and a potential buyer was keen to use it for grazing horses. The Trust was most concerned about this as some years ago there had been many problems with the public accessing the quoit because of grazing horses. In consultation with the Historic England and English Heritage, it was decided that CHT should bid to acquire the field thus protecting the well-preserved monument. This was successful and, with a grant from Historic England, the Trust now owns both the Quoit and the field, and is planning a geophysical survey of the field. So, whether the ponies were considered to be a problem, or a picturesque addition to the site, it seems they will be there no more.

Cornwall Heritage Trust own a few other selective sites in Cornwall, including Castle-an-Dinas near St.Columb and Dupath Well. They also manage a number of sites in north Cornwall on behalf of English Heritage, including The Hurlers and Mën Gurtha standing stone on St.Breck Down, and in West Penwith Carn Euny settlement and fogou and Tregiffian Burial Chamber near to the Merry Maidens stone circle.



The objectives were to undertake complete magnetic and resistivity surveys of the stone circle to establish the character and extent of the subsurface remains. The magnetometry results revealed several unknown features within the monument, strongly suggesting the existence of a cist at the centre of the circle. If this is the case, then whilst similar examples exist in other parts of the country, notably Cumbria, this is the first example of a cist in the centre of a stone circle in Cornwall. Also an outer circular ditch was found, which is a new feature not previously recorded. Furthermore, the presence of small circular anomalies, probably prehistoric pits containing pots and/or cremations, features which have been recorded at the site previously, indicated a level of activity at the monument which is not apparent from the surface remains alone.

It is suggested that the site would benefit from further investigation with a small targeted excavation and an expanded geophysical survey.

<https://www.academia.edu/31998600/>



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