

The Quoits Peniarth

Lambroes

**CARWYNNEN QUOIT RESTORED ● ROUGH TOR ●  
CLODGY MOOR GODDESS STONE ● CROSS SHAFT  
MYSTERIOUS STONES AT GUILLY ● COMMON LAND  
\*ALL PHOTOS NOW IN FULL COLOUR\***

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# Meyn Mamvro

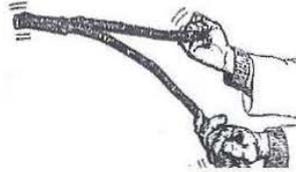
## STONES OF OUR MOTHERLAND

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

*Meyn Mamvro* has always tried to be on the cutting edge of archaeology and ‘alternative archaeology’ in Cornwall, which we have been doing now for nearly 30 years. But even by our standards, this issue of MM is crammed full of new discoveries and important events. Perhaps the greatest of these is the final restoration of Carwynnen Quoit, which was first proposed some 20 years ago! Now, thanks to the work of the Sustainable Trust, it has finally happened, and MM celebrates it with a colourful centre-page feature, and a most interesting article on the possible significance of the original quoit by Professor Charles Thomas, written specially for MM. Then there is the news, once again exclusive to MM, of the discovery of a possible stone figurine of a Goddess, found by Graham Hill at Clodgy Moor in West Penwith. Graham is very knowledgeable about prehistoric pottery and materials, and has already previously found an inscribed boat slate in the same area, so the find and his interpretation of it need to be taken seriously. In addition to all of this, there is news of the discovery by dowser Bart O’Farrell of a hitherto unrecorded megalithic structure at Guilly on the Lizard, which may have been used in prehistoric times, and a fresh look at the carvings on an abandoned cross shaft in St. Just Church by sculptor Rory Te’Tigo. Finally, there is the first part of a report by archaeologist Peter Herring on some fascinating discoveries and observations made on Bodmin Moor by amateur archaeologist, the late Roger Farnworth.

What all these discoveries, ideas, events and theories have in common is that most of them are being made by people outside the archaeologist establishment in Cornwall - by ‘amateur’ researchers and enthusiasts. At a time when archaeology is becoming more and more technical and sophisticated, when excavations and research projects use equipment such as geophysical recorders, LIDAR, aerial photography, soil and bone analysis and carbon 14 dating (which can only be made available to those professionals with serious funding and access to laboratories and specialists) it is somehow heartening that people with no access to any of those things can still make significant contributions to our knowledge of the prehistoric world. It is also heartening that, in this world of instant information, when new ideas and discoveries are flashed up on the internet and Facebook every day, and forgotten about the next when people have moved on to something new, that there is still a place for a magazine like MM to be able to report these events and discoveries in a more permanent and measured way. Our prehistoric ancestors spent decades of time and generations of people constructing their monuments and living their lives. Our ‘instant information’ technological society could learn a lot from them!

## DOWSING NEWS



2014 opened with the first talk of the year from **Trencrom Dowzers** and **Palden Jenkins**, a dowser and astrologer for 40 years, noted for developing experiential astrology in Britain and his work on time-cycles. Involved in ley-hunting, ancient mysteries and crop circle research, he spoke about *Power Points in Time*. His theme was that just as there are energy lines coursing through the earth, focusing at certain points that the ancients marked with stone circles, mounds and standing stones, so there are energy lines and power points in time, marked by ancient observances and festivals. Believing that developing a sense of harmony with time is a core ingredient in building a sustainable world, he shed light on the cycles of the moon, sun and planets, and gave an overall picture of how power points in time occur and can be identified and understood. **Tamar Dowzers** also had various talks including one by **Paul Gerry**, a Cornish-born clinical neurophysiologist and a dowser, on *How dowsing can be measured*, looking at the impact on the brain of the process of dowsing. And both groups, **Trencrom and Tamar Dowzers**, hosted a talk by **Gary Biltcliffe & Caroline Hoare** on *The Spine of Albion*, the north-south Belinus Line that runs from the Isle of Wight to Durness in north Scotland.

The first 'outing' of the year took place on a lovely Spring day at the beginning of March, when **West Cornwall Dowzers** made a visit to the area south of the Helford River on the Lizard. They met up at *Manaccan*, where they dowsed the village well and then went to visit the church. It was observed that the churchyard was round, indicating an Iron Age lan, and dowsing found that there had been an earlier church in a slightly different orientation. Inside the church, the roof bosses (dating from 19thC) were viewed, including an unusual one of a mermaid and a scallop shell [photo right]. From here, the group went down past Gillan Creek to *St. Anthony-in-Meneage* church, where they noticed a curious stone that had been placed on top of the wall at the churchyard entrance [photo right]. It had a circular sun symbol carved into it, and it dowsed as having been carved in the 17th century and moved there from elsewhere. Around the back of the church, the group found the holy well, that was choked with vegetation that they cleared to reveal the lintel arch covering the well. After some dowsing, some of the group went to sit in the sunshine beside the Creek, rounding off a good day.

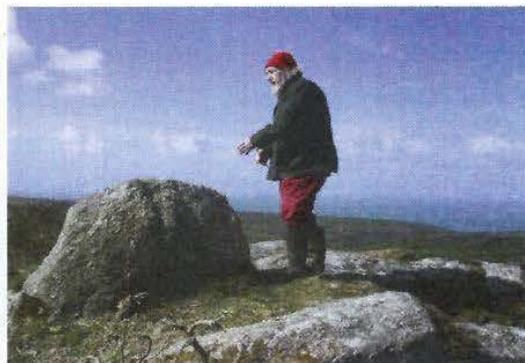


*Manaccan church mermaid*



*St. Anthony church sun stone*

Later in the same month, **West Cornwall Dowzers** had another visit, this time to *Trevalgan (Buttermilk) Hill*, a site first visited by them in Oct last year [see *MM84 p.2*]. This time they confirmed the cairn (cist) burial on the highest point of the hill [SW4869 3963] [photo above right], and an energy line running from Carn Galva through nearby Trendrine Hill to Trevalgan Hill and on to Carn Brea. They then discovered a levelled-out area on the east side of the hill, that dowsed as having been occupied in the Neolithic period (similar to Carn Galva), and next to it was a very obvious rock frame shelter, with a beautiful alignment view from its southern end that framed the nipple-like cairn on Trendrine Hill perfectly [photo below right].



*Trevalgan Hill cairn & view frame*

In April **West Cornwall Dowzers** went to a newly-discovered site, the *Guilly stone setting and upright*. More details over on p.4. Later in the month, **Trencrom Dowzers** visited *Castle-an-Dinas*, a large hill fort near St.Columb Major with panoramic views over a wide area. The site was visited by West Cornwall Dowzers on their first outing ever in April 2006 [see *MM62 p.3*], and, despite a disappointing turn-out, Trencrom Dowzers had a good afternoon's dowsing, with avid discussions about the original water source and various stages of occupation and use during the site's long history..

Finally, at the end of that month **West Cornwall Dowzers** had a day hosted by Cheryl & Lana near their home at *Lower Boscaswell* [see *MM77 p.8-11*]. They investigated the fogou and dowsed that the remainder of the entrance passage was still an underground chamber. They also found traces of the Courtyard House settlement and an interesting stone [SW1234 5678] that dowsed as being Bronze Age and which was on the same axis as the fogou and incorporated into the settlement. They then went to the field below that originally

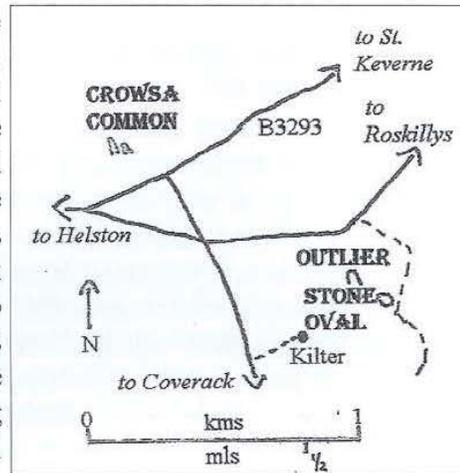


*Lower Boscaswell fogou*

had a Bronze Age barrow and an Iron Age settlement. After lunch indoors, the group went to Lower Boscaswell holy well, where they found two streams feeding into the well, and finally to the nearby Beaker Pit, where they found dowsing traces of an unexcavated settlement and other pits nearby. A day of unusual sites and discoveries.

## THE MYSTERIOUS GUILLY STONES

Down in the deepest most remote part of The Lizard peninsula there lies a strange stone structure, first discovered by Bart O'Farrell of West Cornwall Dowsers. In a field at Gully just to the east of the farmstead at Kilter (between St.Keverne and Coverack) at SW78455 19477, there is a large stone structure, roughly oval in shape with 17-18 stones (plus central stones) and measuring approx. 56 yds x 52 yds. The stones are natural except for two triangular-shaped upright ones, which dowse as having been deliberately placed there. Although the structure is natural, nevertheless it dowse as having been used in the Bronze Age for ritual or ceremonial purposes.



*Arial view of stone setting & outlier fields*

There is also a small triangular markstone in a field to the SE of the stone structure (bottom right of the photo above), which if connected to the stone structure, would denote the midwinter solstice sunrise seen from the stone structure.

In addition to the site, in a neighbouring field some 65 yards to the west there is a solitary outlier at SW78361 19483, which dowse as having been deliberately placed there. It is a chunky stone, 5ft 2in high and varying from 4ft 5in to 4ft 10in in the width of its sides.



*Outlier to stone structure*

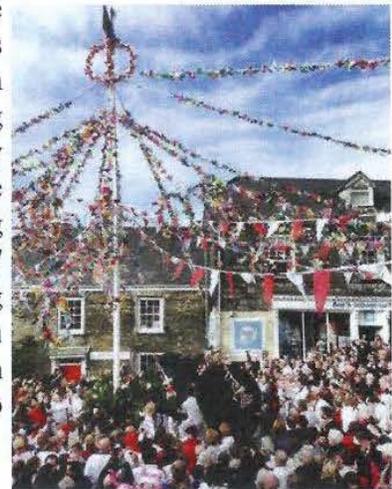
To complete the picture, when WCD visited the site in April 2014, they discovered the unrecorded remains of a hut circle settlement, presumably contemporary with the stone settings, in a wooded area to the SW of the structure (bottom left of photo above). The whole complex lies about 3/4 miles to the SE of the Crowsa Common standing stones at SW7552 2009, and is thus a major discovery of a hitherto unknown megalithic site in this remote corner of the Lizard peninsula.

## SPRING INTO SUMMER 2014

There was a lovely day for the 9<sup>th</sup> year of the annual Good Friday clear-up at **Fenton Bebibell** well – and a record number of people and children. The well was quite overgrown and the water stagnant, but was soon cleared by the group. Then most people, including the four children, blessed their dollies in the well [*photo right*]. This was followed by the blessing with mead, and a wide variety of treats that various people brought, including saffron buns, banana cake, fruit cake, jam cake, hard boiled eggs and an elderflower liqueur! Everyone went home afterwards feeling quite happy!



Two weeks later, it was time for the May festivals, as busy as ever in Cornwall. On May Day Eve, the **Maypole Dance** took place at St. Just, now organised by Bosavern Community Farm. About 40 people came to enjoy the dancing and leap the Beltane fire. The next morning was foggy and showery, so Boekka cancelled their dawn ceremony on Chapel Carn Brea. However by mid-morning when the blue and red Osses came out at **Padstow Obby Oss Day** the sun had broken through, and although the crowds were lighter to begin with, by the time the evening came and the two Osses met at the Maypole [*photo right*] the town was once again heaving with people celebrating May Day. On Saturday (May 3rd) the **Penwith Pagan Moot** got together for their Beltane ritual in the afternoon at Balowall Barrow (Carn Gluze) near St. Just, which also included jumping the Beltane fire.



[c] Caroline Hill

Saturday was also **International Labyrinth Day**, and on the next day the labyrinth was walked by **Priestesses of Kernow** and their children at Emblons Croft near Pendeen as part of their Beltane celebrations. The Sunday also marked **International Dowsing Day**, and Trencrom Dowsers with the Parallel Community had Dowsing and Singing the lines on Trencrom Hill with Earthsinger Danu Fox in the afternoon and Storytelling around the fire of the Hopi Circle with Warren Brush in the evening. Finally, in the evening was the **Penzance May Horns** [*photo right*] finishing off a very full Maytime weekend.



[c] Ade Keast

## ANCIENT TRACKS

### 5: Mên-an-Tol lane by Raymond Cox

*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.*

The most used ancient track, and which perhaps cannot be classed as remote as others for this reason, is the one which leads off from the Madron/Morvah road to the Mên-an-Tol holed stone, the Mên Scryfa inscribed stone and the Nine Maidens stone circle. At the junction of tracks at the meeting point of four parishes (Madron, Morvah, Sancreed and St. Just) is the flat boulder known as the Four Parishes Stone (4298 3540). At this precise point, which seems to have its own ambient atmosphere, other tracks join. One of these goes north and traverses a beautiful area as it goes through the gentle concave valley between Carn Galva and Watch Croft to meet the coast road at Rosemergy. Another runs in an easterly direction up to Nine Maidens Downs and goes on to the stone circle, one of the remotest-feeling places in West Penwith. And yet another heads south to the little-visited and hidden Fenton Bebibell well, which is the source of the Newlyn river,

The Four Parishes Stone has one alignment running through it but it is one of the longest of all such alignments in the peninsula:

Carn Les Boel on the south coast 348 238 /

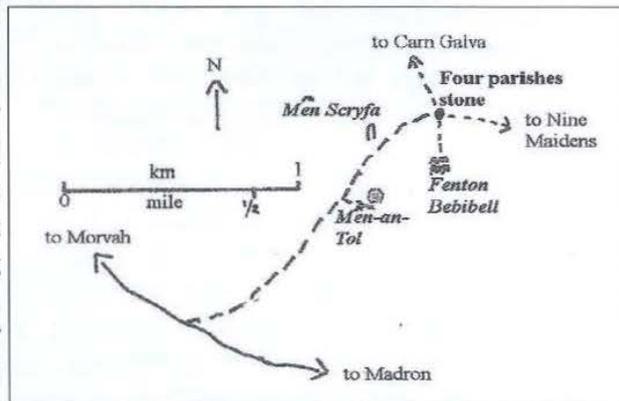
King Arthur's Table 3559 2540 /

Carn Green hut circles c384 289 /

Mên-an-Tol holed stone 4264 3493 /

Four Parishes Stone 4298 3540 /

Carn Porth on the north coast 461 398.



*Four Parishes stone  
photo [c] Alan Simkins*

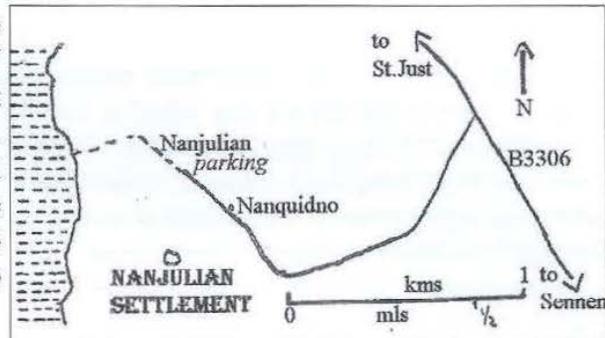


*Mên-an-Tol, just off the track*

## HOME SWEET ANCIENT HOME

### WHERE OUR ANCESTORS LIVED: 6 - Nanjulian

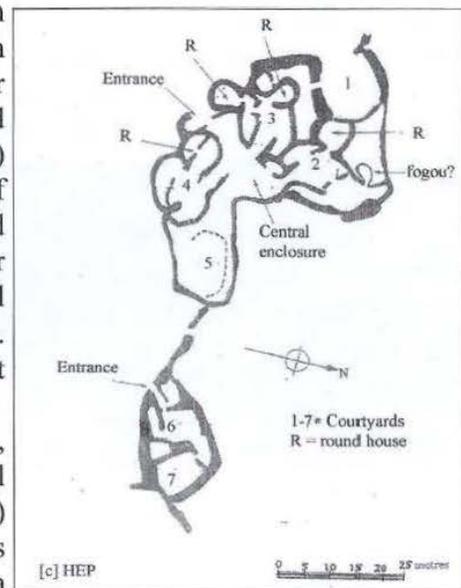
Nanjulian Courtyard House settlement [SW3617 2890] lies on NNW facing slopes overlooking the coast at Nanjulian, between St. Just and Sennen. It is now maintained by the National Trust, and can be accessed from the minor road that leads from the B3306 St. Just to Sennen road down to Nanquidno and Nanjulian.



The settlement consists of a westerly section of 4 or 5 nucleated courtyard houses, four of which are focused around a shared enclosure, with another possible one nearby. The two best-preserved Courtyard houses measure 24m (80ft) x 20m (66ft) and 20m (66ft) x 20m (66ft), and consist of courtyards, long rooms and other oval and round rooms. A short distance away to the east are another two more courtyard houses. An enclosure wall surrounds the west and south sides of the settlement. The site was partially excavated in the 1950s, but unfortunately the findings never published.

In the westerly cluster of courtyard houses, there are the remains of what might be a partial above-ground fogou (abutting courtyard house no.2) but this identification is disputed. Extant remains comprise a shaped hollow, orthostatically lined to a depth of 1m, with a narrow entrance from the NW with stones that could have been door jambs. Stone debris covers the floor, which could be the remains of a collapsed corbelled roof. If this is a fogou, it does appear to be rather short in length, but it may be that further extensions lie under the present ground surface.

The whole site is quite large, and has a beautiful view to Chapel Carn Brea, which was undoubtedly a holy hill in prehistoric times, crowned with Bronze Age barrows.



*Settlement with view to Chapel Carn Brea.*

## THE ENIGMA OF THE ABANDONED CROSS-SHAFT IN ST. JUST CHURCH

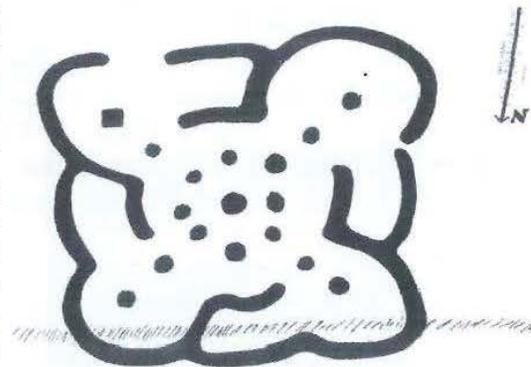
by Rory Te'Tigo

A couple of years ago editor and friend Cheryl Traffon phoned me and asked if I could investigate a strange carved pattern which a reader of *Meyn Mamvro* had found on an exposed rock face near the top of Carn Eanes (Cornish for Carn of the Ram), also known as Church Carn, above Pendeen Church in St. Just-in-Penwith. I found this fairly shallow carved pattern [*photo right*] on the 10m x 6m (approx.) top western side of the exposed, NNW facing Cornish granite/moor stone outcrop that lies just below the highest point of Carn Eanes, near the large abandoned quarry that is a major feature of this Cornish hilltop. And so began a journey of mystery and discovery!



*Carved pattern on Carn Eanes rock*

As my dear wife was living near this Carn at the time we took many evening and afternoon walks to the top of Carn Eanes. I found that depending on the time of year and the light of the sun, between 3 pm and 6 pm was the time it was easiest to see the pattern and that in fact the whole outcrop was covered in graffiti. Most graffiti appeared to be done by the local tin-miners who were forced to leave Cornwall when the Cornish tin mining industry failed around the middle of the 19<sup>th</sup> century. It usually was just people's initials, two or three letters, hacked into the surface of the rock. The pattern on the other hand was unique amongst the graffiti on this beautiful spot that local people possibly visited after church or for a picnic on a holiday over the centuries. It measures 38cm x 35cm approx, and strangely one side of the pattern is rolled over the northerly natural edge of a flat bit of rock even though there is more than enough space on the rock around it. I have to admit that I got quite obsessed with this feature. I took rubbings of it [*right*]. I also placed a sheet of clear plastic over it and used a marker pen to draw its outline. I spent hours contemplating it. All to no avail. The meaning of the pattern eluded me. It reminded me of the ground plan of a large Romano-Iron-Age courtyard house. I showed a rubbing of the pattern to Jacqui Wood who is well known for her work in experimental archaeology and Cornish courtyard/round houses. She said she had never come across a building of that shape.

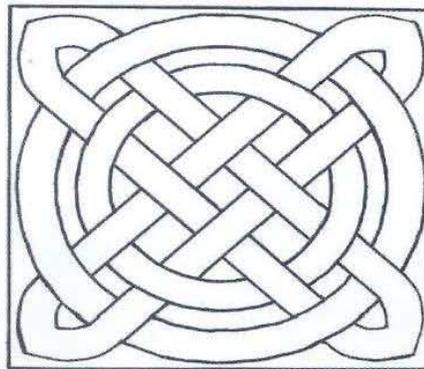


Nearly a year later came another phone call from MM editor Cheryl Traffon. Another MM reader to whom she had talked about the pattern on Carn Eanes had identified it as an attempt to carve the Celtic knot-work pattern on the cross shaft in St. Just Church. I immediately went over to the church with my drawings and rubbings of the pattern on Carn Eanes. Holding the drawing on the sheet of clear plastic over the pattern on the cross shaft I found that they were a perfect match. In addition the stone in St. Just Church is of fine-grained quite white granite with a thin line of black tourmaline close to its top. This fine line of tourmaline is a signature characteristic of the granite from the quarry at Church Carn, Pendeen. The match is with the nearly square pattern on the right side of the lintel/cross shaft. It is made up of two concentric circles intersected and interlaced with two flattened circles that make up an interlaced x shaped cross.



*St. Just church cross-shaft*

There is a second unfinished Celtic knot-work pattern on this cross shaft and the stone was then re-used as a lintel in the construction of the north wall. The construction of this wall was supposed to have happened in the 11<sup>th</sup> or 12<sup>th</sup> century when under the influence of the Normans the previously cross shaped church building (one single aisle and two side chapels) was reshaped into a building with a central aisle and parallel aisles on either side. The knot work pattern on the lintel/cross shaft has been classed as Hiberno-Saxon and was dated to the 8<sup>th</sup> or 9<sup>th</sup> century. This is peculiar as West Cornwall is not Hibernia (Scotland) and there are no records or even legends of Saxons in this area during that time. The lintel/cross shaft has been shortened on the left side to fit its new purpose as a lintel. It can be presumed that the pattern of the left panel continued beyond this cut. It is difficult to assess the intended design of Celtic knot-work on this panel. Due to the light from the east window and the deep shadow from a heavy cupboard that cuts across the pattern it is not possible to photograph it without specialised equipment. I therefore add a drawing to this article *[right]*.



My initial assumption was that as the pattern on Church Carn was so peculiarly placed and as the left pattern on the lintel had been abandoned, both patterns were carved by someone that was not quite able to understand the principles of creating a Celtic knot-work pattern. However, nearly 1100 years after the pattern was carved one should not automatically come to the conclusion that the original carver was incompetent, whilst we do not know the exact circumstances of why and how these patterns were created.

I think that it is quite possible that the pattern has links to either a Celtic or heretic variety of Christianity. As the Isles of Scilly are visible from the rocky outcrop at Carn Eanes the Priscillian Heresy comes to mind. Some followers of Bishop Priscillian were supposedly banished from their homeland in Spain to “Sillina Insula” (singular) from approx. 485 C.E. to 600(?) C.E. It is alleged that they founded the Abbey on Tresco. More research into Celtic knot-work patterns shows similarities to Celtic knot work on St. Patrick’s Bell Shrine and knot-work on a page from the “Book of Dimma” of approximately the 8<sup>th</sup> or 9<sup>th</sup> century C.E. As both artefacts come from Ireland a connection of the St. Just patterns to Irish Celtic Christianity appears also likely. Abandoning one of the patterns whilst carving it could be a sign of the struggle between Irish/Celtic Christianity and Roman Catholic Christianity. The pattern on Carn Eanes in Pendeen could be placed in its peculiar position nearly rolled over the edge of the rock face because it marks the spot from which an Irish Celtic Priest/Saint preached the gospel.

But these are assumptions. What appears to be fact is that the cross shaft/lintel in St. Just Church is connected with the pattern on Carn Eanes and that the stone of the cross shaft /lintel came from the Carn Eanes quarry. I have used this pattern in my own work as a granite carving sculptor for the statement that a stone was carved in St. Just. So this pattern lives on and may make future researchers speculate about its origins and history.



## WELLS CORNER



*A regular feature on Cornwall's holy wells*

### St.James Well [SX1407 6505]

In the Glynn Valley, east of Bodmin and west of Liskeard, just south of the A38 road and the railway line near to a cottage called Chapel Hayes lies the remains of a holy well, St.James well. The well is marked on the OS 1:25000 map (Explorer 107) as ‘spring’, and lies on Forestry Commission land. It was formerly hidden by rhododendrons and laurels, but recently re-discovered and uncovered by Baba Boom and Justine George of the Facebook Holy Wells Group. There was a chapel associated with this well, which lay on the north side of the A38, above the river Fowey, but no trace of this remains. Meyrick suggested that the dedication of the chapel and well to St.James may be another link on the chain leading to St.James of Compostela.

*[www.facebook.com/groups/holywells\\_of\\_Cornwall](http://www.facebook.com/groups/holywells_of_Cornwall)*

## **CARWYNNEN QUOIT: NOT A TOMB BUT A TEMPLE?**

by **Professor Charles Thomas**

Today in Cornwall and Scilly the remnants of what are seen as Neolithic burial monuments, mostly excavated or ruined, involving large granite uprights and capstones and usually seen as having been enclosed in large kerbed mounds or cairns, are known by various names. These include quoit (referring to capstones) and cromlech, in dialect sometimes *Grambla*, an obscure word shared with the Welsh. Its original sense was 'curved slab', referring like 'quoit' to a capstone. In the last few years, thanks to Pip Richards of the Sustainable Trust and her archaeological colleagues, excavations and public involvemnets (schools, community visits) have reached a most exciting stage at Carwynnen, the high ground in the southern part of Camborne parish. Readers of MM will already know this. I'm writing as a Camborne man, born 1928, who well recalls the Carwynnen monument before its last collapse in 1948, perhaps by an earth tremor. The monument when complete had three local-granite uprights and a vast granite capstone slab. It stands in what has long been called 'Frying Pan Field' (for example, on the 1840 Tithe Map), still nicknamed when I was a boy 'The Devil's Frying Pan'. The implication, possibly overlooked until now, is that Carwynnen Quoit was (unlike such similar and contemporary Neolithic monuments in West Penwith, such as Lanyon, Chûn and Zennor Quoits) never contained in a large mound or cairn, with stone-kerbed circumference and a low entrance passage. Carwynnen was not necessarily unique in all of Cornwall, but was certainly radically different.

Now I don't want to anticipate the findings, the report to be published with Marc Fitch Fund and other backings, of the senior archaeologists Jacky Nowakowski and James Gossip, who are in charge of the exploration. What I stress is that this upland sector of Cornwall's E-W ridge has a general name of 'Carwynnen' (Cornish for 'the light-coloured or granitic rocky hill'), and that, despite centuries of mining and farming, it's still riddled with standing stones, the odd stone circle, clusters of stone huts (some surviving) and early field systems. Trial sections now dug in Frying Pan Field imply scattered Neolithic activity all around. My guess is that those 'Frying Pan' names date from the 16th-17th centuries when English overcame spoken Cornish, and that before then the monument itself was most probably 'Cromlech'. If so the name would arise from a large, always visible capstone. The conclusion is that Carwynnen Quoit was never contained in a vast mound of stones and earth, never so concealed. It was, if you would like to call it so, open air. From the Neolithic beginning, people could walk between the uprights, walk below the capstone, on a kind of neat circular paving, upon which (or just below which) they might place small offerings. In other words, it was never built as a Neolithic burial mound. Effectively it was some kind of religious monument (think of Stonehenge!) or a temple. Why and where it was made, and more closely when, are questions still left with the archaeologists. Now that the capstone has been replaced, it has become a temple once again. Again, as a Camborne man whose family (originally from West Penwith and Gulval) settled up there on the Carwynnen ridge in the 1680s, I find all this exciting beyond words.

*On the next 2 pages - Carwynnen Quoit finally restored.*

**IN -  
SITE**

## **CARWYNNEN QUOIT RESTORED**

The final restoration of Carwynnen Quoit [SW6501 3721] took place during the summer of 2014. The Quoit, which has lain in a jumbled heap since collapsing in 1948 and again in 1967, has been restored by the Sustainable Trust, who now own the land and the site, with support from Heritage Lottery grants. The stones were first moved out of the way in September 2012 so that an excavation of the site could take place [see *MM80 p. 4-5*]. This identified the post holes for the upright stones, and also discovered a pavement of small compacted stones enclosing some larger stones, which had originally extended beyond the front (NW) end of the monument. This may have represented a processional route leading up to the monument.

In October 2013, following a week of further excavations, the first leg of the Quoit was re-erected [see *MM83 p. 5*], and in May 2014 a large crowd gathered to watch the other two legs being put into place. Amongst the spectators was Kenny May, who had originally in 1994 started a campaign to have the Quoit re-erected [see *MM25 p. 5 & MM26 p. 2*], and had actually managed to obtain permission from English Heritage for an excavation, until the figure of £50,000 that was required proved to be too much of an obstacle. Kenny commented that he never thought he would see the day when the Quoit was finally restored and he was thrilled to be able to witness it. The two uprights were carefully lowered into place and levelled up, ready for the final placement of the capstone later in the summer.



The Summer Solstice day of June 21st dawned with a beautiful morning, and soon crowds began to gather for the final stage in the whole restoration project. By mid afternoon there were hundreds present, plus television and media, to witness the historic placing of the capstone on to the three uprights. Pip Richards, who has overseen the Project through its various stages, commented:



“There was a fantastic atmosphere and three times as many people came to watch than what I originally thought. The whole event went splendidly and the capstone went on effortlessly. A special moment that will stick with me forever was when the security tape was removed after the placing and the crowds surged forwards to touch the monument.” The crowd was kept entertained throughout the day by Bagas Crowd and the Red River Singers, as well as readings from a selection of poets. The afternoon was then crowned with an emotional rendition of the Ballad Of Carwynnen, especially composed for the occasion.

*This page - Photograph & photographic montage [c] James Kitto [www.jameskitto.co.uk]*



## CLODGY MOOR BOAT & GODDESS ENGRAVED FINDS

by Graham Hill

I shall begin this tale with my arrival in Cornwall from Kent to marry my wife Amanda in 2003. I wanted to make a connection with this unfamiliar granite land and when I found flint, strange here but familiar to my birthplace, I found that connection and to the prehistoric people who were making it into tools. The other rocks were less readable and I picked up many peculiar, perhaps natural ones, but both Amanda and I were convinced that some were to do with the processing and use of pigments including ochre. With my field-walking partner David Edwards we later found a prehistoric landscape at Clodgy Moor, near Paul in West Cornwall, and by 2011 I had amassed a shed full of flints and worked stones, including axes and even what turned out to be Later Neolithic pottery. Anna Tyacke, Cornwall's Finds Liaison Officer, together with archaeologist Andy M. Jones, set up a project to assess and catalogue these finds from the major find spot, and hence the Clodgy Moor Project was born.

The finds were catalogued, and one of these turned out to be an inscribed slate plaque which archaeologists agree shows a boat with a mast [*photo right*]. I have been trying to convince them through magnified images that it is really as old as the pottery and flints, as the tools used to carve it made striated and braided scratches, and hence were not metal. A similar piece of engraved pottery, which may show a masted boat, was found on St. Agnes on the Isles of Scilly in 2012, and subsequently dated to 1000-800 BCE [*see MM80 p.8*], so it is perfectly possible that the Clodgy Moor slate may be at least as old if not older.



*Clodgy Moor Boat slate*

In 2013 I received back from the Project the rejected returns of likely natural or irrelevant material, and in examining again the ochre related materials I found what I believe to be a stone shaped into a representation of a Goddess figurine. When I was researching certain dotted lozenge and other motifs on the boat slate, I discovered the work of archaeologist and anthropologist Marija Gimbutas, who was instrumental in discovering prehistoric Goddess figurines in the area of 'Old Europe'. I have also followed the recent Later Neolithic excavations in Orkney, Scotland and have seen images of the tiny household idols found there in 2011-12, so am familiar with figurines and carvings depicting Goddess.

The Clodgy Moor Goddess stone is 42 mm tall and so about the same size as 'The Westray Wifie' figurine found on Orkney. She shares an intensely scratched body and the head is defined by a groove at the neck but also with notches at the shoulders. As with the Scottish idols at Noltland on Orkney she has an enigmatic face but I think I can see a large pair of eyes and more of a beak than a nose and no mouth; like an owl. She is a chosen pretty stone with red natural ochrous 'flowerlike' arms or wings which have been brought into relief by gouging through the hard feldspar within. Are these the arms holding the pregnant belly that Gimbutas wrote about? She has tiny scratched triangles, lozenges on her body and yellow ochre head which is worked with microscopic dexterity. The feldspar sheet is ground away to reveal her dominant pubic triangle.



*Clodgy Moor Goddess stone*

There is a hint of scalloping at the top, which might just be representations of ovaries. The pubic triangle is tinged red and there are signs of diagonal hatched decoration too. Down below, her lower margin is notched and there lies detailed anatomical sculpting if the slanted light is to be believed. Her back is stained red and the vertical 'Gneiss' rock banding is emphasised by the flint tool grooving up to her neck that meets her yellow hair. Across her back at right angles to her natural lines, two passes of a toothed tool have combed a cross-hatch. The combination of chequer-board pattern on one side with diagonal set lozenges and triangles on the other is also characteristic of The Woodcock Corner slate disc, found in a secure Later Neolithic context in Cornwall in 2012 [see MM80 p.8]. This is the work of a person skilled in the use of flint tools on hard stones.



*'Westray Wifie'*

The enlarged image [right] shows where the ochre stained owl-like head of the figurine meets the body. There is a black substance remaining of possibly triangular shape on her neck, which may be birch tar and perhaps used as glue to affix something that made the face more realistic. The whole figure is covered with multiple scratch marks and is cross-hatched with diagonal grinding. MM editor Cheryl Straffon has seen the figurine, and we both agree that it is a possible undiscovered Goddess figurine - an exciting 'first' for Cornwall.



*Enlargement of head and neck area*



## PATHWAYS TO THE PAST 2014

This year's Pathways to the Past weekend at the end of May (the 8th annual one) was a great success, despite the inclement weather. The weekend kicked off on the Saturday morning with a walk entitled *Where the ancestors lived* with **Cheryl Straffon & Lana Jarvis**. The walk went to Mulfra Courtyard House settlement, resplendent with bluebells, and then over Mulfra Hill to the Quoit, and back down the other side of the hill to Bodrifty settlement. In the afternoon **David Giddings** was at *The end of the land* leading a walk to Treryn Dinas cliff castle to look at the earthworks of this dramatic site, and some intrepid souls climbed up to the logan stone as well. In the evening the ever-popular **Paul Bonnington** gave an illustrated talk on *The Neolithic farming revolution* which was full of ideas and information from various sites of this time in pre-history when people began to settle in the land for the first time.

One of the special features of this weekend is how all the walks and talks seem to bounce ideas off each other, and the theme that kept coming up this year seemed to be about alignments to tors and hills in the landscape, where the giants or spirits were thought to live. The Sunday morning talk by **Peter Herring** on *Fixing a prehistoric gaze on Roughtor* fitted that bill perfectly [see p.17-19]. Peter talked about the work of the late Roger Farnworth on Bodmin Moor, who was a great 'Pathways' supporter and an original thinker, and accompanied his talk with some beautiful images of sites on the Moor. Finally in the afternoon **Adrian Rodda** did one of his acclaimed 'story walks' on *Janey Tregear and the Spriggans*, leading a walk to Chapel Euny wells (where he read his poem about Janey and her changeling child), Carn Euny settlement ( where everyone discussed the meaning of the fogou) and Brane hill. Despite the rain, the walk was well supported, as were indeed all the walks and talks, with an attendance of 40-50 people for each event.

### **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)

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

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

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

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

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

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

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

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

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

# THE ROUGHTOR EFFECT

## 1: FIXING A GAZE

by Peter Herring

*The following article is an edited transcript of the talk given by Peter Herring at Pathways to the Past in May 2014 as a tribute to the late Roger Farnworth.*

Cornwall has some of the most remarkable prehistoric remains in Europe, and for a real understanding of its history it is to Bodmin Moor we must go. This is partly because the remains are so coherent, with round houses and enclosures, various forms of cairns, stone circles, stone rows, etc, all of which we have inherited pretty well intact from the Bronze Age. If we look at a landscape like Bodmin Moor we can see gathering places, where people come together to do various things. From this we can see relationships between different features, such as lines cutting across other lines, and in the passing of time, the accretion of various remains. We can see how people remembered earlier people and made associations with them. We can also start seeing patterns in the way that the monuments and sites relate to each other.

Roughtor is perhaps the most beautiful hill in Cornwall, and has an amazingly complicated landscape archaeology all of its own. The very summit of Roughtor with its stack of natural stacks or cheesewrings and rock basons is mysterious even to us, and would have been much more so to ancient peoples. Various features in the surrounding landscape are orientated on Roughtor, like this kerbed cairn and cist on Butterstor *[photo right]*.



*Kerbed cairn on Butterstor*

We have been picking up on elements of landscape design around Roughtor for some years now, since Chris Tilley wrote an article called 'Rocks as Resources' in *Cornish Archaeology* 35 (1995). He noticed how many monuments on Bodmin Moor were aligned to Rough Tor, and we have also identified a Neolithic bank cairn close to the Tor, which was used as a kind of processional way. It was made of granite and quartz, about 5 metres wide, and we persuaded Time Team to excavate it *[see MM64 p.7 for more details]* They were able to establish that it had upright stones to hold the bank into place, and was the earliest monument near Rough Tor. It seems to have been made in three sections, with each section orientated on a cheesewring, including ones on Showery Tor, Little Rough Tor, and in the middle of Rough Tor. Later (about 1500 BCE) people came to live on Rough Tor, with 107 round houses in one part and 80 round houses in another. They placed their houses low on the slope, in sheltered places where they could farm. But they also chose to place them mainly on the western slope, from where they could deliberately see the bank cairn on the skyline, that had been built by their ancestors from a thousand years earlier.

We have tended in the past to compartmentalise prehistory, and to emphasise the social and economic in our archaeology, but nowadays with new approaches, we can look at the past in a more sacred way, and view people as being concerned with, and interested in, their place in the landscape, and in the monuments of their ancestors. So interpreting the bank cairn, we may perhaps visualise people being mesmerised, perhaps by a shaman, and then walking the bank cairn heading towards the summit of the hill for an initiation ceremony at a



*Cheesewring on the Tor*

gathering place at the top. When they got to the top of Roughtor there was a Tor enclosure. We used to think of such places as defensive structures, suggesting conflict, but now we see them more as gathering places for people, filled with co-operation, where people would meet, perhaps only a few times a year, to do special things, such as initiation. At the summit there were the cheesewrings [photo above], which prehistoric peoples probably thought had been deliberately constructed by people before them, rather than caused by geological forces. What they were doing in these ceremonies were associating themselves with people, perhaps gaints, whom they would have liked to have been their ancestors. The Tor enclosure also captures the giants' constructions on the perimeter and in the centre.

Another type of monument is the Propped Stone. The first one to be found was in 1994 at Leskernick [photo right above], by a group of us that included the archaeologist Tony Blackman. We also found a long cairn on the same day, and noticed that the long cairn was pointing at the propped stone. Someone then calculated that if you stood on the long cairn and looked at the propped stone at the midsummer solstice sunset, then the sun might set behind it. Just by chance at the summer solstice 1994 there was a clear sky, and the sun was observed to set almost directly behind the stone [photo right below]. It was however a few metres out of alignment, so we surveyed the propped stone and the long cairn and sent the data off to the Royal Greenwich Observatory in London, and they told us that a person standing on the long cairn would have seen the sun set in a perfect hemisphere behind the stone in 3700 BCE, a date that fits with the building of many monuments in the Neolithic period.

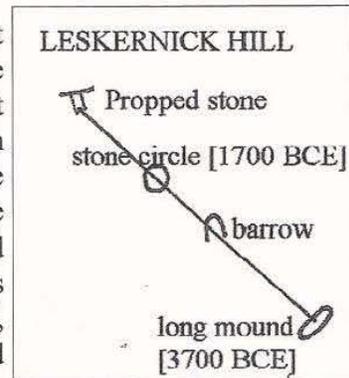


*Leskernick propped stone*

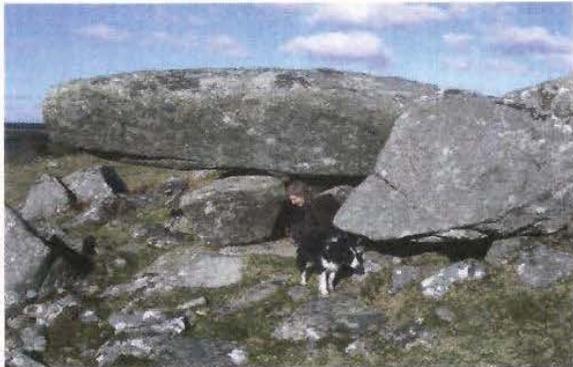


*Summer solstice sunset at Leskernick*

The propped stone (or pseudo-quoit) is the earliest element of this alignment. It could even be as early as the Mesolithic period (8000-4500 BCE), as the midsummer sunset could have been important for people following the herds on migration patterns or changes in vegetation throughout the year. The long mound was built in 3700 BCE to observe the midsummer sunset, that set in a box created by the propped stone. Later still, in the early Bronze Age, a stone circle was built on this same alignment, that has been dated to 1700 BCE, two thousand years later than the original propped stone and long mound, although you cannot see the propped stone from the stone circle. However, on the alignment a barrow was also built, from which you can see the propped stone. If you step 1 metre away from the barrow, the propped stone disappears from view, so it was very precisely placed in the landscape.



When you start seeing propped stones, you find them everywhere, and one of the next to be found was on Carburrow Tor, called the Cannon Stone by a local farmer. There is a chamber under the propped stone, and in that chamber there is a natural slab of stone like a bench, With the propped stone on top, this creates a window, and if you sit on the bench stone and look out of the window you get a fantastic framed view of Brown Willy on the right and Rough Tor right in the centre.



*Cannon stone on Carburrow Tor*



*Chamber and bench stone beneath*



*View from chamber to Rough Tor*

*All photographs [c] Peter Herring except Leskernick propped stone [c] Cathy Farnworth and Leskernick sunset [c] Chris Tilley.*

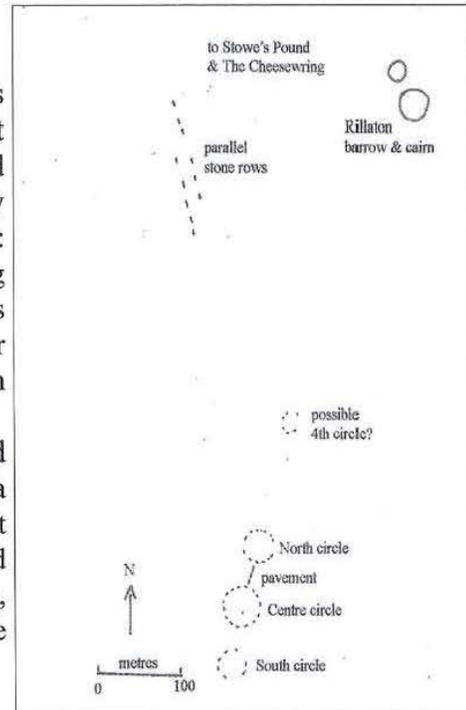
*Part 2 of this article based on Peter Herring's presentation, entitled Framing Meaning, will be in the next issue of Meyn Mamvro.*

## MAPPING THE SUN AT THE HURLERS

### *The Results*

In Autumn 2013, archaeologists, geologists and astronomers came together for a joint project at the Hurlers stone circle on Bodmin Moor, entitled "Mapping the Sun". This was reported in MM by Alex Langstone in MM83 p.10-11, and he concluded: "There is much information to wait for now the dig has finished, and whatever we may think about this very special ancient landscape monument, and wider ritual landscape, I get a strong feeling that we are in for a few surprises".

The results of the excavation and investigations have now been made public in a special Day School at Minions in July. Archaeologist Jacky Nowakowski, geologist Calum Beeson and astronomer Brian Sheen all came to give the results, which covered not only The Hurlers, but also some surrounding monuments.



### **The Hurlers**

The layout of the three circles and their orientation corresponds very closely to the Orions Belt set of stars in the night sky, and Brian Sheen speculated that this may have been deliberate. In addition Calum Beeson pointed out that the circles are surrounded on three sides by mineralised faults. The proximity of stone circles to geological faultlines was first mentioned by Paul Devereux over 30 years ago, so it is interesting to see it confirmed at this site. Calum has also done some geological sampling of the stones in the existing central and northern circles, and discovered that each of the two circles are made up of different granite stones from different parts of Bodmin Moor. Theories about this included the possibility that they were constructed at different times, or by different groups of people. Perhaps three different groups of people living on different parts of the Moor, each took responsibility for constructing one of the three circles? There is a stone placed deliberately off centre in the central circle, named by Brian as the Calendar Stone, which he thinks marks the position of the equinox sunrise over Kit Hill in the distance. The Calendar stone allows changing shadow lengths to be monitored throughout the year and therefore seasonal changes predicted. Calum revealed that it was made of a different granite from the rest of the circle, and therefore may have been a later addition to the circle. The two outliers to the circles at the southern end, The Pipers, appear to form a portal that frames Stowe's Hill in the distance and may have been an entrance to the whole sacred complex.

The possibility of a 4th circle was mentioned, 21-23m in diameter with 7 prostrate stones. It is only when you reach this circle that Brown Willy comes into view, and there is a midsummer sunset alignment over Brown Willy when viewed from this 4th circle.

### **The Pavement**

Tools and artefacts recovered from the Pavement (running between the central and northern circles) date back to the late Mesolithic period (approx. 4000 BCE) showing that this site was visited long before the circles were built (2000-1700 BCE). It may therefore have already been a sacred place when the circles were constructed. In the centre of the Pavement was 'The Pyramid stone' a natural boulder made mainly of quartz, and the stones that were used in the construction of the Pavement come from a different place on Bodmin Moor to any of the three circles. The pavement is unique to any stone circles in Cornwall, and indeed in the rest of Britain, and was most likely a processional way between circles.

### **Stowe's Hill**

A stonewalled enclosure that originally had 80 platforms, perhaps for huts. There are 2 cairns at the western end of the Hill, that are perfectly positioned on an elvan dyke fault line.

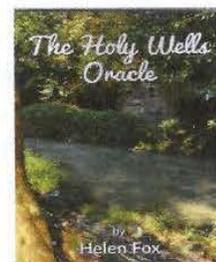
### **Stone Rows**

Two stone rows were discovered NW of the circles, aligned NNW-SSE. The eastern one has 9 extant stones and the western one 5 extant stones. The rows are aligned to Kilmar Tor. The whole area of stone circles, outliers, stone rows and Tor enclosure was a very special sacred area to the people who built the site.

## **REVIEW**

### **The Holy Wells Oracle by Helen Fox** (card set and interpretation book)

[Bluemoon Print & Promotions, 2014] £20.00 + £2.80 postage from:-  
Siblyback Lodge, Common Moor, Cornwall PL14 6ER.  
E-mail: [helenfox761@btinternet.com](mailto:helenfox761@btinternet.com). Phone 01579-324636.



This is a delightful and original idea. Helen Fox, inspired by the holy wells of Cornwall, has drawn up a list of 120 of them, from which she extracted over half to feature in her Holy Wells Oracle set. She has visited and photographed all of these, and from these photographs has created a pack of Oracle cards. Each of the cards is labelled with a particular attribute - for example, Alsia well = desire, St.Clether's well = peace, St.Kew's well = uplifting, St.Julian's well = destiny, and so on. The idea is that you shuffle the pack and select three cards, one for what's gone, one for what is, and one for what is to come. Alternatively, you could keep the pack to hand and draw a daily card to give you inspiration for that day. Either way, once you have chosen your card(s), then there is an interpretation book that comes with the pack in which you can look up your chosen card and read about its meaning. Helen clearly knows and loves the wells, and the set both provides an up-to-date picture of how they look today, and also leads to a deeper understanding of particular qualities associated with each individual well. For anyone who connects with our holy wells, this set is a must-buy that can be used at leisure, or even taken to your favourite well to meditate on and deepen your connection with the spirit of place.

## HISTORIC HERITAGE AND COMMON LAND

by Ian Cooke

Readers of Meyn Mamvro may have noticed that Save Penwith Moors – an action group set up in July 2008 by six concerned individuals to lawfully oppose the enclosure with visually and physically intrusive new stock proofing of a small percentage of open access moorland in the Land’s End Peninsula prior to ‘conservation grazing’ – have, over the past few years, made a number of applications to re-register areas of coastal and inland locations as ‘common land’. The impetus for our campaign to re-register common land was the stock proofing of Carnyorth Common (Carn Kenidjack near St Just) with new barbed wire fencing, numerous gates and a cattle grid under the Natural England led HEATH Project, an action that had been overwhelmingly opposed a few weeks previously by the democratically elected local Town Council in September 2008.

### WHAT IS COMMON LAND?

There are today over 370,000 hectares of registered common land in England (including Cornwall) that amounts to some 3% of the total land area. In medieval times common land was an integral part of the manor over which people had certain traditional rights such as grazing livestock, collecting firewood, or cutting turf for fuel. After the Second World War, most lowland commons became neglected because commoners, who could find better-paid work in other sectors of the economy, largely stopped exercising their rights. The UK government attempted to rectify the often confusing situation with the Commons Registration Act 1965 that established a register of legally defined common land.



Many areas of local ‘rough land’ were then provisionally registered through applications by the St Just & Pendeen Old Cornwall Society and the West Cornwall Footpaths Preservation Society. However strenuous objections from land owners resulted in many applications being cancelled and removed from the register. This remained the situation until the Commons Act 2006 that was intended to correct previous legal errors resulting in non-registration or mistaken registration: a pilot scheme covering seven counties – including Cornwall – was initiated and gave guidance as to the legal questions that had to be satisfied.

The success or otherwise of common land re-registration applications is to provide evidence that the land in question was originally “waste land of the manor” and that at the time of application it is ‘open’, ‘unoccupied’ and ‘uncultivated’. Much depends on the exact interpretation of these words that is somewhat different from normal everyday usage and I will not bore the reader with all the technical details that can be found on our web site. <http://www.savepenwithmoors.com>.

### WILL IT MAKE A DIFFERENCE?

It has been argued by some of our detractors that other statutory landscape protections are sufficient: Scheduled Ancient Monument Act, Area of Outstanding Natural Beauty, World Heritage status – all designations that apply to Carnyorth Common yet made not the slightest difference to what has occurred. However none of these ‘protections’ have any mandatory public consultation and agencies involved are not obliged to make their findings available for scrutiny by those who might be affected or concerned. Although lawful works already installed cannot be removed from common land, future intended works by unelected quangoes and landowners can be challenged if land is registered; this would then give a degree of protection and public accountability when anyone plans to install permanent structures by making it compulsory for public consultation followed by application to the Secretary of State for the Environment, Food and Rural Affairs for consent or refusal.

### WHY HAVE WE DONE THIS?

The areas of moorland forming the core of our campaign constitute the physical and spiritual heartland of the Land's End Peninsula that are amongst the most popular recreational areas for both locals and tourists, on whom so much of the local economy depends, and contain a very large number of both scheduled and unscheduled ancient sites from all ages in antiquity. Arguably one of the most serious problems to emerge from ‘conservation grazing’ since 2009 is the damage and severe degradation of scheduled archaeological monuments through the action of cattle – specifically Tregeseal Stone Circle and the Mên-an-Tol – and the potential for destruction of fragile prehistoric field systems and other remains.

We consider the benefits between the farming community and the general public to be unbalanced and unfair and that the public, who ultimately pay for agri-environmental schemes through UK and EU taxation, should be able to have the legal opportunity for an input into management of their local environment. We believe this to be in the best interests of local communities who so far have not been able to have any realistic input into management of open access countryside and have invariably been faced with a *fait accompli*.

One way in which this can be achieved is through common land legislation. To date Save Penwith Moors has achieved the re-registration as common land of some 213 hectares (526 acres) covering much of Carnyorth Common, Chûn Downs and Carn Galva. It is our hope that future efforts will help to expand this area of legally protected open access land and safeguard our iconic countryside and historic heritage for present and future generations. Please look at our web site [www.savepenwithmoors.com](http://www.savepenwithmoors.com) for an account of past and present issues and consider joining our 700+ supporters on Facebook.

*The Common Land applications that Save Penwith Moors have made include: Carn Galva (granted Feb 2013), Chûn Downs (granted Apr 2013), Carnyorth Common (granted in part Oct 2013), Watch Croft (hearing May 2014), Zennor cliffs - Bosigran (hearing Aug 2014), Long Stone Croft - Boswens (hearing Aug 2014), Morvah cliffs (pending), Higher Tregerest (pending), Zennor cliffs - Zennor head (pending), Zennor cliffs - Wicca (pending), Carn Downs, Morvah (pending) and Boswednack Common (pending).*

## 20 and 10 YEARS AGO

*Delving into the pages of MM from the past*

MM24 (Summer 1994) was a special issue focussing on the Cornish-Irish prehistoric connection, and 10 years later MM54 (Summer 2004) took up the same theme with an article entitled “Tin, copper and stone: stone circles in West Penwith and the Beara Peninsula (in SW Ireland)”. MM24 explored the similarities between Cornish ritual landscapes and Irish ones, in particular the ‘calendar of the land’ at Craddock Moor on Bodmin Moor, and Loughcrew in Co.Meath Ireland. In both cases, the monuments (stone circles and rows in Cornwall, and cairns in Ireland) appeared to have been constructed around a solar year of sunrise and sunset alignments. To the best of our knowledge, this work has not been replicated fully elsewhere (though the articles on p16-19 & 20-21 of this MM goes some way towards it), perhaps because in many places so many prehistoric monuments that may have been part of the ‘wheel’ are missing.

MM also looked at places in Cornwall that had Bronze Age links to Ireland, and observed that many bronze artifacts found consisted of copper from Ireland mixed with tin from Cornwall to make the bronze. Since 1994 an Exhibition at the National Maritime Museum at Falmouth in 2012 has emphasised this trading connection [*see MM79 p.5*], and also flagged up a trading exchange of Irish gold ornaments with Cornwall (such as the Morvah gold hoard found in 1884 *pictured right*). This theme was taken up in MM54, which located the source of copper to the Beara peninsula in SW Kerry & Cork, and then explored the similarities (and differences) between the Beara stone circles and the West Penwith ones, mentioning Aubrey Burl’s suggestion that the centre stones in Cornish circles such as Boscawen-ûn were the original model for the smaller standing stones in the centre of the Cork-Kerry group.



*Morvah gold hoard  
made from Irish gold*

Other Cornish-Irish links that were explored in MM24 included a comparison between Iron Age Irish souterrains and Cornish fogous, and concluded that, although they both dated from the same period, they were fundamentally different in design and usage. Another article suggested that the labyrinths carved on the rock face at Rocky Valley near Tintagel had their counterpart in a similar carved rock labyrinth that was found at Hollywood in the Wicklow hills in Ireland. The article suggested that both sets of labyrinth carvings were contemporary, and dated from about the 6th-7th century CE, and may even have been made by Irish immigrants to Cornwall at that time. We know that they came here, from the inscribed stones with Irish names in Cornwall. Finally, in MM24, there was a look at the folklore of the fairy folk as recorded in both Ireland and Cornwall, and concluded that in both countries the whole notion of the little people was intimately linked to the land, a theme further explored in Cheryl Straffon’s new book *Between the Realms*.

**EXCHANGE MAGAZINES**

Prices are for annual subscriptions [sample copies in brackets]

*Web site details are given in italics*

**Earth Mysteries**

NORTHERN EARTH - 84 Elland Road, Brighouse, W.Yorks HD6 2QR  
*www.northernearth.co.uk* .... £8.50 [£2.25]

TOUCHSTONE - 1 St.Paul's Terrace, Easton, Wells, Somerset BA5 1DX  
*www.ahsoc.fsnet.co.uk/jimsites.htm* ..... £4

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

NETWORK OF LEY HUNTERS -  
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Dave Munday 01736-787230 E-mail:

[dave@cornishancientsites.com](mailto:dave@cornishancientsites.com)

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1st Weds 7.30pm. Tel: 01208-832977

**Dolmen Grove** St.Austell 1st Wed

7.30pm Lucy & Karen 07754165193

**Liskeard - @** The Public Hall - 2nd

Thurs 7pm. Tel: Jane 01579-340796