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CORNISH BOATS & GOLD ● CASPN & LAN ●
WITCHES & WISE WOMEN ● DOWSING ● NEWS
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CONTENTS

Editorial: p. 1
Dowsing News p. 2
Spring into Summer 2012 p. 4
Cornish boats and Cornish gold p. 5
CASPN & LAN p. 6
Uncovering the Lizard: 7 - Poldowrian p. 7
Into Alignment: Treen Common p. 8
Missing Menhirs: 8 - Treworval stone p. 9
Paganism in Cornish Schools p.10
Wells Corner p.10
Penwith Pagan Moot p.11
In-Site: Quoits of the Penwith Moors p.12
Bones & Stones: the function & significance of Quoits - Roger Farnworth p.14
Not Quoit the real thing - CS p.17
Witches and Wise Women: extract from 'Pagan Cornwall' p.20
Book Review p.23
20 years ago: dragon dreaming p.24

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These are exciting times for Cornish archaeology and earth mysteries. The Sustainable Trust who some years ago raised the money to purchase the land on which the ruined remains of Carwynnen Quoit stand [see MM 62 p.6], have now received funding for preliminary investigations and excavations of the site, as mentioned in the previous issue of MM [MM78 p.5]. The Historic Environment Service undertook some test digs at the site in July, and prior to the work starting, invited the West Cornwall Dowisers to check out the site to see what they could find. This was a very productive co-operation, as the dowisers identified where they thought the Quoit had originally stood, which stones of the Quoit were original and which had been added later, which other areas in the field were worth investigating, and they also found the traces of a ceremonial pathway leading up to the Quoit. Full results of the Dowisers' and Archaeologists' findings will be in the next issue of MM, and this shows how well both groups can co-operate together nowadays.

Also this Summer, there has been continuing excavation at Boden fogou on the Lizard [see MM77 p.21], with an Open Day to the public in July. Fogous are of special interest to MM readers: our first few issues 25 years ago had articles by Craig Weatherhill, Ian Cooke, and Jo May about some of the new research and ideas about their meaning and significance, and there have been several 'special' fogou issues since then [notably MM55, MM67 & MM 77]. Updates on the excavation will be in future MMs, and all of this feels as if archaeology and earth mysteries in Cornwall is as alive and vibrant as it has ever been.

Folklore researcher Alex Langstone, who lives at Tredethy near Bodmin, is asking local people to share their ghost stories, folk tales and local custom and lore. Alex is attempting to collect old tales from the region so as to preserve them for future generations. The Cornish revivalists and antiquarians of the 19th century collected many old tales, superstitions, legends and folklore from mid and west Cornwall, but Bodmin Moor and North East Cornwall was largely ignored. Any correspondence will be treated in the strictest confidence. You can contact Alex by email: spiritofalbionbooks@yahoo.co.uk. On Facebook, you will find him chatting about all things folklore and mysterious in the Cornish Folklore page <https://www.facebook.com/groups/cornishfolklore/>

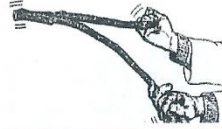
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DOWSING NEWS



The Summer 2012 season started on April 1st (no fooling!) with both West Cornwall Dowsers and Trencrom Dowsers out in the field. **West Cornwall Dowsers** were at *Caer Bran* hill fort in West Penwith, where they were rewarded with an excellent day's dowsing. Firstly, everyone found themselves standing on an energy line from the neighbouring hill of Chapel Carn Brea to Carn Brea hill near Redruth, dubbed with great creativity 'The Carn Brea line'! This line had a very happy feel to it, and people seemed reluctant to move away [photo above].



Later the positions of the three ring cairns on the hill were dowsed, and at one of them (the western one) two energy lines were found to cross: one running in an east-west direction from St. Michael's Mount to Chapel Carn Brea, and the other in a north-south direction from Carn Kenidjack (above Tregeseal circle) to the Merry Maidens stone circle above the Lamorna gap, all these sites very visible on this clear day.

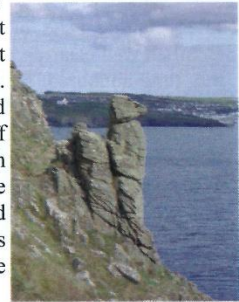


The other finds of great interest there were two fallen stones, which dowsed as being prehistoric, on the south side of the enclosure. One was a toppled 8ft standing stone at SW 40748 28992, and the other the possible capstone of a Quoit at 40747 28980, with some other remains of the structure nearby [photo left]. There were no other stones lying about in the vicinity, adding weight to this interpretation, which if verified would be a major find.

Meanwhile, at the *Merry Maidens stone circle*, **Trencrom Dowsers** had arrived, having viewed Hamish Miller's DVD about the energies at the site. They dowsed for the power centre of the circle, which was just off the geographical centre, and placed each person there (including an interested spectator!) with eyes closed, to experience the effects. Danu Fox, from *Earthsingers*, was also there, and, encircled by the group at the power centre, she created a chant of thanks to the earth, raised the energy, and sent it out, after which the energy of the place and people were dowsed again. A lovely day of much good dowsing activity in West Penwith.



Later in the month on a very cold day **Trencrom Dowzers** went on a *Well-sprung Walk* with *Rory Te Tigo* around the wells and springs of St. Just, to dowse the energy of the water, finishing with a welcome cream tea at the end of the walk! Towards the end of April, **West Cornwall Dowzers** met on what was another cold and windy day, though nice and bright, at *Trewavas Head* near to Rinsey, between Penzance and Helston. Here they picked up the Apollo line from Cudden Point they had dowsed in 2011 [see *MM77 p.3*], and followed it down the cliff and through the remains of a prehistoric settlement. After lunch they continued tracking it to where it turned at a sharp right angle to go along a fault line marked by the zoomorphic rock called ‘The Dragon’s Head’ [photo right], which must have been seen as a significant animal or spirit guardian guarding the Bronze Age barrow on the headland at SW5989 2660.



The weekend of May 5th-6th was something of a dowsing special. May 5th has been designated International Dowsing Day, and a special Event was organised by Danu Fox and Earth Singers in conjunction with local dowsing groups on the Michael and Mary lines, all the way from West Cornwall to Norfolk. At *Carn Les Boel* near Land’s End, where the lines enter Britain [see *MM77 p.2*] a large group of people gathered in the afternoon with the Earth Singers to sing a chant and play music, with the intent of focussing love and gratitude into the lines. The **Trencrom Dowzers** measured the line before and after the singing, and discovered it had doubled in width with a petal pattern identified that grew to 75ft across with 11-12 layers of energy. Further up Cornwall, other groups met on other node points of the line, including the **Tamar Dowzers** at *The Hurlers stone circle*, who found a similar increase in band width. A v.successful event, which can be repeated again.

The next day, Sunday 6th the **West Cornwall Dowzers** met at *Chûn Quoit & Castle* on the West Penwith moors. At the Quoit, they dowsed the aura of the Quoit, and then placed a quartz crystal under the capstone. They went off to explore the Castle, where they found 2 cairns marking the spiritual centre of the site. About an hour later they returned to the Quoit to dowse it again, and found that the aura had extended out by about 20 metres. After lunch they walked down to *Portheras Common barrow* (recently cleared by CASPN), where they identified the fact that a distinctive white quartz stone in the kerb surround had been deliberately brought to the site, as had another one, now buried underground. Both these stones marked energy lines, with one running from Chûn Quoit through the barrow to Carn Kenidjack, the path of the midwinter sunset line. A good day of finds and discoveries.

On June 10th the **West Cornwall Dowzers** had a good turn out at members’ David & Mandy’s farm at *Kus-skewes, Nancegollen*. The sites of many prehistoric barrows and enclosures were dowsed here, together with a very straight alignment across the farm marked by 140 small upright stones. This alignment extended NW to Hayle estuary and Zennor Hill, and SE to Prospidnick menhir and Mawnan Smith church. In the afternoon the Group visited a stream and spring, sources of the River Hayle, rounding off a lovely day.

SPRING INTO SUMMER 2012

Good Friday 2012 on April 6th was a lovely Spring Day for the 7th annual **Fenton Bebibell** well clear-up and blessing of dollies, in the time-honoured way. The CASPN group cleared the well of weeds and reeds, followed by the libation of mead and saffron buns and thanks to Mother Earth. A party of people on their way to the Nine Maidens came and joined the Group and the children (and most adults) dunked the dollies and figurines in the waters of the well to bless them. A good continuation of the tradition.



The end of April brought the 24th **May Day Eve Maypole Dance**, at Bosavern Community Farm, to where it had moved last year. After a wild and windy day, when the volunteers struggled to put up the tent and the maypole, the evening cleared, and a good turn out of people (including a group from the Netherlands) came to dance around the Maypole to the music of War an Dor. This was followed by an appearance of the local Obby Oss Penkevyll and the Boekka Morris side, who added a special frisson to the occasion. Penkevyll, on its first outing for the year, was in a mischievous mood, and added to the fun of the evening, which finished with a Beltane fire and serpent dance. The dancing in of Summer must have worked well because at dawn the next morning, there was a beautiful sunrise on top of the nearby hill of Chapel Carn Brea, where the Boekka group + Penkevyll came to awaken **Jack in the Green**. Dave Munday was a wonderfully wrought Jack, and a small but determined group of helpers and bystanders brought in the May morning. The morning held fair for **Padstow's Obby Oss Day** as well, where the two Osses danced through the sun-lit streets during the day into the evening.

The Maytime celebrations continued the following weekend on Sunday May 6th with the usual sunny day for the 24th **Three Wells Walk** to Chapel Euny, Sancreed and Madron wells, finishing with a blessing for Summer at a very flooded Madron Baptistry! In the evening there was the 5th annual **Penzance May Horns** event, with its usual wild discordant procession, and on the following Bank Holiday Monday, there was the 7th annual **Penryn May Celebrations**, with more Maypole dancing, a furry dance, and the appearance again of Boekka + Penkevyll. Finally, the May week finished with **Helston's Flora Day** on the 8th, to round off a very rich and full mix of old and new Beltane/May Day celebrations in Cornwall.

CORNISH BOATS AND CORNISH GOLD

The National Maritime Museum at Falmouth has all summer been hosting an exhibition entitled **2012 BC: Cornwall and the Sea in the Bronze Age**. The centrepiece of this Exhibition is a reconstruction of a prehistoric boat, supported by rare objects never seen before in the UK. Archaeologists have been overseeing a project to rebuild a Bronze Age sewn-plank boat some 16m long, based on finds made of similar boats, though no complete boat has ever been found before. This unique example of experimental archaeology has been learning how such boats were constructed, how they were steered, how fast they could go, and how they were made watertight. The reconstruction uses replica Bronze Age tools, such as bronze axes, together with yew tree fibres and moss caulking to stop the boat from leaking. It has been taking place in an open workshop at the Museum, giving visitors the chance to see the boat as it takes shape.

The purpose of the Exhibition is to show how boats such as these helped to establish Cornwall as a trading region, ferrying gold and copper to and from Ireland and Europe, and trading in tin which was needed to make bronze. One example of these trading

links is shown in the Exhibition, and this is a master copy of the Nebra Sky Disk. The original is in the State Museum of Prehistory in Halle in Germany, and this is the first time that this master copy has been seen outside its original home. The Disk is around 30cm in diameter, with a blue-green patina, inlaid with gold symbols, which are interpreted as a sun or full moon, a lunar crescent and stars (including a cluster interpreted as the Pleiades). Two golden arcs along the sides, which mark the angle between the winter and summer solstices, were added later, and finally another arc was added at the bottom, which may represent a solar barge. The Disk was discovered by treasure hunters in a prehistoric enclosure with a metal detector in 1999, was recovered by the state archaeologist and the police in 2002. Its significance was huge for the archaeological world. Radiocarbon dating placed its deposition to 1600-1560 BCE, showing that Bronze Age people were capable of observing and calculating astronomical information while encoding it into a beautiful object. Its significance for Cornwall has only recently become known, as analysis of the metal has shown that the tin and the gold used in its construction came from Bronze Age Cornwall, and in fact the gold has even been traced to a source at the River Carnon near Truro.



The Exhibition at the National Maritime Museum has created a great deal of interest, and if you are quick, there is still time to catch it before it closes on September 30th.



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

Cornish Ancient Sites Protection Network



Pathways to the Past had its 6th year of walks and talks amongst the ancient sites of West Penwith on the weekend of May 26th-27th. This event has become a popular one for locals and visitors alike, and attracted large numbers of people. The walks were rewarded with some lovely weather for the weekend, and kicked off on the Saturday morning with *A walk through time* in the Sancreed area, led by Druid **Barry Reilly** to Sancreed Beacon, Caer Bran hilltop, Brane Cross and Sancreed well. This was Barry's 3rd annual walk for Pathways, and a fitting swan song, as he is now moving away from the area. In the afternoon, a large number turned up for *Sacred sites and settlements*, a guided walk around sites in the Lanyon area with archaeologist **David Giddings** to Lanyon & West Lanyon Quoits, Bosiliack barrow and the recently-excavated Bosiliack settlement. The evening saw the regular illustrated talk with archaeologist **Paul Bonnington** at the Count House, Botallack, this year on *Hunter-gatherer communities in SW Britain*.

The weekend continued on the Sunday morning with an illustrated talk by **Cheryl Straffon** on *Stories in ancient stones*, in which she drew together strands from archaeology, earth mysteries and folklore and legend to shed light on the meaning and purpose of some of the ancient sites in West Penwith. After lunch, CAS editor **Adrian Rodda** led a guided walk entitled *The mysterious fogou and other sites*, to Pendeen fogou and on to Lower Boscaswell fogou, holy well, & beaker pit. Adrian gave his audience much to think about, and also entertained them with some his own poems about the sites! Finally, the evening informal session at the North Inn in Pendeen was this year led by archaeologist **Andy Jones** from HES, who showed a presentation on *Recent excavations and finds*, concentrating specifically on Carn Gulva, Bosporthennis entrance grave, and Bosiliack settlement. The whole weekend was a really interesting and rich mix of information, ideas and speculation that got to the heart of the ancient landscape in West Penwith.

CORNISH ANCIENT SITES PROTECTION NETWORK [CASP]

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

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

Facebook: www.facebook.com/groups [search for C.A.S.P.N]

FRIENDS OF CORNWALL'S ANCIENT SITES [FOCAS]

To join FOCAS (£8/year waged- £5 unwaged) tel: FOCAS Administrator Eve Benney 01736-793876 or e-mail focas@cornishancientsites.com, visit CASPN web site for downloadable application form, or write to: 24 Queen Street, St.Just, Penzance TR19 7JW

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

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

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

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

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

Sites Clear-Ups: Tel: 01736-787186 e-mail: info@cornishancientsites.com

UNCOVERING THE LIZARD

The Lizard peninsula in Cornwall (the most southerly point in Britain) is far less well known than its neighbour West Penwith. It does not have the spectacular stone circles, cromlechs, entrance graves & courtyard houses of West Penwith, but its megalithic charms are more subtle and elusive. In recent years, LAN (Lizard Ancient Sites Network) has been organising clear-ups at various sites on the Lizard, and has uncovered and revealed many fascinating places. This series visits some of these places and shows what has been found.



7: Poldowrian hut circle [SW7550 1690]

It cannot be claimed that LAN has ‘uncovered’ Poldowrian hut circle, but for the last few years it has ‘adopted’ it and organised a clear-up there every year to keep the site clear and tidy. In fact, the site was first discovered in 1967 by the late Peter Hadley and his wife, who had moved to the farm in 1964. With its close proximity to Lankidden Iron Age cliff castle nearby [at SW7557 1652] Mr Hadley always felt there were possibilities there for archaeological discovery.



In fact the site turned out to be far older than the Iron Age. An amazing 48,000 microlith flints were found going as far back as the Mesolithic era, dated from hazel nut fragments to 5550-5250 BCE; a Neolithic site in North Pond Field was dated from charcoal to 3850-3600 BCE; and a Beaker Mound, yielding one of the best finds of Beaker Pottery in Cornwall, was dated to 1540 BCE. But by far the finest discovery was the remains of a Bronze Age

[above] Poldowrian hut circle after excavation in 1978

[below] after a Clear-up in 2012.

hut, dated by comparison to c1380 BCE, which was excavated from 1978 onwards, and proved to be a well-preserved dwelling, with a thick wall and an entrance facing SE, towards a stream running below. At the junction of the outer wall with the entrance passage a large block of serpentine stone was found that probably marked the symbolic and actual entrance and exit to the house as a kind of ‘threshold’ marker. To the north of the hut, there were field walls that indicated cultivation in the past.

Many of the finds were placed in a specially-built Museum on the site, and both house and Museum are sometimes accessible by request [Tel: 01326-280130/434].

MISSING MENHIRS - CORNWALL'S LOST STONES

8: Treworval standing stone

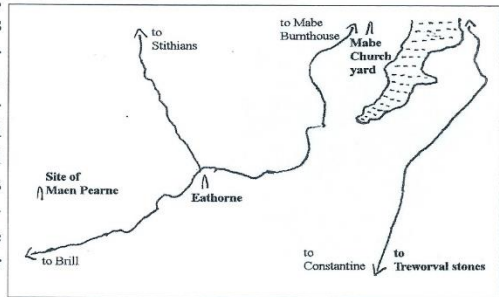
Near Treworval Farm in the parish of Constantine, the fieldname Park Menheer was recorded in 1649. The antiquarian Charles Henderson went to investigate in 1937, and said that whilst the name mentioned was no longer known, a stone standing in a field near the gate to the lane appeared to be a menhir 4.9ft (1.5m) high, tapering to a point. Henderson wrote this up in *A History of the Parish of Constantine*. In 1966 the CAS checklist for this area was compiled by E.Dowson, who recorded the site at SW758 294 but with no extant remains. In 1971 the OS recorded that the menhir no longer stood in the field, and its whereabouts were unknown.

MM went to have a look at the site last year, and can reveal that we think we have found the remains of the menhir. By the use of a GPS and dowsing, we identified that the stone had been split in two to make the two gateposts for the field [SW7579 2945]. The left land gatepost still tapers to a point, and is exactly 4.9ft high. The right hand gatepost has been split vertically from this stone, and is smaller but would fit the other gatepost if it were put back together again.



Left [photo left] & right [photo right] gateposts

It is sad to see the standing stone treated in this way, but at least its whereabouts has now been identified. When it stood, it would have been just a few miles south of 3 other menhirs: the destroyed Maen Perne (see MM71 p.10), Eathorne (see MM71 p.12-13) and the Mabe Churchyard standing stone (SW7574 3247). All these sites are in an area that seems quite devoid of megalithic significance today, but must have once have been as important as any other part of Cornwall.



PAGANISM IN CORNISH SCHOOLS

There was a flurry of news items in the media, both local and national, earlier this year, on the subject of paganism being taught in Cornish schools - apparently a first for the UK. The decision to include paganism in the RE syllabus, drawn up by the SACRE advisory group of Cornwall Council, follows many years of quiet background work by pagan representatives, in particular Andy Norfolk and Eve Salthouse, who have been working with Inter-faith groups and presenting a positive and educational side of paganism in school visits throughout the county. This acceptance that paganism should be taught alongside other faiths is a marked turn-around from a few years ago, when there was definite and vocal opposition to paganism among some elements of SACRE (reported in MM61, Autumn 2006, p.24). The new proposals are that from age 11, pupils can begin “exploring modern paganism and its importance for many in Cornwall”, and the syllabus adds that areas of study should include “the importance of pre-Christian sites for modern pagans”. Predictably, the Council’s initiative caused something of a storm in some quarters, particularly fundamentalist Christian ones, who attacked it as “faddish” and “politically correct”. The national media picked up the story, and there were attacks from some quarters, such as Cristina Odone (an extreme Catholic) in the Daily Telegraph, who in a vitriolic attack got herself into a lather, asking “How long before the end of term is marked by a black mass, with only health and safety preventing a human sacrifice?!!” Elsewhere, comment was more measured and balanced, with Neil Burden, Cornwall Council’s cabinet member for Children’s Services, commenting that the move was intended to give children “access to a broad spectrum of religious beliefs”. It has been calculated from the most recent Census figures, that paganism is either the 3rd or 4th numerous faith activity in Cornwall, after Christianity and Buddhism, with similar numbers to Muslims.

WELLS CORNER

A new regular feature updating Cornwall's holy wells



Grancombe holy well [SW6324 2914]

The remains of a holy well at Grankim

Farm near Sithney (just north of the A394 Helston-Penzance road) have been re-discovered by WCD’s Bart O’Farrell. Although the well was not listed in Meyrick’s comprehensive guide to the *Holy Wells of Cornwall*, it was listed on the Sithney checklist of sites in *Cornish Archaeology 19*. Grancombe lies only a few fields away from Sithney church, dedicated to the saint St.Sithuinas or Sethney or Sidinius, so the suggestion is that this was ‘his’ holy well. The site lies in a wooded area in a ravine on Grankim Farm, and a stone surround still exists, fed by two underground streams.

Facebook Group Go to www.facebook.com/groups & search for ‘Holywells of Cornwall’.

Penwith Pagan Moot



by Eve Salthouse

At **Imbolc**, the first of February, the Moot celebrated the return of the Maiden, who is honoured by many names: Bride, Bridie, Brigit, Brighid. For the Moot's celebration this Imbolc, we enjoyed a Druid ritual led by Barry and Kate Reilly, at Sancreed Village Hall. This was a form of ritual new to many attending, and all enjoyed the opportunity to learn and experience a little of another tradition. Following this some people made their traditional meditative walk to Sancreed Well. Despite some rain threatening, some sunshine peeked through, showing the Well looking, as always, serenely beautiful, with the paths and enclosure sensitively cleared by the FOCAS volunteers the previous month.

The Moot met at the lovely Tanglewood by the kind invitation of Kerry, for a very simple **Spring Equinox** ritual which focussed on celebrating the return of Spring. Surrounded by the tranquil beauty of woodland, ponds and fields, there was nothing we could do in ritual that could match the beauty of the awakening world around us. From our circle around a simple altar of a tree stump, we spent some time in private meditation, looking for inspiration or messages in the natural world around us. Returning to our circle, we each laid a small gift upon the altar, sharing with the group our feelings, insights or hopes for the Spring. The sun shone and despite a cool breeze, we gathered around a warming fire afterwards and shared a picnic and a cup of tea.

The weather decided not to be so kind for **Beltane**, with very heavy rain and high winds making for very hazardous conditions for both driving and fire-jumping, so regretfully the ritual was cancelled. Many of the Moot were disappointed to miss out on the planned maypole dancing and fire jumping at a new venue near Trencrom, but as this was planned for the Sunday before Beltane, there was still the opportunity to join in the regular Maypole dancing on Beltane Eve at St Just, when the weather had improved [see p.4].

Our monthly Moots have now moved from their previous venue at the Stellar Maris Centre behind the Healing Star, after several happy years there. This was due to our need for a larger venue, as the numbers attending some of our meetings stretched the seating capacity to the limit, and also meant that socialising and opportunities to do different activities were limited simply by the space available. Although we still meet at our usual time of 7.15 for a 7.45 start every second Tuesday of each month, we now meet in the upper function room of the Admiral Benbow Inn, Chapel St, Penzance. This larger space gives us the opportunity to explore new formats for our monthly meetings, with hands-on workshops, small group work, and the space for guest speakers or musicians. Moots are still for local news and what's on, and we continue to hold open rituals for the eight seasonal festivals, and support the monthly FOCAS clear-ups. Details can be found on our revamped website at: www.penwithpaganmoot.co.uk, or by phoning Sarah on 01736 787522.

*IN -
SITE*

The centre-page feature that focusses on one or more particular sites each time in depth. As a lead-in to the articles on Quoits [pp.14-19] this one looks at

THE QUOITS OF THE PENWITH MOORS

The spine of the West Penwith moors contains the greatest number of Quoits (sometimes called dolmens or cromlechs) in Cornwall - 7 in all, with one or two other possible or doubtful cases [see p17-18]. In a space of about 12 miles, from Sancreed in the west to Zennor in the east, the barebones of these monuments stand out markedly in the landscape. Each is slightly different in design and construction, and varies in the degree of preservation. All of them may originally have been covered with a mound of earth, at least up to the capstone, which may have been left clear for reasons that are explored in the article on p.14-16. A summary of each of these Quoits is as follows:-

GRUMBLA [4049 2955] The remains of this quoit can be found in a sloping field at Caer Bran farm. It was thought to have been destroyed around 1840, but in fact is still quite well preserved, consisting of a large upright stone some 3m (10ft) wide at base & 1.8m (6ft) high, which could have been the original capstone. 5m (17ft) away there is another upright, 1.2m (4ft) wide & 1.4m (4½ft) high. Other broken stones lie about, some of which may have been used as a dwelling in historical times.



CHÛN [4023 3396] The monument consists of a closed chamber of four slabs 1.5m (4ft) high which lean inwards and support a convex capstone 3.7m (12ft) square and up to 0.8m (2½ft) thick., and is surrounded by the remains of a low circular mound. There is a cupmark on top of the capstone. The midwinter solstice sun sets in a notch over Carn Kenidjack when viewed from the Quoit, and a strong energy line has been detected running from the hill top (Chûn Castle) through the Quoit and on to the notch in Carn Kenidjack.



MULFRA [4518 3536] Originally this site must have resembled Chûn, standing in the centre of a circular barrow, near the top of a hill with fine views over West Penwith. The 2.9m (9½ft) square capstone, weighting 5 tons, has slipped off the box chamber and now leans against 2 of the remaining 3 uprights. It too has a possible cupmark on the upperside of the capstone. In the 18thC Borlase dug within, and found a pit containing black earth.



LANYON [3298 3369] The site collapsed in a storm in 1815 and some of the stones were fractured, so that when it was re-erected in 1824 (at right angles to its original position) the capstone was placed on only 3 lower uprights instead of the probable original rectangular box chamber. It is located on relatively low-lying land close to Lanyon Farm, beside the Penzance-Madron-Morvah road. It originally dated from the early Neolithic period (3500-2500 BCE) and consisted of a large capstone 5.3m (17½ft) long and 2.7m (9ft) wide on 4 upright support stones. It stood at the northern end of a burial mound 27m (90ft) long and 12m (40ft) broad, the outline of which is still visible. At the southern end is a collection of stones which may originally have formed a small chamber or cist. In the 18thC Borlase dug at the site and found a grave containing 'black earth'.



WEST LANYON [4231 3379] This ruined Quoit lies about ½ mile from Lanyon Quoit, in a sloping field to the south of the road. There is no public access to this site and permission to visit it should be sought from Lanyon Farm. In 1790 a mound in this field was cleared and the remains of this Quoit were discovered. It consists of a fallen capstone 4.2m (13ft) long by 3.2m (10½ft) wide propped up against one upright stone, with another broken one underneath. Large deposits of bones were found when it was discovered, and possibly bronze and copper objects as well.



ZENNOR [4688 3801] This site lies high on the West Penwith moors above Zennor. Two large facade stones form an ante-chamber to the monument, which may have been used for rituals. The chamber behind is 2.4m (8ft) high, and the whole structure once stood within a barrow 12.8m (42ft) in diameter. The capstone is 5.5m (18ft) long, 2.9m (9½ft) wide and weighs 9.3 tons, and now leans backwards over the chamber, the result of some clearance by a farmer, and blasting in the 19thC. Stones



standing to the E of the monument are the remains of a more modern (19th C) cow shed. Finds include a whetstone and some pottery with cord impressions, which tends to support the theory that the tombs may have been used for rituals, perhaps to honour the dead ancestors. A recent radiocarbon date for the site places it at 3342-3024 BCE.

SPERRIS [4709 3826] This Quoit was re-discovered and excavated in the 1950s. It lies only 370m (400yds) NE of Zennor Quoit, and can be found by following a path running E from ruined mine buildings, over Sperris Carn. It is much smaller than Zennor Quoit, with only 1 upright and 3 fallen stones remaining. The capstone is missing, but it may originally have had a south-facing antechamber. Excavation revealed a small cremation pit just outside the chamber, itself lying in the low remains of an oval barrow. A recent radiocarbon date for the site places it at 3633-3557 BCE, at the very beginning of the Neolithic period, and earlier than its bigger neighbour, Zennor Quoit.

BONES AND STONES - THE FUNCTION & SIGNIFICANCE OF QUOITS

by **Roger Farnworth**

Quoits are the furthest we can peer back in time. Before then we've just got flints. Chûn quoit is much older than the first Pharaohs' tombs, almost two millennia older than the entrance graves of the Bronze Age and it doesn't look a day older than when it was constructed. The first builders were the best builders. Unless farmers or explosives knock them down, quoits are forever. So what did they want to enshrine for ever?



Chûn Quoit - built to last for ever

Cremated bone found below quoits dates to around 3500 BCE. But the bone doesn't date the deposition chambers themselves. The structure of quoits indicates a different form of burial custom. Their common features are:

- 1] A platform over six feet long
- 2] Support stones that raise the platform over six feet above ground.
- 3] A substantial overhang from the edge of the platform to the support stones.
- 4] An enclosure, or chamber, formed by the support stones & capped by the platform stone.

The evidence for exarnation is that all these four features are required. A body placed on open ground would soon be dismembered by carnivores such as foxes. It would be a horrific outcome if one's kin were polluted through consumption by vermin. If a body were placed on the quoit then it could not be reached by foxes or rodents because of the overhang, and the height would prevent access by leaping. The corpse could be left unattended whilst scavenger birds such as kites could rapidly strip the skeleton. Bones freed from corruption, by now less attractive to carnivores, could then be placed in the chamber below, perhaps after its defences against scavengers had been strengthened by placing wooden stakes in any gaps. These bones have entirely dissolved in the acid rain and soil leaving only the later cremated bone that had been calcined by heat. Not only is transience and corruption removed by exarnation but also all individuality disappears. What is left is the essence of the group from which each member was derived and would also return as bone. They would have believed these bones to be as everlasting as the quoit. But as Cheryl Traffon wrote in *Ancient sites in West Penwith*: "It would be a mistake to think of these monuments simply as 'burial chambers'. Disarticulated bones of a number of individuals may have been placed inside and from time to time were removed and replaced by others. We may rather think of these sites as places where the tribe would go to consult with the spirits of their dead ancestors".

These peoples were peripatetic; the first permanent hut circles were built two millennia later. The quoits could be seen over great distances as they were usually on high ground. On their wanderings around the Penwith island they could focus on the container of their tribal essence. Their ritual would be to approach that crucible, maybe handle the bones and realize their source and destiny. Our ritual can be to see the man-made harmonies of Zennor Quoit, the balance of its lines and the distribution of its mass. In spite of its damage, we can gaze on this beauty, share it and hear the same statement.



The beauty of Zennor Quoit

If quoits were used for excarnation, the question arises - why were there no such monuments on Bodmin Moor? Trethevey Quoit was built just south of the Moor, and would have been known to the Neolithic inhabitants of Bodmin Moor itself, but they chose to build no quoits on the Moor itself. Trethevey Quoit is precisely due south of Stowe's Pound whose peak would just be visible when standing on the ground beside the quoit were it not for an intervening hedge. The Pole Star would therefore have been seen directly above Stowe's Pound peak and the whole cosmos would be seen to revolve above that peak.

Trethevey is a perfect portal dolmen. Two massive pillars form the entrance portal. The chamber is a closed box with a small entry hole. The capstone on which corpses would have lain for excarnation slopes northward towards Stowe's Pound *[photo right - above]*. The long south portal stone of the quoit is slope-adjusted by a large wedging stone. If at night one leans on this portal stone and looks up, the Pole Star, and only this star, will be framed in the capstone's small circular hole. *[photo right - below]*. When looking at the wedge shaped cut in the east portal stone from the same position, you will be looking due north towards the peak of Stowe's Pound. A kilometre distant a double row of large carefully placed boulders [SX258 699] leads the eye up to the edge of the Moor directly to where Stowe's Pound peak lies.



Trethevey Quoit platform & hole

But why, in contrast to Penwith Moors, were no quoits built on Bodmin Moor? If quit platforms were used for excarnation then there was no need to build quoits on Bodmin Moor, as there were several suitable platforms already existing on the moor in the form of Cheesewrings, and natural stacks of granite slabs. These natural structures, absent from Penwith Moors, would have been perfect for deterring foxes, preserving excarnation for hawks and kites. So where were the chambers for bones? Immediately below the most suitable stack on the peak of Stowe's Pound is a natural cave of several square meters capacity. At the foot of the immense Cheesewring called High Rock on Kilmar Tor there is a partially constructed cave; here the clean dry bones could have been stored when they blew off the high platform



Cave below Stowe's Pound

High Rock cheesewring on Kilmar Tor [near right] and entrance to cave below [far right].



There is also a suitable enclosure beneath the highest platform stack at Hawks Tor at North Hill. There are several constructed chambers beneath rock stacks whose topmost slabs are overhanging. There are no cheesewrings in those parts of West Penwith where there are quoits and no quoits in those parts where there are suitable excarnation platforms, such as at Carn Galva.

Hawk's Tor east platform stack

When we look at Trethevey Quoit, we realise the collective strength of a community as required to lift this monument into place. We also know the greater gravity of their existential need to make sense of death and the significance of life. When confronted with these sites our imagination reaches back to give voice to those about whom so little is known. We know them through the power of their imaginative achievements in conjunction with our own creative imagination.

NOT QUOIT THE REAL THING?

A look at some possible & doubtful dolmens

As well as the known and recorded dolmens, or quoits to give them their Cornish name (listed on p.12-13), there are other sites that have been mentioned over the years that may, or may not, fall into this category. In West Penwith, there are a few tantalising references. One of these is **The Giant's Grave** at Morvah. Thurston Hopkins, writing in the 1930s says that this ruined dolmen stood near Morvah Church, and adds: "People still living can remember the rites at the grave for gaining knowledge of the future". Apparently, most of the site was removed for mending roads, but parts of the stone may still be found at the corner of an ancient track running from the church to the coast at SW4034 3567. Other possible sites included **Trewey Cromlech** at Zennor, mentioned by Rd. Edmonds in *The Land's End District* in 1857 as a destroyed site; and the **Giant's Rock** at Towednack, a cromlech destroyed in 1702, and where a hoard of Roman coins was found. There are also two field names **Hewas an Quoit** (Field of the Quoit) at St. Just (one at Bosavern and one at Carrallack), indicating the presence of former megaliths which may have been dolmens.

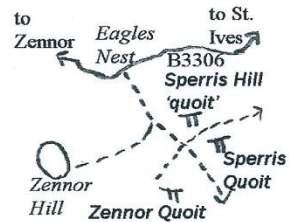
One site that has always been called a Quoit, has recently been re-assessed following an excavation there. **Bosporthenis Quoit** [SW4356 3654] is a hard-to-find site that lies in a field south of the B3306 St. Just-St. Ives road and north of Bosporthenis Farm on the flanks of Carn Gulva. It consists of three out of four upright chamber stones embedded in an oval mound. A fallen stone, thought to be the capstone, is unusually thin, and was probably trimmed for use as a millstone in the past. The site was excavated in 1872, when sherds of pottery and calcinated bones were found, and again in 2009, when knapped flint and a leaf-shaped arrow-head were found. It is in a low-lying position at a valley bottom, which is unusual for a Quoit, and it has been suggested recently that it may in fact be the remains of an Entrance Grave rather than a Quoit, or some kind of hybrid structure



Bosporthenis - a quoit or something else?

The low-lying location of this quoit leads us to consider the nature of other identified quoits. Quoits are usually on the slopes of hills, sometimes near the brows (but never on the hill top itself), and sometimes on the lower flanks. Examples of the former are Chûn, Mulfra, Zennor and Sperris, and of the latter Lanyon, West Lanyon and Grumbla. They usually seem to mark a territory or tribal boundary, though there are some examples of them coming in pairs (located close to each other), such as Lanyon and West Lanyon, and Zennor and Sperris. And it is to Zennor and Sperris that we now turn for a 'new' quoit.

MM76 (p.3) recorded a newly-discovered ‘quoit’ on **Sperris Hill** [SW4697 3838], not far from Zennor Quoit [4688 3801] and Sperris Quoit [4709 3826]. This was identified on a West Cornwall Dowser’s field trip, though later it transpired that the Tutor at Truro College’s Archaeology degree course had been taking students there for some time, in the mistaken belief that it was Sperris Quoit! Subsequently, in April 2011, HE archaeologists Konstanze Rahn and Peter Rose visited the site to survey it in detail, and report as follows:



“The site is located a little below (SW) of rocks and outcrops at the W end of Sperris Hill. Views are restricted to N and E, but otherwise extensive – Zennor Hill to the W, Zennor Head to NW, Ding Dong Mine to SW, Mulfra Quoit to SSW, Zennor Quoit to S. There is general evidence of stone splitting and minor quarrying in the area.

The site consists of two stones:

South stone is upright, aligned E-W. Height 2.08m max; width 2.31m max; thickness 0.58m E, 0.26m W. The stone is set on the surface, not dug in. On the N side it can be seen to be sitting on a flat ground at the W end. On the S side there is a clear gap under the stone and two small supporting stones can be seen. Immediately S of this, blocks of stone have been quarried out, and drill splitting marks are visible on them. There is no obvious evidence for splitting on the upright stone itself, unless the bottom of the stone is the line of the split.



The two stones of Sperris Hill ‘quoit’. South stone right of picture, second stone on left

The second stone is a long, leaning upright aligned N-S, positioned N of the first stone, and aligned towards its E end. Length 3.72m; height 1.30m (S of centre), 0.67m at N end (max surface measurement 1.70m at S, 0.7m at N); thickness 0.28m at N, 0.34m at S, thicker in the middle. It leans to the E, where it is propped by a little group of 3 split stones (1 quadrangular block and 2 wedges). Like the first stone, this can be seen, at least at the centre, to be sitting on the surface, not bedded into the ground. It is possible to put a hand under the stone.” The two archaeologists conclude that the stones have been deliberately put in place, but that this may be to do with the stone splitting and quarrying that is apparent in the area. At best, we can only say that the jury is still out on this site.

Finally for West Penwith, the remains of a possible Quoit has been recently dowsed near to the summit of Caer Bran hillfort [SW4075 2898], consisting of a fallen capstone and a few other stones next to it [see p.2] but this has yet to be confirmed.

Moving out of West Penwith, there are four other recorded Quoits in Cornwall, all genuine, and all isolated from other sites. At **Carwynnen** near Camborne [SW6502 3723] is a fallen site, awaiting reconstruction [see *MM78 p.5*]; at **Lesquite** near Helman Tor [SX0707 6276] is a semi-ruined site [photo in *MM61 p.13*]; at **Trethevey** near Liskeard [SX2594 6881] is a well-preserved quoit [see *p.15*]; and at **Pawton** on St.Breock Downs [SW9658 6960] is a large capstone quoit on low uprights [photo in *MM61 p.13*]. There is also an enigmatic structure on St.Breock Downs [SW9678 6820] which W.C.Borlase described in 1872 as a ‘demi-dolmen’, but is generally thought now to be either natural or some kind of ruined barrow mound [photo in *MM69 p.12*].

Two other possible sites remain. One is the **Giant’s Quoit** at Prospidnick Hill [SW6537 3107], not far from the Prospidnick standing stone. This site was recorded on a Tithe Map of 1788, and mentioned in subsequent books on Sithney as being a genuine cromlech, with a large capstone. HE visited it in 2007 and said: “The site lies on the southern brow of the hilltop and commands wide views. The ‘Quoit’ is sited in a small triangular enclosure at the junction of three field boundaries at the edge of an ancient wood. The ‘capstone’ is set at an angle on top of a massive in-situ outcrop of granite and there is no other trace of supporting uprights. It must be doubted whether this is in fact a man-made structure rather than a small naturally occurring ‘tor’.”



The second site is at **Bearah Tor** on Bodmin Moor [SX2631 7434]. This is a genuine prehistoric site, but a complex structure. It consists of a long cairn with the remains of a chambered tomb at the east end. The photograph [right] shows the sidestone *in situ* and foreground, with one of the portal stones leaning against it. It is located on the shelf of a slight slope in a broad east facing valley below Bearah Tor, and was discovered in 1983 and surveyed in 1985. Although the site is ruined and many stones removed (probably for walls), it seems to have originally consisted of a chamber with up to 6 sidestones, covered with a capstone of 3.3m (10ft) in length. Whether this was some kind of prototype for a quoit (an elaborate addition to a long cairn), or some kind of hybrid structure, we shall probably never know.



These sites which are ‘not quite quoits’ are in many ways more intriguing than the classic quoits themselves. They reinforce the notion that there is no such thing as a ‘standard’ Quoit, and that the Neolithic and Early Bronze Age peoples had many different ways of creating and using megalithic (and natural) structures in different places.

WITCHES AND WISE WOMEN

Cheryl Traffon's book "Pagan Cornwall: Land of the Goddess" has been extensively revised and re-written with new material from the last 20 years. It is now re-published with colour photographs, and from the chapter "Witches and Wise Women" comes the following extract:-

"Amongst the evidence we have for the retention of the old beliefs in white witches and wise women are their physical remains and the old stories and legends. There have been quite a number of artefacts found in Cornwall relating to 'witchcraft', many of which can still be seen in the Witchcraft Museum in Boscastle. For example, a witch-bottle, found in 1934 in a chimney in a shop in Padstow, contained decayed urine and was sealed with a cork stuck with pins and needles. The urine in a witch bottle was that of the victim of the witch's curse, who could, through a magical link of sympathy, turn a curse back on itself in this way. The urine of the victim contained a part of the vital spirit of the witch herself, and was a manifestation of the adage that magic runs both ways.



Another witch's bottle (called a Passion Bottle) was discovered in 1952 in a bricked-up cupboard concealed under the stairs of a cottage at Trevone near Padstow. This bottle was filled with a cloudy liquid and fixed to it were wooden models of a cross, a ladder, two spades, two axes, a pair of pincers and two stakes. Local people told the owner that it contained the torture instruments of the Passion, a curious intermingling of paganism and Christianity. Another bottle, this one a spirit bottle for keeping in the spirits, was removed from the burnt thatch of the Bush Inn at Morwenstow.



Witch bottle & passion bottle
© The Museum of Witchcraft, Boscastle

Other interesting witches' artefacts include a bottle of mercury, used by wise woman Janie Rowe or Rouse for foretelling the weather, which was found in Penzance in 1905. Then there are witch balls, quartz-like round stones, which were used by wise woman Kathy Collins of Kit Hill, and others. They were rolled down a slope to make use of the spirit force, or thrown when the witch was working in conjunction with her familiar spirit. Quartz was a prized material: holed quartz stones have been found, which were always in sets of three.



*Milpreve in Penlee
House Museum
Drawing JoO'Cleirigh*

Other stones were known as milpreves or adders beads, supposedly secreted by serpents when placed in a fire, but in reality perforated beads made from a blue stone or glass, with a zig-zag yellow line running through. It was believed that those who wore them were safe from being harmed by snakes, or that, if they were bitten or stung, then recovery would be effected by drinking water that had been infused with such a stone. One of these beads, which can be seen in Penlee House Museum in Penzance, was apparently found near the Bronze Age Boscawen-ûn stone circle, but dates from a much later Romano-Celtic period.

Cornish witches also used bone prickers in making sea magic and wind rituals, and smoothing or stroking stones to ease aches and pains. A 'Fanny Stone' (in the shape of a vagina) was used by Joan Long, a travelling wise-woman, to see into the future, work curative spells and find solutions to problems. Two white tusks were similarly used by a sea-witch living in Mevagissy in 1922, one of which she stroked while at the same time chanting a spell-binding song. One tusk was for good things, the other for retaliation and retribution.



*The Fanny Stone of Joan Long
© The Witchcraft Museum, Boscastle*

Another link with sea magic was the Neptune's Altar, a monster candle flanked by a pair of green glass balls, resorted to by fishermen in need of a good catch, and found in the outhouse of a back garden in Paul. There may be a link here with nearby Newlyn, where the age-old custom of throwing fish into the ocean as a thanks-offering to the sea spirits continued to be observed until quite recently.

Another divinatory aid was the 'talking tambourine' owned by Kate (the gull) Turner, sea-witch of Penryn pre-1949, with which she made all kinds of readings and predictions, concerning seafaring matters, such as weather, fish catches and contracts for the carrying of cargoes. She would draw her fingers gently across the parchment on the underside of the tambourine, causing the sea shells to move about. As far back as 335 CE Mediterranean magicians used similar sea shells for the purpose of making predictions.



*Kate Turner's talking tambourine
© The Witchcraft Museum, Boscastle*

Kate the Gull also owned a 'maze stone', a slab of blue slate carved with a maze, that she had acquired from a famous Manx witch Nan Wade, who in turn had acquired it from Sarah Quiller on the Isle of Man. These stones were used by witches to attain a state of altered consciousness by running their finger around the design over and over, accompanied by rhythmic humming, until the desired state was attained. In 1958 a Cornish wise-woman told Cecil Williamson, who at that time owned the Witchcraft Museum, that her mother possessed a similar stone, which she called a Troy Stone.



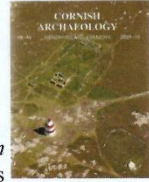
Maze Stone or Troy Stone

Some of the artefacts were, by today's standards, rather nasty, but were used for doing good. 'Get-lost boxes' were used for 'passing-on' magic, i.e. to take a disease (such as skin eczema) from someone, put it in the box and deposit it in the middle of a crossroads, a place traditionally sacred to Hecate, moon goddess of the three ways. One such box belonged to Jane Langdon of Nanpean. A covered bowl owned by a witch living in Ludgvan contained baked and ground grave dust with a disinterred coffin ring nesting on top, but was used to bless people and places to make them prosper and grow. This may go back to the ancient link between the living and the dead, and how the dead can influence the living for good. Witches' charm bags often used to contain dead creatures. One belonging to Sarah Noakes of Crewkerne in 1922 contained a dead frog, and this probably relates to the old Cornish custom of wearing a dead toad around the neck as a charm against diseases. One prescription read: "Get a live toad, fasten a string around its throat, and hang it up till the body drops from the head; then tie the string around your own neck, and never take it off, day or night, until your 50th birthday". It was also considered to be a lucky omen if a toad came into the house.

Cornish witches were supposed to be able to turn into toads as well as hares, and sometimes had toads as their familiars as well as cats. Cat familiars are known to have belonged to Alice Tonkin of Redruth in 1910, and Amy Oliver of Crewkerne in 1941. In a story by William Bottrell, Sir Rose Price shot at a hare that ran into a cottage at Kerrow. When they entered they saw an old woman of the house bleeding about her head and face. Beside her on the chimney-stool was her familiar, a big black cat. As late as 1890, there is a recorded case of a hare sacrifice as an offering to the old gods and goddesses. During an addition to a cottage near Falmouth, the builders refused to go on until a sacrifice was made to the 'outside gods' of a virgin hare trapped by a virgin boy. Some years afterwards, during repairs to the roof, the remains of a rabbit were found in a beautifully made coffin near the top of the wall. The hare was sacred to the Mother Goddess, who in her capacity of moon-goddess controlled the tides. Hence Cornish fishermen would never mention the name of the hare while at sea or take a hare aboard their vessel. There is also the tale of 'Duffy and the Devil' - the hunting of the hare who turned into a coven of witches."

BOOK REVIEW

Cornish Archaeology 48-49 [2009-2010]
Cornwall Archaeological Society



Hot on the heels of Cornish Archaeology no.50 (2011) [reviewed in *MM78*] comes volume 48-49 (2009-2010)! (well, this is Cornwall!). This is something of a catch-up volume, with reports on the archaeological excavations at Tremough campus, Penryn from 2000-6; the Bronze Age barrow on Constantine Island, Newquay [first revealed in *MM71* p.5]; a Bronze Age cist site on Tresco on the Isles of Scilly, excavated in 1999-2003; the Halligye fogou excavations in 1980-2; a 2nd-4thC CE metalworking site at Little Quoit Farm, St.Columb, excavated in 1998; an account of the archaeological revision of the Scillies in 1978 by the late Norman Quinnell; Mesolithic-Neolithic pollen records from Rough Tor on Bodmin Moor; and the Time Team investigation of round houses and a bank cairn on Bodmin Moor in in 2006 [reviewed in *MM64* p.7]. Although this volume is therefore a pot-porri of reports, there is much of interest in them. Although some of the data (such as the pot sherd analyses) might be of interest mainly to archaeologists, nevertheless the articles are a useful reference point of past excavation work in Cornwall, and an indication of the rich variety of different sites down here. CAS volumes are always worth dipping in to, and this one is no exception. [CS]

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20 YEARS AGO

Delving into the pages of MM from the past

A news item in 'The Pipers Tune' in MM19 (Autumn/Winter 1992) reported on the Dragon Project Trust, then located at the Centre for Earth Mysteries Studies in Penzance, home of EM researcher Paul Devereux. There had been a "programme of dreamwork at ancient sites", based on a practice found in many ancient cultures, of sleeping at ancient sites for the purpose of "various types of divination, prophecy and sometimes to contact spirit entities". MM pointed out that dream incubation chambers have been found, particularly in Greece, but also in Britain, where two sleep temples had been identified, and added "These dream sites often had special geophysical properties, such as magnetic anomalies or enhanced natural radiation, which could lead to brief but intense altered states of consciousness".

The Dragon project decided to test out whether ancient sites could be used today for such purposes, and four sites were selected, including three in Cornwall: Chûn Quoit, Madron Well and Carn Euny fogou. At each site, selected volunteers had been undergoing structured sleeping sessions, accompanied by a therapist whose job it was to stay awake and watch for the REMs (rapid eye movements) of the sleeper, which would indicate that dreaming was active. The sleeper was then gently woken, and their dream tape-recorded. It was then intended that these dreams would be entered on a database, where they would be analysed by Dr. Krippner at the Saybrook Institute in San Francisco. The purpose of this 'Operation Interface' was to see if there were any common links between the dreams of different people at the same site, none of whom knew who were the others, thus eliminating the possibility of cross-fertilisation. If there proved to be a common link in the imagery recorded, this would have "enormous implications for the idea of a sentient earth-spirit, and a way into understanding the earth itself in a mythological way, a kind of inner space planetary probe".

So what was the result of this project? The results were not published until 11 years later, in a paper by Krippner, Devereux & Fish in a journal *Dreaming* [Vol 13, no.2, June 2003], but some of the material was summarised by Devereux in an article in *Fortean Times* [no.178, Dec 2003]. Some 70 volunteers had dreamed at the sites, with 60 producing on-site dream reports, of which 35 also submitted home dreams as a control. Each of the 206 dream reports were evaluated, using the Strauch Scale, which contains criteria for identifying 'bizarre' 'magical' and 'paranormal' elements. The results were inconclusive, with only a slight difference between the elements identified in site dreams with those from home dreams. However, some of the dreams did have some common elements, relating to going on a journey to another state of being, and connecting with another realm of experience. Some dreamers reported dreaming of faces on the walls of the site at Carn Euny, and others of out-of-body experiences at Chûn Quoit. One dreamer at Chûn Quoit said that he believed that the site had been "most definitely linked to shamanic practices".

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