

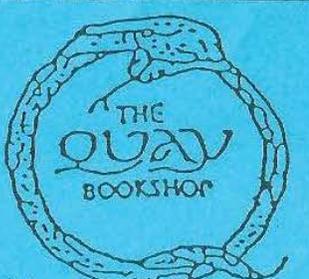
MAZES & LABYRINTHS ● ECLIPSE NEWS  
CEMG 10th ANNIVERSARY SUPPLEMENT  
MÊN-AN-TOL - Terence Meaden ● NEWS

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Meyn Mamvro Publications include Earth Mysteries Guides to ancient sites in Cornwall, *Fentynyow Kernow* (a guide to the Holy Wells) and *Pagan Cornwall:Land of the Goddess* book. For a catalogue please send a SAE to the above address.

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# Meyn Mamvro

## STONES OF OUR MOTHERLAND

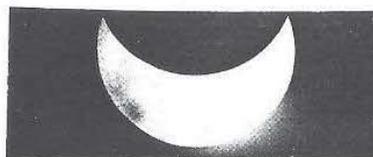
EARTH ENERGIES \* ANCIENT STONES \* SACRED SITES \* PAGANISM \* LEYPATHS  
CORNISH PRE-HISTORY & CULTURE \* MEGALITHIC MYSTERIES \* LEGENDS & FOLKLORE

So now the Total Eclipse is over (until 23rd Dec 2090 at least!) we can all try to get back to normal. There is a full report on the events of the summer on p.2-3, and although, because of the cloud cover, most of us saw only the darkness dramatically descend, and not the full totality itself, for many pagans in Cornwall it was a once-in-a-lifetime opportunity to do some very powerful ritual work. It was also most interesting that the only place that really saw the full totality were the Isles of Scilly, traditionally the Isles of the Dead, and the best view of all was obtained on Samson, the uninhabited isle crowned with the ridge of burial chambers. Spooky or what?!

The lead-up to the Eclipse was experienced by many as being very full of tension and wound-up energies, possibly because of the Cosmic Cross configuration of the planets. All in all it seems to have been a summer of some controversy and argument (predicted in the astrology article in the last Eclipse edition of MM), and this MM also reports on disturbing events at some West Penwith wells, as well as a 10 year retrospective assessment of the controversial St. Agnes maze restoration. In fact this is something of a mazes and labyrinths issue, with another article on the Rocky Valley mazes. From the next edition (Jan 2000) the series on Lesser Known Sites of West Penwith returns, and future editions will include features on holy wells, stone circles and pagan customs, as well as all the regular features. If it's happening at ancient sites and places in Cornwall, then Meyn Mamvro is the place to read about it!

Meanwhile, Meyn Mamvro greets the turning of the Millenium by getting into cyberspace! We now have a website that can be visited at [www.cornwt.demon.co.uk](http://www.cornwt.demon.co.uk), thanks to our web-mistress Jayne Herbert who has put it all together so ably for us. Here you can see details of all the Meyn Mamvro publications, a full list of backnumbers, an article from the current edition of MM, and details of future CEMG events, as well as images of some of the sacred sites in Cornwall. You can also e-mail us at [cheryl.straffon@meynmamvro.freemove.co.uk](mailto:cheryl.straffon@meynmamvro.freemove.co.uk), and we are always pleased to hear from readers, either by e-mail or post. The MM phone no. is 01736-787612 on which there is an ansaphone that is checked daily if you want to get us urgently. 2000 takes us into our 15th year of publication, and we hope to go on for many more to come, thanks to your continuing support and enthusiasm. The Cornish Earth Mysteries Group is also celebrating its 10th anniversary, and an extra 4 page supplement celebrating its achievements over the years is included with this MM. There will also be a special new booklet published next year containing original CEMG reports on many local sites.

## ECLIPSED IN CORNWALL



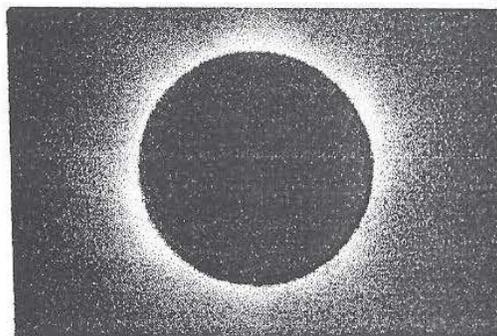
By early Spring this year Eclipse anticipation had reached fever pitch, and with all the talk of gridlock on the roads, sewerage break-down, shortages of water and food and civil unrest, Cornwall scored a real own-goal when it was revealed that bookings for August were actually *down* on an average year! Meanwhile preparations continued unabated to protect the open spaces and the monuments, particularly in West Penwith where the council started placing boulders, walls and gates at or near the sacred places. At one of these on Woon Gumpus near Pendeen, they ironically managed to dump some huge boulders on one of a pair of Bronze Age barrows. Local historian and archaeologist Craig Weatherhill claimed that the Council should be prosecuted for this, but it was pointed out that the Scheduled Monument consent had been obtained and no damage had been done to the remains, which were mainly below-ground and not visible. Meanwhile, the preparation of other sites, such as Boscawen-ûn stone circle, which involved cutting back all the gorse and overgrown vegetation and “opening up” the site, upset some locals who felt that the whole secret nature of the site had been changed. The Cornwall Archaeological Unit produced 75,000 copies of a free Eclipse booklet that talked about solar and lunar alignments from ancient sites, and also warned visitors not to dig holes, light fires, disturb stonework or cause erosion at the sites.

Many of the applications for Eclipse Festivals in Cornwall were turned down, increasing the fear of illegal gatherings. The Mên-an-Tol in particular was felt to be under threat, as a poster advertising a “tribal gathering” there was widely distributed at up-country alternative events. There were rumours that an anarchic group behind the the summer solstice Stonehenge incursions were planning to target the site, and there were even suggestions that those responsible for defacing the Avebury avenue stones in the summer were going to turn it into a giant polo-mint with white paint! At the Hurlers stone circle on Bodmin Moor locals were angry that Cornwall Heritage Trust had given Coventry Earth Spirit permission to hold an eclipse gathering there, without them being consulted. “Foolish and a mistake” said Minions Residents Association, but the Vicar of Linkinhorne parish said he would not oppose the pagans’ right to worship, and Trust Chairman Sir Richard Trant said that “These pagans are a peaceful and respectable group of people who want to come down and commune with the stones. We are not expecting any nudity or indecent behaviour and would be very upset if there was!

As the Eclipse day got closer bookings started to hot up, but best estimates were that only about 1 million people came to Cornwall, about half a million more than a usual August, and about a third less than went to see the 1927 Eclipse in the north of England. With exquisite timing the Government advised people that the only safe way to view the Eclipse was on television! Clearly, virtual reality had finally arrived! Several events and festivals were cancelled at the last minute, and the police raided an illegal gathering of several thousand travellers near Newquay to confiscate sound equipment, which resulted in a punch up. Tensions were riding high at E-day approached.

Media interest reached fever pitch, with one TV programme after another, including a 3-part Westcountry TV series "Eclipse - Moonshadow & Magic", which featured many local pagans, including Cassandra, Graham King and Hamish Miller. All of us, especially Andy, Cassandra & Cheryl, felt at seige from a barrage of media requests for interviews and information. Andy did dozens of interviews for TV companies from all over the world, Cheryl ended up colourfully on p.3 of the London Evening Standard(!), and Cassandra appeared on the BBC1 national Eclipse programme doing a spell for good weather. As the forecasts started to indicate that a front moving in would blanket Cornwall in cloud, self-styled "Arch-Druid of Cornwall" Ed Prynn and his partner Glynis performed a sun-dance. In the event, the forecasts proved correct, though interestingly Ed & Glynis did get a 40 sec break in the clouds!

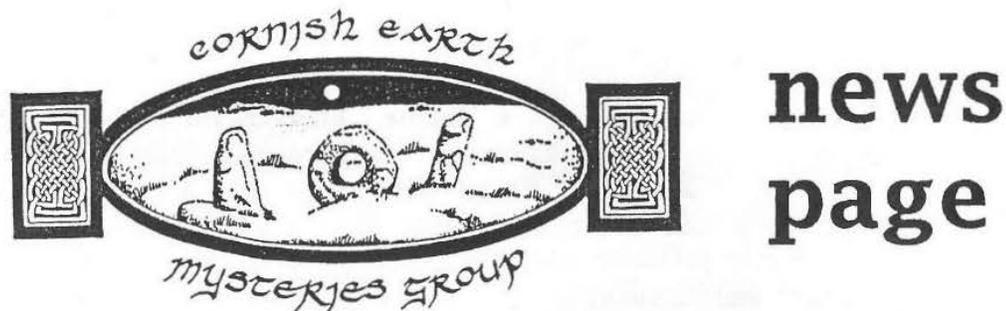
Although the day proved to be cloudy in Cornwall, nevertheless many hundreds of people gathered at the holy hill-tops and ancient sites to witness the phenomenon. The Dragon Enviromental Group organised a lively gathering at the Mén-an-Tol, and Cassandra, Andy & others facilitated a ritual at Boscawen-ûn stone circle, attended by some pagans - and a dozen international film crews! Fortunately all of these events passed peacefully.



*The Total Eclipse at 11.11BST viewed  
from an aeroplane above Cornwall*

The 2 minutes when the land was plunged into complete darkness was certainly spectacular - and in one or two places there was a rare glimpse of the totality, including the Isles of Scilly and, oddly enough, the Lizard rock festival. All in all, it was a memorable day that even veteran Eclipse watcher Patrick Moore described as "strange and unsettling". He could have been describing the unusually intense blackness of the Total Eclipse, but then again he was in Cornwall.....!

For all eclipsologists, three EM booklets were published during the summer. One called *Eclipse Curiosities* by **Dionne Jones & Andy Norfolk** (Crowlenick Press, The Cottage, Crowan, Praze, Camborne TR14 9NB - £3.35 inc. p&p - cheques payable to D.Jones) is a glossy fact-filled compendium of eclipse lore and legend, mythology, astronomy and astrology. Fully illustrated with Andy's artwork, this is the "essential eclipse souvenir". Another booklet called *The Day The Sun Went Out* by **John Billingsley** (Northern Earth, 10 Jubilee Street, Mytholmroyd, Hebden Bridge, West Yorkshire HX7 5NP - £2 post free) is an account of the 1927 Total Eclipse, visible in the north of England. It includes such gems as the account of the villagers of west Cornwall who informed reporters that they would be on Trencrom Hill at the moment of the eclipse so as to be more easily "wafted up to paradise"! The third booklet called *Dance of the Sun and Moon* by **Marjorie Rowland** (Cornish Otter Publications, 3 Marina Court, Portreath, TR16 4PB - £2.50) is an account of the hidden aspects of the eclipse and their effects on us all through astronomy, astrology, numerology, light rays and earth magic. All these booklets are recommended as mementos of this 'once-in-a-lifetime' event.



1999 has brought another interesting year for the CEMG. In January local astrologer **Sheila Bright** gave a talk on “Living in Time: seasons, cycles and spirals”. Sheila focused on the different cycles of the sun, moon and calendar that we all live under, showing how they work and how they affect all of us. She dealt with the coming eclipse in particular, demonstrating exactly what would happen and how best to deal with the energies generated. The talk provoked a lot of interest, and was a good prelude to the build-up of activity around the August eclipse.

February’s talk was by **John Attwood**, aided by his wife Karen on “How to buy a stone circle and survive”. Both John & Karen were instrumental in alerting people to the sale of the Rollright Stones in Oxfordshire, and in setting up an appeal fund to raise the money to buy the circle. They also talked about how the Trust intends to run the site and look after it, and about some of the challenges and problems they face from the demands made on the site. It gave the audience a unique insight into the background to the situation, and much food for thought about what can be achieved with vision and ideas.

In March **Dennis Holwill** and his wife Chrissie came to talk about “A memory of the future”. They looked at the pyramids of Egypt, how they were constructed and what might have been their meaning, and they also brought in ideas of vibrations, psychic forces, energy lines and messages to the gods. There were many ideas generated by the talk, and many people from the audience stayed behind to talk to them afterwards.

The April talk by Martin Matthews on “The Folklore of West Cornwall” was postponed because of the refurbishment of the Helston Museum, so the next events were the 11th annual Maypole Dance on May Day eve at Carn Bosavern in St. Just, and the 11th annual Three Wells Walk on the first Sunday in May. Both were up to standard, with dancing and celebration at the former, and gorgeous May weather for the latter.

On June 6th the Summer outdoor visits started with a special awayday to **Leskernick Ritual Landscape** on Bodmin Moor [see MM 38 for articles on the site]. One of the archaeological team digging at the site Henry Broughton met the CEMG members and took them on a guided tour of the site. There was much of interest to see and discuss: firstly, the following of the stone row as it dipped into the stream, a liminal area that marked a view towards Rough Tor. Then one of the stone circles where CEMG members detected a possible equinoxial sunset alignment towards Brown Willy. The Group then moved up into the settlement area, where two field shrine areas were located, each with distinctive triangular- shaped stones.

An open circular area was then examined, which some members found had very peaceful energies. We then learned that one of the archaeologists on site, Barbara Bender had suggested that this could have been a menstrual hut for the women. {see photo right}.



The Group then visited two other distinctive huts, with views open to the valley and hills nearby, that Henry suggested could have been the Shaman's huts for the tribe. The entrance to one of the Huts was perfectly aligned to the top of a rounded hill, and nearby there was a ritual area consisting of a large lozenge-shaped slab and a small circular setting of stones. Finally, the pseudo-quoit that marked the focus of the site was examined, and the Group discussed the best vantage point for viewing the midsummer solstice sunset alignment there. All in all it was a fascinating day, with an insight into all the 'earth mysteries'/ritual landscape interpretation coming from the archaeologists.

The July 4th visit was to **Lesser Known Sites of West Penwith**, led by Cheryl Traffon, a follow-up to the successful one organised in 1998. This day also attracted a good number of people - nearly 30 - and was much enjoyed. The sites included Treen Common circle, where there was much speculation about the meaning of the site. A possible midsummer solstice sunrise alignment over Zennor Quoit was identified, and one of the members David Haynes spoke of seeing a double stone row running away from the site when the vegetation was low. From there the group walked to Bosporthennis, where some exploration by the stream uncovered the ancient holy well, which in its day was as popular and efficacious as Madron. The walk went on to Bosporthennis Beehive Hut, where lunch was taken, and discussion centered on the site and the attached 'room'. A return to Gurnards Head for some refreshment in the inn was followed by a walk across the fields to find Bosigran Courtyard House Settlement. Here there was much interest shown in 4 (one fallen) very large upright stones, and much speculation as to what the structure could originally have been. It was a fascinating conclusion to a day that had revealed many enigmatic sites.

Finally, on Sunday August 1st, Lammas Day itself, which was one of the hottest of the summer, saw about 25-30 members on **Trencrom Hill**. A beautifully clear day with magnificent views all around allowed members to view the geomantic landscape, visit the sacred well and talk about the legends. A shared picnic was followed by some drumming and good conversation. It was a lovely summer gathering, a gentle day of re-connection, and a reminder of just how special is the pagan and earth mysteries community here in West Cornwall.

## AN UNHOLY ROW AT SANCREED WELL [CS]

Sancreed Well in West Penwith has this summer become the focus for a conflict over access to the site. The row has been simmering for a number of years, and basically involves opposition by some local people to increased use of the well by visitors and others. The problem is that the definitive path to the well is 'lopped off' at both ends, because when it was registered on the Definitive Pathways plan in the 1960s, it was only listed as being part of the footpath (old church path) from Brane to Sancreed. Consequently the section up to the well itself, and the section at the other end through the farmyard are not 'official' paths. There is therefore the ludicrous legal situation of a path to the well that starts nowhere and finishes nowhere!

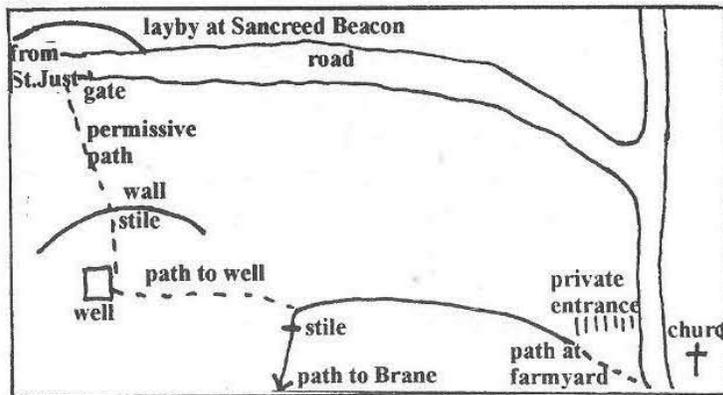
How has this come about? Until the 1870s Sancreed Well and Chapel remains stood on Chapel Downs, an area of rough furze with no obvious path. In 1879 a new vicar the Rev. Reginald Bassett Rogers came to Sancreed and discovered the holy well and baptistry covered with brambles. He cleared the site and probably provided the path to the well, with steps, iron railings and fencing, forming a bridge over the overflow channel, described by Ann Preston-Jones\* as "an attractive new access to the well, threading its way along past pond, beside the watercourse, up steps, over ancient masonry all overhung by purple rhododendrons, to the mysterious cavern-like well and ruined chapel". As the years went by, more people came to visit the site, though when I first visited it in the late 1970s, it was still a pilgrimage to discover it. It was only in the late 1980s that the signs were erected to the well from beside the main road, and access provided by means of steps leading up into the farmyard.

With this improved access came increasing use of the site, its popularity growing with the growing interest in ancient sites in West Penwith witnessed throughout the 1980s & 1990s. In particular, it was large groups of visitors, often on guided tours, that seemed to most annoy the owners of the land - Mr & Mrs Hoskin - on which access to the site passed through. They also kept a beady eye on the well itself which stands on parochial church ground. There have been a number of attested accounts of them stopping people going up to the well and interrogating them as to their purpose. On one occasion, at which I happened to be present, Mr Hoskin leant on the gate at the beginning of the path to prevent anyone walking through, while Mrs Hoskin complained that the noise of the visitors would disturb the tourists in her holiday cottage that lies next to the path, though in fact that particular party of visitors to the well were very reverential and were intending to walk up in silence anyway.

In order to try and resolve this conflict, during 1998 Mike Rosendale, Countryside Officer of Penwith District Council, attempted to draw up a Stewardship Scheme with the Hoskins to provide alternative access by means of a permissive path elsewhere on their land. Unfortunately this attempt collapsed and the Hoskins withdrew from the Scheme. They then threatened to close access on their sections of the path to the well, which would legally have prevented anyone from actually walking to the well.

*\*Repairs & Boundary works to the Holy Well at Sancreed (Archaeological Unit, 1998)*

The Ramblers Association, having realised the problem, decided to apply for a Modification Order in order to have the 2 ends of the path placed on the Definitive Map, arguing that it was 'ipse de facto' a public right of way, having been walked continually for at least 20 years by people going up to the well.



The application is currently going ahead, though it could be anything up to 2 years before the matter comes to a hearing and a judgement is made. Meanwhile, Mike Rosendale has managed to negotiate a permissive path to the well from a neighbouring landowner, and access to the well can now be made through a field opposite Sancreed Beacon and over a wall where the CAU thoughtfully provided a stile when they were doing restoration work at the site in June 1998. However, until signposting is done here, most visitors are unaware of this route.

So, stalemate seems to have been reached for the moment. Unless the Hoskins back off from their 'closed access' policy, or until, and if, a Modification Order is made allowing the path to be made definitive, it seems that the approach to the well, which should be an uplifting spiritual experience, is beset with difficulty. Or as Ann Preston-Jones says: "It seems sad that such conflict should surround such a special place"

## NOT WELL AT MADRON

Madron Baptistry well-chapel has also had its share of problems this Summer. Earlier in the Summer the stonework surrounding the well in the corner of the Baptistry was all knocked down, some of it ended up in the well, and at the same time the water was reduced to a trickle. Various explanations were offered, including a suggestion that it may have been children climbing on to the walls and blocking the water supply who caused the problems. Under the supervision of the CAU/English Heritage the stonework was repaired by workers from the Bolitho Estate, and the Sacred Sites Working Party sorted out the water flow. However, by mid-Summer the situation was even worse. In what was beginning to look like deliberate vandalism, the stonework was again all knocked down, only this time even worse, and the water supply had dried up altogether. These events were probably not connected, but together they created a derelict and desolate appearance at the site. Repairs and investigations are continuing here.

## A THORNY PROBLEM AT CHAPEL EUNY

Finally, to complete the trio of West Penwith well problems this summer, the thorn tree near Chapel Euny wells was deliberately vandalised, the branches snapped off and clouties torn down. Charles Tricker who owns the land said that he had heard rumours that a Christian sect were responsible, but Mike Rosendale, Penwith's Countryside Officer said that it was "pre-millennial tension" and was "outrageous and deplorable."

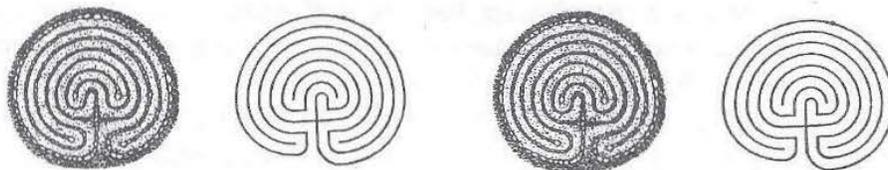
## THE ST. AGNES LABYRINTH

*In MM38 we published a short letter by Peter Herring about the state of the unique pebble maze that stands at Troytown Farm on St. Agnes, the westernmost inhabited island of the Scillies. This raised a number of important issues about the maze and its restoration 10 years ago, and we follow this up with a more detailed letter from Peter, together with a reply from Paul Broadhurst, one of the original team who restored the site. Although there was much criticism about the restoration at the time from certain people in the EM field, this is the first time that any of the restoration team have spoken at length about what happened and why, and about the state of the site today.*

“My previous letter mentioned my experience at Troytown Maze. I wasn’t aware of the activities of the dowzers when I visited the maze - I only read of it later. I am saddened, angry and still quite upset. Troytown was always a magical place for me and has been since we first discovered it in the late 60’s. It has never been the “sad neglected place” that Paul Broadhurst claims to have “transformed”. We crossed to St. Agnes in a tiny launch in a rough sea and walked the length of Agnes to Troytown Farm where there were no facilities and only well water to drink. We camped by a wall and in the middle of the night I went out into the moonlight and saw tall fingers of rock silhouetted against a full moon. I had never seen moonlight on the sea before and although I didn’t know that I was a Pagan then, I responded to the magic of the night and the place. Soon after dawn, we discovered the maze and I danced it as the sun rose in a perfect sky.

On every visit, Troytown Maze has welcomed me back and taken me to its heart, but not last year. The maze is sick and disturbed. I can only describe it as being like a magnet with two north poles or like a cat’s fur combed the wrong way. It starts off fine, but then there is the dreadful moment when it stops and the energy flows back on itself setting up such a crosscurrent of negative energy. Some dowzers can be so arrogant in their certainty, but dowsing is not infallible and dowsing ancient sites is well known to be very difficult, as a web of overlying energies laid down over the centuries is confusing. Perhaps the dowzers are not to blame though and some careless visitor has moved a few stones at the centre. The dowser would say that the placing of the stones is not important as it is the underlying energy field which is real. I would agree, but the stones mark the energy and must harmonise and not conflict as they do now. I would not have the temerity to move any of the stones, but would be interested in the views of other readers of MM. Perhaps then a rescue could be attempted. The photograph taken by Alexander Gibson in 1885 [opposite] clearly shows the integrity of the maze more than a hundred years ago. With a pencil point on the photograph, you can follow the path between the stones right to the centre. That is how it should be now and this act of deliberate or accidental vandalism is such an acute pain!”

*Peter Herring*

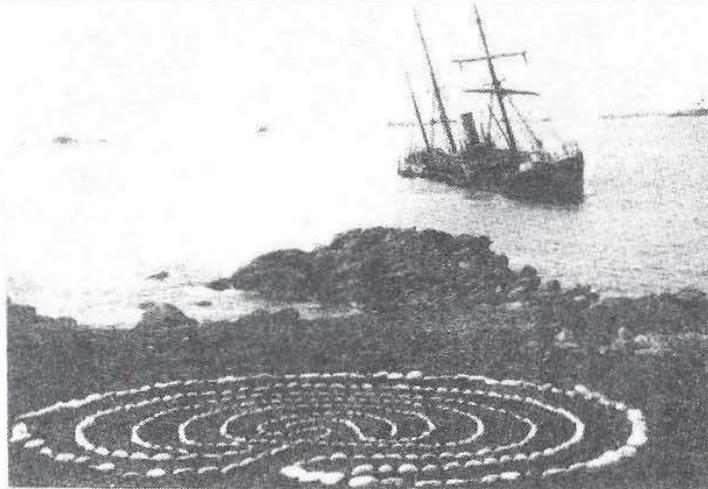


## PROPER MAZED

by PAUL BROADHURST

'Proper Mazed' is one of those old Cornish expressions that used to be common until just a few years ago. It was humorously directed at anyone who may have been slightly confused, lost (thanks to the mischievous piskies), or who inhabited a strange landscape of the mind that others did not recognise. This euphemism was undoubtedly rooted in very ancient times and spoke of the disorientation that occurs when someone walks the labyrinth, or maze, where they tread on the boundaries of the mundane world and the magical ones believed to exist alongside it. On the edges of these worlds, the rational mind becomes confused, unable to comprehend the subtleties of these other dimensions, or, as the Cornish put it in what must be one of the most eloquent descriptions ever applied to this trance-like state, *proper mazed*.

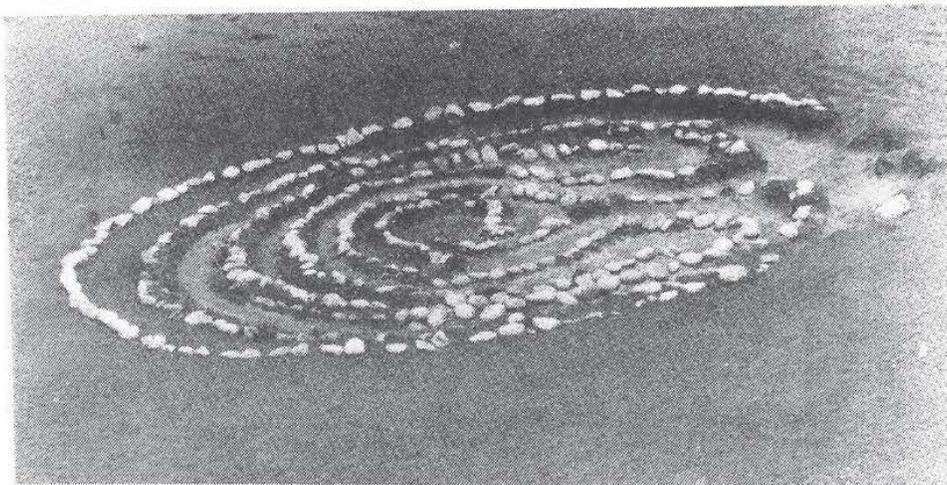
In MM38 one of its correspondents, Peter Herring, reported how a visit to the Troy Town Maze on St. Agnes had left him feeling worried about its condition: He wrote how his dowsing did not give the expected results, and how he was concerned that the stones of the labyrinth had been damaged or moved. The editorial reply mentioned the restoration that was undertaken over 10 years ago by Don Wilkins, Hamish Miller, Ed Prynne and myself, and was presented in a way that may have given the impression that our work could have somehow contributed to its present state. Some readers could have been well and truly *proper mazed* at this reference to the restoration, since it harked back to the archaeological controversy that followed and seemed to imply that somehow we had damaged the site physically and energetically. Since all the members of the team (especially that wonderful character and inquisitive Cornishman the late Don Wilkins) have devoted much of their lives to trying to preserve and bring to people's attention the significance of ancient sites, it must seem strange that we have been accused of actually *destroying* one. However, as this issue has been raised again, I am happy to be given the opportunity to present the facts and let readers judge for themselves whether the restoration was conducted in an appropriate manner or whether we should go down in history as 'Maze-killers' and be consigned to a metaphorical pit of hellfire by posterity.



In November 1988 the four of us arrived on St. Agnes after Don had been asked by the owner of Troytown Farm to reconstruct the labyrinth, which had become unrecognisable as it had lost its original shape. This was in part due to people removing stones (presumably as souvenirs) and generally mistreating it. I had visited it a number of times before, and knew it was in a sorry state - my daughters had great difficulty in following the path to the centre, and there were even coke cans pushed in the ground where the stones should have been. The reason why the islanders had asked Don, a professional dowser, to undertake this task, and why he had asked us, was that they felt archaeologists would not treat the place with the respect it deserved as a spiritually potent site. This unfortunately created much ire amongst some of those in the Earth Mysteries and archaeological community who, understandably perhaps, reacted strongly to rumours of 'desecration'.

Afterwards some of those critical of the work proceeded to mount a campaign accusing us of vandalism and worse. We were threatened with prosecution, and, judging by the vitriolic outbursts of those who never even talked to us about what actually happened, would have spent the rest of our lives in the Gulag Archipelago had they had the power. But the fact is that the islanders specifically wanted people who were aware of the labyrinth's energies and who were used to working on this level rather than that of straight archaeology. If the Cornwall Archaeological Unit or others have a problem with this, then they should surely take into account the wishes of those people on St. Agnes who are the true custodians of the site and who, having lived there all their lives, recognise it as a spiritually transforming place as well as an ancient monument.

On our arrival the islanders had made a start by clearing the debris from the site. They had made a fascinating discovery. Underneath the remains of the maze, believed to have been made by a bored lighthouse keeper in the 18th century, were the remnants of previous mazes sunk into the earth. This scotched the oft-quoted myth that Amor Clarke the lighthouseman had created it to while away the time, and showed that he had simply re-turfed the site and laid new stones, much as we were about to do. It looked as if the place was far older than had been thought.

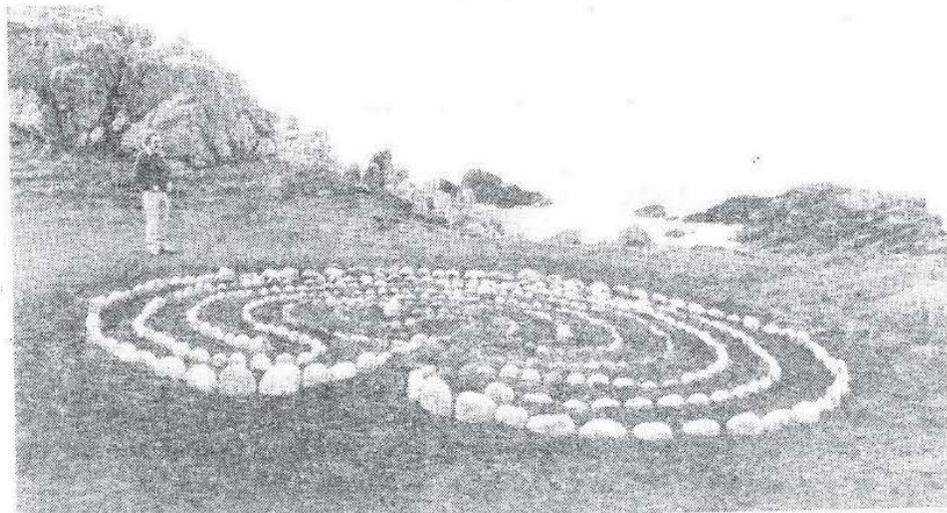


*The maze in 1984 before restoration*

There was another surprise in store, this time for the dowzers. Don and Hamish found that the precise shape of the labyrinth was somehow impressed into the earth's biomagnetic field, so that any physical structure was merely replicating what already existed in terms of earth energy. I will never forget the look on Don's face as he traced the labyrinthine path with his carbon-fibre dowsing rod with his eyes bulging at the sheer power of the reaction. When he got to the centre his rod snapped like a dry twig, such was the force. Don was incredulous. In a lifetime's experience of dowsing this had never happened to him before.

Each sea-smoothed stone was carefully selected from the nearby beach, carried up and bedded into the turf, a laborious process as we wanted to ensure that they would be very difficult to remove. A pile of loose stones was left close by, so that if anyone was tempted to help themselves to one they would be less likely to disturb the maze. We worked away for some days, often visiting at dawn or dusk to attune to the spirit of the place, and felt privileged to be involved in bringing this uniquely powerful place back to something approaching its former glory. The islanders' attitude to the labyrinth was quite moving. As we worked away over the next few days they would visit us to see how the work was proceeding, bringing sandwiches, beer, and of course wonderful home-baked pasties. Everyone without exception was delighted, and many of them told how when they were children the whole family used to visit the maze on Sunday as if they were going to church. Not once did anyone raise any objection to the labyrinth's reinstatement - on the contrary their spirits seemed greatly lifted. They had all become sad at the gradual erosion of its beauty as a place for inspiration and could now look forward to it becoming once again a focus for their finer feelings.

For us, though, the sense of achievement was tempered by our feelings of personal sadness that followed the criticisms of those who had assumed a proprietorial attitude. Don, I know, was particularly stung by this. He believed he had only responded to the islanders' request that he was the right person to gather a team of like-minded folk who could reinstate a place that the inhabitants of St. Agnes felt possessed a special magic.



*The maze in 1988 after restoration*

After its restoration, the Troytown maze again became a focus for both the islanders of St. Agnes and those visitors who sense its special magic; a place to honour the elemental wild forces of Nature. Over the intervening years, we have often visited it and been impressed by its energy, which seems to us to have grown in proportion to the numbers of people using it, and its condition, which remained unchanged on the last occasion. Within the last year visitors to St. Agnes have reported that it was 'beautiful and powerful' when they saw it.

So what are we to think when we read Mr Herring's letter lamenting the state of the labyrinth? If indeed the place has suffered damage in any way it is surely unfortunate to link it in any way with the restoration in 1988 which has been shown to have been very successful for over a decade. What could have caused such damage? Storms? It is certainly one of the most exposed sites in Britain, within a very short distance of the sea, and prone to the ferocity of the notorious Atlantic gales that sweep across the Scillies. Vandalism? This is an increasing problem that is affecting many sites including Glastonbury, Stonehenge and Avebury, all of which have suffered from the most crass elements of modern society. The truth is, in the end, far more prosaic. On reading Mr Herring's letter I contacted Tim Hicks, the owner of Troytown Farm on St. Agnes to find out exactly what is the current state of the labyrinth. He pointed out that the responsibility for the site now lies with the Scillies Environmental Trust. His comments give some cause for concern: not simply for the labyrinth but for all old sites.

Tim described the maze much as Peter Herring had in his letter. Some of the stones have fallen over and now rest randomly on the surface, thus ruining the outline of the maze pattern. When asked what had caused this sorry state of affairs, he was in no doubt. The site had not been vandalized or disfigured by the weather. What had caused it was simply the large numbers of people visiting it over the last ten years! He made the point that until the restoration the shape of the maze had become so unrecognisable that few people walked it: the rebuilding of it had thus increased the numbers of those who wished to tread the pathway. Normally, this would not have had a serious effect, but in recent years there has evidently been a great increase in those visiting the maze, and it is this that has caused the erosion. Thousands of feet treading the same small route had gradually dislodged the stones and worn away the turf in which they were embedded.

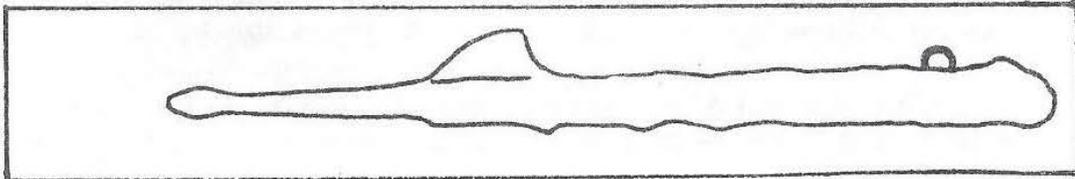
Now one could argue I suppose that if we had not restored the maze then people would not have bothered to walk it. Yet its condition would now be in an even sadder state than it is. The truth is that this problem is an example of a situation that is becoming increasingly problematic and much more widespread: all ancient sites are now attracting unprecedented numbers of visitors whose very presence paradoxically destroys that which they seek. The answers to such logistical problems are likely to be some of the greatest challenges facing those with an interest in preserving the sites in the near future, especially as millennial madness gathers momentum. What are we to do? Surround them with barbed wire like Stonehenge? Allow people to visit but not to touch? Any satisfactory solutions will need to be very carefully thought out if we are not to witness the potential erosion and loss of our most cherished sacred sites.

Designed for a very different world, they now have to contend with massive numbers of people descending on them. The problem seems intractable. Yet if there are any lessons to be learnt from the experience of the St. Agnes Maze, they are that those with an interest in preservation should not squander their energies on attacking others. We have to address this serious question of accessibility from a standpoint of co-operation and goodwill. Otherwise there may be few ancient sites left for us to honour those of preceding ages that knew so much about the earth and its mysteries. Will the destructive processes of the twentieth century ruin even those places that we now need to reconnect with so desperately, so that we may learn respect and sensitivity? Or will we learn to honour the spirit of Creation 'in our own back yard', and take the pressure off the more well-known sites, which were never intended for a world of tourism and traffic jams? However much we may find it easy to blame others, in the end we must all assume a personal responsibility for our own role in this scenario, for each time we set foot on such a site we are contributing to its gradual decline. Will we love them to death? The choice is ours. One thing is certain - if those who originally laid out the sacred sites could see what is happening today they would be astonished. *Proper mazed.*



## THE SWORD IN THE STONES

While we are on the Isles of Scilly, an intriguing find was recently made on the small off island of Bryher by farmer Paul Jenkins, tenant of Hillside Farm. Paul, one of only 63 inhabitants on the island, was spraying in a potato field with his tractor when the front wheel went into a hole. "I thought at first it was an old well", said Paul, "until I got a torch and looked inside when I realised that I was looking into a burial cist 4'10" long by 38" wide by 20" deep. It was rather like an igloo. Inside there was a sword 34" long, with a pattern on it. It was still in its scabbard so I knew it was something pretty special". The sword turned out to be made from iron with some bronze, and probably dates from the Iron Age period (sometime between 5th - 1st centuries BCE). Sarnia Butcher, who formerly worked for English Heritage before retiring to the islands, said that it was likely to have been the property of someone of consequence. "It is very important for Scilly", she said, "No other metalwork like this and of this date has been found in the islands". The sword, which is in a very good condition, will be examined by the British Museum, and when preserved, will be returned to the Museum on St. Mary's.



## THE MYSTERY OF THE LABYRINTH

by ROBIN ELLIS

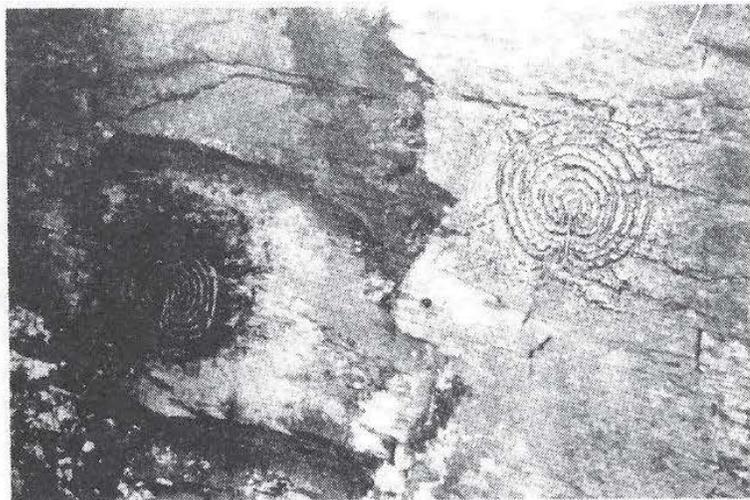
In 1944, the Irish writer and mystic Geoffrey Russell had a mystical experience of an intense and singular nature. This totally unexpected and unsought-for event involved an identification of himself within a pattern of concentric circles to do with the functioning of the brain. The actual experience was incommunicable, but Russell was able to make a pencil sketch of the pattern while the experience was still fresh in his mind. In 1962, now retired in Ireland, Geoffrey Russell unexpectedly came upon a photograph of the two Cretan Labyrinths carved on the slate wall of Rocky Valley on the Cornish Atlantic coast, and recognised them instantly as being identical to the drawing of his Vision! The events following this profound discovery are shrouded in mystery, however, this revelation led Russell ultimately, not to Cornwall, but to Glastonbury. In 1964, two years after the start of his Quest, Russell came upon an aerial photograph of the Tor, and claimed to see encircling it what he took to be the remains of a three-dimensional Cretan-style labyrinth! In an article written in 1969 "The Secret of the Grail", Geoffrey Russell revealed his ground-breaking research, and went still further, linking the mystery of Glastonbury with the Otherworld concept of the Caer Sidi or 'Spiral Castle', naming as one of his sources Robert Graves.

The influence of Geoffrey Russell's Glastonbury research has been great, though largely unacknowledged. It is fair to say that it was his ideas that were the single most profound influence on the pre-New Age Glastonbury Movement of the early seventies, and rightly so, for it is widely believed that he was correct in his major premise. But there is a problem. The proofs that Russell put forward to justify his radical new ideas were completely untenable. Though it is easily possible to make out the ridges encircling the Tor from an aerial photograph, and perfectly reasonable to interpret these as some kind of spiritual pathway, it is totally impossible to make out a Cretan labyrinth! More, it is a huge leap of faith from even an encoiled Tor to the Caer Sidi, justified as that leap of faith probably was. Unless of course, Russell already knew that the Tor was a Caer Sidi, encircled with a sacred trackway for conditional ascent by generations of pilgrims. A trackway he felt so sure existed, he never even bothered to walk it! If Russell knew before he went to Glastonbury what he would find, where did he get his information?

Geoffrey Russell's discoveries at Glastonbury are now fairly well known, but there is a deafening silence surrounding his research at Rocky Valley two years earlier. The spotlight that illuminates Glastonbury leaves Russell's Cornwall blacker! However, there can be little doubt that it was his researches into the Rocky Valley labyrinths that cast such a profound light onto the Mystery of Glastonbury! There is one major source that Russell admits to openly - Robert Graves. In *The White Goddess* Graves compares the Caer Sidi tradition with the overlapping tradition of the Caer Arianrhod, the 'castle of the Goddess Arianrhod. Both traditions are Welsh (i.e British) and have their origins in the world of Celtic Britain. Both describe the same Otherworld concept, a portal into the Land of Faery, but with one important difference.

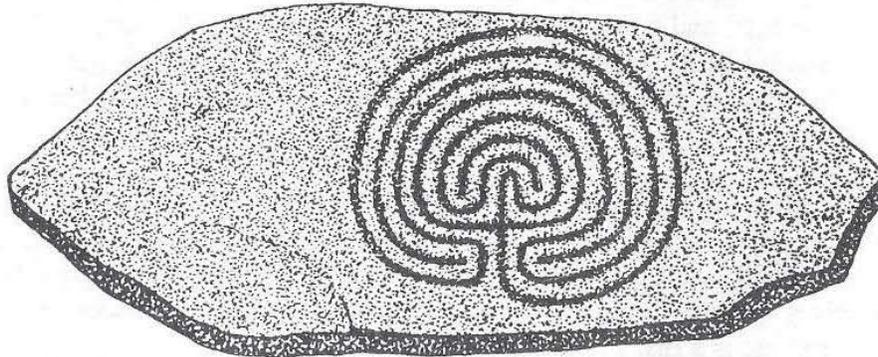
In the Caer Arianrhod tradition, a Goddess, or at least a female Guardian, lives at the heart of the Portal, and it is this Goddess, or Guardian, Arianrhod that Robert Graves associates with a much better known guardian from ancient Crete, Ariadne, the 'Mistress of the Labyrinth'. In these times Ariadne is made to cut a rather pathetic figure: it is Daedalus, a patriarchal figure, who now 'owns' the labyrinth, and it is Theseus, another patriarchal figure, who is the 'hero' of the labyrinth. Ariadne is reduced to being, in effect, a mere guide. Peel back the layers of myth to an earlier, purer version however, and it is a very different picture. Christine Dowling in her book *The Goddess: mythological images of the feminine* lays stress on this earlier version of the myth, with Ariadne relating not to Theseus but to Dionysos, the earlier bisexual version of Apollo.

Robert Graves also associates the Caer Sidi/Caer Arianrhod traditions with another concept. Graves sees these 'spiral castles' as sometimes being oracular caves, associated with spirally-coiling serpents, sending 'true dreaming' to those who came to attune themselves to them, and it is truly significant that Graves includes the Rocky Valley maze carvings as a British survival of the Caer Sidi.



Staring at these enigmatic spiritual machines on their rocky wall in that haunted, and haunting, valley on the Atlantic coast, questions spring to mind. Why are there two of them? Recalling Robert Graves, perhaps one labyrinth belongs to Ariadne, and the other to her British 'sister' Arianrhod. But if they are the same Goddess why bother? Then recalling Christine Downing, perhaps one labyrinth is for Ariadne and the other is for her 'brother' Dionysos. According to the metal plaque the labyrinths date to the early Bronze Age - 1800-1400 BCE. Could they have been put there by voyagers from ancient Crete? Yet the carvings are said to have been made with a metal-edged tool, which seems to rule that out, suggesting that the other popular theory is true, that the carvings were engraved by a miller in the 17th century. A miller, whose ruined stone mill buildings, covered with ivy, lie about the labyrinths, adding to their poignant mystery.

However, it has recently been suggested that the miller simply sharpened up the engravings, which had become worn and shallow through use and weathering, in preparation for their further use. It is now widely accepted that the supposed 'mill' was in reality a cult centre, based around the labyrinths and their use. A cult whose members carried around their own personal labyrinths carved in slate, the 'serpent stones', an excellent example of which may be seen in the Witchcraft Museum at Boscastle [below].



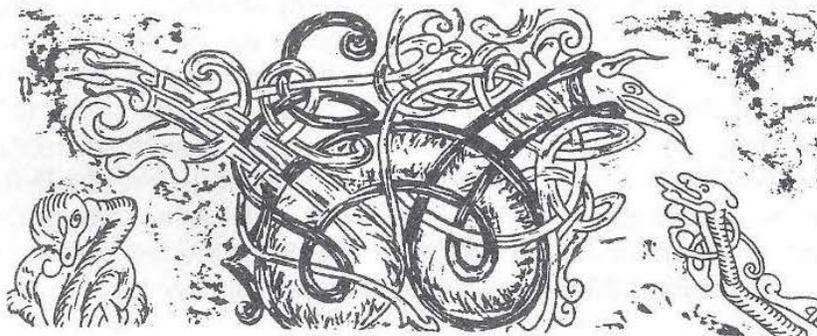
These serpent stones were used in conjunction with a 'galdr', a shamanic call, similar to the OM of Tibetan Buddhism. The operator would run their finger around the labyrinth, back and forth while humming, and this would allegedly bring about an 'altered state of consciousness', a state of 'true dreaming' perhaps. In Virgil's Epic *The Gate of Horn* a Cretan labyrinth inscribed on a gateway gave access to true dreams. According to the OED 'Cornwall' is derived from the same Latin root as 'horn'. So Virgil's Epic could be called "The Gate of Cornwall". Was Virgil describing the Rocky Valley labyrinths?

The Serpent Cult was known to have existed right up until 1958, when the last known serpent stone was destroyed. But there is no reason to believe that the cult has died out since then. Indeed there is still evidence for its existence today, and not just in Rocky Valley, and it seems the Serpent Cult is the most likely source of the 'ancient wisdom' that Geoffrey Russell obtained on his trip to Cornwall in 1962. His wierd experience in the power of the labyrinth in Sri Lanka in 1944 made him eminently qualified to become an 'honorary' member of the cult. In addition, there is evidence of its influence on an even more eminent group of people, led by one of the greatest minds of the 20th century. According to Eleanor Bertine, C.G.Jung held a series of small, private seminars in Cornwall during the 1920s, including one at Polzeath, just down the coast from Rocky Valley in 1923. Esther Harding acted as unofficial Secretary. In 1935 Harding published a book *Womens Mysteries Ancient and Modern*, in which she espoused a startling new view of Virginitiy. She claimed that a mis-translation had occured, probably deliberately, at the time of the change over from a matriarchal to a patriarchal system, in which physical chastity was made to replace the original meaning of the 'virgin Goddess', a meaning too potent to be allowed to remain. This original meaning involved a Being that was a Goddess, but not a Goddess that was a counterpart to a male God, or even related to another being in any way, but was her own mistress, virgin 'One-In-Herself'. This sense of Virginitiy as defined as 'In-One-Self-Ness' brings us very close to the Mistress of the Labyrinth and her awesome secrets.

Nor was Esther Harding alone in her opinions. The Jungian psychologist John Layard wrote two papers on the "The Virgin Archetype" in 1944, supplementing Harding's mythological data with his own clinical evidence. Significantly perhaps, Layard was also an anthropologist, and came to live in Cornwall during the last years of his life. What did an anthropologist find in Cornwall that was fascinating enough to devote his last years to it? The idea that there was some kind of cross-fertilization going on between the Serpent Cult and some of the followers of Jungian psychology is controversial to say the least. However, the 'ancient wisdom' contained within the mystery of the labyrinth would have been right in line with Jungian thought, and would have given it a boost at just the right time, when it was seeking to establish itself as a field of psychology in its own right. As for the Serpent Cult, it would have been a magnificent opportunity for it to re-define itself and its ideas, to cast aside old superstitions and to bring it into line with modern ways of thinking.

The two Cretan labyrinth carvings still stare enigmatically out from the north wall of Rocky Valley, as they have done for thousands of years, waiting for us to penetrate their mystery. No more definitive access to the world beyond that of the world of appearance is evident to us however, so let us set ourselves the task of meditating on the trick of this elusive entryway - this Cornish Gateway of True Dreams - until we fulfil its psychic conditions. To ask who the Mistress of the Labyrinth really is, is to follow the thread all the way to the end, leading us to the centre of the Labyrinth, and at that centre we find the Mistress of the Labyrinth herself, a divine being, complete in itself, androgynous and self-perpetuating, creating out of its own Being with no need of another. This primal Image is the source of all myth, all dreaming, and beyond conceptual thought. But as it lies below the level of Ego Consciousness, we are part of it and it is part of us.

But are we still capable of using the Labyrinth, this sacred technology from the Age of the Goddess? I suspect that the followers of the Patriarchy would say no, that we have changed too much and have gone too far in another direction. But the wheel of time turns full circle, and in Jungian psychology we may well have a modern tool to replace outmoded ideas and concepts, a tool to empower the Labyrinth with New/Old meaning. The Patriarchy will still say no. But the Patriarchy is guessing and the Patriarchy is wrong.



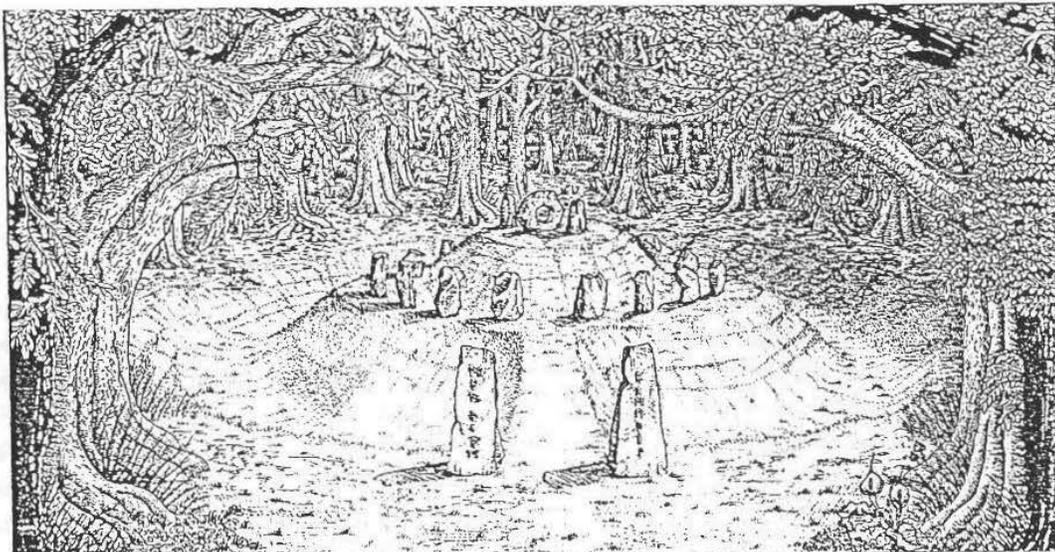
## MÈN-AN-TOL - VULVA OF THE GODDESS

by TERENCE MEADEN

An intriguing question is what was the origin of the traditions concerning healing and fertility properties at the Mèn-an-Tol? One answer for those who suspect that the Neolithic was an era when there was Earth Goddess belief is straightforward: the natural or artificial hole in a Neolithic megalithic was equated with the vulva of the Earth Goddess or Earth Mother, while passage of hand or body through a pierced stone allowed participation in and sharing of her beneficent assets. Examples are fairly common throughout the Euro-Asian lands from Ireland to India, but I wish to extend this line of reasoning by introducing examples from regions that are more remote and less likely to have had a shared common heritage - viz, America and Japan.

Edwin C.Krupp provides two excellent cases in his book *Skywatchers, Shamans and Kings* in the chapter entitled "Mother Earth". In the side of a cliff face in Clear Creek Canyon, Utah, a prehistoric artist interpreted a natural hole in a rock slab as a vulvar fertility sign. He or she created a petroglyph about this hole in the form of a female figure with wide open legs, using the hole, possibly improved, as a vulva. Ergo, at least some Amer-Indians saw holes in rocks and stones as the vulva of the Earth Mother or 'Goddess'. A different case comes from Counsel Rocks in Southern California where a large boulder called Womb Rock is penetrated by a tunnel whose smooth floor seems to have resulted from the repeated passage of devotees through it, "possibly as a re-enactment of birth in initiation ritual" says Dr.Krupp. An adjoining petroglyph "appears to distil a compact symbol from the Chemehuevi story of the woman who opened her legs (i.e vulva) to the rising sun".

For an example from the other side of the world we turn to Japan. Every year at the end of June there is a ritual summer festival at major Shinto shrines, such as Hieda Jinja in Tokyo and Shikoku Konpira, concerning which photographs may be called up on the Internet. These events, of a type which may be called a "passing ritual ceremony" was brought to my attention by archaeologist Dr. Kazuo Ueno. He describes an annual ritual activity related to a Shinto shrine (Jinja) in which priests pass through a big vegetation ring. Quoting from Dr. Ueno's letter: "The difference between Cornwall with its large stone with a hole in it and ours is that our huge ring is made by plant cogon-grasses. For me this is very symbolic. The Heel Stone shadow at Stonehenge coming across and going under the trilithon arch in summer is for me what I or the Japanese would call a Passing Ritual Device...(while) inside the stone circle it is just like inside a mother's womb similar to Japanese Neolithic (Jomon) houses which appear to have been temporary 'birthing' huts. And Shinto Torii Gate is like the Stonehenge trilithons in the sense that it is both the boundary between this world and another world. Before we are born, or after we die, we always go through this gate. After going through the gate we belong to another dimension. If the Sky God's Heel Stone shadow passes through the trilithon arch into the Earth Mother's womb, this means marriage between Sky God and Earth Mother."



Is it likely that the ideas behind the Old World Neolithic traditions of associating holes with vulvas reached into China, Japan and the New World from Europe and India? Hardly, though not impossible. What is more likely is that similar psychological impulses were responsible for similar solutions to basic human anxieties, in this case interpreting the cyclical workings of the universe in terms of the everyday experience of the living. That is, in North America as in Neolithic Europe and the Middle East the mating of Earth Goddess and Sky God on opportune days of the year parallels the human condition, thereby maintaining the fecundity of the universe. In Japan god and goddess come together and beget the other deities. And at all these places holes, whether in rocks or made from hoops composed of natural materials, equate with the basic female powers controlling health, life, marriage (hand-fasting), fertility, birth and rebirth, which is enough to account for the folklore, rites and customs traditionally associated with them.

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Artwork "Forgotten Rites" by John Dimery.

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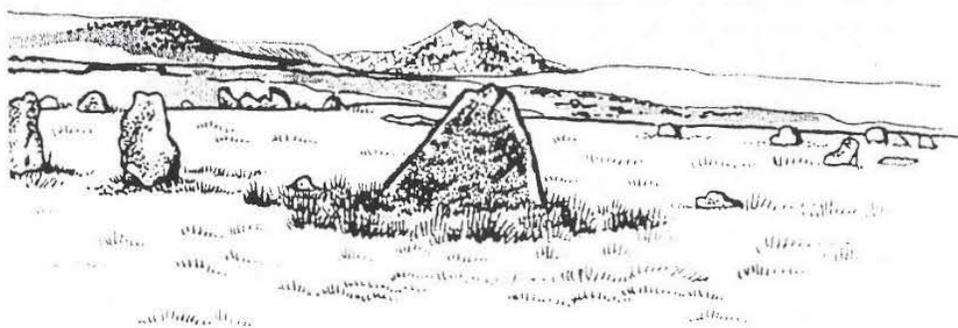
## BOOK NEWS & REVIEWS

[CS]

**The Romance of the Stones -(Cornwall's Pagan Past)** by ROBIN PAYNE with illustrations by ROSEMARIE LEWSEY (Alexander Associates, £45) is a beautiful book, sumptuously produced and lovingly put together, with exquisite drawings of the stones, and an accurate and sensible text. The first part is an excellent overview of the prehistory of Cornwall, steering a difficult path between rigid formal interpretation and wild speculation; and the second part is a detailed inventory of most of Cornwall's megalithic monuments, both extant and missing/destroyed. There were even a few stones that I had not come across before!. The section on Bodmin Moor is particularly useful, bringing together all the recent research on the stones there in an accessible form

Of course in a book like this there are always going to be niggles. It is not quite "a comprehensive reference to every known site in the country" - a number of stones featured in MM & the EM Guides are not included, such as the Merry Maidens line of holed stones, Tresvannack B pillar, Bosiliack Farm menhir, Grumbla Cromlech, etc, though it does include recent finds such as the Newham Farm and Ennis Farm menhirs, and the Treburrick (St.Erval) stone, all initially featured in MM. It is also very selective in its choice of alignments (astronomical and linear) to feature, seeming only to select those that it wants to reject while ignoring dozens of others that have equal if not more validity. One feels that this aspect of the stones has not been properly researched. It is thus much too readily dismissive of the work of Alexander Thom, John Michell and others. Some of their suggestions have undoubtedly been shown to be fallacious, but many other aspects of their detailed work have still stood the test of time.

These niggles however should not prevent anyone who has a love for the old stones of Cornwall from buying this book. There is a rich mix here of both the beauty and mystery of the old stones and a real interest in their possible significance. It also includes some interesting speculation, such as the significance of the elder tree as a tree of death from the Celtic alphabet growing at the entrance of Pawton Quoit, and the suggestion that St.Creda at Sancreed may have been a Celtic shaman. Overall, this book is an essential addition to any megalithomaniac's collection, and there is no doubt that it will remain a classic of its kind for many years to come.



Triangular stone looking towards Roughtor

From megalithic stones to crosses, the 5th and final volume of the ANDREW LANGDON series of guides to Cornish crosses **Stone Crosses in West Cornwall (including The Lizard)** has now been published (Federation of Old Cornwall Societies, £6.45). Like the previous 4 volumes this is an indispensable illustrated guide to all the crosses of this area, with full descriptions and location details. The first volume in the series (North Cornwall) has also been republished with up-to-date discoveries included. Coincidentally, with the last volume of Andrew Langdon's series, the first volume of a new series on the **Crosses and Churchway paths in the Land's End Peninsula** by IAN McNEIL COOKE has been published (Men-an-Tol studio - limited edition of 150 copies £12.95 + £1.50 p & p). This first one covers the parish of St. Just-in-Penwith, with further volumes promised on the other parishes. This approach is even more detailed and local than Andrew Langdon's, with every cross, cross remains and cross base in the area listed, together with churchway paths that have names of crosses recorded in the field names. A knowledgeable introduction also provides a lot of background information.

Respected Cornish scholar and archaeologist CHARLES THOMAS has written an intriguing new book **Christian Celts: Messages and Images** (Tempus, £19.99). Basically he argues that the inscribed standing stones of the early Christian period (5th-8th centuries) have encoded into them word and number acrostics, or word-square puzzles. The book decodes these 'messages' and has caused something of a storm in academic circles. *Current Archaeology* said of it: "Has Professor Charles Thomas produced one of the most exciting and pioneering books of late 20th century archaeology - or is he flirting dangerously with the lunatic fringe? (sic)! Professor Thomas is one of the leading scholars of the post-Roman period who writes like an angel and who, from his eyrie in Cornwall, sees the Celtic world from a different angle to those of us based in the rather more Anglo-Saxon parts of Britain. The book reminds me of Professor Alexander Thom and his theories ... I suspect that a similar thing will happen with Charles Thomas' acrostics and that eventually at least half his ideas will be accepted. The trouble is, I do not know which half."! Clearly, an important book for all EM aficionados and 'alternative' archaeologists.

Finally, **Great Stone Circles** by AUBREY BURL (Yale University Press, £19.95) is a beautiful book, from the title-page colour photographic spread of Boscawen-ûn stone circle with bluebells (photograph courtesy of your MM editor!) to the detailed site plans, old drawings and photographs of a handful of major stone circles in Britain. There is one whole section on the West Penwith circles of Merry Maidens, Boskednan Nine Maidens, Tregeseal and Boscawen-ûn, and the information on the pre-history and history of these sites is, like all the others, immensely authoritative but also entertainingly readable. Both the 'official' archaeological investigations, and the researches of Meyn Mamvro and the Cornish Earth Mysteries Group get a mention in this comprehensive and detailed survey of the stones. A much recommended book that is worth 20 quid of anyone's money.

*more reviews over page*

Oakmagic Publications continue to produce moderately-priced reprint and original folklore booklets on Cornwall. The 1999 crop have included **The Beehive Hut** by BARING-GOULD (first pub.1892) [£3], an unusual look at one of Cornwall's most enigmatic monuments; **Antiquities of West Cornwall** by W.S.LACH-SZYRMA (first pub.1885) [£3], a list of 222 assorted sites in and around Penzance; **Signs Omens & Charms** by Cornish clergyman THISELTON DYER (first pub.in the 1890s) [£2.50], a collection of wise lore on cures for all manner of sickness and folklore customs; **West Country Hobby Horses** by HERBERT W.KILLE (first pub.1935) [£2.50], an examination not only of Padstow's Oss, but records of other such customs elsewhere; another volume on **The Hobby Horse: an enigma?** this time a new work by KELVIN I.JONES [£3.95] examining the legends, facts & traditions; **The Hal-an-Tow**, also by KELVIN I.JONES [£3] examining the origins and traditions of Cornwall's oldest May Day Game, still performed at Helston every year; **The Cornish Year** by A.A.CLINNICK (first pub.1926), a list of Cornish folklore, festivals & characters throughout the year; and **Cornwall's Ancient Stones** by C.W.DYMOND (first pub.1877) [£3.95], a rare and in-depth account of the Mên-an-Tol, the Hurlers & Trethevy Quoit, complete with detailed diagrams and drawings. The publishers have also produced **King Arthur in Cornwall** [£6.50], a Millenium Calendar for 2000 with dates in Cornish & English, and an accompanying text and illustrations by Aubrey Beardsley, first published by The Cornish Echo in 1931. There is much here of interest and for a complete catalogue of their current and forthcoming works send a SAE to Oakmagic Publications, 2 South Place Folly, Penzance TR18 4JB.

# ADVENTURINE

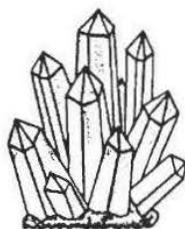
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## C.D REVIEW

There are some wonderful new(ish) CDs by artists and performers inspired by the ancient and mythic landscape of Cornwall. One of the most impressive of these is **Sacred Landscapes** by SUE ASTON (Genius Loci Music GLCD1001 c/o 49 Whitemoor Drive, Monkspath, Solihull, West Midlands B90 4UL). Sue plays violin and keyboards and is backed by her partner Phil and other musicians. The tracks each feature a place in the Cornish landscape, or are inspired by it, and include Rocky Valley (the wooded glen), Dozmary Pool, Legend of Roche Rock, Waltz of the Merry Maidens, Madron, Earth Sorrow (Sancreed Holy Well), Warleggan and Alsia. The music is absolutely gorgeous - beautiful and moving and so redolent of sacred Cornwall. An inspirational album that is highly recommended. Genius Loci also have a web site that has much Cornish material on it, and shows Sue & Phil's love and respect for the people and places here. It can be accessed at [www.geniusloci.co.uk](http://www.geniusloci.co.uk), and is well worth a visit.

THE SUN, THE MOON & THE STARS are 4 musicians from London who frequently visit Cornwall, which has given them the inspiration for **Water from the Well** (Talking Myth c/o 29b Grosvenor Ave, London N5 2NP). The CD features Madron Baptistry Well on the front cover and is dedicated to "all the inhabitants of West Penwith - human or otherwise"! One of the group, Mark Hadley told MM: "When I began to follow a pagan/magical path, the practice of ritual magic - sometimes using sites in West Penwith such as the well itself - taught me that music itself is a highly magical art" The music has arabic as well as celtic influences, and a good jazzy feel to it

ED & DENYZE ALLEYNE-JOHNSON are a songwriting duo (electric violin & vocals) who regularly visit Cornwall for inspiration which they get from "the beautiful wild landscapes, the earth sea and sky.. and the sacred stones of West Penwith". Their CDs include **Fly Before Dawn** (Wingspan WING CD 1) and the more mainstream **2020 Vision** (Wingspan WING CD 2), which include tracks that were named after or inspired by local sites. There is a haunting appealing quality to their music.

**Celtic Heart: The Story of Tristan and Iseult** by SIMON COOPER (Oreade Music OMM 5441-2) paints a musical picture of the myth through traditional instruments such as the recorder, harp, pan pipes, guitar, drums and orchestral strings, together with synthesizers and sampled instruments. The music is both soft and gentle and sometimes a lively and exciting dance of celebration. Simon Cooper was born in Cornwall, and his music is beautifully responsive to the Cornish landscape and nature. He has also produced other CDs, including **The Legend of Lyonesse** (OMM 5208-2).

Finally, THELEMIC PULSE are a local West Penwith based group, who were featured in MM16 p.22-24, and who now consist of 8 musicians dedicated to the playing of ancient rhythms. Their new CD is called **Spirit of the Rhino Drum** (obtainable from Healing Star, Princes St, Penzance), and it has the same primal shamanistic feel to it as before. Their ceremonial drums are all created from fallen Cornish Burr Elms, and their music taps into the underlying deep energies of the land. An alchemical experience.

## THE PIPERS TUNE

The patience of the Cornish Stannary Parliament with "English" Heritage finally ran out this year when the Parliament issued a threat to English Heritage that unless they removed their signs from ancient monuments in Cornwall, the Stannary would do it themselves. Rodney Nute, Keeper of the Seal of the Parliament commented: "These sites are of pre-English, pre-Roman and many are of pre-Celtic origin. Generations of indigeneous Cornish nationals have been deeply offended by the unsolicited intrusion and imposition of organisations such as English Heritage". Sir Jocelyn Stevens of EH replied that it was his organisation that had ensured the survival of the monuments, to which a furious Craig Weatherhill pointed out that that EH's record in Cornwall was "shocking", with no action ever having been taken over the uprooting of menhirs and destruction of barrows. He also pointed out Cornwall had never been "annexed to England". "Such a toothless quango should be disbanded, or failing that at least could be called Heritage in Cornwall or simply Heritage without the 'English'".

Meanwhile, in Brittany things were looking decidedly worse. The Breton Druidic order (similar to the Cornish Gorseth) was so dismayed at the attitude of the French government in refusing to recognise the Breton language on a par with French that they decided to apply for British nationality to bring them closer to Wales & Cornwall in a bid to get back to their Celtic roots. Links between Wales, Cornwall & Brittany have always been strong, but truly the grass always looks greener over the next hill!

## FAIR EXCHANGE

It was the end of an era this year when *The Ley Hunter*, the granddaddy of all Earth Mysteries magazines, finally ceased publication. Tremendously influential in its heyday under the editorship of Paul Devereux, it had in the last few years lost its way, firstly repudiating ley lines and then the whole EM field, as well as snidely attacking any other approaches with which it did not agree, including Goddess studies which it seemed to view as some kind of threat. One could say that it was headed up an old straight track with no way back! RIP TLH - we shall miss you!

Meanwhile, however, nature abhorring a vacuum, a new journal is about to emerge. Entitled *The Megalithic Magazine*, it is edited by respected author and researcher Terence Meaden, and the first edition, due out this Autumn, will include an article by MM Editor Cheryl Traffon based on original research on Islay and the Paps of Jura. Details of subscription from 54 Frome Road, Bradford-on-Avon BA15 1LD

Finally, mention of an area that does not have a regular EM magazine, the gap of which is now admirably filled by a booklet entitled *Ancient Sites in Kent* by MM reader **Helen French** (£3 post paid from The Nook, Cudham Lane South, Horns Green, Sevenoaks, Kent TN14 7QE). This includes megalithic monuments, holy wells & other sites, all of which are excellently described with good location details and map references.

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*Meyn Mamvro website can be visited at [www.cornwt.demon.co.uk](http://www.cornwt.demon.co.uk). We can also be e-mailed at [cheryl.traffon@meynmamvro.freeserve.co.uk](mailto:cheryl.traffon@meynmamvro.freeserve.co.uk).*

**EXCHANGE MAGAZINES**

Prices are for annual subscriptions [sample copies in brackets]. *Web site details are given in italics.*

**SACREDSITES/EARTH MYSTERIES**

3rd STONE (archaeology, folklore & myth) PO Box 961, Devizes, Wilts SN10  
*www.thirdstone.demon.co.uk* .£10 [£2.75]

NORTHERN EARTH - 10 Jubilee Street, Mytholmroyd, Hebden Bridge, W.Yorks  
*http://easyweb.easynet.co.uk/~pato/ne*  
.....£6 [£1.50]

THE RIGHT TIMES PO Box 333, Banbury, Oxon OX16 8XA  
*www.rollright.demon.co.uk*.....£10 [£2.50]

TOUCHSTONE (Surrey) - 25 Albert Road, Addlestone, Weybridge, Surrey...£2

FOGS (Friends of Grampian Stones) - The Old Manse of Bourtie, Inverurie, Aberdeenshire AB51 0JS.....£10

WALKING THE TALK (saving sites) 9 Edward Kennedy House, Wornington Rd, London W10 5FP .....£8 [£2]

SOURCE (holy wells) Syn y Mor, 96 Terrace Rd, Mount Pleasant, Swansea SA1 6HU.....£10

CAERDROIA (mazes & labyrinths) 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB .....£6

RILKO (patterns) 43 Dorchester Avenue, Palmers Green, London N13 5DY.....£8

**MEYN MAMVRO** is available on annual subscription - 3 issues £6.00 (inc p&p) from:-51 CARN BOSAVERN, ST.JUST, PENZANCE, CORNWALL TR19 7QX. MM41 due Jan 2000 will feature 5000 years of pre-history & sacred sites in Cornwall. Most back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £2.00 each. Index available (send SAE).

**PAGAN/CELTIC/ARTHURIAN**

DALRIADA - Taigh Arainn, Glenartney Hotel, Brodick, Isle of Arran KA27 8BX  
*www.dalriada.co.uk*.....£15 [£2.50]

CELTIC CONNECTIONS - Sycamore Cottage, Waddon, Portseham, Weymouth, Dorset *www.celtic-art.com*.....£7 [£1.75]

PENDRAGON (Arthurian) 41 Ridge St, Watford, Herts WD2 5BL....£7.50 [£2.50]  
*www.pendragon.mcmail.com/index.htm*

THE DRAGON CHRONICLE (Dragons)- PO Box 3369, London SW6 6JN  
*www.medp.freemove.co.uk/dc/*.....£7 [£2]

THE CAULDRON - Mike Howard, Caemorgan Cottage, Caemorgan Road, Cardigan, Ceredigion, Wales..£10 [£2.50]

QUEST (magical heritage)- BCM-SCL Quest, London WC1N 3XX.....£6 [£1.50]

THE SILVER WHEEL (Craft, shamanism, druidry, lore) PO Box 12, Earl Shilton, Leics LE9 7ZZ .....£8 [£2]

BELTANE FIRE (earth magic)- 22B Dane Rd, St.Leonards-on-Sea, East Sussex TN38 0QW .....£5 [£1.50]

WOOD AND WATER (Goddess) c/o 77 Parliament Hill, London NW3..£5 [£1.25]

**OVERSEAS**

POWER TRIPS - Travel Guide to Mother Earth's Sacred Places. Details:- Cedar Cottage Media Inc, 502-6282 Kathleen Avenue, Burnaby, BC Canada V5H 4J4

## NOTICEBOARD

ISSN:0966-5897

### CORNISH EARTH MYSTERIES

*Thurs Sept 30th* Talk: "Ancient sites and psycho-spiritual practices" - Rob Stevenson (London Earth Mysteries Group) Acorn, Penzance 7.30pm.

*Thurs Oct 28th* Talk: "The Lost Gods of Albion" - Paul Newman (author of book on hill figures) Acorn, 7.30pm.

*Thurs Nov 25th* Talk: "Celtic Shamanism" - Chesca Potter (artist & author) Acorn, Penzance 7.30pm

*Sunday Dec 19th* Chûn Quoit mid-winter sunset gathering. Meet at Quoit 4pm. Followed by Celtic Storytelling at Age Concern, St. Just. Bring food/drink to share & perhaps a story to tell

Membership details from CEMG, 3 Nanturras Row, Goldsithney, Penzance TR20 9HE. Or ring Andy Norfolk on 01209-831519. Or check website at [www.cornwt.demon.co.uk](http://www.cornwt.demon.co.uk).

Also: GEM [Cornwall General Earth Mysteries] Meets regularly in the Callington area. Contact: Joan Wysick on 01579-370561.

### WHEEL OF THE YEAR CELEBRATIONS with Geraldine Andrew.

*Autumn Equinox - Sun Sept 20th 2pm*

Meet Tehidy Woods Resources Centre

*Samhain - Sat Oct 30th 7.30pm* Meet

Harmony Pottery, Scorrier, Redruth

*Samhain - Sun Oct 31st 2pm*

Meet Tehidy Woods Resources Centre

Details: 01209-890581

### OLD SUNDAY SCHOOL ST. JUST

Workshops include: *Sun Oct 31st*

Halloween masks with Brige Bidell

*Weds Dec 22nd* Celtic Celebration -

Cheryl Traffon & Alison Englefield.

Details 01736-788444.

### CORNWALL'S NEW AGE

**FESTIVAL** Now in its 9th year. *Fri*

*Nov 26th - Mon Nov 29th.* Ponsmere

Hotel, Perranporth. Stalls, talks &

workshops, including Monica Sjøo &

Rev. Lionel Fanthorpe. Programme

from 65 Porth Bean Rd, Newquay

(enclose SAE) Tel: 01637-873024.

### PAGAN MOOTS

**Penwith area** - meets 2nd Sun each

month at Acorn, Penzance. Tel: Andy

01209-831519

**Truro/Falmouth area** - meets 2nd Sat

each month. Tel: Dianne 0831-450605

### THE PHOENIX GROUP A mid-

Cornwall group studying & offering

teachings on the western mystery

tradition. Details: 01726-812015 (day)

& 01726-816017 (evenings).

### PENWITH NATIVE AMERICAN

**CIRCLE** Details: Stephen (Golden

Eagle) Stangroom, 5 Levant Close,

Trewellard, Pendeen, Penzance.

### THE WELLBEING CENTRE Old

School House, Churchtown, Illogan,

Redruth. Tel: 01209-842999. Regular

workshops and events.

**CAER** Lamorna nr. Penzance. Courses

& workshops inc. *Sept 10th-12th*

Skydancing Tantra for Women *Oct*

*8th-10th* Untying the Cranebag,

Riding the Wind *Oct 29th-31st* Poet

as Pilgrim. Also New Millenium Eve

event. Tel: 01736-810530.

### EARTH, HEALTH & MYSTIC

**FAYRE** *Sat Dec 18th* St. John's

Hall, Penzance. Tel: 01736-330201