

**Volume 2**

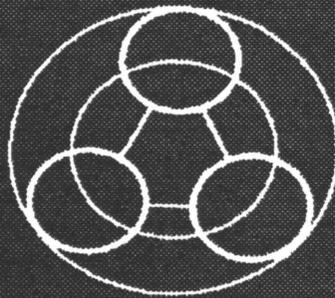
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**June**

**1991**

**THE QUARTERLY JOURNAL  
of the  
CENTRE FOR CROP CIRCLE STUDIES**



*In this edition :*

**RUPERT SHELDRAKE**

**CCCS AGM**

**RESEARCH PANEL REPORTS**

**DRAGON SLAYING**

**DECODING PICTOGRAMS**

**FIELD WORK : ALIGNMENTS**

**YOUR LETTERS**

Volume 2  
Number 2



June  
1991

The Quarterly Journal of

**THE CENTRE FOR CROP CIRCLE STUDIES**

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CONTENTS

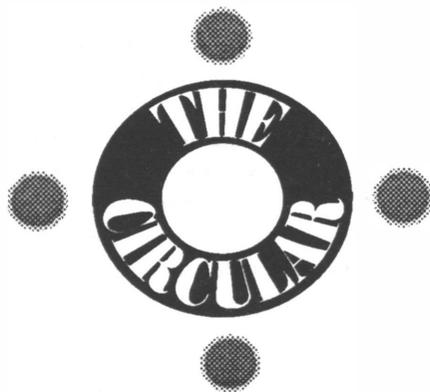
<b>Introduction</b> Bob Kingsley	...3
<b>CCCS AGM</b> Ralph Noyes and Michael Green	...4
<b>The Rebirth Of Nature</b> Dr. Rupert Sheldrake	...8
<b>Gnawing At The Roots</b> Simon Burton	...11
<b>Having A Go At Decoding</b> Jon Erik Beckjord	...13
<b>Research Panel Reports</b> Dr. Roger Taylor, Diana Clift and Montague Keen	..16
<b>Close Encounters</b> With Circular Readers	..20
<b>Field Work : Morestead Road Circles Group</b> John Langrish	..21
<b>Keeping in Touch</b> CCCS Contact Points	..23

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## INTRODUCTION

By  
Bob Kingsley

Welcome to another round-up of crop circle news and views. It's been a busy three months since the last *Circular*, with the CCCS Conference at Ely being the highlight. Held on June 1st at The Maltings and open to the general public, it was a great success. A full house saw video recordings supplied and described by John McNeish from the BBC's Pebble Mill; George Wingfield gave a fascinating talk about the evolution of crop circles; Michael Green discussed their possible symbolism. A short round of questions and answers followed.

After lunch, Beth Davis gave a short talk on East Anglian crop circles in 1990. This was followed by Ron West with an Essex round-up; John Sell (despite being unaware that he was to be called upon!) did his bit for Norfolk. Montague Keen gave a fascinating talk about how he intends to approach the question of what happens to the corn in his capacity as a member of the CCCS Research Panel. Finally, a lengthy question-and-answer session which involved just about every CCCS Council member and research panellist concluded what was a splendidly organised event, credit for which goes principally to Beth Davis. Bob Davison also pitched in when needed, especially when I found myself in charge of the unruly sound system! There were film crews present, so watch your TV listings later in the year.

This edition of *The Circular* has proved to be quite tricky to get together, so apologies for the slight delay. There were so many items to fit in, it rather taxed our abilities! (My word processor also decided to 'lose' half the files while I was preparing them!) And an apology is also due to David Reynolds. In 'Eye on the Press' in the last issue I inadvertently placed the blame for publishing misleading material on him instead of on a newspaper article written by a lazy reporter. Sorry, David.

There's another collection of eclectic material in this edition: Rupert Sheldrake on morphic fields; Jon Erik Beckjord decoding pictograms; John Langrish provides a super piece of Field Work; Simon Burton's on the loose again (his last article made some people's blood boil, but take the time to read up on Wilhelm Reich and you'll see what he was getting at), and some of your letters. There are CCCS items of interest such as Research Panel Reports, Chairman Michael Green's speech at the AGM, together with notes about availability of lecturers and pleas for volunteers.

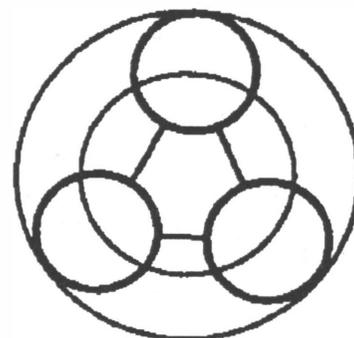
I'm sure that not all of your questions will be answered in this issue. But it's a big subject and we're all doing our best in addressing the knotty problems of administration and data-gathering as well as trying to get to grips with the transient nature of the phenomenon itself. So far this year, only one 'genuine' formation has turned up to my knowledge, as well as a few suspect circles which are only confusing things. I can't supply a list of locations here and now, but by December we should be able to provide an overview of the season's events. Please have patience with us on all of this!

I've not been able to include everything earmarked for this issue; some people will be disappointed to find their articles missing, or promised items absent. Unfortunately we simply ran out of space, but I'll do my best to get them into the next edition. Still, I hope you enjoy what we have been able to cram in and will want to respond to what you find here. Remember: *The Circular* is your magazine, so make the most of it!

### Last-Minute Items

Ralph Noyes tells me that the CCCS has received some generous donations for research funds - £1,477 to date. This has been topped up with money from the CCCS general fund to take it to £2,000, a healthy start - but much more could be needed! If you feel you would like to make a specific donation to our research fund, write to: Lucy Pringle, PO Box 44, Petersfield, Hampshire GU32 2BT.

Leonie Starr, heading the Non-Conventional Hypotheses research panel, could do with a bit of help keeping up with her correspondence, so if you have maybe one day a fortnight, or one morning a week to spare and you fancy volunteering to take on some typing (shorthand would be useful, too), write to Leonie Starr, PO Box 146, Guildford, Surrey GU2 5JY.



CCCS  
Annual General  
Meeting

Report By  
Ralph Noyes

A well-attended AGM, the CCCS's first, took place in London on Saturday 23rd March. The report given by Michael Green, CCCS Chairman, is presented elsewhere in this issue. In the ensuing discussion members took a number of important decisions.

The accounts to 31st December 1990 were approved. Many members expressed concern, however, that the CCCS appeared to be living on a shoestring with little if anything available for research. Strong recommendations were made to the platform that:-

- A. a Research Fund should be set up without delay and steps taken to find money for it;
- B. members should be given the opportunity to approve the proposed membership fee for 1992/93 well in advance of that membership year.
- C. further thought should be given to defining the CCCS's financial year.

The outlines of the proposed constitution for the CCCS were generally approved with the exceptions that (a) only elected members of the CCCS Council should have voting rights at Council meetings; (b) the number of members required to call an Extraordinary General Meeting should be reduced from 50 to 30; (c) rights of appeal should be provided for any member from whom the Council proposed to withdraw membership.

Many members expressed concern that there should be any doubt within the CCCS Council about the CCCS's declared aim of getting information into the public domain as quickly as possible. The only restrictions should be (a) the right of

anybody supplying information to the CCCS to retain its copyright; (b) the need, in some cases, to delay the publication of data in order to protect individuals from invasion of privacy. The platform was asked to ensure that in future ballots for election to the Council candidates should make clear where they stood on this issue.

Recommendations were made by members that the CCCS should preserve its image as a learned society; seek charitable status; avoid any impression of becoming a commercially-oriented concern; cultivate links with serious institutions (university departments and the Society for Psychical Research were specifically mentioned); and take all possible care to avoid sensationalist reporting of its activities by the tabloid press.

Many members took part in this very lively discussion. Particularly valuable contributions were made by Paul Whiteman, Richard O'Keeffe, Anthony Cheeke, Edward Harris, Mike Bennett, John Palmer, John Coles, Michael Lamb, Montague Keen and Alan Rayner.

The incoming Council took careful note of the recommendations made and the views expressed. Action on all items is in hand.

*Obituary*  
*Richard O'Keeffe*

Many members will have heard with great regret of Richard's sudden death last April. He had become well-known in the CCCS and much valued for his warmth of personality and his contributions to our discussions. We hope to be publishing before too long an ingenious paper which he sent to the CCCS shortly before his death.

-RN.

CCCS

THE  
CHAIRMAN  
SPEAKS

*The opening speech given  
by Chairman Michael  
Green RIBA, FSA,  
at the CCCS AGM  
on 23rd March 1991.*

I first discovered the crop circle phenomenon on the 13th December 1988, which makes me a late starter by any standards. I was lecturing to a group in London and members of the audience pointed out that the ancient Celtic symbols which I was showing bore a close resemblance to the crop circle phenomenon of southern England. I was given Colin Andrews' telephone number and like many before (and since) I 'phoned him for information.

He was polite and prepared to listen to anything I had to say but that was strictly as far as he was prepared to go in an exchange of information. I later discovered that an attitude of obsessive secrecy was common to all the groups then concerned with this object, with the result that practically no information was available to the general public.

Coming from an academic and professional background I was surprised, indeed shocked, by this negative attitude amongst the leading researchers. In my field of studies archaeological information is freely available, promptly published and easily accessible. I also quickly discovered that the main bodies concerned with the crop circles broadly fell into two groups. On the one hand there were those who clearly regarded it as a heaven-sent (literally!)

opportunity to make a lot of money for themselves by selling information in one way or another. On the other hand there were organisations solely geared to pushing one particular hypothesis, one might almost add, regardless of the evidence.

I felt that if the extraordinary phenomenon was to be eventually understood a more open and generous approach was needed. This should take the form of an international society, with an open membership, run on democratic lines, which would provide a forum for a wide spectrum of ideas and theories. It should primarily be an information-gathering body using the highest standards of scientific method. This would necessarily involve the establishment of a data-base, and an active policy of rapidly disseminating information through the spoken and written word. I also believed that a publication should be produced which provided a comprehensive over-view of the subject with all the leading hypotheses set out under one cover.

I approached Ralph Noyes who was immensely collaborative from the outset. He supplied me with a list of those people who were concerned with the phenomenon and who were believed to have a constructive, open-minded attitude, and they were invited to a private seminar hosted by Beth Davis at her home in Cambridgeshire in April 1990. These activists were joined by some personal friends of my own who felt particularly strongly that they should be involved. It was decided to establish a new organisation called the **CENTRE FOR CROP CIRCLE STUDIES** under the scientific aegis of Professor Archie Roy. Alick Bartholomew of Gateway Books very kindly agreed to publish a book, edited by Ralph Noyes, which was to be called *The Crop Circle Enigma*. It came out exactly six months later to great critical acclaim.

In the foreword of the book are set out the guiding principles under which the Centre should operate, and which I hope will continue to be a touchstone now that the organisation has a formal status. We have grown from 15 founder members to nearly 500.

## Lucy Pringle Is Organising Another Lecture

At  
**The Farnham Maltings.**

**Thursday 12th September**

**Guest Speaker  
(To Be Announced)**

**Another Fascinating Evening**

**Doors open at 7pm**

**Lecture starts at 7.30.**

**George Wingfield will be the CCCS expert explaining how events in 1991 have progressed.**

**Admission: CCCS members £4.00,  
Non-members £5.00.**

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**R**esearch  
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*Are you interested in the para sciences? Would you like regular, reliable information on the latest developments on UFOs, Crop Circles, Ghosts, Ecology etc? Make use of our unique members lending library facilities! Read what is being discovered, as it happens, in our society members magazine! For CIRCULAR READERS & CCCS MEMBERS we offer a 50% REDUCTION ON SIRIUS MEMBERSHIP! In a few years we are going to be the WORLD'S LEADING PARA SCIENTIFIC RESEARCH ORGANISATION. Join at the beginning and grow with us!*

We are in the process of establishing a data-base which is the responsibility of George Wingfield, Director of Field Operations. The other two Directors, Richard Andrews and Busty Taylor, have special responsibilities for training and aerial photography respectively. We have formed a research committee under the chairmanship of Professor Roy with scientific panels specialising in what happens to crops (Montague Keen), what happens to people (Mrs. Diana Clift), and what energy fields are present in crop formations (Dr. Roger Taylor). The metaphysical dimension of the phenomenon is the special concern of the Chairman, Michael Green; and esoteric inquiries about such matters as astrology and the occult are dealt with by Leonie Starr.

Under the able secretaryship of Ralph Noyes the essential administrative infrastructure has been soundly established; and an active programme of meetings for the membership has been organised both in and outside London by the Events Secretary, Beth Davis. Field research in 1991 is the responsibility of our Cropwatch Co-ordinator Stanley Morcom working in collaboration with Alan Rayner. Clair Appleby is the organisation's Computer Adviser. The Centre has its own quarterly, *The Circular*, run by Bob Kingsley and John Brocks, and maintains close relations with *The Cerealogist*, edited by John Michell.

A founder member of the CCCS was Richard Beaumont, editor of *Kindred Spirit*, who gave valuable support to the organisation in its early months. Members of the council have represented the CCCS on television and radio and will be undertaking lecture tours in the United States and Europe in 1991. Thanks to our able Treasurer, Lucy Pringle, our finances are in a healthy state; the membership subscription being boosted by generous donations and supplemented by income from entry charges at public lectures and conferences.

However, it should be emphasised that our financial position as a voluntary body only adequately covers the administrative expenses of running a

large organisation and maintaining an adequate publishing policy. Lucy Pringle has been assisted during the last year by Leonie Starr who acted as the postal point of entry, the Kevin Ault Data Bureau who handled all our records until recently at negligible costs and acted as honorary auditor, and Dr. Hugh Pincott of Specialist Knowledge Services who deals with all membership aspects. John Langrish is producing excellent posters and handbills for our lectures and events, as also is Paul Sutcliffe.

A crucial step for the CCCS is the setting up of local branches around the country under the auspices of Patrick Palgrave-Moore. Many other members have helped in different ways and I mention Jennifer Howard, Helen Tutin, Felicity Farquharson, Jean Thorpe and Peter Dockley for their indispensable help at our London lectures. As Chairman, I wish to express my profound thanks to all these people whose dedication and hard work has contributed to the success of the CCCS in the last year. Not least, to our Patron, the Earl of Haddington, whose quiet work behind the scenes has facilitated our relationship with outside bodies and organisations.

What of the future? It is my view that despite our various achievements and progress during the last year, the organisation is facing what is, effectively, an identity crisis.

When I founded the CCCS I envisaged it in terms of a scientific body run on the lines of a voluntary, learned society. In practice this would entail collecting information freely and generously contributed by the membership which (with certain basic safeguards) would be rapidly published and freely available on request. But was I right in my assumption? Would it have been more sensible to think in terms of a private, limited company with a Board, shareholders and paid employees? You may smile, but this is a real option, and a road down which at least one other organisation in this field has chosen to go.

There have been sharp divisions at Council meetings between those who would like to pursue an open policy as

regards the handling of information and the views of some who wish to maintain tight security, not only over the raw data but the promulgation of theories and ideas. Such arguments have inevitably involved the nature, location and handling of the data-base and has been one of the many varied reasons for the delay in setting up this facility.

Underlying such differences is a train of tacit assumptions about the nature of the phenomenon, and whether it can be exploited in commercial terms. Assuming that most of the formations are genuine (whatever that may mean), the many investigators following a 'scientific' mode of thought would assume a 'natural', if highly unusual cause. If, for example, it was the equivalent, on a global scale, of a bacteriological culture then its exploitation - like penicillin - could have amazing possibilities for the investigator smart enough to corner and realise its market potentiality. For example, I am reliably informed that the Japanese are seriously viewing the phenomenon as a possible alternative source of power.

To people with a commercial approach of this sort, an open policy of publication and a scientific exchange of ideas is anathema. Their main aim would be to ensure that all essential information is squirreled away and only released when the 'big one' has been achieved and they are ready to make a killing in the world's markets.

If we were to allow such a policy to become established in the CCCS we would operate in an atmosphere of individual secrecy, collecting information avidly but releasing practically nothing, and certainly no recent material. Information about crop formations would be viewed - indeed, is regarded in some quarters - as having a high monetary value which the organisation should be prepared to buy in, or at least provide substitutes for those collecting it. A commercial attitude of this kind is not only totally at variance with our declared principles, but is completely incapable of realisation in terms of our financial structure.

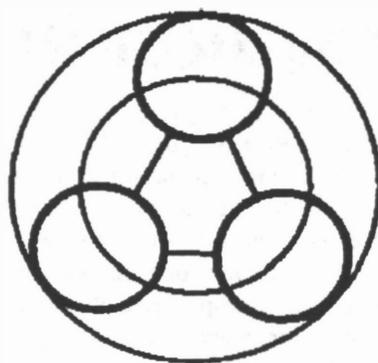
But what if the phenomenon is not merely an opportunity for commercial exploitation, or does not allow itself to be used in this fashion? It is true that the Council has no corporate view about what is causing the crop formations at present. There is, however, a growing perception that we may be dealing with something that exhibits intelligence, and we will be pursuing the practical consequences of such a hypothesis in future. We may, or may not, have a better idea in a few years time what it is all about, but I have a feeling that there may always be a margin of doubt about the cause of the phenomenon.

Of course, a few of us have some very clear ideas of our own about what is happening, and numerous hypotheses have been put forward, particularly in our book, *The Crop Circle Enigma*. Your Chairman, perhaps, represents one of the more extreme points of view, but of course he may be quite wrong!

With such strong, clashing opinions around I think it is particularly important that the organisation does not allow itself to be hijacked by any particular faction pushing an exclusive theory. In this respect I would include so-called scientific theories as well as those perceived to be at the metaphysical end of the spectrum.

It should not be forgotten, for instance, that the idea of an intelligence beyond that of the human and animal worlds is generally unacceptable to the scientific community. A conventional scientific group in charge of the CCCS would tacitly rule out of court any possibility that the crop circle formations could be anything other than a natural phenomenon.

For these reasons I want to end by stressing it is my vision that the organisation should continue to be an open forum for all possible ideas and theories. However, it is for the organisation and the Council that you have elected to make its final decisions on these matters. We look forward with excitement, not untinged with apprehension, to what the new season will bring.



## C C C S B R A N C H N E W S

### KENT

Although not noted as a hot-bed (yet!) of circles activity, Kent has sufficient members of the CCCS interested enough to form a County branch. County Convenor Robert Davison reports that a core group of members met on the 24th of April and established their branch organisation. Robert volunteered for the Chairman's position and Rosemary Scott, who had assisted in the formation of the branch assumed the official role as Secretary. New CCCS member Frances Beaumont, who also hosted the meeting, agreed to be the Treasurer and got stuck into the job straight away by raising money from those present for food and drink supplied in a joint effort by herself and Rosemary.

The branch is fortunate to have a dowser, Joyce Galley, who is now taking on the duties of Field Officer. Joyce has worked with Richard Andrews in dowsing and intends to assist members wishing to pursue this activity as part of research. Financially the branch is well-established thanks to the donation of cash left over from a now-defunct group project Robert and Rosemary were involved with. It's proposed that certain basic equipment will be purchased with the branch funds to use when the first circle of 1991 appears in Kent!

In the meantime, members are establishing links with the farming community and various aviation enthusiasts (pilots, balloonists, etc.) who may be of assistance. Although still in its infancy, the branch spirit is high and its talent tremendous.

### *Appeal for Help*

In an attempt to sharpen up its image at forthcoming events, the CCCS Council has given Beth Davis and Robert Davison joint responsibility for creating an EVENTS PACKAGE.

Hopefully this will include a certain amount of 'hardware' such as display boards, exhibition stands and access to audio/visual equipment. Primarily a dedicated team of volunteers is needed who may have some expertise in organising events or who are just willing to help. The volunteers or 'Events Crew' would form a pool who would be willing to attend Conferences, public meetings, etc., to assist with such tasks as manning stalls and information stands, taking 'door money', catering and generally providing a high profile for the organisation. Artists (of any persuasion!) will be most welcome together with electronics 'freaks' and generally speaking ANYONE who is mobile and doesn't mind being overworked and underpaid.

Interested? Contact Robert Davison by post at: 2 Tufton Road, Rainham, Kent ME8 7SH UK, or telephone 0634 374715.

### LONDON BRANCH

A branch is being convened in this area. Would interested members please contact:

**STANLEY MORCOM,  
56 RANLEAGH ROAD,  
EALING W5 5RP UK.**

Telephone: 081 567 9135

# THE REBIRTH OF NATURE

## *Dr Rupert Sheldrake*

*The AGM of the CCCS, held on 23rd March 1991, was privileged to hear an address by this distinguished biologist. Dr Sheldrake has kindly allowed The Circular to carry an edited version of this talk.*

Crop circles have started appearing at a time when our understanding of nature is in probably a greater state of flux than it's been for three centuries. I think the fact that the circles are appearing now and attracting so much attention is highly relevant to this change in paradigm.

The way we think about nature depends at the deepest level on whether we think of the natural world as alive or dead. There's essentially a split attitude in modern civilization. From Mondays to Fridays, most people assume that nature is simply a mechanistic, inanimate system, that the world is a storehouse of natural resources to be exploited by Man. However, at weekends and holidays most people tend to revert to a quite different attitude. On Friday evenings roads become clogged as millions of people try to get back to nature in a car. Whereas on weekdays, nature is treated in an I/it manner, on weekends and holidays people feel free to form I/thou relationships, implicitly assuming that the natural world is alive and indeed something to which they can relate personally.

I don't think there's one lot of people who believe in destroying the natural world and another lot who believe in preserving it. Generally speaking, they are the same people on different days of the week. I think we have to face up to the fact that the 9-to-5 Monday to Friday attitude is one of the principle causes of the present ecological crisis.

I'm going to say a little about how

we've got where we are and then talk about the changes going on in science today which I think are leading us beyond the mechanistic world view to a quite different view of living nature, a view in which crop circle phenomena seem to make more sense, at least to me. Indeed, I think the crop circles may be omens that are helping to shift our consciousness in this direction.

In all traditional cultures, people take it for granted that nature is alive: the cosmos, the Earth, the animals and plants are animate; rivers, mountains, oceans and so on have their own kinds of spirits. This kind of view was held by our ancestors all over Europe. The ancient Greeks shared these assumptions. Their philosophers took it for granted that the cosmos was a living organism.

In the Middle Ages, Greek philosophical animism - a belief that the world was alive - became the orthodoxy of medieval Europe. Aristotle taught that the vegetative soul of a plant is what gives form to its body. An animal has a vegetative soul which imparts form, and also an animal soul concerned with instinct and behaviour. Human beings have vegetative, animal and rational aspects of their soul. Only the rational soul is conscious in this view; it's the intellect or the mind, but it arises out of a much larger psychic system that pervades and indeed extends around the whole body. The animal and vegetative aspects of the soul are something we share in common with the rest of the natural world. This was the standard view in the Middle Ages.

Also taken for granted was something inherited from the pre-Christian cultures of Europe: not only the sense that nature is alive, but also sacred. Sacred places were venerated in the ancient world, and many of them were Christianised as Europe became Christian.

However, an enormous discontinuity was introduced in England and other

parts of northern Europe by the Protestant Reformation. The veneration of ancient sacred places and the cult of the Holy Mother were suppressed by reformers who saw them, quite rightly, as relics of paganism. There followed an enormous orgy of destruction: holy places were defiled, sacred wells violated, shrines broken down, monasteries abolished, pilgrims banned, the cult of the Holy Mother suppressed. The whole of nature became effectively desacrilised. This changed the consciousness of people in Protestant countries, producing a break from traditional attitudes. People now saw themselves as alienated from nature.

Sir Francis Bacon, among others, started talking about nature being there entirely for Man to exploit and subjugate. Soon after, the mechanistic revolution reduced Mother Nature to dead matter, moving in obedience to mechanical laws. Descartes, one of the founding fathers of the mechanistic world view, withdrew the psyche or soul from the whole of nature - so the whole of nature *became* inanimate, machine-like, with no inherent life, spontaneity or purpose. He also withdrew the soul from all animals, plants and the human body. They all became machines. All that was left in humans was the rational intellect, interacting in a mysterious way with the machinery of the body. Essentially, this mechanistic theory of nature has come to be seen as the scientific view in the West.

## *The Mechanistic View*

The machine theory of the universe says that the universe isn't an organism, it's a machine. Machines differ from organisms in that their organising intelligence and purposes are not arising from within - from a soul or animating principle - but are imposed from without by a machine maker, in this case, the human being. The machine view of nature is perhaps the most intensely anthropocentric view

that one can come up with because it takes a characteristically human activity - and a recent one at that, namely: the making of machines - and then extrapolates this, projecting it on the whole of nature until everything in the universe is seen as a machine.

There is no animating principle or soul, it's inanimate and purposeless, with no internal soul, organising principle or purposes. If it has any purposes, these are imposed on it from without by God or from within by human beings, as human beings are the only rational conscious beings in the universe with purpose and value - and value, more often than not, means economic value. This has led to secular humanism: the idea that the only form of consciousness worth speaking of on this Earth, indeed possibly in the whole universe, is human consciousness - everything else is blindly mechanical, unconscious or inanimate. Nature's made up ultimately of inert atoms with no internal dynamics, just bits of stuff of which matter is made. Everything in the original mechanistic theory was determinate; in principle, everything could be predicted. This is an example of the fantasy of mathematical omniscience.

Another aspect of that fantasy is the idea that all nature could be known to the rational scientific mind armed with the equations of Laplace and Newton and so forth. Everything was, in principle, transparent to this objective reason.

The Earth was seen as an inanimate ball of rock hurtling around the Sun in accordance with laws of motion. Moreover, nature was created, in the 17th-century view, by God, but uncreative. There was no creative power in nature. And finally everything was governed by eternal laws of nature which were conceived of as mathematical laws in the mind of a mathematical God. Although since the early 19th-century, for many scientists, God has become, at best, an optional extra to the world machine, the mathematical laws still partake in the traditional attributes of God: they are omnipotent, omnipresent, immutable, universal.

These 'Laws of Nature' have survived as a kind of ghost of the mind of the God of the world machine. Most scientists still believe the universe is governed by such laws.

This, in a nutshell, is the mechanistic world view and this is still today what most people still think science is telling us. However, science no longer thinks that the world is like this, and I'm now going to show you how the tenets of the mechanistic theory have been transcended.

## *A New Science*

The image of the universe as a machine has been effectively replaced as a result of the cosmological revolution that took place in the 1960s with the acceptance, within orthodox physical theory, of the Big Bang model of the universe. This model says the universe began hot and small and it's been growing ever since. As it grows, new structures, forms and patterns have appeared in it - atoms, galaxies, stars and planets and so on.

This model of growth - with internal differentiation, with the progressive emergence of more complex structures - is nothing like any machine. It is like the way an embryo grows from a fertilised egg, or the way a tree grows from a seed. It's an organic metaphor. It effectively gives us an image of the cosmos as a developing organism. The Big Bang is remarkably similar in its general outline to the ancient myths of the origin of things through the cracking of the cosmic egg.

The idea that nature is inanimate has been replaced in a very interesting way. Before the 17th century, people believed that everything was organised by invisible organising principles called souls. The psyche, or soul, was not some theological entity restricted to human beings and the basis of human immortality, but was the organising principle of everything. Souls were also believed to be responsible for magnetic attraction and repulsion. A magnet was believed to have a soul: that was why it attracted

iron filings. That's why this influence around the magnet was invisible and intangible, and you could stop a magnet being a magnet - by heating it up, for example. Like an animal dying, it lost its soul, but you could get the magnetic soul back by transmitting the soul from another magnet. The Earth was believed to have a magnetic influence through the soul of the Earth.

The word 'soul' was used to cover all self-organising phenomena where there was an invisible underlying organising structure. These were denied in the 17th century during the scientific revolution, but in the early 19th century they were re-introduced in the guise of 'fields', when Faraday introduced the concept of the electromagnetic field. Fields do everything that souls used to do. They're invisible organising structures that give form and pattern to things. They have an inherently holistic nature.

The idea that nature is determinate suffered a terrible blow with the development of quantum theory in 1927 and it became clear that at the atomic level nature behaved indeterminately, probabilistically. It now turns out that indeterminism and spontaneity are evident at all levels of natural organisation. Chaos theory, which has been much publicised in the last few years, enables mathematicians to come up with models of chaotic systems and the fact that such models are available has made it easier for many scientists to admit that much of nature is in fact chaotic, indeterminate, spontaneous. The old idea of determinism is now completely replaced by ideas of indeterminism and chaos. The solar system itself is a chaotic system.

The idea that nature is effectively knowable has suffered an additional setback recently. It turns out that something like 90 to 99 per cent of matter in the universe is utterly unknown to us. It's called 'dark matter'. It's as if physics has now recognised the cosmic unconscious.

The idea that the Earth is dead has been replaced in many people's minds - certainly, in my own - by the Gaia hypothesis: the idea that the Earth is a

living organism. This hypothesis, put forward first by Lovelock, is of course a re-statement in scientific terms of an almost universal belief. The Gaia hypothesis makes sense to a lot of people and is highly relevant to the whole ecological crisis and our relationship to the Earth. But rather than thinking of Gaia - the living Earth - floating in an inanimate, mechanistic cosmos, I think we have to see the living Earth as part of a much larger living system. The whole cosmos is, in some sense, alive: self-organising, self-motivating and self-moving. These are the traditional qualities of life.

The idea that nature is uncreative has been replaced by the idea of evolution. Darwin denied that all animals and plants were made, designed and created by God the Father. He was rebelling against a particular kind of Protestant theology that put all the creative powers into a (male) Divine Engineer. Darwin reacted against that and said, 'No, life on Earth - all forms of biological life - are made, designed and created by the Mother. By Nature herself.' And Mother Nature, in all archaic mythologies, has just the qualities Darwin thought she had: on the one hand prodigious fertility, and on the other a cruel, destructive and ruthless side by which her own offspring are devoured or destroyed.

Finally, the idea of eternal laws governing everything is questionable now because if the universe evolves, why shouldn't the laws of nature evolve too? In my hypothesis of morphic resonance - described in my book *The Presence of the Past* - I propose that there's an inherent 'memory' in nature. What we usually call 'the laws of nature' may be more like habits. According to this theory, there's an influence from similar things towards subsequent similar things by the process I call 'morphic resonance'. Each species, or each kind of thing, has a collective memory. This influence works through the organising fields of things which I call the 'morphic fields'. At all levels in nature, things are organised by fields and these fields have an inherent memory. This is essentially the essence of the hypothesis.

So the mechanistic world view is being transcended by a new view of living nature. I think that this change in science corresponds to what I call 'the revival of animism' and it has enormous implications for the way we think about the world.

This idea of fields as organising factors, I think, has some relevance to the crop circle phenomenon. First of all, it enables us to see the Earth itself - and particular regions of the Earth - as having a field-like organising property. Many people know that places have a kind of quality or spirit, or 'atmosphere', but there is nothing in mechanistic science that can pin this down because the whole point of mechanistic science is to treat what you're experiencing as if your emotions, feelings and intuitions have no validity. Science is meant to be objective, dealing only with things that you can measure on instruments. So the things that strike us through our direct relationship to places are exactly the things that mechanistic science can't handle - in fact, it deliberately rules them out.

The morphic field idea, I think, enables us to look at the qualities of places in a new way. What if places like valleys, waterfalls - all kinds of things traditionally thought to have nature spirits associated with them - have morphic fields as organising entities within and around the place? If there are morphic fields, then the place would have an inherent memory, as morphic fields have a kind of inherent memory, and also resonate with similar places throughout the world.

At first, I was reluctant to apply the concept of fields to places because I thought that this was really going too far. Then I thought, 'what's the primary metaphorical source of the concept of fields in science?' The answer is: fields! The primary meaning is 'an area of cleared land'. In northern Europe, fields are cleared forest where you grow crops. They are areas of activity because growing crops is an activity. If you don't grow crops, fields revert to woodland. It's through continued activity that the field has its nature.

Fields in physics are defined in the most general terms as regions of

activity or regions of influence. Faraday borrowed the word from general usage and applied it in relation to magnets and electromagnetic fields. Returning the idea of morphic fields to places returns the field metaphor to its primary source. It means that places may therefore have organising fields; they can have inherent memories.

When we come to the phenomena of crop circles, I don't understand what they are any more than I suppose anyone else does. But in thinking about them, and in thinking about the kinds of patterns which dowsers can apparently detect even before the crop circle appears, I think the field model is probably the most useful. Clearly, energy must be involved in pressing down corn - force of some kind. But the patterns in which it happens generally depend on organising fields, whether these arise from the land itself, from Gaia, from the atmosphere, or whatever.

It seems to me we are dealing here with a phenomenon very appropriately taking place in fields. I don't know what crop circles are trying to tell us, but I do think the enormous change in world view which is going on today is a very appropriate context in which these circles appear. I don't think crop circles make sense in terms of the mechanistic world view, but in the animistic view I think there is a larger range of possible candidates or organising entities that could lie behind them.

Crop circles confront us with irrefutable facts that couldn't be better designed to capture the public imagination. Through their curious interactive quality they also seem to refute every so-called rational explanation sooner or later. I don't know how they'll turn out to be understood, but [the Centre for Crop Circle Studies] seems to me to be doing essential work on the very cutting-edge of western consciousness.

*Transcription edited by Dr. Rupert Sheldrake and condensed further (due to lack of space) by Bob Kingsley. Originally recorded and supplied by Kindred Spirit magazine, the Journal for Body, Mind and Spirit. Subscription details: Kindred Spirit, Foxhole, Dartington, Totnes, Devon TQ9 6EB UK. Tel: (0803) 866686.*

# GNAWING AT THE ROOTS

## Simon Burton

*What is the nature of the energies allegedly discernible to dowzers? Where can we find the roots of the dowsing process? In Simon Burton's second article for The Circular, he takes us along on his journey into the past and towards a possible answer.*

Dragon-slaying, or the act of 'Staking the Dragon', appears as a central theme in the myths of ancient cultures the world over.

The 'Dragons', upon deeper investigation, can be seen to be manifestations of earth energy and hence are integral to the ancient Earth Mother religions. 'Staking the Dragon' may have been incorporated into myth as an interpretation of a crucial turning point in the history of humankind, a cultural 'crossing of the Rubicon.'

Are the 'dragon-slayer' myths a key to understanding the way in which humanity turned away from its relationship with the Earth Mother and into the age of the male gods at the end of which, some say, we find ourselves today?

When Apollo staked Python the Earth Serpent beneath the Omphalos at Delphi and seated himself upon the navel of the world it marked the overthrow of the Earth Mother and the beginning of the male-dominated geomantic world view.

When the male heroes transfixed the earth dragons of the old religions at their drinking places along the 'dragon lines' the hitherto free earth energies were fixed, place and centre became defined and the seeds of urban culture were sown.

The Earth Mother cultures were largely nomadic, moving freely across the

skin of Gaia. They had little concept of 'place' except as the point at which they existed at any given moment - the centre of the world moved as they moved. The very idea of human ownership of land would have been anathema to them. They were owned by the planet, not She by them. Their concept of time was as a cyclic phenomenon, judged only by the turning of the seasons and the stars in the heavens.

But something changed. Some say that the advent of weapon-owning groups resulted in a rapid rise in the power of male warrior clans from within the previous 'hunter-gatherer' cultures. Others say that this was just one of the effects of the turning from one great astrological age to another which made the diminution in power of the Earth Mother inevitable. Either way, humankind became Man-kind and manifested a burning desire to fix 'a still point in the turning of the world', as the whirling Dervish dancers express it.

The warrior cultures, requiring enormous supporting infrastructures to back up an expansion of their non-productive lifestyles, had to have permanently rooted cultures from which to operate and exert their circles of power. Hunter-gatherers could not support the spare capacity required by a 'warrior caste' overhead.

Therefore it became necessary to control the rampant earth energies which had been previously free to roam the earth with the seasons, energising the spirit of a place perhaps only once a year. It became vital to the warrior castes to 'fix' the earth energies to a particular place, and thus 'anchor' emergent mankind to locations within which the energising spirit was restrained. One consequence of this was that as place was defined so time became relative (as Einstein was to discover much later) and mankind's perception of time began to move from a cyclic to a linear concept.

In mythology this heroic struggle was depicted as a mortal conflict between the warrior-hero with his pointed

weapons of sword, arrow or spear and the spirit of earth energy, personified as a writhing dragon. The enactment of this epic struggle was later seized upon by the early Christian church as an already psychically charged symbol within the collective unconscious when they were seeking to personify their own power struggle with the by then masculine pagan gods. Hence we find the Christian dragon slayers St. George and St. Michael replacing their pagan counterparts Beowulf and Siegfried.

But the 'dragon slayer' heroes are not quite what they seem. The dragons are not slain but staked to place, to define a pivot about which the rest of the world revolves. The act of staking the dragon is enigmatic. It has strong echoes of the techniques still used by some dowzers today to control 'black' or noxious energy lines, and may be a half-understood echo of some long-lost geomantic technology, by means of which the previously free dragon energy, perhaps in the form of formerly wandering 'blind springs', could be fixed and channelled.

On what could this long-lost geomantic technology have been based? One of the few clues we have left is the Omphalos. An omphalos, (literally navel) was the object used to mark the geomantic centre of a place. Once the dragon energies had been staked at that point, it was seen as the 'rivet-rock' beneath which the earth dragons were pinned. In later ages the omphalos became characterised by a large, softly-rounded or elliptical markstone, often carved with a complex, curving network of linear patterns, symbolically representing the writhing dragon energy pinned beneath it.

However, this type of omphalos may have been only a stylised representation of its original predecessor. Omphali were sometimes referred to as 'treasuries' which was a word once used to describe ancient rounded or dome-shaped 'graves' - perhaps of a type which we know in Wessex as barrows. These 'treasuries' may have been the original

archetype upon which the later, symbolic omphali were modelled.

If the original omphali, or 'treasuries', were actually barrow-type structures used to contain the earth energy, then confusion over the name could account for the persistent legends about dragons guarding 'treasuries' of gold, silver and precious stones.

The original act of staking the dragon energy at a point upon which a barrow-treasure was later constructed was often commemorated by the planting of a single tree atop the mound. It is against the roots of the archetype of this tree that the dragon energy is gnawing in the legend of Nidhoggr the world-worm and Yggdrasil the world-ash.

But what has all this to do with Cereology? Well, perhaps the peculiar tendency for the circle-making energy to manifest itself adjacent to ancient earthworks such as barrows gives us a clue. Perhaps the symbolic roundels depicted on the wings of medieval dragons might be another pointer. Or maybe the overwhelming mythological evidence linking dragons with circles and spirals might be enough on its own to give pause for thought.

Dragon energy, earth energy, is often represented as epitomising the dichotomy between sinuous and straight. The sinuous dragon which wants only to coil about itself, yet somehow needs to fly in a straight line. Indeed, the 'dragon slayer' heroes were often said to have ambushed their victims by taking advantage of the dragon's habit of travelling in a straight line between its drinking places where spring-heads welled up from within the earth - at which point our hero would be lying in wait.

Hence we have a spiralling earth energy which is drawn to travel in straight lines and has an affinity for underground water and burial mounds. A good description of several of the characteristics of cereological energy, the circle-making force? But one more thing. Fundamental to many of the world's dragon legends is the fact that the serpents are not dead, but are

frantically writhing in their bonds, only waiting for the chance to break away once again.

As poetically depicted in Norse mythology, Nidhoggr the world-worm, formerly rampant and free to wander, is still gnawing at the roots of Yggdrasil, the world-ash, waiting to be set free.

Are the dragons still spiralling about their constraining omphali, or are some of them already writhing free?

If so, is the protest against their prolonged incarceration being writ large across the fields of Wessex?

Maybe they were just waiting for an astrological 'New Age' to re-empower them? Or perhaps they were waiting for the emergence of a new kind of hero - one who would symbolically withdraw the sword from the omphalos, the stone, and cast it back to the Lady of the Lake, personification of the earth's water, returning it to the female principle in the ultimate anti-geomantic act?

Have we inadvertently lifted a rivet-rock in Wessex and let the dragons out, or has the 'Arthur' hero finally appeared to mark the beginning of a 'New Age'?

Either way, maybe in Cereology we are witnessing the fixed centre of our lives giving way once again, and the still point at the turning of the world beginning to whirl ...

*Simon Burton is a computer expert from Hampshire.*

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## CCCS TAPES

The highlight of the afternoon session of the CCCS AGM was a talk by Rupert Sheldrake, *Living Nature and the Crop Circles*. To many who heard it this seemed like a turning point - not only for our approach to the circles themselves, but also for the attempts which many are now making to heal the centuries-old breach between scientific reason and metaphysical insight. It was a great occasion - and the CCCS has made a recording of it. You can buy the audio-cassette of this and other CCCS lectures by sending an order to the address below.

\*An edited transcript of this talk appears elsewhere in this issue, but there is much more to be heard on the cassette.

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# HAVING A GO AT DECODING

## Jon Erik Beckjord

*Many people are convinced that crop circles convey some kind of message. John Erik Beckjord of The Crypto-Phenomena Museum, Malibu, California, tries to unravel the linguistic mystery.*

It matters not whether there were 400, 500 or 1,000 circles found in 1990. Once you pass a certain minimum number it becomes relatively meaningless - like arguing if there have been 3,000 Nessie sightings or 3,331. What does count is decoding what they say. We can receive another 5,000 undecoded and undeciphered messages and we will be no closer to the truth than before if we do not make a stab at decoding.

One attempt has been made, by Charles d'Orban, at decoding 40% of the circles complex at Crawley Downs. The alleged answer was 'multiply your wells' using pre-Cuneiform Sumerian glyphs. Since these Sumerian pictographs also have an alternative numerical meaning I decided to look further and was fortunate to find several books by Dr. Barry Fell of San Deigo, formerly of Harvard, that suggested a possible solution. (Dennis Stacey has alluded to this in his excellent article in *New Age Journal*, but the full explanation is only published here.)

## Where And Which

The crop-glyph (and glyphs need not be in stone) chosen was the second of two found at Hazeley Farm in Cheesefoot Head, the longer and more complex of the two, discovered on the 8th of March 1990. (See diagram 1.) The language chosen is called TIFINAG and was used by the ancient Norsemen and Berber tribesmen of north Africa, with whom the Vikings were alleged to have traded with in their travels. It is argued among members of Fell's Epigraphic Society whether the Norsemen took Tifinag (and their

genes) to the Berbers, or whether the Norsemen picked up Tifinag from the Berbers and took it home to use. To me, it is not important - a chicken-or-egg matter. What is important is that one way or another the Norsemen got and used Tifinag and took it with them on their travels. Some of those travels were to invade southern Britain and others were to go to America (as Fell says) where they left evidence of their presence in petroglyphs written in Tifinag about 1,700 BC.

## What Is This Tifinag?

Tifinag, a Berber word, uses mostly circular symbols to represent certain Norse consonants. Bars, lines, curves and other odd shapes are also used. As an example, two small circles can mean 'L'; three circles, a 'K'; three in a line: 'GH'; four circles an 'H'; a large circle is 'R'; a circle with a bar is 'B'. A circle with a smaller one inside is 'S'; curves are 'M' (crescents); a V can be 'D'; an X can be 'T' and a sideways E can be 'TH' (think about Alton Barnes I and II, and others similar). An H can be 'TS', and more can be found in Fell's books. Fell also writes about the translation of the letters into Norse and then into English.

## How Is This Used In Crop Circles?

Taking Hazeley, we give a letter to each glyph. These glyphs are then (going arbitrarily from one end to another since, when using Tifinag, left or right makes no difference): a set of two crescents or crescent moons (arcs), followed by a big circle, with another large circle in the middle of the set which has a bar across it, with two dashes (called troughs) within the circle. This is then followed by a smaller circle, followed by two more arcs or crescent moons, and this in turn is followed by two more glyphs. This first set is symmetrical, if the last two glyphs are ignored, and if intended so then the left portion could read to mean the same as the other portion, one

the mirror image of the other. Taking this set - the symmetrical set - we can ascribe certain Tifinag letters to it.

On the left we have two arcs that I take to mean 'M' or 'MM', followed by the circle which can mean 'R', followed by a circle with divider-bar, meaning 'B', holding within that same circle the two dashes, which can be likened to 'LL'. The next circle is another 'R', and two more arcs can be 'M' or 'MM'.

I suggest that the last glyphs - a circle with a set of two projections and a VEE (based on the diagram by Peter Baillie) - has several more Tifinag letters. These would be an 'R' for the circle and a 'D' for the VEE. My critics will quickly point out that I am not using the exterior bars on the last circle, nor the 'B', nor the extra 'M' arcs. I am, however, using an M, R, LL, R, M, and then R, and D. I do this in the style of petroglyph decoders who take the dominant letters they can find and try for a general message, not knowing fully these 4,000-2,000 BC languages as well as those who wrote them. In time, other scholars may decipher this crop-glyph further. Meanwhile, taking the whole of the complex, I find that we can decode as follows, so far:

M—R, LL, R—M, plus R—D.

Using the methods described by Fell, vowels are inserted between the consonants, and in doing this - using likely Norse words - I insert an O before the R—M to get ORM. Next, 'LL' is left alone. Next, M—R or R—M is granted a U to make it RUM or MUR. Now, conveniently for Norse school-kids, words are spelled forwards or backwards with no distinction. Thus MUR is the same as RUM. ORM is the same as MRO. However, for us, which of these have meanings in Norse that we can find?

The answer is that ORM means 'serpent' or 'worm'. Also - according to Fell - RUM is found to mean 'this place' in old Norse. LL, also in old Norse, can be 'LIKI', adding two I's, and this means 'like' or 'equal', or 'is'.

Thus, so far we have 'This place' (old Norse), 'equals' ('is' - old Norse), 'the SERPENT' (old Teutonic root - 'ORM'). Simplifying: 'This place equals the Serpent', or 'This is the Serpent's place', or 'This is the place of the Serpent'.

Now, in old English, ORMs and serpents were the same as the Dragon, and the Dragon was also known as being the disguise of the Devil. Often, to ancient Britons, the Dragon was the Devil. (See F W Holiday.) Thus, 'This is the place of the Devil.'

And yet, we are not finished. We have two more glyphs to go. We have R—D, using epigraphic symbols. Since this can also be D—R, we insert I and E (vowels) to make 'DIRE'. According to Fell (Fell '85, p.35), this translates into darlig in Danish, dire in English and diri in Berber. In all three languages, DIRE means evil or bad.

## The Total Decoded Message

Thus, at Hazeley Farm, this circles complex seems to say:

'This is the place of the snake, a dire place.'

Or:

'This is the place of the Dragon, a dire place.'

Or:

**'THIS IS THE PLACE OF THE DEVIL, AN EVIL PLACE.'**

## Conclusion

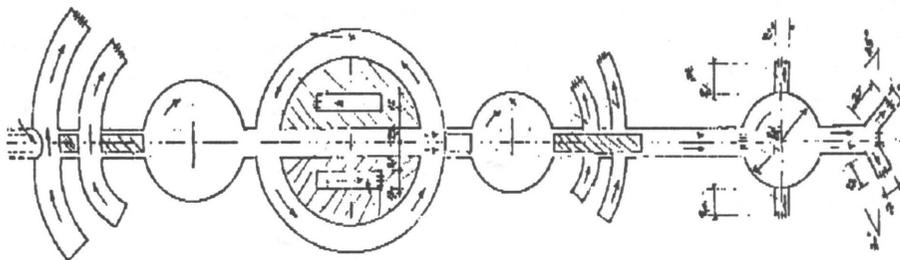
This represents the possible first decoding of a major crop circles complex, and several factors make it likely to be accurate and appropo. First: the ancient Norse Tifinag may be

linked with the land from BC times and the phenomenon that is creating the circles may have chosen this language due to its ancient connection, from the times when Norsemen raided and settled the land. Finding Mayan glyphs or Sumerian pictographs would seem less appropo. Second: there may be a concern by the phenomenon over 'evil', for the complex at Allington Downs is alleged to have pointed at Silbury Hill where, according to Janet Bord (Bord, 1974), an ancient ring of stones lies buried, and these stones were used for evil ceremonies (and thus were buried by the hill). If correct, this decoding of Hazeley Farm Fields circles complex would be still one more warning about evil and the Devil. In our past, oracles and heavenly warnings - even channelled warnings - and UFO preaching, has often stressed the avoidance of and vigilance against evil. These new messages would seem consistent: Evil is bad, stay clear of it, be warned of it.

How can we use this language, Tifinag? The next step will be to use it to decode Alton Barnes I and II, and Allington Downs, all of which have a great deal of R—S in them, repeated. Another language, OGAM, using lines up and down from a common axis, called 'Oghams' by the 1800's stone circles researchers, which dates from about AD 700, may give a clue as to what is being said, when used in conjunction with Tifinag. According to Fell, there are many examples of a mixed use of both languages on the same rocks to get a point across. Ogam also comes from the Norse countries.

Taking, for example, the double circle with a three-fingered spur at Alton Barnes I, the circle can be SOL - the Sun - and the three fingers - two and one - can be B—L, or BAAL, the Sun-god, according to Don Buchanan of the Epigraphic Society of Vienna, Virginia, an affiliate of Fell's Society. Yet, what does the rest of that complex mean? Time will tell. In the meantime some of us plan to write out our own messages in May or June in permitted Wiltshire fields, and if we do, some of the response-messages could be phrased in Tifinag and/or Ogam.

## THE FIRST DECODING



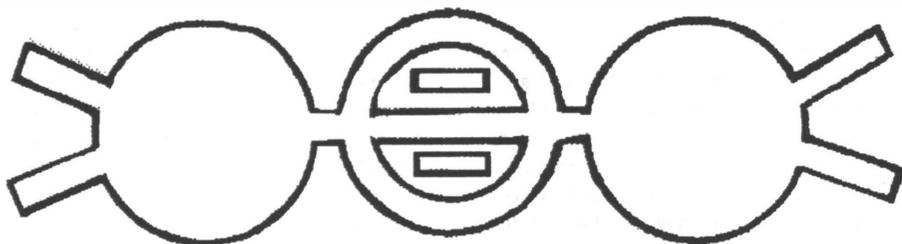
INFORMATION FROM THE CRYPTO-PHENOMENA MUSEUM, MALIBU

### HAZELEY FARM FIELDS (CHEESEFOOT HEAD) CROP-GLYPH COMPLEX DECODED WITH THE TIFINAG SYSTEM OF DR BARRY FELL, SAN DIEGO

TRANSLATION	CRESCENT CRESCENT CIRCLE	CIRCLE WITH BAR TWO BARS	CIRCLE TWO CRESCENTS	CIRCLE VEE TWO SPURS
TIFINAG	M-M-R	B AND LL	R-M-M	R (in Ogam H AND B)
REDUCING	M—R	LL	R—M	R—D
+ VOWELS	ORM	LIKI	RUM	DIRE (BAD OR EVIL)
TRANSLATING	WORM, SERPENT	IS, IS LIKE	THIS PLACE	BAD, EVIL
CLARIFYING	THIS	IS THE PLACE	OF THE DEVIL (SERPENT)	IS EVIL PLACE

## LATEST DECODING

The latest decoding is of the crop glyphs found at BARN FIELD, near Hazeley Farm in the Cheesefoot Head area near Winchester, England. Using the Old Norse/Taureg-Berber pictographic language of TIFINAG (2000 BC) as discussed in the book BRONZE AGE AMERICA (Little, Brown 1982) and authored by a crop circles sceptic, we come up with the following tentative and speculative decoding.



INFORMATION FROM THE CRYPTO-PHENOMENA MUSEUM, MALIBU

TRANSLATION	VEE SHAPE CIRCLE	CIRCLE HOLDING TWO BARS	CIRCLE VEE SHAPE
TIFINAG	D---R	L---L	R---D
+VOWELS	DIRE (OLD ENGLISH) DARLIG (DANISH/NORSE)	LIKI (NORSE)	RED (NORSE)
TRANSLATING	BAD, DANGEROUS EVIL	IS, IS LIKE	ROADSTEAD/ANCHORAGE

### CLARIFICATION CHOICES

THIS ROADSTEAD OR ANCHORAGE IS AN EVIL OR DANGEROUS PLACE  
BEING ON LAND, EITHER A CAMPING SPOT OR A ROAD IS IMPLIED, WITH DANGER  
THIS IS A DANGEROUS PLACE TO CAMP

This, like the former decoding, gives a warning about a place. Is this a warning given to past Vikings who once lived there, or is it meant for people of today? If for today, what would happen to people who might camp there. Who will test this?

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*In Diagram 2, another of Jon Erik's decodings is shown. I include this because of its possible relevance to Simon Burton's Nordic references in his piece 'Gnawing at the Roots'.*

## CROP CIRCLE LECTURERS

Notes by Ralph Noyes

Experienced members of the CCCS are now much in demand for lectures to various groups and organisations - it's a sign of our (and their) - success. But it isn't fair to these individuals, all of whom have jobs to do and/or private lives to lead, to expect them to travel anywhere at the drop of a hat without so much as a possible cup of cocoa at the end of the evening! At the very least, the lecturer's expenses should always be met. And a fee should also be paid unless the organisers can claim abject poverty and/or a failure to be sure about getting reasonable gate money for their event. In the latter event most of the experts in the CCCS will be ready to consider foregoing a fee if the lecture is to be given to an accredited CCCS group and the group really can't afford a fee. Expenses should, however, always be met. If the lecture is to be given to a non-CCCS body, a fee must certainly be paid.

The following are experienced CCCS lecturers who will be glad to consider giving a lecture, subject to the broad principles outlined above. Please contact them if you would like to negotiate terms for a lecture.

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The CCCS greatly hopes that many others will soon be offering their services as lecturers. They should contact Mrs. Beth Davies on 0223 328209. Their offers will be given publicity as soon as can be managed.

## RESEARCH PANEL REPORTS

*As reported in the March 1991 edition of The Circular, various research panels have been set up to investigate phenomena allegedly associated with crop circles and their formation. Here, the panel personnel give more details as to how each area will be approached. First, Dr. Roger Taylor - science editor for the magazine Caduceus - explains how it is hoped to gather more information on possible physical effects.*

At a meeting at Michael Green's home on 11th November 1990, three of us volunteered to set up a programme of physical investigations: Tony Pritchett, Keith Wakelam and myself. What follows is an account of our deliberations so far.

Since there is no end to what could be done, I give reasons for the particular approaches we have chosen. As we cannot, with our limited resources, buy (or even hire) expensive equipment, much depends on our being able to borrow it, or make our own.

### Sound

In view of the interesting sounds which have already been recorded, we want to obtain as much 'footage' as possible this year, so as to make a study of such things as the frequency and waveform, direction of the source and circumstances in which it is recorded. Anyone who does catch some sound on tape is encouraged to record the circumstances thoroughly, and then lend the tape to us for further study. A natural extension is to record ultrasound as well - especially in view of the ultrasonic recordings made by Don Robins from standing stones. For this purpose we have the use of two 'bat-recorders'.

### Photographic

Some photographs of crop circles have shown unaccountable markings. It therefore seems worthwhile (and cheap and easy) to leave some strips of sensitive film, in dark boxes, at various points in the circle, and see if any exposure occurs.

### Radioactivity

There has been a rumour of radioactivity. I should be surprised if it was true, but it is important to check it if only to put the farmers' minds at rest. For this I have a simple Geiger counter.

### Magnetic Anomalies

Much has been said about the relation of dowsing to magnetism. While there is some evidence that dowsers can detect very small anomalies in the earth's magnetic field, it is very much more open to doubt that all dowsable 'earth energies' are magnetic anomalies. We will be planning two types of study. One is to record time-variance of the magnetic field at a few fixed points. The other (more difficult) is to map the magnetic field of the circle and surrounding area. For this purpose we have secured the part-time loan of one geo-magnetometer. To be sure of getting results we would like one or two more, and so would welcome further offers. Also almost as essential is some kind of data-logger. Currently we are trying a Psion Organiser.

### Radio

Because of the reports of lights, sometimes flashing like electric sparks (*Circular Evidence*, p. 95) together with the electrical activity implicit in the plasma vortex hypothesis, it seems worth trying to record radio disturbances. An enthusiastic electronics engineer, Tony Bassett, has built for us a sensitive, broadband UHF receiver. Using this, a recording similar to the sound recordings has already been made.

In addition to these more-or-less conventional investigations, we are planning some not so conventional. These require more introduction.

As a biologist who has been researching into the scientific basis of so-called 'energy medicine' (meaning a variety of not-conventionally-explicable procedures such as acupuncture and homoeopathy) I am very interested in the notion of 'bio-fields'. Many think that electromagnetic fields are not sufficient to account for living phenomena, and are seeking some more fundamental type of field which would carry the information relating to biological organisation. Possible candidates are scalar fields. The potential for such fields is a consequence of quantum mechanics but, beyond the bare theory, there is little to be found in conventional physical journals. However, I have

recently been discovering a rich mine of 'underground' journals, with names like *Extraordinary Science* and *The Megabrain Report*, from which I gather there is a flourishing amateur fraternity who swap information on their scalar-wave devices.

What is the relevance of scalar fields to crop circles? I cannot see them being easily explained by any of the more conventional physical principles. Then there is the amazing, quasi-lifelike organisation of the patterns, together with their seeming ability to undergo evolution. (Incidentally, some theories of plasma vortices allow for the development of very high states of organisation - and were used by Fred Hoyle in his science-fiction story, *The Black Cloud*.) Finally, there are the effects on people. Just as some people entering a circle have felt good (or even been healed of a complaint) while others have felt sick or head-achey, so artificially-generated scalar waves pulsed at low frequencies (5-8/sec) are reported to be relaxing, while higher frequencies (above 14/sec) can bring about a state of arousal, or even stress.

There is a further exciting possibility. Although scalar fields do not themselves carry energy (in the strict physical sense) the theory suggests that they may be capable of organising the colossal random energy which many physicists now think is present in the ether, so that some of it is released in manifest form. Could this be the source of the energy required to lay the corn?

With the help of Tony Bassett, we hope to have some sort of electronic scalar detector ready for the summer. But there may be other ways of detecting these fields. For example they may influence systems in which complex patterns are emerging from randomness - e.g. when salts crystallise out of solution. There is already some evidence which could be interpreted this way. Possibly the best method is to burn the corn and make crystals from the salts in the ash. This was how the two pictures which appeared in the magazine *Global Link-Up* (Sept.-Nov. 1990, p.8) were made. Unfortunately, although I have been on a lengthy course in this art (called 'Spagyrik') the actual technique was not, for commercial reasons, revealed to me. We will therefore try allowing drops of solutions made from various purified salts to crystallise either inside or outside the circle. Although somewhat subjective, at least it's cheap!

While I do not expect this year's work to give us any definitive solution to the problem, at least we should have a better

idea of what is and what is not worth following up for next year.

*Next, here's Diana Clift with an off-beat look at her area of research: possible physiological and psychological effects.*

### ***Ego-Tripping Through The Cornfields***

We're a motley crew, we crop watchers! Look at us: scientists diligently refining their meteorological model; the less orthodox seeking less orthodox solutions; reporters and broadcasters hungry for a good story and a fast buck; sundry UFOlogists / spiritualists / mystics seeking alien intelligence; dowsers mapping out strange 'energy' networks; the casually curious; and of course - we forget them at our peril - sceptics hunting for hoaxers and ever-ready to make fools of us all. And fools we may well be. But ... the formations are there for all to see: if 'just' a natural phenomenon we can marvel at our resourceful planet so full of surprise and artistry, and if a hoax - well, that's another thing to wonder at. How cleverly conceived and executed. And the sheer scale of the thing. Every year the international network of hoaxers recruits more members, nearly all of whom can operate without detection at great speed in the dark. What enormous resources of manpower are being devoted to this massive task and how brilliantly they maintain secrecy. Imagine the financial reward to any member of the conspiracy prepared to blow the gaff to the tabloid press! We can again wonder: Why? Not to mention: How?

Whatever the explanation, we have every right to be fascinated, but we are such a mixed bag that motivating everyone to work together and coordinate their studies into some coherent strategy is problematic. There is serious discord, distrust and downright acrimony amongst the crop watchers. It is surely essential before we attempt to communicate with The Thing, if Thing there be, that we learn to communicate amicably with each other!

One major source of tension is the divide between the Supercilious Scientists at one end of the spectrum and the New Age Nuts at the other. As a Council member of the Scientific and Medical Network, I am familiar with this problem. The SMN is an organisation of scientists and doctors prepared to investigate topics frowned upon or laughed at by the scientific establishment. There are many Network members amongst the crop circles enthusiasts, particularly as our

annual weekend meeting last year was held at Winchester in July! The Network has suffered from some tension between the hard and soft ends of the scientific spectrum, but we have - I think - resolved the problem. We hold no corporate views and actively encourage dialogue in all that we do. We have replaced our annual day of lectures with a day of dialogue between experts in the same field with opposing views. In our Newsletter we encourage the candid expression of ideas, but endeavour to publish other viewpoints in the same issue. These may be highly critical but we encourage people to express their comments in a constructive and sympathetic way so that nobody need feel under attack.

And now I must 'come out'. I was invited as a more or less 'hard' scientist to join the CCCS and convene the working group on human effects of crop circles. (All these things are relative - compared with the average scientist I'm a complete crank!) When in Supercilious Scientist mode, I am highly critical of the enormous amount of nonsense - or rather nonscience - that is talked about unconventional 'energies'. Sorry, I have to say that, because it is an area in which we are highly vulnerable to ridicule from the even more supercilious scientists of the world. If we want to retain any credibility we have to tighten up our use of terms which have precise meanings.

Every issue of every crop circle publication I've seen is packed full of pronouncements about Earth energies and their role in crop circle formation. The terms 'positive', 'negative', 'frequency' and 'wavelength', 'coherence', 'magnetic' and 'electrical' are used very loosely. These are all terms which have precise meanings in relation to energy and those meanings should be respected. For example, frequency and wavelength are inversely related and not, as some writers suggest, equivalent. High frequency waves are short wavelength but high in energy. Electromagnetic energy is measurable over an enormously wide spectrum. If Earth energies are a form of electromagnetic radiation they should be detectable by means other than dowsing. Perhaps they can be and I hope my colleagues in the working group on physical aspects of the circles will come up with some evidence. But as long as we only have dowsing evidence to go on, we must be careful about the inferences we make.

A dowsing response to the conscious statement 'Earth energy line' is just that: a dowsing response. That is all one can say for certain and that is not to belittle

dowsing as a remarkable tool. One can find out a great deal from dowsing responses. Many dowsers have produced elaborate schemes of energy networks but we must never lose sight of the fact that it is still pure supposition.

Supercilious Scientist though I am on some occasions, I can switch with equal facility to New Age Nut, if you promise not to tell! I am myself an enthusiastic, if inexperienced, dowser. I am astonished, excited and exasperated by the phenomenon. I can 'find' all sorts of energy lines: healing lines, yin lines, yang lines (and I've no idea what that means), auras and goodness knows what. But when I've tried testing the phenomenon, looking for concrete objects, often it works, often it doesn't. If I faithfully recorded all my efforts and the outcomes I would not end up with statistically significant findings. I have tried all manner of tests on groups of student volunteers with equally erratic, inconclusive results. Similarly, I can detect 'auras', 'mind fields', even Rupert Sheldrake's 'morphic fields', but if the subject is concealed behind a choice of doors and I try to detect it by dowsing for the aura, I invariably get a decisive result which is quite wrong!

I have noted a fair degree of correlation with other dowsers and several instances of accurately detecting something of subjective significance to others. This made me wonder if the whole phenomenon was based on mental communication with other people, hence the possibility Earth energies are detectable because other people think they are there.

Last February, I joined a group of colleagues at Morestead near Winchester, site of a 1990 pictogram. We conducted a dowsing experiment. As the field was ploughed and all traces of the pictogram located there was lost, we attempted to see if the dowsers could locate the position of last year's crop formation. Now it would be easy for me to say here that the results were positive and therefore we can conclude dowsing works, that it is clearly detecting some sort of 'field' left by former crop formation and so the dowsing evidence concerning energy lines must also be correct.

But I must explain how we carried out this experiment: three dowsers working one at a time and unseen by each other set out across the field with an observer who left a number of wooden pegs all over the place to confuse the other dowsers, but was able to leave a coded record of what the dowser detected. Meanwhile, two other

observers, surveying the field further away with the help of a large, recent photograph of the pictogram were able to locate it using landmarks such as trees and so check the findings of the dowzers. The result: the two dowzers who looked for 'position of the 1990 crop circle' found it to the satisfaction of the observers. The third dowser was looking for energy lines in the field and found a great deal of activity in between last year's formation and the road - perhaps the position of a 1991 formation?

Once the observers confirmed the position of the circle by putting in a peg at about the centre of one of the circles, all dowzers were able to map out the rest of the formation accurately according to the observers. Sounds like pretty good evidence, but a sceptic would point out that all of us had seen the formation. Some of the party had been to the site only a few weeks before when the formation was still visible by secondary growth. (Actually, anyone who's walked across a ploughed field will know how disorientating it is and all the dowzers reckoned that their expectations were a hindrance rather than a help.) I neglected to point out in my summary of the experiment that, whilst we apparently identified the position of the formation correctly, we all got a lot of false positives thereafter trying to map the thing until such time as we were given a clue by an observer showing the centre of a circle.

All the participants in this experiment felt personally convinced that there was something in it, that it couldn't be accounted for by expectation, suggestion, etc. - but that, as they say, wouldn't stand up in court.

I mention this example at some length because I could quite easily have reported finding 'proof' that dowsing alone can find the position of a former crop circle. I could then have speculated on the nature of the signal left behind by a crop circle and on the role of the various energies also detectable by dowsing. I could have developed my own superficially plausible scheme of the subtle energies involved in crop circle formation and used it to distinguish the 'genuine' from the 'hoaxed' crop circle. I would test this on a known hoax. Undoubtedly I would find none of the subtle energies I had come to associate with the genuine article. Proof that my scheme was correct? Not a bit of it. Suggestion and expectation could account for all that. If I tested my scheme on a circle everyone thought was genuine and concluded that it was hoaxed despite my own expectations and if subsequently it

was proved to be a hoax, I would have some good circumstantial evidence that my identification scheme was correct, but it would by no means be completely proven.

Now to the CCCS working group on human effects of the crop circles, i.e. effects on health, psychology and behaviour. The word 'human' is unnecessarily restrictive, as any unusual behaviour in animals is also of great interest.

We have some anecdotal evidence of changes in mood and physical state as a result of entry into crop circles. Our first priority is to collect information from anybody who has experienced anything unusual on or after a visit which they consider to be associated with the crop circle. We have produced a simple questionnaire concerning these effects and would be grateful if anyone who has an experience to report could write to us for a form at : CCCS, Lucy Pringle, PO Box 44, Petersfield, Hampshire GU32 2BT UK.

This article was supposed to be about the latest research on human effects of the crop circles, and what do we get? Comments on the researchers themselves, on the squabbles between crop - watchers, on suggestibility and self-deception, on the interpretation of evidence.

But I put it to you that these are real, observable human effects of crop circles and we ignore them at our peril. Perhaps the Thing responsible for this phenomenon is trying to test our ability to work together and to challenge our preconceptions. It is well documented that every time a cherished theory regarding the crop circles is published, something appears in a cornfield to refute it. I think 'It' is poking gentle fun at us, showing us that arrogant assertions lead to dispute and error, whereas open-mindedness, humour and affection lead ... well, I don't know where but it'll be fun on the way!

N.B. I asked my dowsing rods after the Morestead experiment what we could expect to appear in that field this season: I was told there would be a pictogram with at least two circles, four boxes, one ring or horse-shoe and some original feature. However, when I asked the question 'are you making a fool of me?' the answer was a very definite 'YES'!

*The third Research Panel is headed by Montague Keen, an agronomist and agricultural journalist.*

### *What Happens To The Corn - And Do We Need To Know?*

Dragging ourselves back from fanciful speculation to prosaic physical case-by-case examination is a difficult but necessary task for an organisation dedicated to objective scientific inquiry. Before we are allowed to ask ourselves what crop circles mean, we must first establish beyond doubt that there is any meaning, or any intelligence behind the meaning. The arbitrary descent and odd behaviour of an atmospheric phenomenon can have no meaning or imply no intelligence. So we must embark on a painstaking examination of all the relevant evidence to establish the mechanism of crop-flattening.

Our starting point has to be that it is caused by forces already recognised in physics, albeit in forms hitherto unrecognised. Until we have thoroughly exhausted that assumption, we are not entitled to announce to the world the existence of a mysterious new force whose characteristics are incompatible with gravity, and indeed profoundly disturbing to our perception of the universe.

We have quite a lot to go on. The circles are there for examination with all the instrumentation and expertise we can afford to employ. The crop is (usually) available for permanent photographic recording. How much more fortunate are our investigators compared with those who have sought for well over a century to pin down the phenomena of the seance room, the activities of the poltergeist, the ambiguities of the spirit guide or the genuineness of UFO sightings! We don't have to rely on the subjective and inherently disputable evidence of witnesses.

To discover the nature of the force we must examine what effect it has. It creates little or none of the damage one would expect from a violent wind; it exercises a force strong enough to flatten at the centre and at the periphery with apparently equal efficacy; and it allows the crop to regrow.

But this begs a host of questions. The force required to flatten a crop of spring wheat in mid-June is quite different from that required on the same day in the neighbouring field of winter barley. They mature at different times. There is a huge variation in the flexibility, height and brittleness of stems not only between different types of cereals, but between different varieties of the same cereals. And the capacity of plants to resist

wind pressure, however delivered, will be further increased by differences in soil type, variable root development, manurial treatment, disease, density of crop cover, distance from trees or hedges ...

What is meant by the statement that the crop continues to grow after flattening? This is just what is to be expected of a crop still weeks from harvest-time, unless there has been a total fracture of the stems at the base, preventing the transmission of nutrients; and the younger the crop the less likely it is to fracture.

There are internationally recognised standards by which the growth-stage of a plant can be precisely identified. That generally used is the Zadok's scale from 0 - 99. At some point the crop ceases to grow, in the sense of elongating, and it begins to mature. The auxin - the hormone which promotes and regulates plant growth - diminishes as the stem becomes more lignified and eventually desiccated. For a time after a crop has been lodged - the term invariably used for naturally-occurring collapse of a plant (usually through wind damage) - there will be enough auxin to enable the crop to turn its fruiting end upwards towards the sky. But this cannot truly be described as continued growth. Nor is it unexpected. So we must establish with far greater precision exactly what does happen, to precisely what crop, and at what growth-stage. Otherwise we will be drifting around in vague, often confusing, generalisations.

Then we need to look very carefully at the fracture point. It is widely concluded that the fact that the stem is not broken shows that the flattening force must have been gentle, even if firmly and speedily applied. If so, it is hardly consistent with a vortex pressure. But until tests have been carried out on control samples - from outside the circle - it may be imprudent to draw too many far-reaching conclusions. We also want to know whether there have been any changes in the morphology of the plant which one would not expect from pneumatic pressure. Has it affected or altered the cellular or the molecular structure of the plant? Are the grains different in any way? Do they remain as viable as grains from a control sample?

Then we have the strange case of the depressed tramline. Where tractor wheels have traversed unduly moist land - which often happens on heavier soils in less than ideal conditions - a depression known as wheelings occurs. If crops are flattened across such a wheeling then (so I am confidently assured) the stem is bent into the shape of the depression. I doubt whether

we need waste much time on wind-experiments before concluding that this is not the product of an entirely atmospheric pressure. It may be something to do with electro-magnetism, thankfully in the research realm of Dr. Roger Taylor. But I doubt it. It may be consistent with heat engendered by microwaves. That should be verifiable, and looks like a more promising line of investigation.

The moment a crop is flattened, physiological changes begin to occur in the crop. That is one reason why any sampling should be undertaken as soon as possible after the formation is discovered. There is another reason: as soon as a growing plant is lifted out of the ground it begins to change chemically. The simple process of wind-rowing either grass for hay after mowing or cereal stems for straw after combining sharply reduces the moisture content within hours, given fine weather; and this is associated with more subtle changes, all of them making early microscopic examination more urgent and important.

This explains our anxiety to have circles carefully examined, and samples equally carefully taken, before people have begun tramping over the evidence. It also justifies the decision to draw up a lengthy questionnaire which is available from the CCCS and all branches, and is being sent by the National Farmers' Union to its regional offices in the hope that copies will be immediately dispatched to farmers who report the appearance of a crop formation. Many of the questions are technical - of the sort which only the farmer is likely to be able to answer readily.

In return we want to do everything possible to ensure that the privacy of the farmer, busy enough at this time of the year in all conscience, is not harassed by unwanted sightseers and trespassers. It is now quite difficult to make a profit out of arable farming, so respect for the occupier's property and rights, and strict observance of the code of conduct for all circle investigators is essential.

I have mentioned the need to record all relevant facts. But what is relevant? Why, relevant to whatever causes the phenomenon. But what causes it? That's what we're trying to find out. There is an irritatingly appropriate circularity about this conundrum, to which I shall return in a future contribution.

*A report from Leonie Starr, heading up the Non-Conventional Hypotheses panel, will be included in the next edition of The Circular.*

## CAN YOU HELP?

### *Wanted: volunteers for study on crop circles and health.*

If you suffer from a chronic illness or disability which is not life-threatening and are fit enough to visit a crop circle, would you consider taking part in a CCCS Research Panel study to detect possible effects of crop circles on health (at your own risk)?

Contact Diana Clift on  
0483 417922.

### *CCCS Public Relations Officer*

The CCCS would welcome offers from anyone familiar with public relations work to voluntarily fill the above post. Now that the organisation is cementing ties with other research bodies and media outlets, this task is becoming more and more important. If you feel you have the spare time, qualifications (and stamina!) to do the job, contact the CCCS by writing to:

CCCS,  
Public Relations Position,  
PO Box 146,  
Guildford,  
Surrey  
GU2 5JY  
UK.

## CLOSE ENCOUNTERS WITH CIRCULAR READERS

*From our first postbag:*

Few would dispute the fact that the spate of corn circles that have appeared over the last decade must be the subject of serious detailed scientific study. A demonstrable explanation is needed as they cannot all have been the result of hoaxing. However, it is to be hoped that the CCCS Journal is not going to be dominated by a handful of speculative theorists all clutching at 'straws in the wind' to provide explanations that lack any form of basic scientific credibility.

To date, Dr Terence Meaden and a few others would appear to approach the problem of the possible cause of the crop circle phenomena in a rational and scientific way compared with the majority of explanations that have been published. While there must be some doubts about the plasma vortex's responsibility for the increasingly complex nature of some circles, such as the Alton Barnes pictogram and others, many of the alternative explanations for their creation appear to stem from the lunatic fringe.

All observed phenomena, difficult at first to equate with the known physics of the day, have down through the centuries attracted all manner of speculative theories, most of which invoke obscure and indefinable elements purported to display a paranormal 'Intelligence' unknown to, or not acknowledged by man. While the CCCS Journal should accommodate a wide view on the subject, if it wishes to be taken seriously one would hope that those responsible will not hasten its demise as an authoritative publication by the inclusion of too much of the nonsense that has already found its way into print.

The term 'paranormal' covers a multitude of phenomena of an alleged inexplicable nature, ranging from apparitions, poltergeists, spirit communications, psychokinesis, psychometry, ley lines, and anything else that human credulity and imagination can muster. Unquestionably many of these abnormal effects defy a scientific and common sense explanation and rightly have been the subject of serious investigation. Unfortunately the rational

and scientific assessment of them has been held back by the proliferation of completely unsubstantiated, if not nutty theories with which the serious investigator finds he cannot in any way associate himself. Some CCCS members may soon find themselves already in the position of being tarred with the same brush of incredulous nonsense. We have seen claims made that the circles are the result of: Divine intervention, a form of fax message from people on another planet, the collective unconscious, psychokinesis, UFO calling-cards, little green men, and exhibiting the 24 properties of William (sic) Reich's Orgone radiation! Psychic mediums plying their dubious spiritualist claims, long thought to be untenable, have obtained a new lease of life, by jumping on the bandwagon of our ignorance as to what causes corn circles, with channelling - whatever that may mean.

Having been an investigator of some claims for paranormal phenomena for 40 years, I have come to the conclusion that any mysterious effect must be made more mysterious by some people who will seek to complicate the issue beyond all bounds of common sense. They will see what they want to see however ludicrous it may be. Should not the CCCS concentrate upon dealing with the facts, however few they might be, and build up a data-base of information relating to the probable physical causes of physical effects? This surely is preferable than to publish some of the nonsensical suggestions about human psychokinetic influence, warnings to man from outer space, a government and military cover-up resulting from discussions in the cabinet and other equally fallacious comments. If any 'Intelligence' is involved it is certainly not clearly in evidence at present, either in the corn circles themselves and significantly lacking in some people's explanations for them.

What exact details have we compiled about: the times, the dates, geographical position, ground and air temperature, atmospheric pressure, topography, type of soil, geomagnetic conditions, etc., of the many hundreds of circles that have appeared over the years and their relationship to one another? Should we not apply our minds to this as a first priority? Also, could not some researchers who are hell-bent on correlating any alleged paranormal event, however distant in time or place, with any particular circle they have found, be more scientific than their antics with, and statements to, the media have proved them to be? Why have some who claim to have important documentation of circle data refused to release it to a central pool for expert evaluation, but only offer it for

cash to the highest bidder? If we are to make any real progress in solving the riddle of the corn circles the standards of publication, experimentation, ideas and behaviour so far in practice need considerable improvement.

A.D. Cornell, Cambridge, UK.

*Tony Cornell is a Council member of the Society for Psychical Research.*

For the first time last year I and a colleague spent many days during the summer months measuring, photographing and dowsing crop circles in the Avebury and Winchester areas. However, we were hampered in our efforts to find many important sites by lack of information as to their exact location.

I notice that on the back page of *The Circular* there are various names, addresses and telephone hotlines for people to ring, which is marvellous if you have information to impart - but what if you require information yourself? Who should you contact if you want to know where the first crop circle of 1991 has appeared?

Perhaps CCCS could set up a telephone hotline which, with taped messages, could give the type and location of the most recent crop circle configurations. These tapes may be up-dated every week with new circle locations. The previous week's tape could be given a different telephone number so that the location of circles, which have appeared in the last two weeks, is always available.

As the season progresses the information on these tapes could be transferred to a typed sheet. This may take the form of a short newsletter keeping members up to date with the latest developments and distributed every four weeks. If there is a problem with finance I am sure other members, including myself, would be more than happy to contribute a sum of money to this service.

Failing this, perhaps members could be given the telephone number of someone at CCCS who would be able to impart this information between certain times in the evening on specific days during the week.

I do hope that full consideration will be given to these recommendations as I feel that a more useful two-way exchange of information will be generated as a result.

Dave Tarr, Avon UK.

*Neither The Circular nor the CCCS have plans to set up a telephone hotline.*

*The Circular Volume 2, Number 2*

# FIELD WORK - MORESTEAD ROAD CIRCLES GROUP

*John Langrish*

Much overlooked by the media and crop circle publicity were the group of swirled circles in wheat which appeared at the south-west end of Fawley Down near Winchester in 1990. Understandably they were overshadowed by the more visually startling events which were occurring closer to the A272 to the north-east.

However, I feel that they are particularly interesting for two reasons. Firstly: that circles appeared on at least three different dates, all within a small area of field, and secondly: that the site of the main event (OS 2634 5093) is intersected by three alignments between tumuli and other 1990 crop circle sites.

The first event was a 22mtr.-diameter circle, swirled in an anti-clockwise direction. This happened on the 25th of May according to dates supplied to me by Colin Andrews.

Matthew Lawrence visited the site shortly after this and confirms both the date and the fact that at this time there was only one circle there. The circle was clearly visible from the Morestead Road. Approaching Morestead from Winchester it could be seen by passing motorists who happened to glance across the steep-sided valley to the left of the road. Indeed, this was how I first saw it.

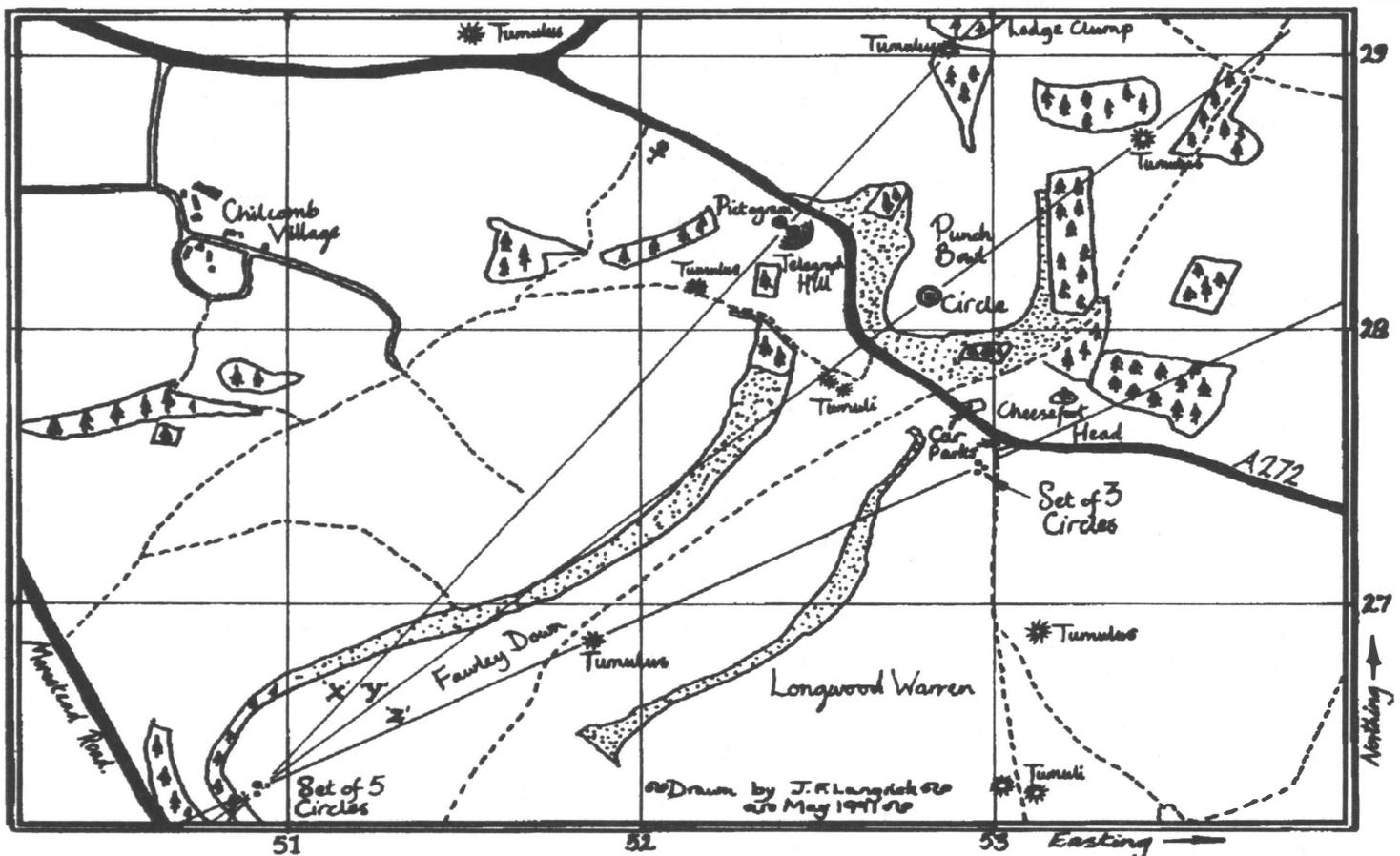
A few days later, on the 30th of May, a second circle appeared several metres to the west. It was much smaller, having a diameter of 3.9mtrs. and was swirled clockwise. Soon after this Matthew again visited the site and confirms that there were only the two circles there. This second event was not clearly visible from the road unless one studied the field through binoculars.

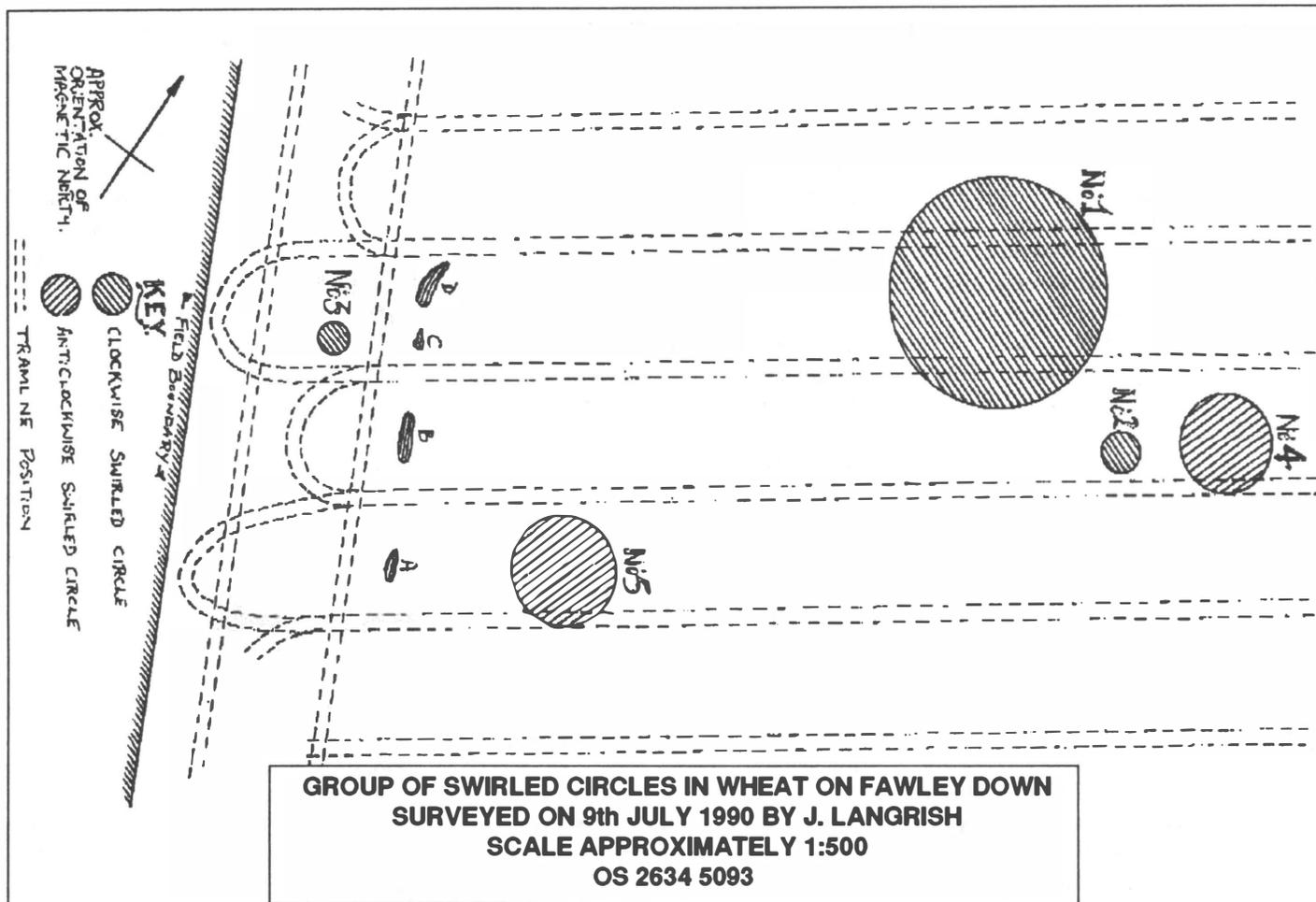
Three more circles were yet to appear at this site between the 30th of May and the 9th of July, which was the date I surveyed it. Arriving late-morning I

observed five circles in all and some irregularly shaped areas of flattened crop. The 22mtr.- and 3.9mtr.-diameter circles (nos. 1 & 2 on the plan) both looked old and weathered, the crop showing some signs of having started to lift up, giving a rather scruffy appearance.

A third clockwise-swirled circle had appeared much closer to the hedge (and therefore not visible from the road). It had a diameter of 2.95mtrs. (No. 3) and looked fresh compared with the May pair. On examining a photograph I took of this from a 6mtr. pole I note that the 'circle' is more like a rounded triangle shape.

But far more eye-catching were two other circles which looked very fresh indeed. These were both swirled anti-clockwise and had diameters of 9.35mtrs. (No. 4) and 10.40mtrs. (No. 5). Number 5 was clearly visible from the road but number 4 was only visible as a shadow line. The crop in each was pressed very flat to the ground and





**GROUP OF SWIRLED CIRCLES IN WHEAT ON FAWLEY DOWN  
SURVEYED ON 9th JULY 1990 BY J. LANGRISH  
SCALE APPROXIMATELY 1:500  
OS 2634 5093**

tightly swirled. There was quite a pronounced flattening on number 5 circle where its edge followed the tramline.

A local tradesperson who uses the Morestead Road daily informed me that she made a particular point of observing the field (from the road) on the morning of the 7th of July. She swears that she only noticed the large circle as she drove past, but later that day when returning home she noticed the number 5 event. If she is correct then this circle (at least) must have formed some time during daylight hours on the 7th of July.

There were other areas of flattened crop at the site. These are marked A, B, C and D on the plan. They were elongated in shape and roughly in line with each other, extending across two sets of tramlines. The crop in each was pressed flat to the ground in the same direction. It appeared as though something had 'skipped' across the crop, randomly impacting with the ground in these places.

It has recently been brought to my notice (by Matthew Lawrence) that another event occurred in this same field, also in 1990. I have seen Matthew's photographs and reproduced a plan supplied by him. Unfortunately we do not have the exact position of this formation, but according to Matthew it lay approximately east-north-east of the above site and nearer to the eastern field boundary. If any reader can supply me with a grid reference and date for this event, I would be most grateful.

### Map Alignments

These are designated as X, Y and Z on the map. I have noticed that if straight lines are drawn on a map between certain other crop circle sites and the sites of tumuli, three such alignments intersect at the site of the above circles (OS 2634 5093).

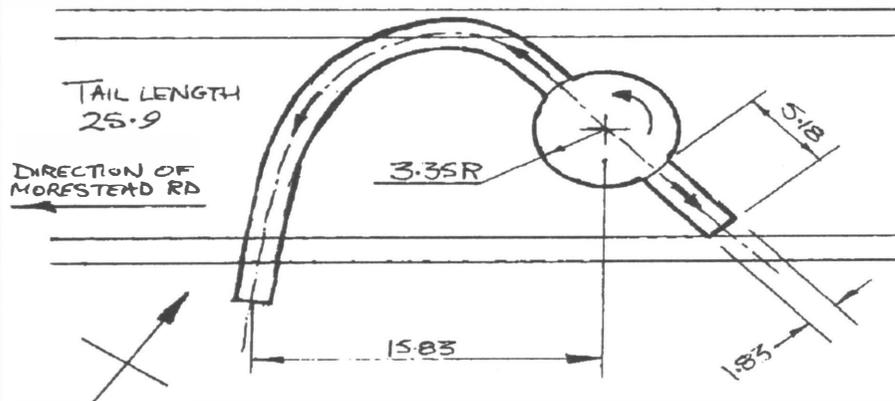
Line X passes through the pictogram on Telegraph Hill (OS 2838 5241) and then on to the site of a former tumulus near Lodge Clump (OS 2902 5287). Line Y passes through the circle in the

Punch Bowl (OS 2813 5282) and then on to the site of a former tumulus near Southampton Clump (OS 2870 5342). Line Z passes through the site of a former tumulus on Fawley Down (OS 2687 5186) and then on to the set of three circles that appeared in the corner of the field near the top car park at Cheesefoot Head (OS 2750 5295).

I do not know much relevance these alignments have, but if this has occurred purely by chance it is some coincidence. I have only considered tumuli sites in the immediate area to the north and east as I have not yet obtained old maps covering a wider area (more recent maps omit former tumuli sites). If any readers can supply me with more information, or disagree with any of the quoted map references I would be very pleased if they could contact me through *The Circular*.

*CCCS member John Langrish is a teacher from Hartley Wintney in Hampshire.*

**DETAILS OF PICTOGRAM ON FAWLEY DOWN  
REPRESENTATION BY M. LAWRENCE**



**SCALE APPROX 1 : 250  
(DIMENSIONS IN METRES)**

**LAST WORDS..**

*If you wish to respond to anything you read in The Circular, or you would just like to write and air your views, write to the address on page 2.*

*If you send me any photographs or drawings AND YOU WANT THEM BACK, don't forget to mark each item on the back with your name and address. Postage for return would be appreciated. For example, I have a packet of 'photos here, but they've become separated from the covering letter. They are in an AGFA envelope and there are 13 pictures in all. If they are yours and you want them back, please provide me with some descriptions and a sample of your handwriting so I know they are yours and I'll happily return them.*

**CCCS CONTACT POINTS**

**General Enquiries**

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*An extract from a letter sent by John Michell, Editor of The Cerealogist, to his subscribers:*

Due to a misunderstanding (no-one's fault, as usual!) CCCS has published an offer to provide members with a year's supply (3 copies) of The Cerealogist for £5.00 inclusive. Many members have already responded to this. Unfortunately, closer calculations ... show that this arrangement is simply not economical ...

If you have already paid £5.00 to CCCS and require 3 issues of The Cerealogist in return, you are perfectly within your rights and are entitled to insist on them. We do hope, however, that you will agree to the following revision which will put things straight. For their £5.00 already paid, members will receive two issues, followed by a reminder that their subscription needs renewing. Thus you are assured of receiving your copies up to the end of this year. After that, if you feel you are entitled to a further issue, please write and

we will send you one without question. Otherwise please help us by renewing your subscription.'

You will find that the CCCS membership application form still contains the £5.00 offer for The Cerealogist. I suggest that this is best ignored. The Cerealogist's subscription is £7.50 (UK), £9.00 or \$18.00 (airmail) overseas. Write to Specialist Knowledge Services at the above address for details.

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Want to start a CCCS branch? Want to join an existing one? Write for more details to:

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(See 'Research Panel Reports', page 17)

CCCS,  
Lucy Pringle,  
PO Box 44,  
Petersfield,  
Hampshire  
GU32 2BT UK.

**Physical Phenomena**

(See 'Research Panel Reports', page 16)

CCCS,  
Dr. Roger Taylor,  
Madgwicks,  
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Surrey  
GU5 9DH UK.

**Crop Research**

(See 'Research Panel Reports', page 18)

CCCS,  
Montague Keen,  
School Barn Farm,  
Pentlow,  
Sudbury,  
Suffolk  
CO10 7JN UK.

**Non-Conventional Hypotheses**

*A report from Leonie Starr will appear in the next Circular. Leonie will be glad to receive any material which doesn't fall easily into any other research group (astrology, numerology, dream material, psychological experiences, symbology, etc.). Write to:*

CCCS,  
Leonie Starr,  
PO Box 146,  
Guildford,  
Surrey  
GU2 5JY UK.

**Telephone Hotlines**

*If you can report an event by 'phone, your information may well prove crucial. Please ring:-*

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### **Some Comments About... THE CROP CIRCLE ENIGMA**

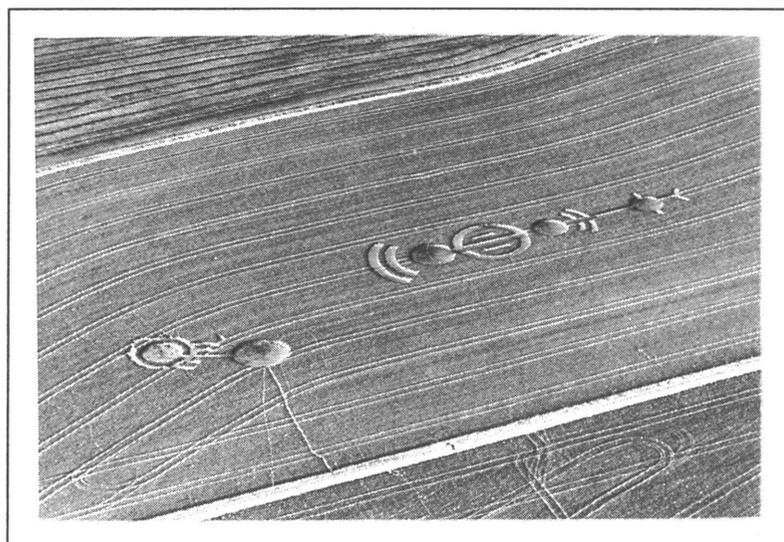
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