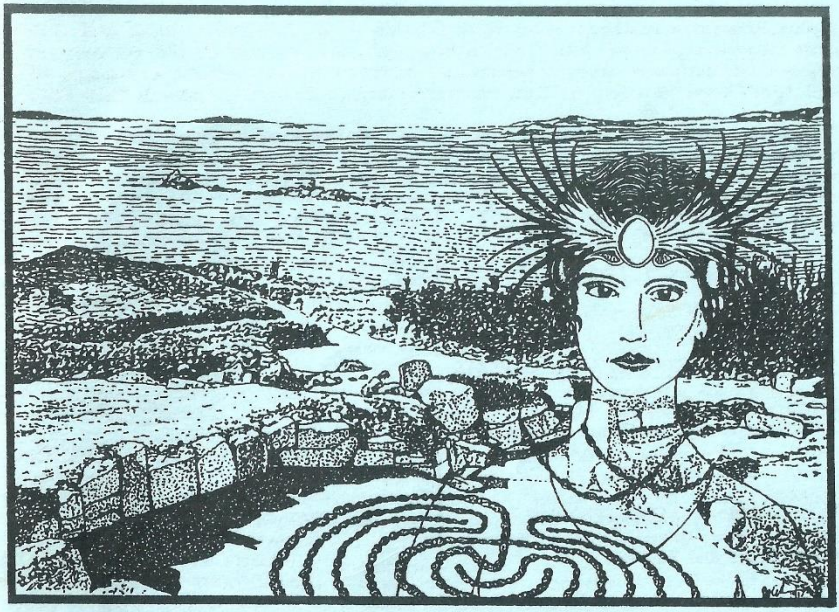
No.16 AUTUMN/WINTER 1991 £1.50

meyn mamvro

ancient stones and sacred sites in cornuall



THE SCILLIES - Isles of the Goddess +
Maypoles, Mazes, Leys, & Ancient Sites •
TINTAGEL DIG • EARTH MYSTERIES • PAGANISM

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Grateful thanks to **Barry Millard** for front cover drawings and artistic headings, **Monica Sjöö** for artwork on pages 18 & 21, **Ian Cooke** for drawing on p19, & **Glen Leon** for drawing on p22. All articles copyright Meyn Mamvro or the authors and may not be reproduced without permission. Contributions are welcome and should be sent to:- **Cheryl Straffon, 51 Carn Bosavern, St Just, Penzance, Cornwall TR19 7QX.**

Thanks also to all our readers and subscribers who have made all previous editions of Meyn Mamvro sell-outs: we have even had to do reprints on occasions! A new series of MM booklets on Cornish sites will be published next year - details shortly.

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Stones of our Motherland

EARTH ENERGIES • ANCIENT STONES • SACRED SITES • PAGANISM • LEYPATHS
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Midsummer celebrations were revived in Penzance this summer with Mazey Day, under the auspices of Steve Hall and the Peninsular Project. In the early stages of planning, there was some criticism that "Mazey Day" was an invention, but in fact it was soundly based on the celebrations which only died out in the early years of this century. These celebrations included blazing tar-barrels, bonfires, and a serpent-like dance through the streets, all remnants of the old pagan midsummer solstice ritual. This dance, known as "thread the needle", was revived, and it must have got close to the original feel of the day's celebrations, as witness the letter to "The Cornishman" from one disturbed Penzance resident, Mrs Gillian Bailey: "I was appalled at the grotesque sight of the 'monster' serpent on sticks and the boom boom of the drum... I can tell you we have not moved one inch from the Old Testament times. What has the country turned into? I think someone should stand and denounce this paganism"!

There was an interesting (anonymous) reply to this in the following week's paper: "Why do those with so-called 'Christian' values feel the need to denounce a day of genuine celebration of summer and the fertility of the Earth? As the weather becomes warmer and the plant world blossoms in May, the Helston Flora is danced to celebrate the promise of fertility. Similarly, Mazey Day in Midsummer celebrates a time when life and light are abundant, and the serpent energies are at their peak. For those of us who follow the Old Ways this is a time which is very important in the yearly cycle. Over many years numerous misconceptions, distortions and untruths about Paganism have been propogated by the media: it is not anti-Christian as Mrs Bailey implies. Pagans revere the sanctity of the Earth, its peoples and other life forms, with a love for, and kinship with nature, rather than the more customary attitude of agression and domination over nature. We revere the life force and its ever-renewing cycles of life and death, with a strong sense of guardianship of the Earth as well as ecological awareness. There are many paths to communion with the Divine - ours is a positive morality with each individual taking responsibility for their own actions and living in harmony with the outer world. So if a celebration such as Mazey Day is a step backwards to the old ways and values, then perhaps the world may become a better place. Anyone looking for a more meaningful philosophy to life and wishing to learn more about Paganism could contact The Pagan Federation, BM Box 7097, London WC1N 3XX."

The same Letters Page also contained one from Kevin & Ingrid Carlyon asking for feedback on "historical witchcraft and modern practises" for their new book, and pointing out that such activities feature very strongly in Cornwall, including their own group The Covenant of Earth Magic, who perform "healing and fertility rituals to heal the Earth". All this must have given a positive image of a thriving pagan community here, as indeed there is. This summer has seen festival celebrations at Harmony Pottery with bonfires, musicians and circle and spiral dancing, new Womens Groups and ritual magic groups have been starting up, there have been excellent meditation and mask workshops, and local groups who follow the Old Religion continue to practise their faith at the ancient and sacred sites. None of this is in conflict with other beliefs, but neither is it hiding away now!

cornish earth mysteries group news page

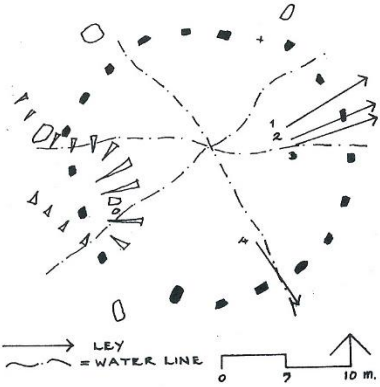
The Cornish Earth Mysteries Group had a number of field meetings this year, at Tregeseal circle, the Nine Maidens circle at Boskednan, Boscawen-un circle, and the Merry Maidens circle. A report on the first two meetings at Tregeseal and Boskednan are given by ANDY NORFOLK.

The first meeting began for a few at Tregeseal circle at dawn on Sun April 28th when the Beltane sunrise over Boswens menhir was eagerly awaited. It was probably no real surprise that it was too misty to see this at all. These ancient astronomers had remarkable patience - or perhaps much clearer weather.

More people arrived at about 11o'clock, and Cheryl Straffon gave a brief summary of what is known about the surviving stone circle, Tregeseal East, and its near neighbours (see MM nos 1, 2, 4 & 5). Helen Woodley's subtle matching of stones to the horizon and indication of Boswens menhir was looked for and found. Does the ley featured in MM1 cross the circle on the line indicated by this subtle positioning? Alas, we do not have sufficiently accurate grid references for the positions of these sites to calculate this. (Surveyor required!). The circle was checked by Paul Devereux and others with the magnetometer previously used on the Dragon Project. No really significant results were obtained although the stones were slightly below the background levels and so was a point near the centre of the circle. We got no results at all with an ultrasound monitor - there have been no significant readings anywhere else now for some time.

Meanwhile the circle was dowsed, initially for underground water. There appear to be six underground streams weaving through the circle and meeting at a point slightly off the geometric centre. This was where the slightly low magnotometer reading was taken. No grids, Maltese crosses, or pentagrams were dowsed!

Discussion at lunch centered on legends and possible earth-light sightings on Carn Kenidjack. Then most people went to explore the holed stones and dowsed their original positions. Finally, the position of the lost central (west) circle was dowsed, and nineteen possible sites of stones found, but unfortunately these did not exactly match what is shown on early maps.

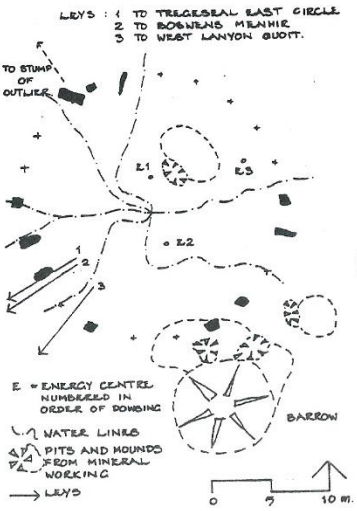


TREGESEAL EAST CIRCLE

(AFTER JOHN BARNATT - WITH ADDITIONS)

LEYS
1: TO NINE MAIDENS ~ BOSKEDNAN
2: TO BOSWENS MENHIR ETC.
3: TO LANYON QUOIT ETC.
4: TO TRELLEN STONE & N.R. PIPER.

The second meeting on Sunday May 19th was at the Nine Maidens. There were no astronomical events needing an early start which was just as well as there was thick fog. The main mystery of the day was how people found the circle at all in the murk! At 11am there were only 3 there but several others loomed through the mist later guided by the voices of those already there! It was not a day for observing alignments! The stones were all checked for magnetism but there were no deflections of a compass at all. The site was dowsed for water and again six curving lines were found meeting at a point just offset from the geometrical centre of the circle.



BOSKEDNAN NINE MAIDENS
(AFTER JOHN BARNATT - WITH ADDITIONS)

At this point two more of the group appeared out of the fog. The energy centre of the circle was dowsed for and found and 49 radial energy lines coming from it were counted. Soon after, the number of radials was 51. Within a short time the dowser in question decided this wasn't the real energy centre and found a new one and again counted radial lines. Later another possible energy centre was found. Tom Graves' article in "The Ley Hunter 113" made many good points about the mare's nests waiting to trap the unwary dowser. We talked for over an hour about dowsing and how difficult it was to be sure of what was being found and the necessity of finding some way of corroborating results.

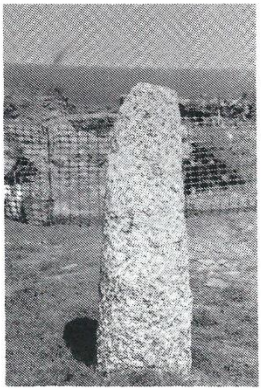
Earth-lights were also discussed and one of our number said he saw several as we chatted. It is interesting that so many reports talk about lights soft neon-light colours. After a brief lunch break we left the circle to brood quietly on its own without further disturbance.

Dowsing at Tregeseal circle

Our first two expeditions to sites to carry out monitoring and measurements did not produce any dramatic and verifiable discoveries, but they have been interesting and lively outings, and the probability of making useful discoveries is surely increased by gathering the Earth Mysteries Group at these ancient sites. We all have a lot to learn from each other and of course the Cornish landscape.

Reports of further meetings will appear will appear in future "Meyn Mamvros" The CEMG may be contacted through Andy on 0209-211364(day) or 831519(even), or by writing to David & Dorothy Haynes, Heather Farm, Pendeen, Penzance.

NEWS FROM TINTAGEL



The Tintagel dig in Spring this year (following on from last year -see MM13 p4-5) has thrown up some fascinating findings. Excavation director Jackie Nowakowski said of the site: "I think it's a very significant place, certainly in terms of the earthworks in the old part of the churchyard where the excavation took place. They are quite unique for Cornwall and the south-west, and this is the first scientific excavation that has taken place in Cornwall of a 5th-6thC AD site. Professor Charles Thomas points out that the suggestion by Richard Seddon in MM15 p20 that the headland was occupied in the 2nd-3rdC AD cannot be true - "given some 7000 finds I think we would by now have the prehistoric evidence if it existed." The reality is that the headland and churchyard were first occupied in the 5th-6thC, the burial ground of the people who lived on Tintagel island, with subsequent layers of occupation - a complicated multi-phase multi-period site. Early Christian slate graves have been found and it is thought that the stone standing in the churchyard (photo above) was a marker stone for one of the graves - perhaps a continuation of use from the Bronze Age?

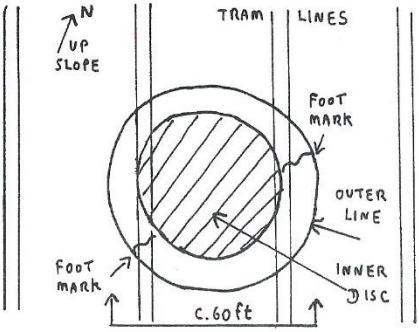
One of the most interesting finds to come from this year's excavation in the churchyard were thin pieces of slate, similar to those discovered during excavation of Tintagel Castle (see MM9 p3). Those included a hunter and a horned deer, while these seem to show a bird with a thin beak (sea eagle?) and a leatherback turtle. The excavation team believe these to have been "workmens' doodles", but they could just as easily have been sacred totem animals and birds held in respect at the site (such as at Ibister on Orkney, known as the Tomb of the Sea-Eagles). There were also carvings of a Nine Men's Morris design, a motif also found on the Tintagel headland slates, an ancient symbol that probably dates back to the Bronze Age, and has been found carved as a protective sigil on tombstones in Worksop and the Isle of Man [see "Games of the Gods" by Nigel Pennick p166-74]. Finally, there was a circle divided into 8 segments, which could have been a representation of the pagan Wheel of the Year, the great seasonal cycle of our forebears. A report of the excavations will be published shortly.

... AND BOSCASTLE

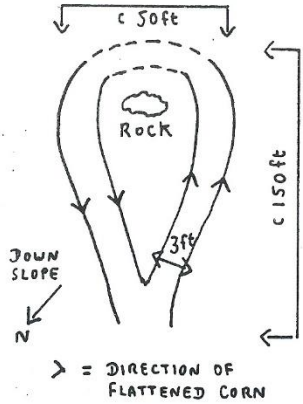
Just up the road from Tintagel, MM has learned that the Witchcraft Museum at Boscastle is to be closed by owner Cecil Williamson, who now intends to dispose of his priceless witchcraft relics, library and data files, and to concentrate on writing his autobiography. Apparently the Museum artifacts (many of which originally came from a collection by Gerald Gardner on the Isle of Man) form only a part of a larger collection, most of which are held in "various storage places in the U.S.A". Mr Williamson believes that his lifetime of research into the occult is his "seedcorn" and "will not be given away for free".

CROP CIRCLE NEWS

Following on from the crop circles that appeared near Callington in September 1990 (see MM14), this season has given rise to some more interesting appearances in Cornwall, one of which was a circle near Newquay, and the other a very strange happening at Carharrack.



Firstly, the circle at Tebelzue farm near Newquay (SW633 833) appeared overnight on May 14th in a field on a valley slope facing south. It was first noticed in the morning by Mr Malcolm, proprietor of the Trevelgue Hotel who was driving along the coast road at the time. Charles Thomas, who has investigated it thinks there is perhaps a 60% likelihood of it being genuine, and says: "The field has been crop sprayed and the circle appears to overlie two sets of tramlines. The outer circle, estimated diameter about 60ft is very thin but appears regular. The inner circle is a flattened disc, estimated diameter 30 to 40 ft. Someone has walked across the circle as shown, but since Mr Malcolm rang BBC Radio Cornwall on 14 May and an inconspicuous news item was put out, this may be a trespasser. The cereal at the time stood about 24in high, with the outer edge sharp, although the central area is not wholly flat."



The second 'crop mark' appeared in the early hours of June 23rd, and this was unusual in that whatever made it was actually seen. Retired captain Mike King, on holiday from Yorkshire, was out in a field near Carharrack (SW 726 412) at about 7.45 am, when he saw an oval-shaped "non-metallic object like a gas bag" some 25ft in diameter taking off in the direction of St Agnes Beacon. He also heard a whistling whining sound. He was considerably shaken, and called on farmer Eddy Richards, whose field it was. Together they revisited the site and saw patterns of flattened corn in the field, which were still there when MM visited the site a few days later (left). MM later learnt that at the same time a woman in her car a short distance away saw the whole interior of the car go black "as if something large were passing over it".

There is a rather sinister twist to the tale. A Ministry of Defence man also visited the site and spoke to Eddy Richards about Cpt King's sighting. Subsequently when MM tried to contact Mike King, we were told he had been "unexpectedly posted abroad and was not expected to return", a fact that much surprised Eddy Richards who said that Cpt King was happily retired in Yorkshire and had no intention of leaving this country. Whatever caused these strange crop marks, which may or may not be related to corn circle appearances, evidently also had the power to make the principal witness disappear! If anyone can shed more light on this enigmatic 'earth mystery' or has any other information, please contact MM.

the isles of the Goddess

by CHERYL STRAFFON

Recent studies in pre-history by a number of researchers[1] have radically altered our view of the kind of societies existing in the old European Neolithic cultures of 9000-3000 BCE approx. Archaeological and art-historical evidence all seems to point to the societies being for the most part matrifocal: that is, Woman-orientated and Goddess-worshipping. "It is difficult to grasp the immensity and significance of the extreme reverence paid to the Goddess over a period of..seven thousand years and over miles of land, cutting across national boundaries and vast expanses of sea".[2] Evidence of the customs, rituals, prayers, symbolism of myths, as well as remains of temple sites and statues all seem to point to a society that held the Goddess in awe and reverence and was, by and large, peace-loving, co-operative and sharing in its structure, rather than the patriarchy of control and domination which replaced it. Reinne Eisler says of it: "Here the supreme power governing the universe is a divine Mother who gives her people life, provides them with material and spiritual nurturance, and who even in death can be counted on to take her children back into her cosmic womb".[3]

This kind of society provided a model of peaceful co-existence between men and women in different sections of the community, and continued for thousands of years throughout Old Europe until it was systematically overun by waves of Indo-European invaders. And yet in places it lingered on until very late, or pockets of the old ways were assimilated but never quite eradicated. The Mionian civiliosation of Crete was one such place, and I have suggested elsewhere[4] that the island of Lesbos also retained traces of a pre-Hellinic Mother worship. In the British Isles there is some evidence for such Goddess-worship in the tomb art of the Boyne Valley & Newgrange in Ireland, in the landscape features around Callanish in Scotland, and at Silbury Hill in Wiltshire. Hitherto, there has been little evidence in the sites or legends of Cornwall, but I believe there are tantalising hints that a small isolated community, who probably emigrated from West Penwith no earlier than 2000BC, kept the memory of the Goddess alive in the "blessed isles" of the Scillies long after the traditions had died out on the mainland.

Some of the evidence for this is that the prehistoric society on the Scillies that we can best piece together seems to be of an egalitarian, settled and peace-loving community. Charles Thomas[5] points out that in Scilly there is an apparent absence of major ritual monuments inspired by any form of central power or authority, and Ashbee[6] comments that the lack of any such 'hierarchy-betraying' monuments indicates no dominating social or political centre. This is directly in line with Eisler's definition of Goddess-societies: "What is notable in these Neolithic Goddess-worshipping societies is the absence of lavish 'chieftan' burials.. and a striking absence of images of male domination and warfare." Indeed, all the evidence on Scilly points to this co-operative social structure: "There are no signs of anything approaching a hierarchy of places, no basis for inferring centralising tendencies, neither monuments nor finds point to an emergence of chieftaincy, and (for that matter) one can detect no trace in Scilly of any internally-generated social hierarchy."[5] Such a society is rare in Britain in the late Neolithic and early Bronze Age, and one that seems to reflect not a hierarchy of ruler and ruled, overlords and ordinary people, but rather a social order in which women and men, and one family group and another, worked together in equal partnership for the common good.

This was expressed particularly in the building of the many chambered cairns which could not have been merely burial places for the dead. Instead they were places more for connection with the Earth Mother and worship of the Goddess. "The chambered cairns are sacred spaces; access to their interior... alone permitted a ritual communion with the ancestors."[5] This communion was for the purpose of maintaining the fertility of the soil, and wherever such 'sympathetic magic' takes place in prehistoric societies, almost inevitably it is a Grain Protectress or Goddess who is the focus of all such agricultural rituals to ensure prosperity for the soil and its crops.[7]

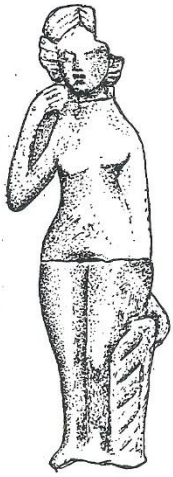
Most of the remains found from excavations in the Scillies seem to re-inforce this interpretation. Domestic animals were kept, cattle were reared, and cereals were cultivated (a considerable number of querns have been found and corn-drying ovens identified on Teän and Halangy Down). All these activities are indicative of a settled, peaceful, non-hierarchical society in which women probably played a leading rôle. Bracelets, beads, a quartz pendant, and a greenstone axe (symbol of the Goddess) have also been found, many in sacred tombs, and may well have been given as offerings to the Goddess herself.

Brboch from Nornour collection

* * * * *

1 For example, Marija Gimbutas - "The Goddesses and Gods of Old Europe" (1974/82) & The Language of the Goddess (1989); Eleanor Gadon - "The Once and Future Goddess" (1990), etc.
2 Merlin Stone - "The Paradise Papers" (1976)
3 Reinne Eisler - "The Chalice and the Blade" (1987)
4 Cheryl Straffon - "Lesbos: an unknown pagan island" (The Cauldron, no.58: Autumn 1990)
5 Charles Thomas - "Explorations of a Drowned Landscape" (1985)
6 Paul Ashbee - "Ancient Scilly" (1974)
7 For further information see Pamela Berger - "The Goddess Obscured" (1988)

As well as this circumstantial evidence, do we have any direct indication that Scilly was a Goddess-worshipping culture? Indeed we do. The evidence lies on the small uninhabited island of Nornour. Here a settlement has been found which may have lasted many thousands of years from the earliest settlement of Scilly right up through the Celtic Iron Age into Roman times. It is from this Roman period that the most exciting finds come. These include a collection of clay figurines amongst which were Venus goddesses and mother-nurturing goddesses (see drawing for example). These are a truly startling find, and one that even Paul Ashbee describes as having a votive character that indicates a cult site. In an insight, not usually apparent from the archaeological establishment, he suggests that the three prominent peaks or carns of Nornour might well be significant - "their distinctive triple character, which sets them apart from others, might have influenced the siting of a shrine at this spot at a time when the Eastern Isles were a part of the remaining land mass." It is well known from places like Callanish in Scotland and the Paps of Anu in Ireland that hills were seen as the breasts and body of the Mother Goddess, and a triple hill site would be most significant as a representation of the triple aspects of the Goddess herself - maiden, mother, & crone.



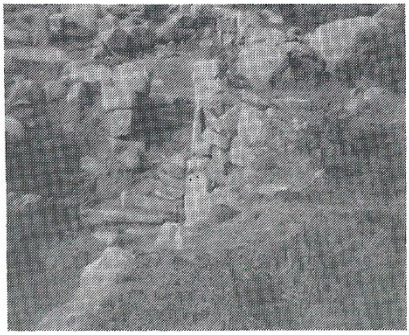
Furthermore, Charles Thomas suggests that an ensemble of many hundreds of bronze brooches found in the same place is further evidence of a shrine here, a shrine that was perhaps dedicated to a Goddess of the sea who may have been related to Sulis Minerva (found in Bath and elsewhere), and who may have given her name to the Scillies (Sillina) themselves. She may even have been dimly remembered through the ages in the custom, prevelant up until this century, of releasing paper boats on to water on Good Friday. Bowley (in "The Fortunate Isles") says that the origin of the custom is unknown, but it may be a votive offering to the goddess of the sea. In Bath she is also associated with a sacred fire, and Nornour may have been a shrine to her that maintained her sacred flame. There may have been a beacon here or on the neighbouring highspot of St Martins Downs, and on the cliffs at Lands End opposite (perhaps at Table Maen or Chapel Idne at Sennen, or at Carn Glûze (Ballowall Barrow) near St Just). There may even have been a chain of these beacons running right up the country through Cornwall and beyond to Bath, linking the two centres of the Goddess together in a powerful symbol of intervisible light. Certainly it would help to explain why the memory of such a bonfire of lights continued right up until this century, even though the original dedication had been long forgotten.

Whatever the precise truth of this, it now seems likely that the Scillies were a special sacred place to the Goddess over many thousands of years, characterised by a votive shrine on Nornour, and tended by a harmonious peace-loving people. "Sillina transpires to have been principally a pilgrimage centre, dominated by a native marine Goddess."[5] Truly, islands of the Goddess herself.

Article [c] Cheryl Straffon. Drawing of brooch by David Neal from Isles of Scilly Museum Publication on Nornour. Drawing of Goddess figurine by Glen Leon from a find by Ashbee.

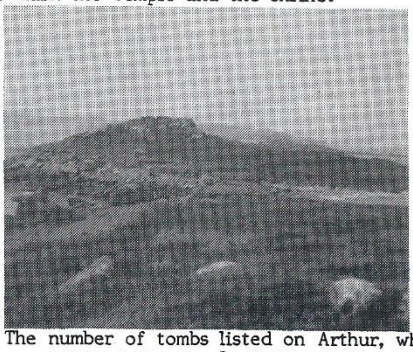
THE RETURN OF THE GODDESS

by LYNNETH BRAMPTON



This legend happened on the Eastern Isles of Scilly approx 2000 BCE, and Nornour and Arthur are the islands mainly connected to it. An archaeological dig that took place on Nornour 15 yrs ago found evidence to prove it: remains were discovered on Nornour of several huts (photo right), one of which was a workshop of some kind, their position being on the shore line. The archaeologist Vivien Russell found many small pottery altar vases, typical of the type used for offerings. In these small offering vases would have been placed oil and corn. Many fragments of jewellery were also found, mainly broaches and pins, several figurines of goddesses and an altar stone. This altar stone is now in Tresco gardens and the findings are on display in the museum on St Marys's.

Legend has it that several women arrived on the Isles by boat. These women, or "Sisters" as the Celts called them, had healing abilities and clairvoyance. Many fine warriors and Chieftans were taken to these shores to be healed or laid out in these Isles by the "Sisters". The original names of the Scilly Isles all had a woman's name. Later, in the Romano-Celtic period, a shrine was built on same isle Nornour to the goddess Minerva, the Goddess of the sea. "Minerva" means "she who looks out", and an oil light was burnt for the passing ships to mark the Temple and the shrine.



On Arthur, which is also part of the Eastern Isle group, many tombs were found when a dig took place 15 years ago (photo left). This caused much excitement to do with the legend. The main tomb was on Cairn Arthur with its "Dog Stone" nearby. I have seen such stones close to Tombs of Chieftans in Ireland, based on a Celtic tradition of honour.

The number of tombs listed on Arthur, which is made up of three islets, is as follows: Little Arthur - 6, Middle Arthur - 2, Great Arthur -5. Most of the land however is under the sea, caused by the submergence of the Isles, so it is not known what is actually under the sand. What we see now as Scilly are the hilltops of a submerged land, and the waters between these Isles were once fields and grazing lands, together with forests.

I researched the findings of these tombs, and there were mainly sherds of pottery from funeral vases. There are many tombs also on the other isles, and the large number for such a small piece of land could only mean that it was inhabited for a long period of time by the Celts. Or that this also indicates the legend of the fine Warriors and the Isles of the Dead. Scilly is truly a land of legend and great beauty, sat in her submerged waters; and I have begun to prepare this legend in art form with 12 paintings, poems, sculptures and a small booklet.

The most fascinating piece of information came as I left Scilly. I had traced the findings of a large tomb on Arthur in which some bones and pottery sherds were found. They were identified by the archaeologist David Tomalin, and although he could put no precise date on them, they were of the order of 1000-2000 BCE or more. He examined the remains of a femur and from this deduced that this burial in one of the most impressive tombs on Arthur was that of a female. So who was she? A Warrior, a Celtic Queen, or a priestess, one of the "Sisters"?

"And Celts cry out from cairned chambers,
Minerva awake from your watery slumbers,
It is time for the Return of the Goddess."

Article and photos [c] Lynneth Brampton. Lynneth has been living on St Martins, close to another artist Sue Lewington, who has contributed her thoughts and feelings on the antiquity of the landcape.

SCILLY - LANDSCAPE OF THE PAST

Scilly doesn't have well-ordered sign-posted ancient monuments. The land here is the monument. Our house, North Farm on St Martins, has been built in stages since the 17th Century, though I feel sure the land here has been a homestead for very much longer. Things are turned up by the plough: sherds of unglazed pots, a spade hits against a pavement a foot under the soil. An old barn, courtyard, or older? I know people have lived here for thousands of years and I don't think they were any different from us. They must have seen the sun coming up on a winter's morning when they went out to feed and milk just as we do. They must have been soaked to the skin within minutes some days just as we are. A hot dry summer would have been disasterous then - no grass for the animals, crops withering and dying for lack of rain, just like last year. Perhaps they put their faith in rituals at the right times, to bring rain and fertile crops; perhaps they succeeded too. We certainly can't do any better today.

All these things make up the reality of the landscape for me. I first became interested in archaeology here. I remembered seeing middens of limpet shells amongst the newly-excavated walls at Bants Carn on St Marys and realising that people lived there. The limpet shells made them feel so close. I saw their burial chambers, their tiny fields. Then I could go to Samson and see the same kind of remains, only these belonged to people who only lived a hundered or so years ago. Everything changes, everything is built on what went before, and all of it dependant on the land and sea and weather. Everywhere the sea. It has been changed by people and it has changed people. And everywhere there is continuity.

I think the thing that has always drawn me back to Scilly is the bond with the past which is so easily felt here. So many remnants of the past are simply there; not manicured and tidied, just there, as they've always been. From my rock I can see burial chambers, a standing stone, a cliff castle, ancient field systems - and modern shops, houses and fields. The power of the landscape doesn't emanate from one standing stone or circle, its everywhere. All you have to do to feel it is to sit quietly and wait.

Sue Lewington

ANCIENT SITES ON SCILLY

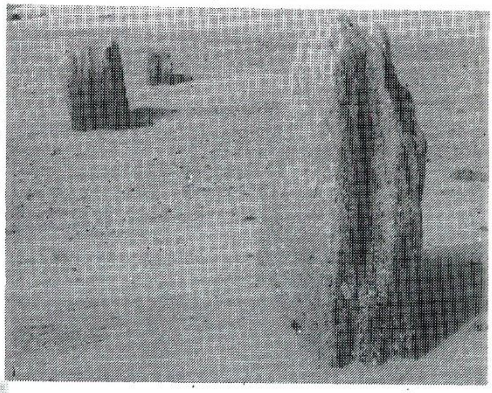
There are many hundreds of ancient sites on the islands, most of which are barrows, with 80 or so entrance graves/chambered tombs. This feature selects the best sites worth visiting on the more accessible islands.

ST MARTINS

Landing at New Quay (Higher Town) the outstanding sites are all within easy walking distance.

CRUTHER'S HILL CHAMBERED TOMBS North 92891522 Centre 92911517 South 92951513

There are 3 (+ 1 destroyed) chambered tombs on the three summits of the hill to the west of New Quay. The northern summit has an oval barrow with a cist-like chamber covered with one surviving capstone. The central one is a well-preserved entrance grave 25ft in diameter, with a 14ft long (roofless) chamber, the entrance facing NE in the direction of midsummer sunrise. The southern summit has 2 barrows, the northernmost with the remains of a chamber, but the southern chamber is destroyed.



STONE ROW 9330 1530.

On Higher Town beach to the east of New Quay lies this prominent stone row (partially covered at high tide), the only one positively identified on the Scillies. A previous one thought to be on the island of Old Man (Tean) has been shown to be a wall structure. Three stones still exist in the St Martins row, one of which is grooved, and one of which may have (natural?) cup marks. The row seems to point to Chapel Downs above to the NE.

STONE FIGURINE 9425 1595

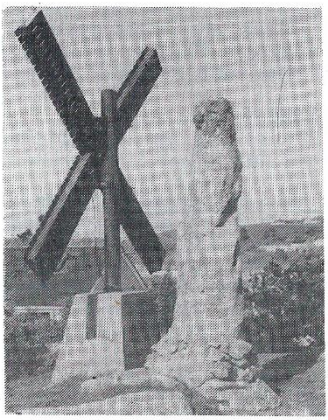
This unique object - a 3ft high stone idol or godlet - was discovered earlier this century, subsequently lost, and then re-discovered in 1989. It may well be the top half of a statue-menhir, the outline of the face being still just traceable, similar to those found in Brittany, the Channel Islands and northern Spain. This would date it to early Celtic times, although it is possibly even earlier - Neolithic/Bronze Age in origin. It has been tastefully cemented into a natural rock, with no explanatory plaque or way-marking, so it is still a pilgrimage to find it. Charles Thomas describes it as "another trace of pagan religion in this corner of the Isles", and as it stands now overlooking the sea and the other islands, it feels as if it has been returned to its rightful place.

ST MARYS

Travelling around the island deosil (clockwise) from Hugh Town:

MOUNT FLAGON MENHIR 9093 1093

An 8ft high standing stone next to a windmill-shaped daymark which makes an interesting juxtaposition! Although a Tudor fort (Harry's Walls) was built nearby the stone was left untouched. Luke Over ("Visitors Guide to Archaeology in Scilly" - 1974) says that it may have been "part of a complex of monoliths which lined up with the sunset and acted as an early calendar".



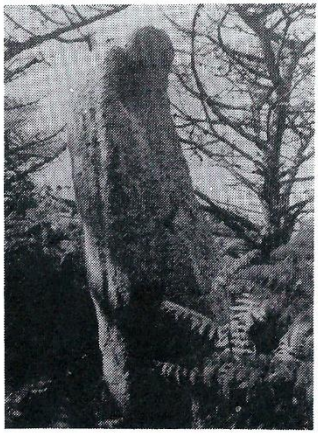
HALINGEY DOWN SETTLEMENT 9098 1237.

A courtyard house settlement, similar to Chysauster and Carn Euny in West Penwith. It stands on a steep slope (now) overlooking the sea and contains some half dozen or so courtyard houses, dating from 4th - 2nd Century CE(AD).

BANTS CARN CHAMBERED TOMB 9099 1230. Above the Halingey Down settlement, but dating from about 1500 years earlier, lies a round cairn. It is surrounded by a low wide wall with an entrance passage some 14ft long leading in to a chamber roofed by four capstones, separated from the passage by 2 portal entrance stones. This is a beautiful chambered tomb whose entrance faces NE - the midsummer solstice sunrise.

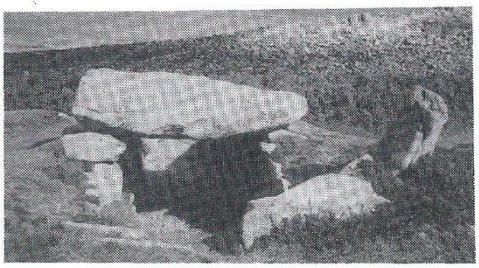
LONG ROCK MENHIR 9136 1240

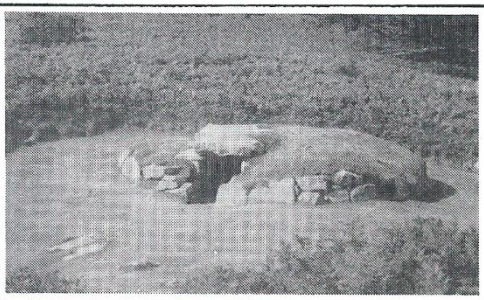
In a clearing in the pine woods stands this impressive 8ft stone that Craig Weatherhill ("Cornovia" - 1985) says "has an almost mystic appearance". Like Bants Carn its face is shaped towards the NE and may have been positioned to align with the summer sunrise from the Carn. Paul Ashbee ("Ancient Scilly" - 1974) commented that "the top of the stone, though much weathered, might originally have born a schematic face representation", although it could just as well have represented a vulva. If so, this could be a major ritual site to the Earth Goddess.



INNISIDGEN CHAMBERED TOMBS

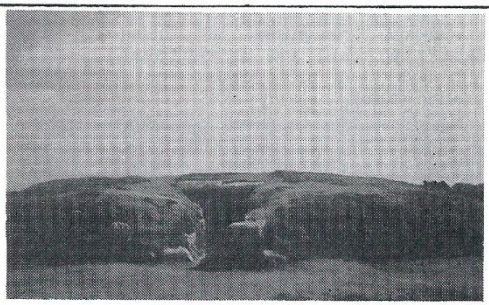
Lower 9211 1271 Upper 9220 1265. Two chambered tombs beside the sea a few hundred yards or so from each other. The lower one (photo above right) is less well preserved, most of the roofing stones having gone, although the passage can be clearly seen, It aligns due N - S. The upper one (photo centre right) is in an excellent condition, with a mound 26ft in diameter, an 18ft long entrance, and roofed with 5 large capstones. The entrance faces SW, the direction of the winter solstice sunset and opposite to that of Bants Carn (p12). These 2 tombs - Innisidgen upper & Bants Carn - are very similar in construction, and may have been part of the same ritual complex to celebrate the sun at opposite ends of the year (see also below).

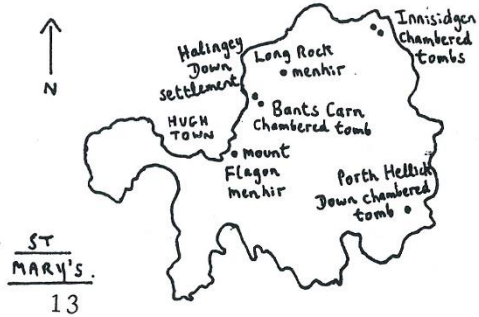




PORTH HELLICK DOWN CHAMBERED TOMB 9284 1083

The largest and best preserved barrow out of a complex of 8 or so on the Downs nearby. A circular mound 40ft in diameter surrounded by a kerb with a chamber covered by 4 capstones leading from a roofless entrance passage 13ft long which bends at an angle where there is a single upright slab which may have been designed as a blocking stone. This may have had the effect of concentrating the last rays of the midsummer solstice sunset (it faces NW) into the tomb. All 3 chambered tombs - Bants Carn, Innisidgen and Porth Hellick - seem to exist in relationship to significant solar events.





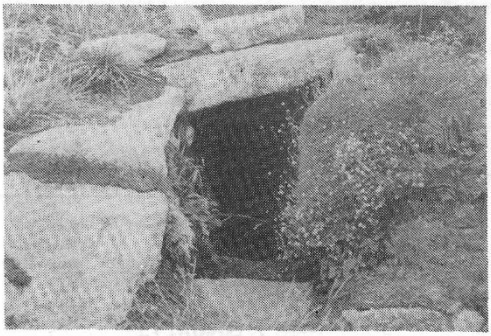
#

ST AGNES & GUGH
These two islands are joined by a sandbar at low tide.

OBADIAH'S BARROW (Gugh) 8880 0851. On Kittern Hill there are a number of barrows, some of which are or were chambered. This entrance grave lies on the side of the hill with 2 of its capstones having collapsed into the long chamber, giving it the appearance of being built into the hillside itself. During excavations in 1901 a bronze offering was found. On the summit of the hill there are at least 8 other barrows laid out in a direct line and joined by an alignment of stones.

THE OLD MAN MENHIR (Gugh) 8905 0848 On the flanks of Kittern Hill overlooking the sea is this impressive standing stone, some 9ft high and now leaning @60^{0}E. It appears to be on 2 ley lines with other sites on Gugh and St Marys (see p15). It is also interesting to note that it stands on the southernmost point of the British Isles, and that a similar stone stands on the northernmost point in the Shetland Isles.

PRIESTS ROCK (PERIGLIS STONE) (Gugh) 8762 0833. Mentioned by Gibson in 1925, this is listed by Vivien Russell ("Isles of Scilly Survey" 1980) as being 'menhir? probably natural?' This 9ft stone on the seashore (felled and broken by the 1989/90 winter storms) was always recognised as being "special" by locals, and its key point on 2 leys (see p15) argues for a megalithic status.



ST WARNA'S WELL (St Agnes) 8804 0778. A lovely little well, with 3 or 4 stone steps leading down. It nestles on the rocks above St Warna's Cove where the saint was supposed to have landed in a coracle from Ireland. She was the patron saint of ship-wrecks, and in the past offerings were laid in the well to encourage the sea to give up its storm bounty to the islanders.

On the hillside above is a prominent landmark, the Nags Head rock formation (8788 0793) with what may have originally been a circle of stones around it, and ½ mile or so away lies the Troytown maze (see p17 for more details).

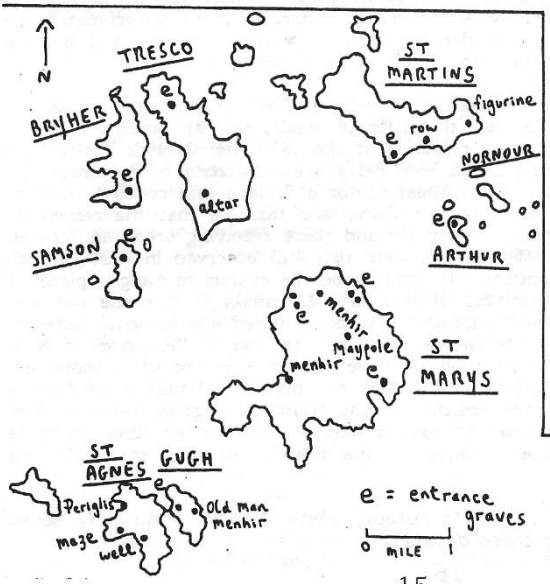
OTHER ISLANDS Entrance graves may also be found on SAMSON (North Hill) 8774 1308, BRYHER (Samson Hill) 8781 1420, and TRESCO (Castle Downs) 8867 1620. Details of the tombs on ARTHUR and the settlement on NORNOUR are on p8-10.

LEY LINES ON THE SCILLIES

If, as Charles Thomas supposes, the Scillies were settled by Bronze Age people from the Lands End Peninsula, and if John Michell's detailed conclusions about the existence of leys in West Penwith are correct, we should expect to find a continuation of the ley system on the islands. The situation is somewhat complicated by the fact that much of the intervening land between the islands is now under water, so one might expect the number of points on any possible ley to be less than on the mainland. It is also complicated by the sheer plethora of burial chamber and barrow sites on the islands - Vivienne Russell lists for example some 48 on St Agnes, 45 on Gugh, 30 on Samson, 55 on St Martins, 71 on St Marys, 80 on Tresco, and a staggering 147 on Bryher, of which 130 alone are on Shipman Head Down! Clearly with these kinds of numbers, there are always going to be sites that align with each other. So what I have done in looking for possible leys is to concentrate more on the menhirs (q.v West Penwith) and only take those barrows that are recognisably important by being large chambered tombs. As the menhirs are confined to the southern islands (St Marys, St Agnes & Gugh) these are where the 4 possible leys have been located. All are 3-point leys (but see the qualifications above) but all link together "important" and, as we shall see, related sites. My thanks to Andy Norfolk for running the data through his computer ley program to verify the alignments. Full details of the sites on p11-14.

[1] Priest Rock (Periglis Stone), St Agnes 8762/0833
to- Carn Valla Barrow, Gugh (a chambered mound with cist) 8886/0845
to- Old Man of Gugh menhir 8905/0848.
Average deviation 3.8m.

[2] Priest Rock (Periglis Stone), St Agnes 8762/0833
to- Mount Flagon menhir, St Marys 9093/1093
to- Maypole Mound, St Marys 9197/1174 (see article on Maypole)
Average deviation 1.7m.



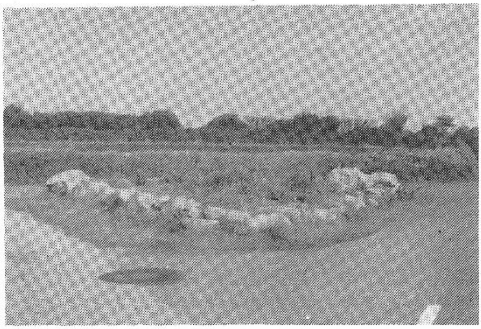
[3] Old Man of Gugh menhir 8905 0848
to - Mount Flagon menhir St Marys 9093 1093
to - Innisidgen Carn, St Marys 9220 1265
Average deviation 10.3m.

[4] Long Rock menhir, St Marys 9136 1240
to - Maypole Mound, St Marys 9197 1174
to - Porth Hellick Down chambered tomb, St Marys 9284/1083
Average deviation 3.9m.

The Scillies - islands + sites

MAYPOLES AND MAZES

ST MARY'S MAYPOLE

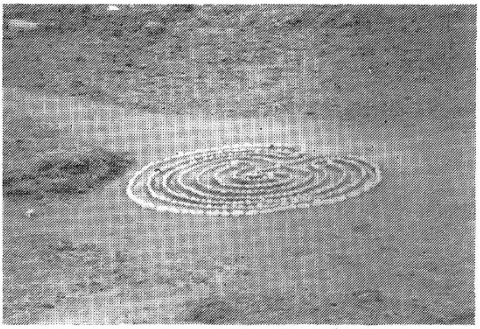


A curiously named place on the island of St Marys is Maypole. Inland from the coastal sites, it is virtually right in the centre of the island - the omphalos of the island itself. Now the name itself must surely contain the memory of a maypole erected there, and the site itself is very revealing, being a triangle of grass in the centre where 3 roads meet (and possibly the site of a prehistoric carn or barrow). Crossroads sites like this are often indicative of very ancient, pre-Christian sacred areas, and any record of a maypole there would suggest that the site had perhaps been in continuous use since the old Celtic Beltane (May Day) festival. But where to find any such record? Although I have extensively checked old books written on the Scillies, no-one even mentions Maypole, let alone any evidence for a pole itself. The only possible clue comes from the Rev. Woodley writing in 1822, where he says: "A maypole with garlands is also set up, but is unhonoured by either music or dancing", but unfortunately he gives no indication of location. Evidently, if there were a maypole and Beltane celebrations, the custom died out long before written records were made.

However, oral tradition has been more helpful. Some of the older locals can remember there being a bonfire on the triangle itself, but at Bonfire Night in November. Could this have been the remnants of the old Celtic Samhain festival on Oct 31st/Nov 1st, bonfires being lit on both Beltane and Samhain to encourage the sun's return? The greatest hint of confirmation for a Beltane link comes from local resident Miss Marjorie Bowen of Trenoweth Farm, who told MM that she remembers her grandfather going to Maypole on May 1st and there receiving bread and cream. This is a direct link to other May Day customs also still observed in West Penwith and elsewhere up until this century. "It used to be the custom to hang a piece of furze to a door early in the morning of May Day. At breakfast time the one who did it appeared at the house and demanded a piece of bread and cream... Later in the evening, bonfires were lit in various parts of the town." ["Paganism in West Penwith - 2" MM2 p18-19]. So although we have no direct record of maypole and May Day customs at Maypole, all the indications are that it did take place here - viz, (1) the name Maypole (2) the position of the triangle (3) going there on May Day (4) receiving bread and cream (5) bonfire held there at other times. Maypole may well have been the ancient centre of the island, not only physically but spiritually as well.

My thanks to the ladies of St Mary's Museum, Steve Ottery, & Marjorie Bowen for their help in compiling these details. *(CS)*

ST AGNES MAZE



The stone maze on St Agnes (8767 0780) is one of the strangest and most enigmatic monuments on the islands. It stands on the south-western shore of St Agnes, the last inhabited island in Great Britain: between it and the next landfall in America is about 3000 miles of open sea. It is not large, but wide enough to be just walkable, and as Jeff & Deb Saward say (MM5 p17): "It is this combination of diminutive scale, and its curious setting in a wild landscape, seemingly on the edge of the world, that gives it an indefinable air of mystery that captures the heart of all that encounter it for the first time."

Its provenance is unknown. Supposedly it was built by Amor Clarke, a lighthouse keeper, in 1729, although it has been suggested that Clarke was only rebuilding a previous maze on the spot. Nigel Pennick in "Mazes and Labyrinths" (1990) suggests that the closeness of the labyrinth to the sea and its uniqueness in the British Isles indicates something special, probably a Scandinavian influence, where there are several hundred similar boulder labyrinths on small islands close to the sea. These were used in fishermens' magic as a means of magically raising the wind, giving protection against the sea, and increasing the catch. If this is the case with the St Agnes maze, some corroboration may be found in the nearby St Warna's well which was dedicated to shipwrecks, and all of this may link back to the worship of the Goddess of the Sea on nearby Nor-nour (see pages 7 & 8).

The original maze had deteriorated somewhat over the years, although still quite recognisible, when it was rebuilt in 1989 by 4 dowsers - Don Wilkins, Hamish Miller, Paul Broadhurst & Ed Prynn (see MM8 p24 & MM10 p24). This was the cause of much controversey, their critics accusing them of wantonly destroying both Clarke's maze, and having lost for ever the chance to investigate what remains if any still lay under the turf. To which they have replied that if Clarke himself rebuilt an earlier maze, they were only continuing the same tradition to bring the maze alive again. "What was a sad neglected place has been transformed into a centre for people to connect with the natural forces of the planet and the spirit of the ancient people who originally used it." (Paul Broadhust in MM10 p24).

Meanwhile, there seems to be an inbuilt tendency on the part of Islanders or visitors to build mazes. Many others can be seen all over the islands: there were (late 1990) several at the north end of St Martins, 2 on the beach at Gugh, 2 on Bryher near Gweal Hill, and one variation on the coastal path behind St Mary's airport. There also used to be another one on St Agnes over the hill behind the main maze, constructed in 1986 (illustrated in MM5 p19), but this has now been destroyed. There is something rather strange and mysterious about these islands that seems to lead people to undertake journeys into themselves, an indefinable something that Charles Thomas calls "an ancient drowned landscape replete with mystery". Perhaps the mazes are a way into this mystery. (CS)

For more information see "Labyrinths of the Scillies" - Jeff Saward in Caerdroia 90 available from 53 Thundersley Grove, Thundersley, Benfleet, Essex SS7 3EB.

Sexing the Sun

1 - MONICA SJÖÖ RESPONDS TO IAN COOKE'S ARTICLE

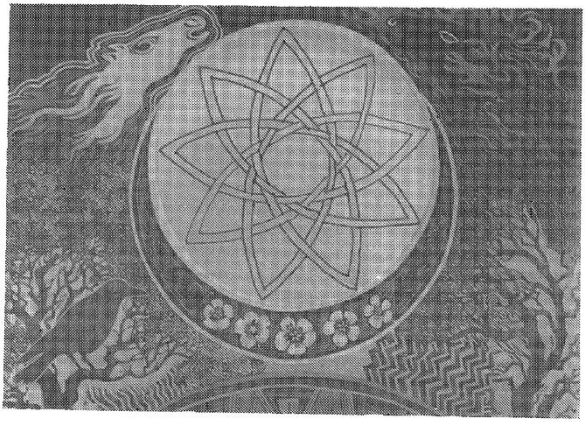
I was surprised to find in Ian Cooke's otherwise interesting article on the mysterious fogous (MM14) such phallic/patriarchal assumptions being expressed as in "The sun, which thrusts and forces its energy into the soil". This sounds to me distinctly like projections from a contemporary male psyche, and is an image of rape that has precious little to do, as far as I am concerned, with the actual beliefs and aspirations of the ancient peoples of this land, who more often than not revered also the sun as the life-giving Mother. Being a Northerner, I grew up in the north of Sweden, and am very aware that in Scandinavian and Germanic languages the sun is always feminine and addressed as She, who is welcomed in the joyous spring after the long winter months as a nurturing Mother bringing warmth and new life. Cooke also seems to think that women's sexuality is "receptive and passive".. all of it very old hat.

I recommend that people read Janet McCrickard's "Eclipse of the Sun" (Gothic Image, 1991) for its information on the universal myths and beliefs in the Sun Goddess/es. Unfortunately Janet attacks the book I wrote with Barbara Mor called "The Great Cosmic Mother: Rediscovering the Religion of the Earth" (Harper & Row, 1987) which is about women's original lunar menstrual mysteries, the ancient religion, which for some reason Janet sees as a threat to her own thesis. I also feel that Alan Ereira's book "The Heart of the World" (Jonathan Cape, 1990) about the Cogi people, the guardians of the Earth who live in the high Sierras of Columba is an important book. These people have retained their love and reverence of The Great Mother that permeated the Neolithic also in our land, peoples who saw the sun dying and reborn from the womb of the Mother at Newgrange in Ireland on Winter Solstice each year. So it would also have been at the fogous.

Drawing of Epona, the Celtic horse goddess, carrying the solar globe.
[c] Monica Sjöö, 1990.

Sexing the Sun

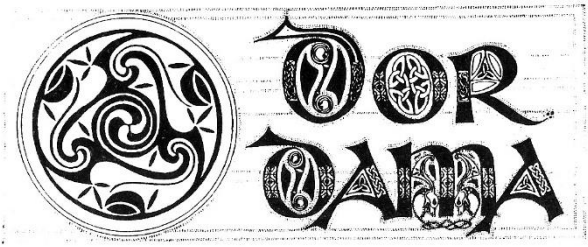
2 - IAN COOKE REPLIES TO MONICA SJÖÖ'S LETTER



I am quite aware that in many cultures the sun is considered to be female, but also that in others the moon is thought of as male - areas of contemporary rural China is a case in point. As I understand it, the original concept of a bisexual divinity later split into a separate all-creative female lunar goddess and a lesser, but nonetheless essential male deity, usually associated with the sun - often expressed as a mother/child image. As matriarchal societies eventually changed into patriarchies so was the old magical power symbolism frequently appropriated by male warrior chieftans in much the same way that pagan ideas were later taken over by Christianity. Hence while some patriarchies (as well as those matriarchies undergoing the process of internal social change towards patriarchy) 'made the sun female and the moon male', others relegated the older feminine symbolism to a secondary place in favour of an aggressive masculine sun-god.

As far as I'm concerned, the rhythms and changes of life are created by the constantly altering interaction of 'complimentary opposites' - female/male; death/life; wet/dry; cold/hot etc - the 'Yin' and 'Yang' of Chinese philosophers. It is in this sense that I used words like "receptive", "passive", "thrust" and "force" to emphasise the consummation of male (Yang) energies symbolised by the sun, and female (Yin) energies symbolised by the Fogou. As Ms Sjöö considers that I have expressed an "image of rape" then I fear she has only picked out those phrases in my article that could be used to prop-up her own distorted 20th century feminist attitudes to the subject under discussion. Her idea that the Iron Age builders of Cornish fogous had the same beliefs and aspirations as the peoples of the New Stone Age who created Newgrange some 3000 years earlier is a completely unsubstantiated assumption. Nevertheless I believe that in the last analysis it is our personal attitude to the Earth that matters and in this I feel sure that Monica Sjöö and I stand on the same side of the barbed wire.

Drawing from 'Nine Merry Maydens' [c] Ian Cooke, 1989.



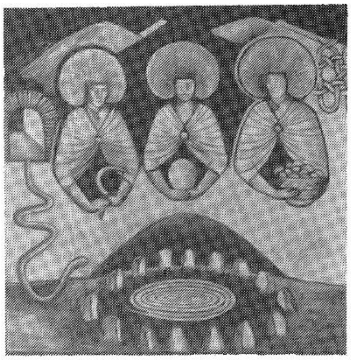
Mike Woolf is a sensitive and gifted musician whose tapes "Ancient Dream" and "Earthrise" were reviewed in previous MMs. Here in our Earth Mother column, he writes about spiral energies from the earth herself.

I was excited by reports in "The Pipers Tune" (MM No.14) about spiral energy patterns at sacred sites in West Penwith, and at the Blind Fiddler in particular, where we have experienced energy emissions ourselves (MM No.4). I have regularly visited many Cornish sites since the 1960's and their subtle energies have been of profound inspiration, often permeating the themes of my music. On many occasions I have "reached out" to the spirit of a site subjectively, and have been rewarded with a clear, external response on a plane between subjective intuition and harsh reality. It is, therefore, hard to prove the soul of a stone or, more accurately, the conscious energy that projects from it at certain times unless a witness is present at such times. This helps preserve sanity and objectivity.

I have believed for some time that spiral energy and our personal response to it is an integral part of the purpose of many of the sacred sites and have often had the instinctive urge to spin in the centre of a circle, such as the Merry Maidens. I have done so, with arms outstretched at my sides and eyes fixed level with the stone tops. Usually, this produced simple giddiness as one would expect from such activity! But on rare occasions, the sensation was as if one was the instrument or continuation of a projection of force, coiled in the earth at the site, coupled with an alarming feeling of impending "lift-off" or a dimension shift. At the time I did not experiment further for fear of the consequences. I was also reluctant to broadcast my experiences. I am now encouraged by such reports as seen in "Meyn Mamvro". I feel less alone in expressing what I believe is an increase both in the manifestation of the spiral force and the human response to it. Therefore, may I share my most recent experience with MM readers?

During September 1990, I visited Tregeseal Circle with a friend. There was a profusion of gorse and heather, making the circle appear to float in a purply-yellow sea. But with the hot summer, the centre of the circle was parched and the grass dead. After sitting in peace for a while, we spoke of spinning and my friend tried it for the first time. After a few revolutions she was thrown from the centre of the circle where she lay, stunned for some moments. I also tried and found the power to be very strong. Far less disorientation was experienced when repeating this outside the circle.

The next day we revisited Tregeseal. To our amazement, a circle of lush green grass had appeared overnight in the dry centre where we had spun. We faced each other in the centre, held hands, with arms outstretched, and began to rotate. After only six or seven rotations, an exhilarating force shot up through us. The immediate sensation was loss of control, with an intense inner radiance, building to a white-light-headedness as the world around us began to fade. Convinced at that moment that we were unlikely to withstand this power surge, we released our hands and fell away from the centre. We remained exhilarated and light-headed for at least half an hour. These experiences affected us equally but I also felt a heightened sense of telepathy, as if our minds had merged for those seconds and our thoughts remained entwined for some time afterwards.



In the light of these events and in the quest for more insight into the spiritual force, I offer the following facts for consideration:-
(1) At the time of our experience, the Moon was in the Last Quarter. Moon phases are certainly linked with the potency of the force, though not as obviously as one may think (i.e. not simply at New or Full Moon). (2) Polarities are significant - i.e. the position of Earth and Moon, the position of the site in relation to Moon-charged Earth currents. (3) The Crystal connection - How is the force amplified by the quality of the stones? Is quartz activated? (4) Finally, the Human Factor: as with simple electric motors, the commutator must rotate between polarised magnetism to create the charge. After our experience, we likened ourselves to the Yin/Yang symbol - two aspects making a whole. Certainly, spinning with a male/female balance produced drastically stronger results than I've ever found alone.

I am now convinced that, with the right knowledge, this is a force that will be central to our communication with Mother Earth and that as we grow to understand it, it will, in turn, manifest itself more coherently. The crop circles may be an example of this and could be closely related. Through further study, we may come to know the true meaning of "Balance of Power", but I would strongly dissuade the inexperienced from trying it without a sympathetic partner who could "earth" you if necessary. I would be glad to hear from anyone who has shared the secrets of the spiral.

Article [c] Mike Woolf. Drawing [c] Monica Sjöö, reproduced with permission.

SEEKERS OF THE SPIRAL

The experience recounted above has also been turned into a song by Mike, and it forms one of the tracks on **AEOLIAN SONGSPELL**'s third cassette. The song, **Seekers of the Spiral**, is a brilliant piece of writing, partly ethereal with Rachel's spirit-like voice, and partly very earthy with the beat of the drum. Spiral energies are a theme throughout the whole cassette, and the songs wind and unwind around the magic of the earth, the sky and the moon, as "now between worlds the secrets unfurl" and "Gaia and Luna are joined in the dark dance of time" (**Sisters in Sky**). The music is by turns soothing, as in **Dandelion Time** and **Weaving**, and stirring with the memories of very ancient times, as in **Wisdom of Wondering** with its dancing children and song of birds. In these songs we enter a magic world of dreamspirits, where in the **Unicorn Spell** the unicorn calls us "to merge our world with hers", and in **Starship of the Dawn** we fly the rainbow with ancient visitors from another world. The music is deep and moody, with flutes and spirit sounds, and by contrast, **Blessed be the Corn** is a wonderful joyous pagan celebration of the seasons, the quarters and the elements. This cassette will weave magic spells around you! (CS)
Available direct from 21 Cremorne Rd, London SW10 ONB - £5.95(Rachel Garcia).

THELEMIC PULSE

Invoking the Ancestral memory

by Jo O'cleirigh

"Something awoke in me as soon as my hands touched the skin of the living drums. Time lost its meaning in the rhythms of hope, of peace, of life itself..."

(Richard Goulden at Glastonbury)

The wooded valley of Lamorna, once a haunt of many artists and writers, mystics and of the "Woodcutters", was chosen by Ithell Colquhoun as her home during the years of the 2nd world war as an equivalent to the far distant land in which she had her origins: "a place of mountains, jungle and six-month long torrents, where people at nodal points of the solar or lunar year sustain their stone rites by wreathing pillar and circle".

There are long Summer days in Lamorna of heat after rain, which seem to transport you to such distant jungle places with their exotic scents in the steamy air, especially as Ithell noted, the thick bamboo clumps with the damp smell of Eastern fabrics. She mused on those far-off Nagus people of the Snake and felt that they might not be so different from our own Neolithic or Bronze Age ancestors, with their bone or ivory amulets, their spears, feathers and bangles.

On a night when the silver shafts of a full moon strike like many magical wands upon the stones of the Dawns Meyn and the stones come again into enchanted life, can we not see the faery hosts gathered there? Dancing, dancing and weaving in and out while drums beat, and over the brow of the hill at Boleigh the pipes, or perhaps the great horns, sound through the night air. On such a night we follow the drums, mingling with the crowd down and down to the valley bottom, the deep horn leading us further into the wood. Faery folk and ourselves seem merged into one people bound by an inner memory of past, and a vision of future lives. Drum beats, a fire lighting up carved faces, poles, stangs, gleaming excited eyes, feet pounding the dancing ground. In the forest, a hosting of the Sidhe on Samhian night ...

This is a vision which has kept recurring to me for some time now in Lamorna; for it is within these woods that over the last four years a fascinating musical experiment has been taking place. From a background of personal musical and spiritual quest, Med (himself born in Africa) and Al Reynolds have created a wonderful series of musical instruments. The Dutch Elm disease and subsequent gales provided all the timber without the need of cutting any live wood. They describe this process as an alchemy, whereby "life is breathed back into dead wood", and the work of THELEMIC PULSE - loosly translated as "love is the law" - is deeply concerned with such transformations. Magic has been defined as "the art of changing consciousness in accordance with the will", and THELEMIC PULSE does this with a style and a technique which is individual and highly charged with magical energy.

THELEMIC PULSE shares its gifts with the 'Tribe'; those present find that they are encouraged to participate in spontaneous music making. The deep aim of this work-play is healing through vibrations, especially with the trio of heartbeat drums, mother, father, and foetus in the womb. The great Signal Drum, six and a half feet tall, is placed at an angle so that the drummer can reach the skin.

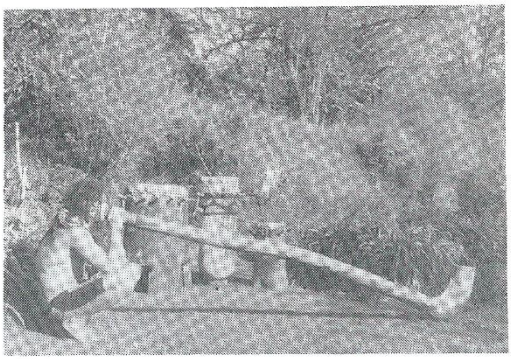
The spirit and voices of the wild animals carved on some of the drums, some of which are extinct, are evoked by the friction drums with their central rod moved up and down with varying pressure, and these sometimes frightening sounds are connected with Tribal initiation ceremonies of endurance, death and eventual re-birth. Decorations of mushrooms recall rituals in which initiates, prepared by fasting and by eating of sacred mushrooms, would be helped to bring into consciousness emotions and insights into our primal relationship with animal and plant life - all being children of the Great Cosmic Mother - an invocation of the Ancestral Memory. The Digerydoos, one of which is ten feet long, convey the spirit of place and of the ancestors.

The landscape of Penwith, its moors, valleys, ancient sacred sites and the ever changing sea, have all influenced THELEMIC PULSE, but cultural interaction has also occured with modern-day African drummers, in particular some from the Siera Leone. There is also an element of Ancient Egypt. Med and Al have tapped into a local source of creativity, but have drawn together also some cultural strands from far away. There are oil paintings of images or scenes which come into focus during this time, and also carvings of masks and other Tribal sculpture.

There is true dedication to spiritual values in THELEMIC PULSE as well as beautiful and enchanting music of an original yet primeval and elemential kind; and those of us who follow "La Vecchia Religione" must warm to this enrichment in ritual and magickal sounds. How could we fail to respond!

*THELEMIC PULSE have performed in Cornwall, Glastonbury, Bath and Birmingham (for handicapped children), taken part with the Theatre of Visions where they were interviewed on local TV and radio, and have produced a professional cassette "Primal Obsession" (details overleaf).

MUSIC REVIEW



PRIMAL OBSESSION by **THELEMIC PULSE** (see article on preceeding pages) is a beautiful concept album about the protection of Mother Earth and the awakening of the earth spirit. Instruments such as drums, flute, didgeridoo and keyboard are blended with voices to create a powerful spiritual synthesis which draws on American-indian, African & Egyptian influences. Tracks include: "Tribal Energy", "Initiation", "Resurrection", "Eagle Eye" and "Vision of the Deep", a moving celebration of whale energy. The whole album has a shamanistic feel to it, culminating in the emergence of the sun child. All proceeds from sales will be put towards establishing a community in West Penwith for art, music, woodcraft and treeplanting. Alison & Med deserve great support, not only for their ideals, but for producing a very professional and unique album.

DRUID by **MED GOODALL** also has local connections. Living here, he has found inspiration in the power of the ancient standing stones of Cornwall. Tracks such as "Nine Maidens", "Celtic Dawn", and "Trewa - home of the Druids" have a haunting and gentle feel to them. Pleasant relaxing new age music. (CS)

PRIMAL OBSESSION (Sentinel) is available on CD and cassette from all good record outlets. DRUID (New World) from New World shop in Penzance & by post. For details of SEEKERS OF THE SPIRAL by ***AEOLIAN SONGSPELL*** *see page 21.*

CORNWALL'S PAGAN CONTACTS

PAN-PAGAN SCHOOL
Wiccan study & correspondence school (no fees). Contact Jo O'Cleirigh, Chy-an-Goverrow, Lamorna, Penzance. (SAE please)

WEST PENWITH
For details of local pagan activities, ritual healing & meditation groups, womens groups, etc, contact Meyn Mamvro, 51 Carn Bosavern, St Just, Penzance (0736-787612).

HARMONY POTTERY
Wheal Rose, Scorrier, Redruth. Introductory workshops and festival celebrations - all welcome. Contact Geraldine Andrew on 0209-890581

EXCHANGE MAGAZINES

EARTH MYSTERIES & SACRED SITES

THE LEY HUNTER - National EM magazine (Annual:4 issues £7) PO Box 92, Penzance, Cornwall TR18 2XL.

NORTHERN EM (Annual: 4 issues £3.95 single £1.15) - Rob Wilson, 40b Welby Place, Meersbrook Park, Sheffield S8

GLOUCESTER EM (Annual: 3 issues £5 single £1.50) - GEM, 49 Moorend Rd., Leckhampton, Cheltenham, Glos GL53.

LONDON EM - (Occasional mag & talks) Rob Stephenson, 18 Christchurch Avenue, Brondesbury, London NW6 7QN.

TOUCHSTONE - SURREY EM. (Annual: 4 issues £2) Jimmy Goddard, 25 Albert Rd, Addlestone, Weybridge, Surrey.

MERCIAN MYSTERIES - Midlands EM (Annual: 4 issues £5) - Paul Nix, 12 Cromer Rd, St Ann's, Nottingham NG3

MARKSTONE - N. Lincs EM.(Sample £1.35 Jane & Bob Dickinson,17 St Andrews St, Kirton-in-Lindsey, Gainsborough, Lincs.

EARTH - EM, Fortean, Pagan (Sample £1) Paul Bennett, 20 Stonegate Rd, Thorpe Edge, Bradford BD10 8BT.

THE CEREOLOGIST - Crop circles mag (Annual: 3 issues £7.50, sample £2.50) J Michell, 11 Powis Gardens LondonW11

RILKO (Research into Lost Knowledge Organisation) (Annual 2 issues £6.50) 10 Kedleston Drive, Orpington, Kent.

MYSTICAL REALMS [formerly Earth Pulse (Annual: 4 issues £5.95, sample £1.50) Myrtle Cottage, Fore St, Sidbury,Devon.

PAGANISM

THE CAULDRON - the Old Religion (Annual: 4 issues £4 sample £1) Mike Howard, Caemorgan Cottage, Cardigan, Dyfed, Wales

PANDORA'S JAR [formerly Pipes of Pan] Greening the Earth anew (Annual: 3 issues £3.50) Blaenberem, Mynyddcerrig, Llanelli, Dyfed, Wales SA15 5BT.

WOOD AND WATER - Goddess centered & feminist influenced(Annual: 4 issues £4.00) 77 Parliament Hill, London NW3 2TH.

DALRIADA - Celtic clan journal (Annual: 4 issues £5.00 single £1.50) Dun-na-Beatha, 2 Brathwic Place, Brodick, Isle of Arran.

THE UNICORN - Paganism today (Annual: 4 issues £4, single £1.50) PO Box 18, Hessle, East Yorkshire HU13 0HW.

DEOSIL DANCE - New Age of Paganism (Annual: 5 issues £6, sample £1.25) Keith Morgan, Noddfa, Llithfaen, Pwllheli, Gwynedd, Cymru LL53 6NN.

QUEST - Pagan magic mag. (Annual: 4 issues £5.00, Single copy £1.50) Marian Green, BCM-SCL Quest, London WC1N 3XX.

MOONSHINE - Self & Earth (3 issues £3.90 498 Bristol Rd, Selly Oak, Birmingham B29

BELTANE FIRE - Earth Magic (Annual: 4 issues £2.50, sample 50p) 16 Cross St. St Leonards-on-Sea, East Sussex TN37 6DP.

ASH - Albion's Sacred Heritage (Annual 4 issues £4.50, Sample £1.25) 2 Kent View Rd, Vange, Basildon, Essex SS16 4LA.

HARVEST - US neo-paganism. Details- PO Box 378, Southboro, MA 01772, USA.
CIRCLE NETWORK NEWS - US pagan scene. Details- Box219 Mt Horeb W1 53572, USA

Now Cornish-based are: VISION SEEKER & SHARER (Annual 4 issues £4.40) Trenwyth, Higher Penpoll, St Veep, Lostwithiel & THE WILD PLACES - strange & dangerous beliefs (Annual 3 issues £6, Single £1.75) 42 Victoria Rd, Mount Charles, St Austell.

MEYN MAMVRO is available on annual subscription - 3 issues £5.00 (inc p & p) from 51 CARN BOSAVERN, ST JUST, PENZANCE, CORNWALL TR19 7QX. MM17 due Spring 92 will include articles on Goddesses & Gods of the Celts, plus all the usual features.

All back numbers are now sold out, but photocopies can be done as a special service to subscribers and regular readers upon request at £1.70 each, inc p & p.

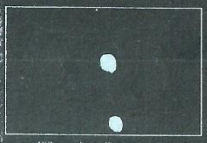
EARTH LIGHTS REVELATION

UFOs and Mystery Lightform Phenomena: The Earth's Secret Energy Force

PAUL DEVEREUX

with
David Clarke, Andy Roberts and Paul McCartney

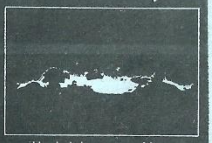
This book reveals a remarkable energy on our planet, older than human existence and arising from processes within the Earth itself. This energy is the source of mysterious lights, UFO sightings, the explanation for the appearance of certain mysterious ghostly figures and even holds the potential to change our ideas about human consciousness. *Earth Lights Revelation* documents the places, the effects and the facts.



What police officer Anthony Dodd saw over Carleton Moor in North Yorkshire.

The mystical site of Glastonbury Tor, Somerset, where strange light phenomena occur.

The mysterious lightform photographed by physicist David Kubrin at Pinnacles National Monument, California.



The sky lights seen near Mount Kimyo, Japan, during the Matsushiro earthquake.

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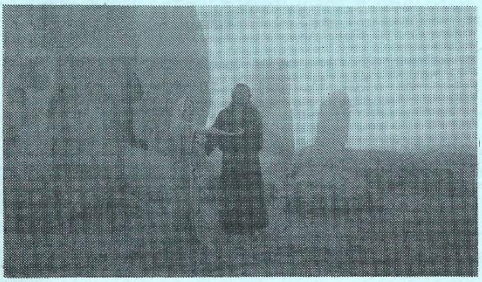

RITUAL IN STONEHENGE

Kevin and Ingrid Carlyon were allowed access to the Centre Circle of Stonehenge for photos and took the opportunity to perform a ritual. For full details send for the latest issue of **BELTANE FIRE.** 50p from Carlyon,16 Cross Street, St Leonards on Sea, East Sussex.