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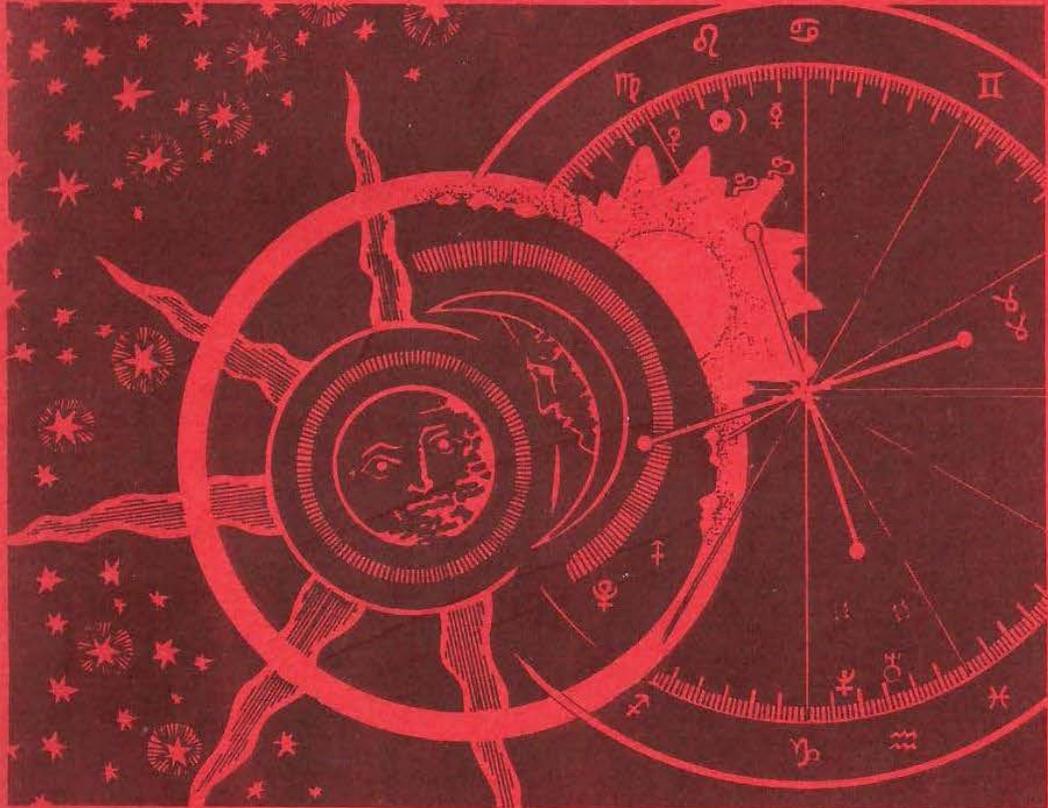
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ancient stones and sacred sites in cornuall



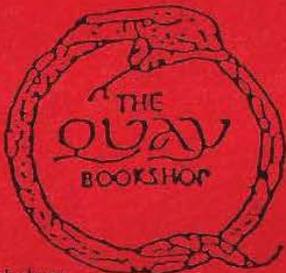
**TOTAL ECLIPSE OF THE SUN
CORNWALL - AUG 11th 1999**

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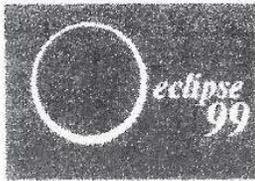
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STONES OF OUR MOTHERLAND

EARTH ENERGIES * ANCIENT STONES * SACRED SITES * PAGANISM * LEYPATHS
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So, here we are then with the Eclipse just round the corner, and Cornwall seems to be getting itself into a frenzy of apprehension and anticipation. The area is clearly going to be stretched to its limits, the police are drafting in outside help to control the predicted traffic and crowds, the army are on standby, and the Government have been approached to provide extra money to help in the clear-up operation. Penwith planners are very worried about illegal festivals and raves, and in conjunction with the local landowners, are planning to stop any large groups of people camping anywhere near the ancient sites. Measures include placing large boulders at the entrance to access lanes and fields, ploughing up land nearby, and seizing and confiscating any equipment brought onto the land. Mike Rosendale, Penwith's Countryside Officer, has commented: "There is the potential for the eclipse to degenerate into a civil emergency, in fact it is almost inevitable", while the Walker group reports: "Cornwall is a funnel leading to a cul-de-sac with no emergency exits or safe areas should something go horribly wrong."

Meanwhile, the Archaeological Unit are taking a "positive but realistic" approach. County Archaeologist Nick Johnson said: "We are making contingency plans for the fact there may well be damage. Stone circles and standing stones are likely to be the focus for New Age groups wishing to be close to monuments associated with solar and lunar alignments and pre-Christian beliefs. Damage to monuments may be non-deliberate erosion, through the passage of so many feet, deliberate disturbance of sites for ritual purposes or collection of souvenirs, and damage through the establishment of temporary dwellings and booths at these sites. Education is crucial in reducing the potential for unwitting damage to sites and every opportunity should be taken to get the right message across". The CAU have targeted 100 ancient sites considered most at risk throughout the county, where noticeboards will be provided and volunteers co-opted to keep a watching brief. One positive thing to come out of all of this has been a remarkable degree of co-operation between all interested parties, and the Sacred Sites Network Group has been meeting regularly to co-ordinate resources and share information. Andy Norfolk of CEMG has appeared on national TV and press and Gage Williams, the Eclipse Tzar (or 'Sun King' as he is sometimes called!), has been overseeing everything. Our approach here at MM is to look forward to this once-in-a-lifetime event and to promote responsible use of the sites so that everyone has an enjoyable experience. This edition of MM is devoted entirely to the Eclipse with special articles on all its aspects, including the astronomy, astrology, folklore and myth of the event. Together with an extra 4-page pull-out supplement on all the info. on Eclipse events, we hope that this MM will give you everything you need to know about it



A PRESS RELEASE ON BEHALF OF THE GENIUS LOCI OF WEST PENWITH

Imagine if you will... living in a land where the very ground resonates with the Old Energies, where every tree, rock and stream holds its own special powers; watching and caring for the old celebration places, holy wells and healing stones; communicating with each *genius loci*, learning their ways, quietly and constantly. Imagine then observing the gradual but relentless upsurge of interest in the Old Places in a new way. This is fine but eventually the need arises for networks and organisations to protect the ancient sites from too much attention. This is what it has been like living in West Penwith over the years. Now we are informed that the World and his Wife will be visiting our land this year in order to experience the total eclipse of the sun. Well, how would you feel? Guests are always very welcome, but invasions are certainly not.

Local Pagans, who care lovingly for the sites all year round, have decided that the best way to minimise the possibility of any damage to the sites is to hold celebrations in order to focus the energy appropriately. For this reason we are working to co-ordinate eclipse celebrations at the major ancient sacred sites in West Penwith. These open rituals will also be a way of protecting these special places from the over-enthusiastic, under-educated and ignorant visitor who may be thinking of altering them. This decision has the full support of local landowners, Penwith District Council, Cornwall Archaeology Unit and English Heritage. We have chosen Boscawen-un as the main focus for our attention, using it to link energies to all the sites. We have used this principle before to good effect: in fact the last time there was an earthquake the next morning! We invite anyone wanting to carry out a ritual at any of the major ancient sacred sites to co-operate with us in making sure that everyone gets the chance to have a meaningful spiritual experience.

We realise the land belongs to no-one and that no-one can claim rights over it. However, we do appeal to peoples' sense of courtesy and respect for the sacredness of the land and for the *genius loci* at these places. We can't be held responsible for the consequences to anyone who crassly blunders into sacred places with the intent of taking over to become part of a media circus. Which brings us neatly to the subject of Spriggans. The word comes from the Cornish "sperysyan" meaning spirits, and is pronounced spridjan. People say that geese make good watchdogs. They obviously haven't met an angry spriggan. These creatures are part of the family of fair folk, but are not renowned for their fair aspect. They can be particularly vicious and live only in Penwith in West Cornwall, for which the rest of Britain should be very relieved. Spriggans haunt all the ancient places, the wierd and wonderful carns, the hilltop castles, the stone circles, quoits and standing stones, and what they hate more than anything, and will attack without quarter, are those who are miserly, mean-spirited and who threaten their homes.

So who will Cornish Pagans turn to to ensure that all our best loved ancient sacred sites survive the invasion of people coming to see the eclipse this summer? Too right - we intend to get all the help we can. Starting last Samhain, we have been working rituals to wake up - slowly, gently and very carefully all the wild elemental spirits in which Cornwall abounds. The first ritual aimed to release and call upon these elementals from the Otherworld which is so close and intense in Penwith. The rituals will continue each full moon up to the time of the eclipse.

We intend Britain to have a magically throbbing big toe by August this year. If the European Community was up for it we'd also be applying for Magical Objective One Status to get our fair share of European Magical subsidy. Since the EC hasn't got this sorted out yet, we would welcome appropriate magical assistance from anyone who would like to "link in" to our efforts. We look forward to some interesting energy surges in our full moon rituals. It goes without saying that we will be thanking and returning the spirits to their former state after the eclipse.

Warning

Be afraid - be very afraid - if you have any ideas of being disrespectful to any of our ancient sacred sites in August. There is an old Cornish saying - "there isn't hedge without an ear, or a down without an eye!". In normal times you are likely to be seen or heard if you get up to no good. This year you may get set upon by Spriggans who are known for their wicked sense of humour and timing, and don't count on Spriggans understanding the concept of a proportionate response. If you do decide to visit their abodes you are advised to add nothing nor take anything away. Spriggans like their homes just the way they are and don't take kindly to anyone doing a spot of reddecorating without permission!

Of course we, and the Spriggans, will welcome anyone who comes with respect for our ancient sacred landscape and treats it and all the residents, both material and otherworldly, with courtesy. We leave the rest to your imagination.

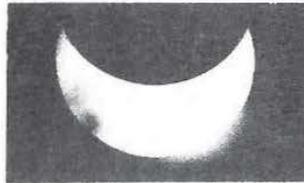
Cassandra Latham, in cahoots with Andy Norfolk.

For up-to-date information on rituals at any of the sacred sites please contact Andy Norfolk, The Cottage, Crowan, Praze, Camborne, Cornwall TR14 9NB. E-mail: andy.norfolk@easynet.co.uk



ECLIPSE OF THE SUN

by CHERYL STRAFFON



It is now generally accepted that many megalithic monuments were constructed for purposes of viewing the sunrises and sunsets at key points in the solar year, such as midsummer and midwinter and the equinoxes. Knowing of the megalithic people's keen interest in such phenomena, which for them may have been a spiritual/religious experience as well as a practical one, we may assume that the comparatively rare event* of a visible solar eclipse would have been a major event in their lives. There is every reason to think that the level of excitement and interest generated by the solar eclipse in August this year would equally have been experienced in prehistoric times.

But being awed and moved by a solar eclipse when it happens and knowing that it is going to happen are two different things. We know that megalithic peoples were able to predict solar events such as the particular sunrises and sunsets, and that they could even calculate the fine differences involved in a solar leap year (Loughcrew megalithic tomb Cairn T in Ireland is evidence for this). Do we know whether they were able to predict eclipses? Eclipse prediction requires advanced mathematics and lengthy record keeping. The basic knowledge needed is of the cycles of sun and moon, especially the lunar cycle of 18.61 years (which we know they predicted and celebrated at Callanish on the Isle of Lewis and at the Aberdeenshire stone circles) and its triple period of 55.83 years, when the patterns of the nodes are repeated. Such standards of mathematical skill and record-keeping may have been kept by markings on wood, now long decayed, or even on stone: some of the megalithic art and so-called cup and ring markings may have such information encoded in them. Even the positions of the standing stones may be part of this pattern, especially if ropes were used to make connections between them.

Observations of the rising and setting positions of the moon, necessary for such eclipse calculations to be made, was probably taken over a long period of time using foresights (standing stones) and backsights (notches on the horizon, stone circles, etc). An eclipse is the coincidence of the sun, moon and earth being in a straight line or alignment, and a solar eclipse occurs when the moon passes between the earth and the sun, casting its shadow on the earth's surface. It can only occur at a new moon: i.e., when the moon is in conjunction with the sun and when the moon is at or near one of its nodes (that is, when it passes through the plane of the ecliptic). All this can be foreseen by watching the pattern of the moon's nodes, by observing when the moon rises opposite to the sun's position, and by noting the 'minor perturbations' of the moon, caused by the gravitational pull of the sun which distorts the pattern of the moon's path. When minor perturbations are at their most extreme, eclipses of the sun are most likely.

* The frequency in Cornwall has been approx. 1 every 165 years.

To precisely predict an eclipse, they would have had to work out when the moon was at its maximum declination, a difficult calculation that involves making a succession of nightly observations and then extrapolating a curve to indicate the maximum point that might fall between the markers.

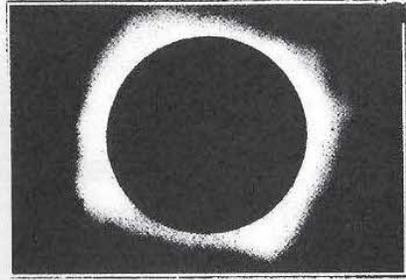


Alexander Thom believed that the great fan settings of stones in NE Scotland and the Highlands were evidence of this, and that some of the stones in the Carnac rows in Brittany could also have been used in this way. In Cornwall, Christian O'Brien has also suggested that solar and lunar declinations were calculated on Bodmin Moor by the position of the Caradon Hill cairns and some of the stone circles. And both Alexander Thom and Gerald Hawkins suggested that the 56 Aubrey holes at Stonehenge could be used to predict which new or full moon would give rise to an eclipse of the moon or sun, something Robin Heath has recently examined in more detail.

That eclipses have been significant and important events to societies all over all the world may be evidenced from written records in historical times. The Bible makes reference to an solar eclipse in 763 AD/CE, recorded in *Amos ch.8 v.9*: "On that day, says the Lord God, I will make the sun go down at noon and darken the earth in broad daylight". It has also been suggested that the passage describing the crucifixion of Christ is a record of a solar eclipse: "At midday a darkness fell over the whole land, which lasted until three in the afternoon". The event is due to recreated this August 11th at a performance of a Cornish miracle play at Gwennap Pit, when the actor playing Christ will be crucified at precisely the moment of the total eclipse!

Other civilisations that have been obsessed with time calculations and astronomy have also been able to predict eclipses. The Mayan civilisation in the 11th century produced the Dresden Codex, which contained very detailed observations of the movements of the planet Venus and of solar and lunar eclipses. It has proved so accurate that it correctly predicted a solar eclipse over Mexico City in 1991, nearly 1000 years later. Incidentally, it also predicts that the end of the world will occur on 23rd December 2012! If we do survive, the next total eclipse seen from Britain will take place on 23rd December 2090, and again Cornwall will be the place to be. Book your place now!

The Mayan chronicles describe an eclipse thus: "The face of the sun was eaten and a monster plunged head down towards the earth during darkness", and this motif of a monster eating the sun is found in other civilisations. The Chinese thought of it as a dragon; and the Aztecs said "If the sun becomes completely eclipsed, eternal darkness will fall and demons will come down to eat us".



The Yuchi people of North America believed that the sun-goddess was menaced by a monstrous demon toad who tried to swallow her. When it succeeded there would be an eclipse. As soon as the solar disc began to be obscured the people would start special rituals to save the sun, decorating their bodies with red designs and firing arrows at the sun to drive off the toad. During the eclipse they wept and wailed that their mother was dying, but once the rites were seen to be having their effect, great rejoicing broke out.

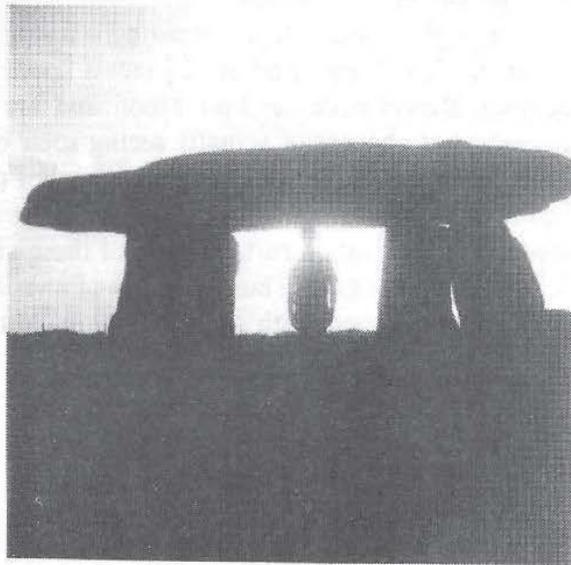
Across the other side of the world in Morocco, the Hamadcha people also have a sun-goddess, who has come through into Islamic religion. During a total eclipse they believe that she has been swallowed by an evil demon, an event permitted by Allah so that mortals will have fair warning of his wrath. After a while the demon cannot stomach the fiery sun and so is obliged to vomit her up again. Another violent image of the fearful nature of solar eclipses can be found in Greenland, where the sun-goddess Malina is raped by the moon-god Anningan, causing a solar eclipse. Both of them are baleful spirits who send diseases upon those who offend them. This is particularly liable to happen during eclipses, so that men are careful not to go out of doors during a solar eclipse, or women during a lunar eclipse. In Japan, the tradition is to cover wells during an eclipse to prevent poison from dropping onto them from the darkened sky.

Many societies have feared eclipses and devised rites to ameliorate their effect. Few were as bloody as the Aztecs. Bernardino de Sahagun chronicled what happened in Mexico during a solar eclipse. "When the sun is eclipsed they then raise a tumult and the women weep aloud. The men cry out, striking their mouths with the palms of their hands. And everywhere great shouts and cries and howls were raised. And then they hunted out men of fair hair and white faces; and they sacrificed them to the sun. And also they sacrificed captives, and they anointed themselves with the blood of their ears". So visitors to Cornwall this August, beware!

In medieval England eclipses were thought to be presages of great chaos and perturbation on the earth. In the 15thC Arthurian story *The Adventure at Tarn Wathelyn* Arthur, Guinevere, Gawain, Kay and Cadw of Cornwall go hunting in a forest where they see a terrible human shape arise from a lake. Gawain reassures Guinevere that "This must be caused by an eclipse of the sun, for I have read that strange things happen at such times", and in *King Lear*, Shakespeare says: "These late eclipses in the sun and moon portend no good to us: though the wisdom of nature can reason it thus, yet nature finds itself scourged by the sequent effects: love cools, friendship falls off, brothers divide: in cities, mutinies; in countries, discord; in palaces, treason."

One of the rare instances where the solar eclipse is not seen as a negative event can be found among the Ruala Bedouin of North Africa, but this is only because, unlike the peoples of more northern climes, they see the sun as evil and hateful because it attacks them with its rays, attempting to shrivel their skin and give them thirst and fever. Therefore a solar eclipse is an occasion of joy of hope, when the demon Al-hawt eats the sun, though eventually of course she cannot fully digest it so has to vomit it up again. The rituals of the Ruala at the solar eclipses therefore encourage the demon to eat the sun, instead of attempting to drive it off.

Nowadays of course solar eclipses have become a great attraction, and the only monsters likely to be seen during this one are the coaches packing into the Cornish lanes and roads! Nevertheless, as we stand in awe at the total eclipse this August, we may perhaps ponder that it is not the first to be seen here. There were total eclipses in Cornwall throughout prehistoric and historic times. In fact an eclipse very similar to the 1999 one in terms of the track of the sun and the time of the day was seen on the summer solstice (June 21st) in the year 19 CE/AD, right in the middle of the Iron Age/Celtic period in Cornwall. One may imagine the inhabitants of Carn Euny or Chysauster settlements watching in awe as their sun god/dess was totally obscured for 4 minutes on the solstice itself. Other total eclipses were visible from Cornwall on 10th July 28, 3rd Sept 118, and a spectacular dawn eclipse at the winter solstice of 22nd December 968 CE. For our early ancestors, who were used to looking skyward to celebrate and placate the sun on its yearly round, such a sight must have been as dramatic and powerful as it is today.

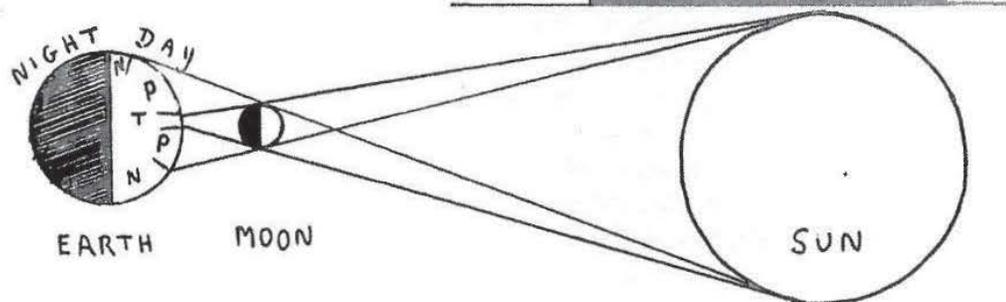


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ASTROLOGY OF THE 1999 ECLIPSE

by SHEILA BRIGHT



T = total eclipse P = partial eclipse N = no eclipse

Contrary to the impression you may be getting from the media hype, solar eclipses are quite common. They occur approximately every six months, usually in tandem with a lunar eclipse occurring a fortnight before or after. Solar eclipses always occur at New Moon, and are in fact a specialised form of New Moon, just as lunar eclipses always occur at Full Moon and are a particular variety of Full Moon. Of course, your chances of actually seeing solar eclipses are small. Half of them occur at night when the sun is not visible anyway. For those which occur during daylight hours, you need to be in exactly the right place, since solar eclipses are only visible from a tiny fraction of the earth's surface. And of these visible solar eclipses, most will be partial (or annular), not total. Thus the rarity of a visible total eclipse of the sun, and hence all the excitement about 11th August 1999 in Cornwall.

In West Penwith, the eclipse will begin at 09.56 am BST (by the clock), when the Moon's disc first makes contact with the sun's disc and begins to obscure it. Totality (second contact) begins at 11.10 and ends at 11.12. The longest a total solar eclipse can last is eight minutes: ours is scheduled for two minutes six seconds. It should be a stunning sight (make sure you only look with the special protective glasses) with no question of when it is actually happening - but you might want to set your watches accurately that morning anyway. Two minutes can make all the difference! Please note that the magical 11.11 for the centre of totality only applies to West Penwith, where true solar time is 10.34 (i.e 11.11 minus 1 hour for summertime, plus 23 minutes for longitude 5 degrees 42 minutes west). The clock will show 11.11.20 at maximum eclipse at Botallack Head (where the total eclipse first arrives on the UK mainland), but all the eleven's come from our mean-time, zone-standardised summer time and do not reflect anything "real" to do with the sun!

Sheila Bright is a qualified psychological astrologer and astrological counsellor. She may be contacted at "Windover", Portheras Cross, Pendeen, Penzance, TR19 7DY.

Traditional astrology interpreted eclipses as portents of disaster, often predicting plagues, floods and the death of kings. Pondering the visual and emotional enormity of the sun disappearing and the earth getting dark in the middle of the day (as we hope to experience on 11 August), we can see why the omens and mythology associated with eclipses are so heavy. A common myth is that of a dragon or monster eating up the sun. Western astrology uses the Hindu names for the Moon's Nodes: Rahu and Ketu, the Dragon's Head and the Dragon's Tail. These are the dragons which devour the light of the sun and moon at eclipses (which occur when the Sun and Moon are conjunct the Moon's Nodes). Astronomy, mythology and astrology concur very neatly on the subject of eclipses!

Modern psychological astrology is less negative and prescriptive with its fateful forecasts. Nevertheless expect something noteworthy in inner or outer reality or both. Think of the energy of the New Moon: the sense of new beginnings, starting a fresh cycle, the anticipation, the integration of the sacred marriage of Sun and Moon (conjunct in the sky), giving a focus of energy at a single point. Astrologically, this will be a particular sign of the zodiac (i.e. in one of the four elements plus one of three types of energy: cardinal, fixed or mutable) and in a particular astrological house (area of life) in your birthchart. If the degree of the New Moon is within about 4 degrees of a planet in your birthchart, then you will feel a burst of new energy, an urge to make new beginnings in the manner and area of life described by the sign and house. The effect of a solar eclipse is like a New Moon multiplied many times in focus and intensity - a blast of new energy, and a celestial instruction to pay concentrated attention to that part of your life and psyche. If you have become rigid, stale or stuck, actively choose to let go of the old and to invoke new beginnings and fresh ways of being. It could be exciting, liberating, terrifying or all three at once. It's certain to be stressful, change always is. And change is what eclipses always seem to bring.

The impact of a solar eclipse should be magnified if it is visible from where you are on the planet; perhaps multiply again if you actually observe it, maybe multiply yet again if you see it from a sacred site in a state of magical consciousness. August's solar eclipse falls at 18 degrees Leo. So for all of us, individually and collectively, Leo signifies qualities to work with at this time: fixed fire, the banked hearth fires of our hearts, our individual specialness, power and will, authority, creativity, joy, playfulness and love affairs. Less radiantly, our tendencies towards pride, arrogance, ego, inflation, omnipotence, domination and spoilt-child patterns. For each of us, 18 degrees Leo will also fall within one of twelve astrological mundane houses. Expect a major jolt in this area of your life, propelling you forwards to doing it differently. To identify this you need your birthchart and one basic astrological textbook - or ask an astrologer! Your birthchart will also tell you whether this eclipse will touch sensitive points for you personally. Since the eclipse falls at 18 degrees Leo, any planet or angle in your chart between about 14 - 22 degrees of not only Leo but also the other three fixed signs (Aquarius, Taurus and Scorpio) will definitely feel the winds of change. Start making changes now in how you express that planet/archetype.

The predominant feature of this particular eclipse's chart is a tense, explosive and potentially violent Grand Cross, the most challenging planetary pattern possible. It involves the Sun, Moon and Node in Leo opposite Uranus in Aquarius, both square (at right angles) to both Saturn in Taurus and Mars in Scorpio. The tension between stubborn fearful clinging to the familiar status quo (Saturn in Taurus), the energetic exhuming of old shit to be eliminated (Mars in Scorpio) and sudden awakenings and new insights (Uranus in Aquarius) will bring high levels of desire and frustration, and confrontations around the big question of who has power and control. Expect surprises. At worst there could be scenes of destructive anger, aggression and violence if pent-up rage, individual and collective, fails to find constructive expression. Those acting as stewards at our precious sacred sites should be prepared to deal with such energies. Rituals involving physical release, exertion (dancing?) and a lot of noise might provide a safe outlet for the extraordinarily high energy levels. It is definitely not a time of gentle peace and love, although the Libra ascendant for the U.K and west Europe should bring a tempering ability to see and respect other points of view, and the skilful, diplomatic use of words to defuse explosive situations.

The essence of the struggle is hold on vs. let go, stasis vs. change, the old and known vs. the new and promising, break out vs. control and repression. The age-old battle will be fought on many many battlefields, external and internal, in the days around the eclipse. Aim for honest, ruthless self-examination (constructively using Uranus', Saturn's and Mars' strengths to courageously face unpleasant realities and truths). If the universe/Goddess/your Higher Self seems to be demanding that you let go of old attachments and transform, do so. Aim for responsible, organic growth. Consider your own ambivalence: your desire for growth and freedom and also your fear of it and resistance to it. Don't identify with just one side and then fight it out externally with someone else who has chosen the opposite pole. Instead, be honest and integrated enough to admit the complexities and contradictions of your own needs and desires.

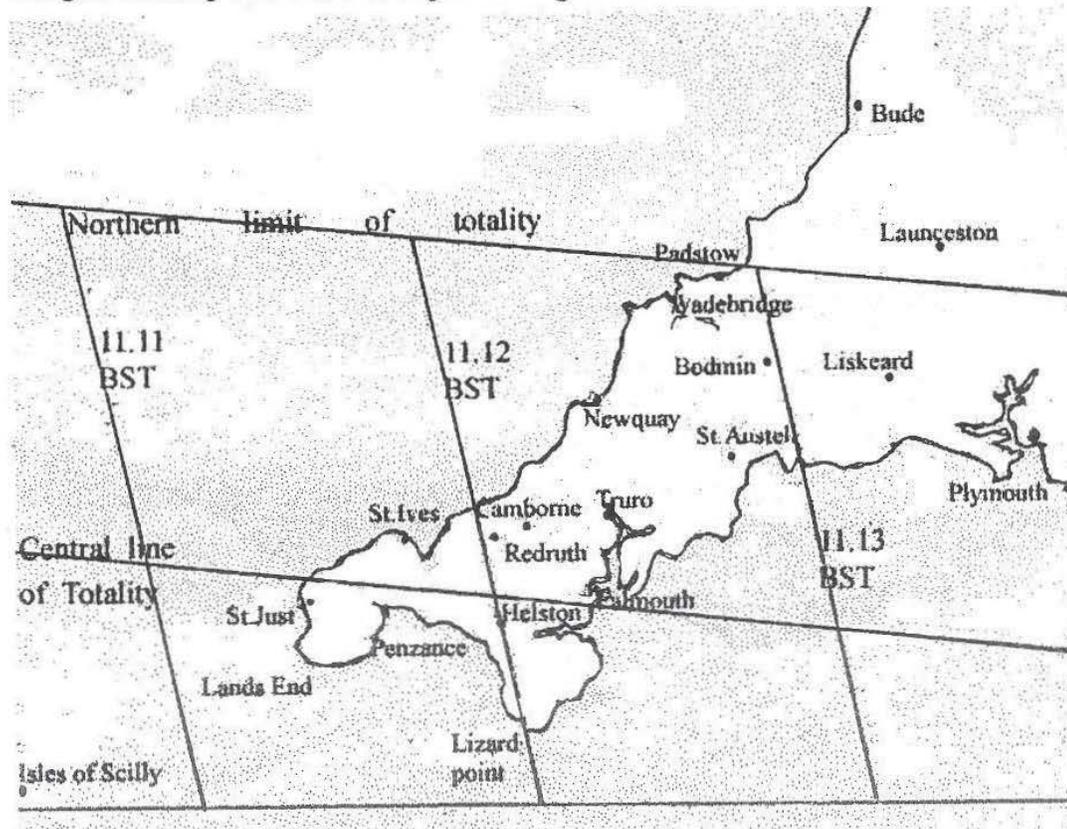
Avoid extreme and fanatical enthusiasms which you might later regret. Particularly, stay grounded in your own best individual values, and resist being swept away by the crowds. Take wise risks in pursuit of your ideals and mystical quest, and know where your limits are and when to stop. Be careful how you stare at and invoke the sun's power - too much sudden illumination can shatter, blind or burn if you are not properly prepared and protected. Be a lightning conductor on all levels, grounding dangerous excess energy safely down into the earth. Attempt to safely channel/contain all these awesome forces without repressing or unduly restricting them - too much pressure building up could lead to the exact opposite of the safety you intend to create! Earth movements, sudden accidents and explosions are possible - be especially careful with fire and electricity. Expect everyone else to also be struggling with provocation and handling the high-voltage energies safely, perhaps with less success than you. Be generous-spirited and as tolerant as you can. Hopefully, with consciousness and effort, we may then experience this eclipse as an event of awe and wonder, with controlled, directed power bringing breakthroughs to liberating new beginnings and new consciousness.



MEYN MAMVRO GUIDE TO THE ECLIPSE AND SITES IN CORNWALL

At 11.11am on 11th August 1999 the moon will totally obscure the sun in Cornwall. The sun and moon on that date and time will lie in conjunction (in the same direction) and the moon will be new. Not normally visible at that time of day, the moon will be seen because the sun, earth and moon will be lying in a straight line, and because of the "coincidence" that when viewed from the earth, the diameter of the moon and the sun are identical, though of course they are in reality very different in size. The sun is 400 times the diameter of the moon, but it is also 400 times further away from the earth. Because the orbits of the sun and moon are not circular but elliptical, and are therefore not in the same plane, total solar eclipses occur only rarely. The last one in England was in 1927 (visible in the north of England); the next one will not be until 2090.

The 1999 Eclipse will be visible first out to sea off Nova Scotia in Canada at dawn on the 11th. It will then cross the Atlantic Ocean and reach its first landfall on the Isles of Scilly, followed by West Penwith, Mid-Cornwall, South Devon and then on across Europe, Iraq/Iran, Pakistan, and India before setting into night off the Bay of Bengal. The map below shows its path throughout Cornwall.



There are a number of important factors to bear in mind when deciding where best to view the Eclipse. One is the **totality** of the Eclipse: that is, where the moon totally obscures the sun for a certain period. In Britain, this only occurs in southern Cornwall, Plymouth and South Hams in Devon. Its northern limit (as can be seen from the map) lies to the north of a line running from Port Isaac to Tavistock and Teignmouth in Devon. Its southern limit lies on a line just to the north of the Channel Islands (except for Alderney which is included) and across the northern edge of France (Paris is too far south). Anywhere within this band will see a Total Eclipse of the Sun. Anywhere further north (or south) of this band will see only a partial eclipse, the amount of totality decreasing as one travels further north (or south). For example, Exeter will see 99%, London 97%, Birmingham 93%, Manchester 90%, Newcastle 85%, Dundee 80% and the Orkneys 72%.

The second factor is **length of time** of totality. Places that lie on the central line of totality will see it for the longest period. Those places on the line from Pendeen, just north of St. Just, where it first hits the mainland of Cornwall, to just south of Falmouth where it leaves, will see the totality for its maximum period of 2mins 6sec; those places at the northern limit of totality will see it for 1min 6sec. In between it will be proportional to those extremes: Newquay for instance will have 1min 42sec of totality. So you don't have to be in West Penwith to see totality (though you do have to be in Cornwall or south Devon), though you will see more totality in the West Penwith, Helston and Falmouth areas than anywhere else.

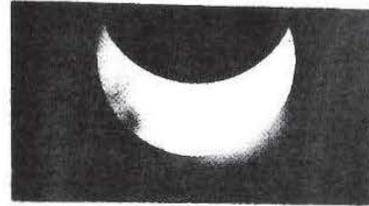
Finally, remember that totality is only the climax of the spectacle. The **first contact** will occur at around 10am (BST) when the moon begins to appear to eat into the sun; it will get increasingly dark until totality at around 11.11am (BST), then the sun will begin to reappear until it is all over around 12.30pm (BST), weather permitting! **NEVER VIEW ANY PART OF THE ECLIPSE (except the totality) WITH NAKED EYES.** You could risk blindness or permanently damaging your sight.

Guide to timing and totality at some sacred sites in Cornwall:-

<i>Site</i>	<i>Grid ref.</i>	<i>First contact</i>	<i>Totality</i>	<i>Amount of totality</i>	
Isles of Scilly	SV910 110	09.55	11.10	1min 46sec	100%
Chûn Quoit	SW402 340	09.55	11.11	2min 6sec total	100%
Mên-an-Tol	SW426 349	09.56	11.11	2min 6sec total	100%
Boscawen-un	SW412 273	09.56	11.11	2min 5sec	100%
Merry Maidens	SW432 245	09.56	11.11	2min 5sec	100%
St. Michael's Mount	SW514 298	09.56	11.11	2min 5sec	100%
Carn Brea (Redruth)	SW686 406	09.57	11.12	2min 4sec	100%
Drytree, Lizard	SW726 212	09.56	11.12	2min 4sec	100%
Roche Rock	SW991 596	09.57	11.12	1min 42sec	100%
Duloe Circle	SX236 583	09.58	11.13	1min 38sec	100%
Hurlers, Bodmin Moor	SX258 714	09.57	11.13	1min 23sec	100%
Tintagel	SX050 890	09.58	11.12	-	99.9%
Kit Hill, Callington	SX375 707	09.58	11.13	1min 12sec	100%

THE MYSTERIOUS NUMBER 19 AND THE CORNISH ECLIPSE

by ROBIN HEATH



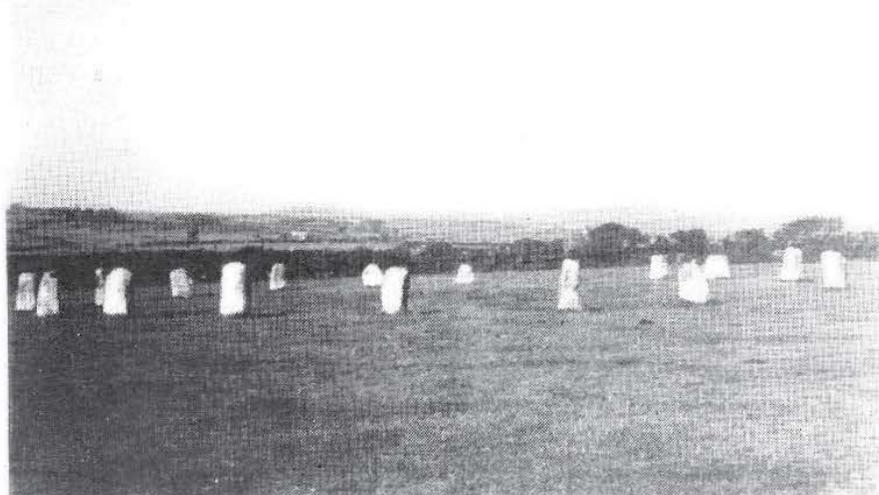
This article concerns itself with the interactions of the Sun, Moon, Earth system, that huge evolutionary engine which produces life and, in the process, the odd eclipse. Father Sun and Mother Moon have, through an eternity of gyrations, generated a 'child', a planet teeming with life, with ourselves currently manning, somewhat shakily, the fort at the top of the evolutionary summit. This article *is* sun-moon integration, as are eclipses, and the reader will need both right and left brains to see the beauty herein. If either we hate numbers and 'science' or loathe the poetic and symbolic then we are not integrated, so please try to balance out the numbers with the poetry. If you can achieve this balance, then many strange and wonderful side effects will be experienced in your life. The science of today's world is arrogant enough to prescribe which kinds of questions about the environment are meaningful and which are not. Some questions must not be asked any more, let alone answered, so the questions which are answered here do not appear presently in any textbook or journal. They are, however, completely objective, and may be numerically verified by anyone who can use a £5 calculator.

There exists a strange space between objective reality and a relatively unknown 'science' of revealed cosmology which appears to have been understood at some level by the megalithic circle builders. Many stone circles in Cornwall contain 19 stones - and I will address the possible reasons for finding the number 19 repeated at megalithic sites. It cannot be an accident when several stone circles repeat the same perimeter numbers - it is a *design*, and not, as we are so often led to believe, the random fumbblings of near ape-men. We will discover that the choice of 19 stones is particularly apt for Cornwall, which sports a superb collection of 19-stone circles and hosts the beginning of a total solar eclipse jamboree on 11th August.

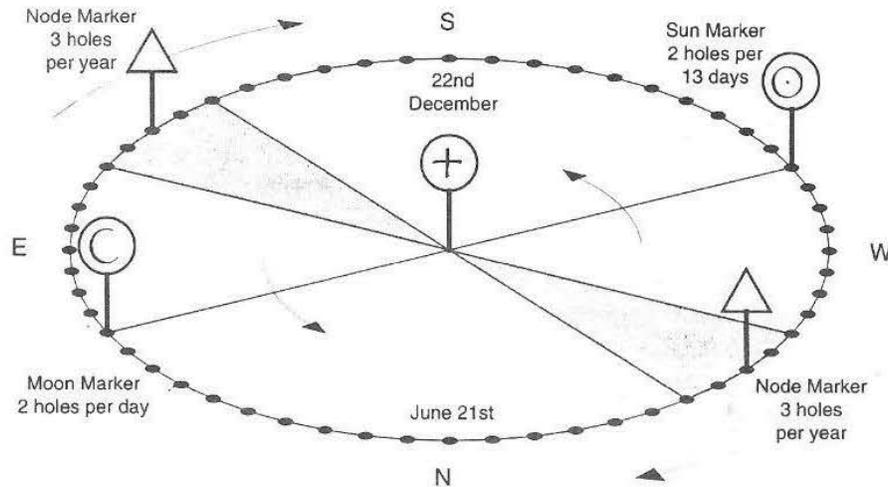
The most important starting point in understanding the megalithic mind set is to observe, from the earth, the motions of the two luminaries. That is what our neolithic ancestors were really into. Observations of the changing sunrise and sunset positions can quickly reveal an immutable numerical fact - the seasons (the year) take 365 days and about a quarter of a day to complete. In a single year's observations, this is what one would see and no committee on earth can change this numerical fact. The seasonal year averages out at 365.242 days - we know this to be the time it takes the earth to complete an orbit of the sun. Similarly, the Moon takes 29.531 days to complete its cycle of waxing and waning - called the *lunation* or phase cycle. This cycle is synchronous with the tides and the menstrual cycle. There are 12.368 lunations in the year, which, because we now insist on using decimal fractions, obscures the fact that 0.368 is *seven-nineteenths* as a fraction. Here's our first number 19, relating to the most important number in a calendar maker's toolkit - Enoch's 'overplus' of the solar over the lunar year. The lunar year (12 lunations) is 354.37 days long.

There are 12 and seven-nineteenths lunations in a year, which is also $235/19$. Immediately, this vulgar fraction is informing us of an important piece of sun-moon integration, for in 19 years there will be 235 lunations. In nineteen years, all those annual 0.368 lunations add to a total of seven - and there's a mystical number for you! In other words, 19×12 lunations plus seven, which equals 235 - *a whole number of lunations in a whole number of years*. So accurate is this synchronicity that there are less than two hours difference between 235 lunations and 19 solar years. This synchronicity is presently called the Metonic cycle, after Meton, a Greek astronomer of the fourth century BCE. It was probably understood much earlier than this. There is a delightful description of ancient Britain given by Diodorus, where he describes a "spherical temple in the land of the Hyperboreans... where the god visits the island every nineteen years, the period in which the return of the stars to the same place in the heavens is accomplished". For stars, read luminaries, and you have a description of megalithic astronomy in Britain, which may actually predate Meton by 3000 years.

A sun and moon watching culture would recognise quite quickly that the times of synchronicity between the luminaries were special occasions. A tally of days, lunations and years would rapidly reveal such times and was indeed the basis for my own early fumbblings in this arena. For instance, after three years, one has observed 37 lunations, the last falling three days *before* the three years is complete. Not a very impressive 'hit' you might think! However, after eight years one observes 99 lunations, the last falling just a day and a half *after* 8 years. Now, you won't need a Ph.D. in advanced sums to work out that $8+8+3=19$, nor that 3 days *before* plus two times 1.5 days *after* cancels out the errors, and we have our 19 year supremely accurate Metonic cycle. Exactly 19 years after you read this article, the sun and the moon will be in precisely the same positions in the sky they are now, and at the same time of day. And the question we all want to know the answer to is whether our stone circle builders were aware of and applying this astronomical bulls-eye. Well... the horseshoe at Stonehenge comprises 19 slender bluestones, the original bluestone 'henge' was supposed to contain 19 pairs of bluestones, and many other circles, particularly in Cornwall, contain 19 stones.

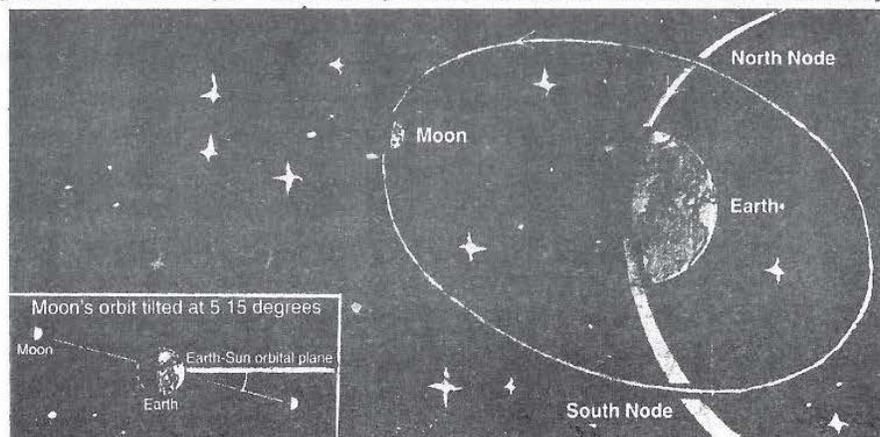


The 19 stone Merry Maidens circle



There are other long term cycles of the sun and moon, 223 lunations after any eclipse, a period which takes *seven-nineteenths* of a lunation over 18 years to complete, there will occur another eclipse of the same type. This cycle of eclipses is called the *Saros*, and can produce families of eclipses lasting over 1200 years. An un-named cycle of 358 lunations (29 years) does the same over 12,000 years. (The Metonic cycle is not an eclipse cycle). What is the eclipse mechanism? Perhaps the best way of understanding when an eclipse will occur is by using the model provided for just such a purpose at Stonehenge. See above for diagram of the Aubrey calendar/eclipse predictor.

An eclipse can only happen if there is a full or new moon *and* the moon's path is crossing the plane of the earth's orbit with the sun. Imagine a dinner plate, the earth orbiting the rim and the sun at the centre. Because the moon's orbit is tilted to the plate - perhaps you could 'orbit' a grape or olive to simulate the moon - it only crosses the plate twice in a month [see diagram below]. These two crossing places, called the lunar nodes, fulfill the conditions for the sun, earth and moon to fall in a straight line during the nearest full or new moons, producing a solar (new moon) or lunar (full moon) eclipse. There are two eclipse seasons, spaced about 173 days apart making up an eclipse year of 346.62 days. The Aubrey model shows the mechanism beautifully.



The next part is not hard to follow either. The node points rotate around the rim of the plate, taking 18.618 years to complete a cycle. Each year finds the time of the eclipses moving about *nineteen* days earlier around the calendar. This cycle is called the Draconic cycle and takes 6800 days to complete. It is the cycle of the moon's major and minor standstills, that 'breathing' in and out of the maximum and minimum monthly rising and setting positions of the moon either side of the four solstitial stations of the sun. Things now get interesting, for there are 19 eclipse years in the Saros. For those interested in the Goddess of Form (Matter), there are 11.74 lunations in an eclipse year, and $19/11.74$ equals the Golden Section, *phi* (1.618..), the irrational number of evolutionary process. *Phi* may also be found in the fractional part of the nodal period, 18.618 years. To be really freaky, we may now note that this number squared equals the solar eclipse. Add one to 18.618 and you get 19.618, which multiplied by 18.618 equals the solar year. Square 19.618 and one obtains 13 lunations in days. Multiplying 18.618 by *nineteen* yields the lunar year of 354 days. Finally, 18.618 cubed is the Saros in days. Exploration of these numbers reveals a *geometry of time* which is most rewarding to explore, showing that the 18.618 year nodal cycle actually controls the structure of the sun, moon, earth system.

Eclipses are great cosmic attention seekers! The solid angle of the luminaries is about equal, and if the moon were only 4% more distant from the earth, our total solar eclipse in August could never take place. We are forced to ask why this should be the case, and why the same conditions which maintain life on earth also form cosmological numerical and geometric arrangements which are not random and which invoke *phi* and time. *Phi in the sky* or what!? If I were a neolithic astronomer, I'd want to erect 19 markers to tally or record the 19 years of the Metonic cycle. I'd also want to record the 19 eclipse years that make up the Saros eclipse cycle. I might even toy with a calendar having 19 months each of 19 days, making a 361 day calendar year. (The Egyptians and Greeks used a 360 day year and our present month lengths have little to do with the moon anymore, so why not?). The same markers, which if evenly spaced are 19 degrees apart, could then be used for recording days, months, years, eclipse years, Saros and Metonic cycles. No other number can offer this multiplicity of function. 19 days = 1 month, 18 months equals the eclipse year (approximately - add four days), 19 months = calendar year of 361 years (four intercalary days added each year), 19 eclipse years = the Saros, 19 years = the Metonic cycle. Finally, if the 19 stone circle perimeter represents the year-circle or calendar, each stone around shows the annual change in the dates of the eclipses. If the same circle perimeter represented the lunar month, then laying a rope around seven stones yields the 0.368 'overplus' (seven-nineteenths) needed to resolve the discrepancy between solar and lunar year.

You can now appreciate why I think a 19 stone circle, like the Merry Maidens, reflects cosmic processes rather better than our archaeology books tell us. Perhaps as you experience the solar eclipse on August 11th, you will now be able to re-connect back to the ancestors, who began this process of understanding the sun, moon, earth system over 5000 years ago in western Britain. From the darkness comes illumination.

Robin Heath is a writer, lecturer and former editor of the Astrological Journal. He conducts tours to ancient sites and may be contacted at email: skyhenge@zetnet.co.uk

BOOK REVIEW

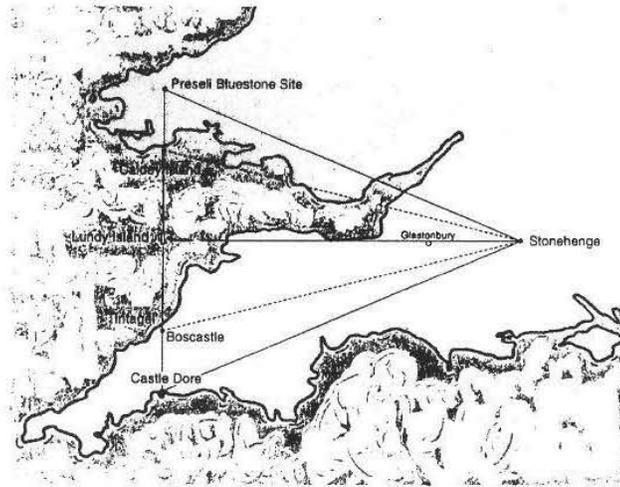
Sun, Moon and Stonehenge - Robin Heath (Bluestone Press, 1998 £12.99)

Archaeo-astronomy lives again! Just when you might have thought it was safe to pick up an EM/alternative archaeology book without having to wrestle with concepts of sidereal months, megalithic yards and lunar orbital periods, along comes Robin Heath to breath new life into the slumbering beast. Since Alexander Thom ushered in the archaeo-astronomical revolution, archaeologists have generally thrown up their hands in horror (while quietly taking on board many of Thom's ideas) while 'Earth Mystics' have generally approved of the ideas, while not having the foggiest idea how to comprehend or test out any of the technical calculations. The whole subject was obviously waiting for someone like Robin Heath to come along, an expert mathematician with astronomical expertise, and an open mind and a love of the megalithic sites. He is also a teacher and lecturer, and has the ability to lead his audience carefully and gradually from simple mathematical concepts to complex astronomy and geometry. However it is never abstract, but always related to the ancient sites and their function in the landscape.

The book begins with a look at solar and lunar cycles, and the anomalies contained within our present calendar. This is linked to the measurement of the year at megalithic sites, most notably Stonehenge, but also bringing in other lesser-known ones, such as the minor standstill of the moon at Parc yr Meirw in Wales and the major standstill of the moon at Merrivale in Devon. (There are also sites in Cornwall that display similar properties). The use of the Aubrey Holes at Stonehenge to predict eclipses is explored and explained, and Heath comments: "It is elegant, potentially very accurate, and, perhaps astonishingly, it still exists and could be made to operate after 5000 years of disuse." From here we move on to a suggested 'lunar triangle' linking Stonehenge with sites in Wales, a lunar orbit triangle, and an Eclipse Year triangle, all 3 of which can be used to "accurately evaluate the dates for soli-lunar events - lunations and eclipses - to well within the day". By now we are deeply into nodes, integral ratios and megalithic yards, but as always we are brought back to earth at the sites themselves. Constructing some megalithic ring shapes on a beach, a group of his students were able to predict the total lunar eclipse of Dec 9th 1992 to within 2 days, using the Aubrey eclipse predictor to the day, and using the lunar triangle to within four hours.

In the penultimate chapter we move into sacred geometry, for which the readers need to keep their wits about them! It all gets rather mind-boggling, and yet there are some elegant "coincidences" which give real pause for thought. For example there are 19 eclipse years in the Saros cycle of eclipses, and 19 solar years in the Metonic cycle, and as Heath comments: "The number 19 infuses through many astronomical cycles and 19 is the number of stones in many stone circles, particularly in Cornwall and Brittany". It is in the final chapter however 'The View over Albion' that sacred number becomes linked to esoteric knowledge, focusing on the significance of the number 7 in mythology, geometry and folklore. This leads into the climax which is an exploration of the soli-lunar dynamic, as manifested in the folklore of the Arthurian mythos.

Cornish sites such as Tintagel and Castle Dore (home to the Tristan and Iseult legend) are linked to form the points of a second lunation triangle, though the line actually goes through Boscastle. This is an interesting idea worthy of further study, though one needs to be careful in linking together specific sites in the landscape and then deducing their significance from folklore or linguistics. The latter is



a particular trap for the unwary: e.g. one picture is captioned "Tintagel's name connects it to the ancient tin trade". But Cornish names are rarely connected to their seeming English meaning, and Tintagel is most probably derived from *din* + **tagell*, meaning 'fortress of the construction'. That aside, there is certainly plenty of really original material in the final chapter, and indeed in the whole book, to study, ponder over and follow up. It is an important work, not only for the new life it brings to megalithic astronomy and mathematics, but even more importantly, the suggestions it makes for a megalithic culture based on knowledge, understanding, observation and profound spiritual and esoteric wisdom. [CS]

If you ever wondered if there was far more to Earth Mysteries than we currently know, and if you ever felt that the ancient history of these islands might be very different than that described in our history books, then you need to read a copy of Robin Heath's new book,

SUN, MOON & STONEHENGE

Proof of High Culture in Ancient Britain

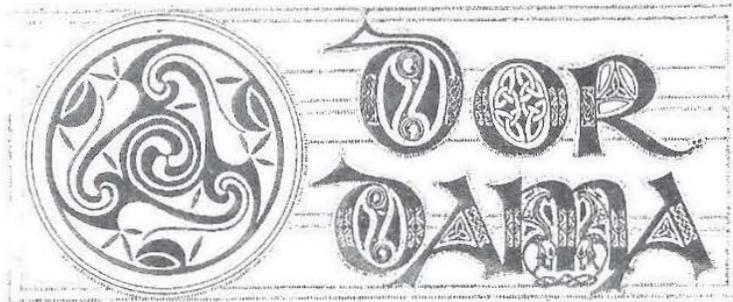
by Robin Heath

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For this special Eclipse edition of the Earth Mother column, Caecia March writes about the effects of the sun on the ceremonies and rituals of Cornwall in August and throughout the year

August in West Penwith. Summer sunshine and dazzling light on white surf. Holiday time and flaming wild montbretia colouring the cliffs and waysides with vermillion joyfulness. Stooks and round rolled bales are in the corn fields, and everywhere is the abundance of harvest. In ancient times here in this land the harvest goddess was celebrated as the golden sun mother ripened all her crops, and the Lammas moon mother hung full and yellow over the harvest land.

Over the Irish sea in a small town in Ireland the summer goddess Teiltu opened her skirts and shed bounty upon all her people. Her sons and daughters loved and revered her, dancing for her in the sunshine, without which she could not ripen the cornfields, and her foster son Lugh held a great feast for her on the 1st of the month, with games and celebrations. The place was Telltown, Teiltu's town. There is still a feast there annually, with games and dancing, but nowadays, Teiltu forgotten, the people call the month and the festival Lughnasad, thinking it was Lugh's time, and their failure and ours to remember that he only held his party in honour of his foster mother has given rise to a serious legacy for modern pagans. As the harvest came and goes we fail to recognise that this had once been a glad time. Mourning for a supposedly dying sun king, modern pagans have cast him as an omnipotent shadow over the party, as if he were some sort of Christ figure on Good Friday, and the gladness is in danger of being subsumed into the shadow, and the shadow looms much too large. The name, and the man, take over.

So where is Teiltu now? Janet McCrickard in *The Eclipse of the Sun* argues that in ancient times the sun was female, loved and celebrated throughout the year. Indeed Teine, the word for fire, the largest fire we know being the sun herself, is a female word. In Cornwall, when the sun reached her zenith in midsummer, fires were lit on holy hill tops, such as Chapel Carn Brea, for the summer solstice. Bartinney means "hill of fire". Harvest festivals were held for Lammas time in August at places such as Morvah where there was great feasting and dancing and games.

As the sun moved to her time of equal day and night at Autumn Equinox she moved very fast as observed from earth, and at Caradon Hill on Bodmin as seen from The Hurlers stone circle she bounced along the horizon from cairn to cairn until Samhain. The earth would be quiet then as the days shortened and the sun returned into herself - light into the darkness to be reborn from her own body in a celebration of light again at the winter solstice.

All over Europe she was known as the winter goddess/maiden of the light, Lucina to the Romans, derived from Lusna of the Etruscans. On winter solstice morning, reborn again she ventured forth, and the young girls in Sweden wore candles in their hair to symbolise her return. Christianised, she had become St. Lucy. In the fires of the great triple goddess Bride she was the young woman, the maiden of Candlemass, the festival of Bridget, the Irish time of Imbolc (Feb 1st/2nd). Rising and moving fast she grew and grew to Spring Equinox, warming the newly planted fields and brought her promise of summer bounties to come. This annual cycle was sometimes represented by the retaining of the last sheaf of corn from the harvest fields, which as a sheaf or "neck" or woven into a corn dolly was carried into the houses and placed over the mantle shelf. Here, embodying the spirit of the corn and the bounty of sunshine and summer, she presided over the hearth and home and brought sunlight into wintertime, reflected in the leaping fire flames of the hearth and warming the hearts and homes for the winter story tellings. In the spring time she was carried back into the fields, often with processions and singing, prayers and gladness, where she could bless the fields, symbol of sunlight and summer fruitfulness and plenty.

The eclipse of the sun-mother is always an awesome sight. The forgetting of her original meanings is an awesome neglect. Harvest was not a sad time when Lugh the sun-god danced for his foster mother. Let it be once more a glad and happy time for us, without concern for shadow, loss or sadness in the midst of a party or feasting. Time enough for that when the sunshine has returned into her mother, the dark earth of winter. Dance, dance and be glad. Teiltu is alive and blesses us all.

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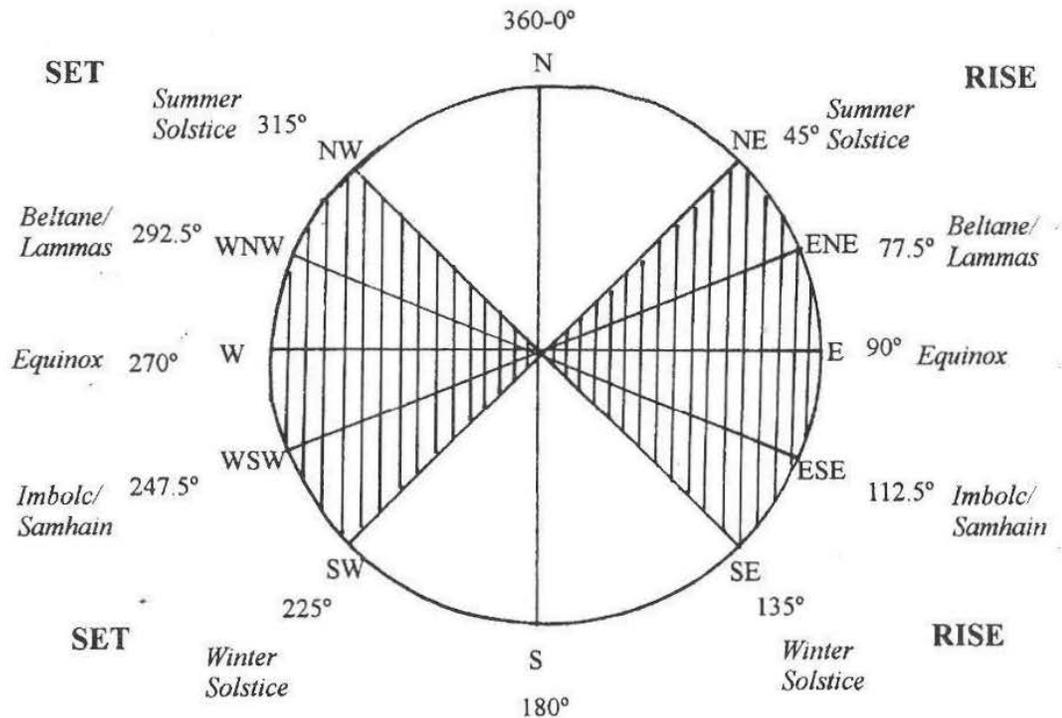
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TURNING THE WHEEL OF THE SUN

by Cheryl Straffon



[c] Meyn Mamvro 1999

Note:- This is a broad indication of the sun's rising and setting positions around the wheel of the year. There will be small local variations according to the latitude, refraction of the sunlight, and the altitude of horizon features.

To our megalithic ancestors, the passage of the sun on its annual round was of supreme importance. The times of the year that mark the 8 points on the cycle were noted and celebrated, and the observation of the sun rising out of the body of mother earth or sinking into her nurturing folds would have been times for reverence and ritual. We know for certain that these occasions were celebrated at places like Newgrange (Ireland), Maes Howe (Orkney), Gavrinis (Brittany), etc, and it seems likely that they were also celebrated at sites in Cornwall. This article suggests some places where we can go and see such an "eclipse" throughout the year every year.

BELTANE [May 1] There is an alignment at Stannon Circle on Bodmin Moor (SX1257 8010) that occurs around May 10th, the old May Day before the calendars were altered. When viewed from the circle, the sun rises out of a prominent notch on the holy hilltop of Rough Tor which dominates the horizon to the ENE. It was also suggested by Lockyer that an observer standing at Gûn Rith standing stone in West Penwith (SW4294 2448) and looking at the Merry Maidens stone circle at the time of the rising of the Pleides star system in 1960 BCE would have been given an advance warning of the onset of Beltane.

SUMMER SOLSTICE [June 21-23] Sunrise on the longest day in West Penwith may have been observed from Treen Common enclosure circle (SW4446 3666) where the sun rises from a notch over Zennor Hill, a similar phenomenon to that of Stannon Circle on Bodmin Moor [see above]. Also from Trendrine Barrow near Zennor (SW4790 3880) it rises over Trevalgan Hill, a breast-shaped hill also known as Buttermilk Hill, a memory perhaps of its Earth Mother aspect. Similarly, on Bodmin Moor, from Craddock Moor circle (SX2486 7183 - now ruined) the midsummer sun would have risen over Stowe's Hill, and from Leaze circle (SX1367 7729) it would have risen over Garrow Tor.

Dating from a much later period (the Iron Age), Ian Cooke has suggested that the main passages in most fogous in West Penwith were aligned to the direction of the rising midsummer sun, with the exception of two (Pendeen & Lower Boscawell) which were aligned to the setting midsummer sun. Sunset on the longest day was also marked at the Nine Maidens stone circle in West Penwith (SW4343 3512) by the stump of an outlying standing stone. On Bodmin Moor it set over Brown Willy when viewed from Goodaver Circle (SX2087 7515), the view now obscured by plantations. Also on the Moor it has been suggested (by the CAU) that it set over a pseudo-quoit on Leskernick Hill when seen from a kind of viewing platform near the southern circle (SX1903 7955).

LAMMAS/LUGHNASAD [Aug 1] The alignments that work at Beltane should also work around the beginning of August as the sun is now moving back (when seen from the earth) and has reached the same position in the sky.

AUTUMN EQUINOX [Sept 21-23] There are a number of equinox E-W alignments between stone circles on Bodmin Moor, though generally they are not visible from each other. However, some of the alignments may have been visible over prominent neighbouring tors. The equinox sunrise may have been seen over Brown Willy from an outlier to Fernacre Circle (SX1448 7998), and over Kilmar Tor from Goodaver Circle (SX2087 7515), the view now obscured by plantations. The equinox sunset could have been seen over Brown Willy when viewed from Leskernick North circle (SX1859 7970).

SAMHAIN [Nov 1] It used to be thought that the cross-quarter days (Beltane, Lammas, Samhain & Imbolc) were a Celtic pastoral cycle dating from much later than the megalithic cultures. However, conclusive proof that the Neolithic and Bronze-Age peoples did celebrate these times has recently come from an excavation of a tomb on Orkney where a 'light box', similar to that of Newgrange, has been discovered aligned to the November (Samhain) & February (Imbolc) sunrises. In Cornwall nothing so definite has been found, though there may have been 2 possible sunrise alignments, one seen shining into the entrance of Pennance chambered tomb in West Penwith (SW 4476 3753), and the other over Stowe's Hill on Bodmin Moor when seen from Goodaver stone circle (SX2087 7515), the view now obscured by plantations. There may also have been Samhain sunsets over the quartz stone when viewed from the centre stone at Boscawen-ûn stone circle in West Penwith (SW4122 2736), and a similar sunset alignment from the Merry Maidens circle (SW4327 2451) over the now vanished Boleigh Circle and a tumulus.

WINTER SOLSTICE

[Dec 21-23] There are two well-attested winter solstice alignments in West Penwith, one sunrise and one sunset. On the shortest day the sun shone into the entrance of Bosiliack Barrow (SW4311 3422) a kind of mini-Newgrange; and set into the distinctive notch in Carn Kenidjack when viewed from Chûn Quoit (SW 4023 3396).



On Bodmin Moor at the Hurlers Circle (SX2580 7132) observers would have seen the sun rise sequentially over 13 barrows on Caradon Hill from Samhain onwards to the winter solstice, and then back again to Imbolc, a unique series of sun-dial markers. Also on Bodmin Moor there was a winter solstice sunset alignment over Trevarrick Tor when viewed from the Craddock Moor stone circle (SX2486 7183 - now ruined).

IMBOLC [Feb 1st] The sun is now rising and setting in the same positions as at Samhain, so the same alignments will apply.

SPRING EQUINOX [Mar 21-23] The sun is now rising and setting in the same positions as at the Autumn Equinox, so the same alignments will apply.

There are also numerous possible alignments on the Isles of Scilly: for full details see the *EM Guide to ancient sites on Scilly* (MM Publications). There may be other solar alignments to be found in Cornwall, but these do at least give a flavour of how the passage of the sun and its relationship to the earth could have been viewed by our prehistoric ancestors. We may be celebrating the eclipse in Cornwall this summer, but we can still go and view these alignments every year.

OAKMAGIC PUBLICATIONS



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ASTRONOMICALLY SPEAKING

Astronomically, New Moons happen when the sun and moon are in the same degree of celestial longitude (i.e. of the zodiac - equivalent to terrestrial meridians of longitude) as viewed from the earth. Astrologically, this is known as a conjunction - the sun and moon are conjoined. Usually the sun is not eclipsed at New Moon because it is not at the same height in the sky - in other words, it is at a different declination (equivalent to terrestrial parallels of latitude) even though it is at the same degree of longitude. The sun and moon are usually at different heights in the sky because the plane of the moon's orbit around the earth and the plane of the earth's orbit around the sun (called the ecliptic) are not exactly the same, but are inclined to each other at an angle of 5 degrees 8 minutes.

Twice a month, the moon in its path around the earth crosses the path of the earth's orbit around the sun (which appears to us as the sun's path around the earth). These two points where the two planes of orbit intersect are called the Moon's Nodes, which are important in astrological interpretation. They are also significant in the astronomy of eclipses, because a technical way of saying "the sun and moon are in the same direction as viewed from the earth and at the same height in the sky, which implies a solar eclipse" is "the sun and moon are conjunct in zodiacal longitude at or near the Moon's Nodes, which implies a solar eclipse". This happens on average one in every six New Moons. In other words, every sixth New Moon is a solar eclipse.

However, solar eclipses come in a variety of forms. Usually they are partial eclipses, when the earth is in the partial shadow (called the 'penumbra') of the Moon, so that only some of the sun's light is obscured. More rarely, a total eclipse occurs when the sun and moon are in the same degree of declination as well of celestial longitude. However, if the moon is then at its furthest distance from the earth (its apogee), the eclipse will not be total but annular: the moon's disc will be too small to obscure all of the sun, so a ring of light will appear around the dark disc of the moon.

This August's eclipse in Cornwall, however, will be total. The disc of the moon will obliterate the sun, casting a shadow across the face of the Earth. As the sun's crescent disappears, it turns into a string of glittering points of light, known as Bailey's Beads. This phenomenon lasts only for about 15 sec and is caused by the sun's rays shining between the mountains of the moon. Quickly the beads will disappear, leaving only one (the result of a ray of sunlight highlighting a valley on the moon) which is known as the 'diamond ring'. This lasts only a second before the sun is totally obscured by the disc of the moon, leaving only a halo of burning gasses - the corona - visible to the human eye. These should be particularly spectacular, as this solar flare, which varies over long cycles of years, is now at its peak. This will last for up to 2min 6sec maximum and then the diamond ring flash and Bailey's Beads will reappear. The totality will be over, and over the next hour or so the sun will begin to re-emerge and return to normal.

Sheila Bright Cheryl Traffon

NOTICEBOARD

ISSN:0966-5897

NOTE:- ALL ECLIPSE EVENTS ARE LISTED IN CENTRE PULL-SECTION**BELTANE CELEBRATIONS 1999**

Fri Apr 30th - 11th annual Maypole Dance & feast at Carn Bosavern, St. Just. Meet 6.30pm onwards. Details: 01736-787186

Sat May 1st - Obby Oss day at Padstow. Details: 01841-533449.

Sat May 1st - Beltane celebrations at Harmony Pottery, Scorrier, Redruth. 7.30pm. Details: 01209-890581.

Sun May 2nd - 11th annual Three Wells Walk. Details: 01736-787186.

Sat May 8th - Helston Flora Day. Details: 01326-565431.

CORNISH EARTH MYSTERIES

Summer activities and events:-

Sun June 5th. 11am - Leskernick on Bodmin Moor. A special opportunity to have a guided tour of the site by the archaeological team currently investigating this ritual landscape area. Meet at Westmoorgate Farm to the west of Altarnun (SX204 804). Car-sharing.

Sun July 4th. 11am - Lesser-known sites in West Penwith (2). Treen Common circle. Bosporthennis holy well. Beehive Hut & Bosigran Courtyard House settlement. Meet at Gurnards Head Inn for Treen.

Sun Aug 1st. 11am - Lammas Picnic on Trencrom Hill. Visit nearby sites such as Trencrom Well, Bowl Rock, Beersheba menhir. Bring food to share

Sun Sept 11th. 2pm - Meet at Merry Maidens circle for guided tour of special features, inc. visit to Boleigh fogou. Cream teas at Lamorna Pottery. All members & visitors welcome. Details of all events from Andy Norfolk on 01209-831519

PAGAN MOOTS

Penwith area - meets 2nd Sun each month at Acorn, Penzance. Details: Andy 01209-831519

Truro/Falmouth area - meets 2nd Sat each month. Details: Dianne 01326-211968

OPEN CIRCLES at every festival at St. Nectan's Glen. Details: Adrian & Ann Bryn-Evans Phone 01840-770498

PENWITH NATIVE AMERICAN CIRCLE Details: Stephen (Golden Eagle) Stangroom, 5 Levant Close, Trewellard, Pendeen, Penzance.

THE PHOENIX GROUP A mid-Cornwall group studying & offering teachings on the western mystery tradition. Details: 01726-812015 (day) & 01726-816017 (evenings).

HEDGEWITCH WALKS with Geraldine Andrew. Meet Tehidy Woods Resources Centre 2pm. *Sun May 9th* (Beltane) *Sun June 20th* (Summer Solstice) *Sun Sept 19th* (Autumn Equ). Details: 01209-890581

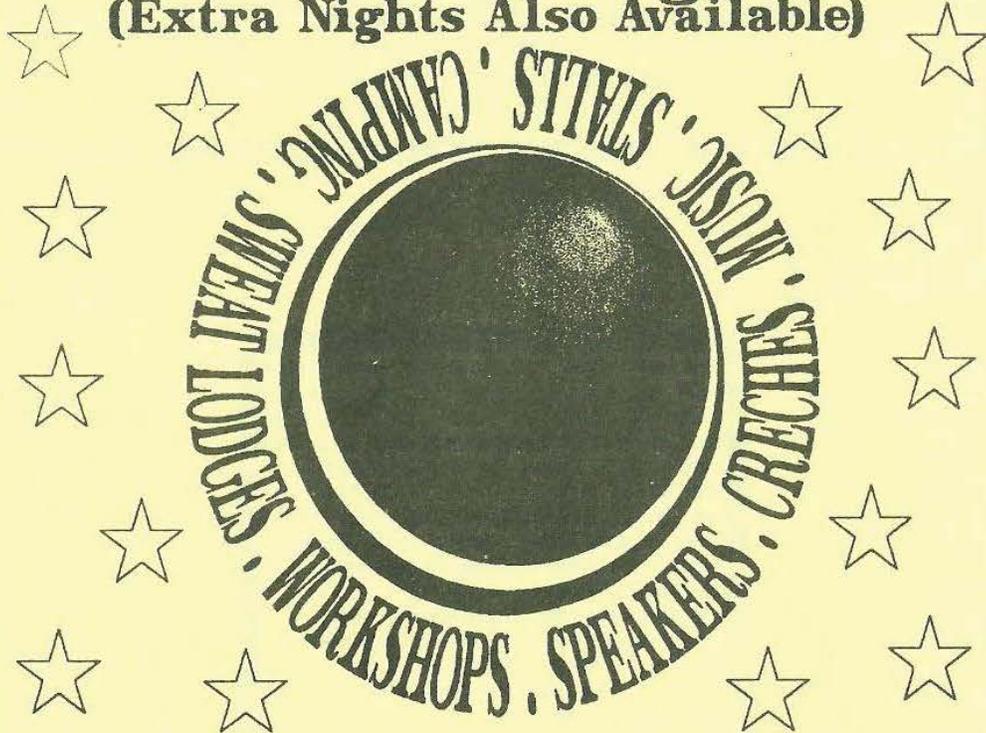
CAER Lamorna, nr Penzance Courses & workshops inc: *May 3rd-5th* The Witch's Womb *June 23rd-27th* Midsummer Celebration *Aug 2nd-6th* The Mists of Avalon. 01736-810530

EARTH, HEALTH & MYSTIC FAYRES *Sat May 1st & Sat Aug 7th* St. John's Hall, Penzance. Details: 0800-0748473

KALI WOMEN'S CELEBRATION *June 11th-13th* at N. Cornwall retreat. Details: SAE to Dee at Grafton, Porhcothan, Padstow PL28 8LT.

PAGAN ECLIPSE '99

7th - 14th August
(Extra Nights Also Available)



Come and join our celebration of the Eclipse
down in Cornwall - The only place to see the
"TOTAL ECLIPSE"

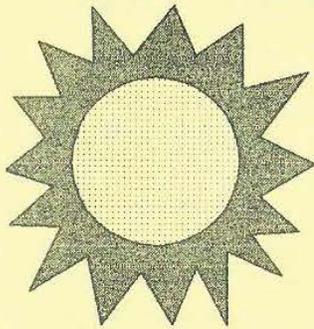
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01508 558180

(24 HOUR ANSWER MACHINE)

e-mail: paganeclipse@dial.pipex.com

. BOOK EARLY TO AVOID DISAPPOINTMENT .



MOONSHADOW

CAMP & WORKSHOPS

MOONSHADOW CAMP - AUGUST 2nd -15th 1999

In 1996 a group of people from all over Britain, who network their earth magic, decided to get together to prepare for the solar eclipse by having a series of three camps during August 1997, 1998 and 1999. The idea was to live close to the land, to have workshops and ceremonies, and to explore the magic of what for many of us will be one of the most significant energy changes of this earthly incarnation.

The site chosen is of course one of the high places traditionally used by the ancient residents of Cornwall: some private (and lovingly cared for) land at the top of Carnmenellis. During the first camp a labyrinth was constructed, on a spot with a panoramic view. During the second year this labyrinth was energised with powerful ritual and ceremony; and during the third year the labyrinth will feature in the rituals for the eclipse, which are still to be channelled.

As well as providing spaces for camping, water, toilets, communal hearth-fire, etc, the camps are equipped with spaces for workshops, which are run by experienced, professional facilitators; spaces for one-to-one complementary therapy sessions; a children's area; and a cafe with delicious, reasonably priced food. Social life is stimulating, with music, dance, songs, fire-shows, and a great deal of chat with others of like mind.

For details of the camp please phone Sally Fisher on 0171-603-8752. Numbers are strictly limited, so please book as soon as possible.

WORKSHOPS - MARCH 21st. MAY 23rd. JUNE 27th. JULY 25th.

A series of workshops, facilitated by Marjorienne Rowland, are taking place at the Wellbeing Centre in Illogan, that are aimed at clarifying the speculation about the influences of the solar eclipse - both cosmic, esoteric and practical. By looking at an overall view the dynamics of the event can then be taken as a whole picture, and all the angles of people with a different piece of the jigsaw can be slotted together. Contributions from anyone who feels that they may have something of value to say will be very welcome. If you would like to have some input to any of the sessions please contact Marjorienne Rowland via the Wellbeing Centre, Camborne Alternative Health Centre, or on 01209-843194.

Sunday evenings at Wellbeing Centre, Illogan (dates as above) 7pm-9pm. £2.50 per session. All welcome.

PULL-OUT SUPPLEMENT TO ECLIPSE EVENTS

ECLIPSE STONE FESTIVAL

Aug 7th-14th at Roscarrek Farm, overlooking the Fowey river valley on the southern edge of Bodmin Moor. (SX215 690). The St.Michael Line runs through the edge of the site. Music, theatre, art and craft stalls with nighly bbqs & campfires. A large standing stone will be erected during the week's events. Contact: Roscarrek Farm, Higher Draynes, St.Neot.

CELEBRATING THE ECLIPSE

Workshop at Sancreed House, Sancreed, Penzance TR20 8QS. Tel:(01736) 810409
Sat Aug 7th - Wed Aug 11th
To include Astrology, Body Harmony bodywork, healing and chanting, leading up to a ceremony in Sancreed.
Cost - £175. Concessions - £140.

TOTAL ECLIPSE AT CAER

CAER, Rosemerryn, Lamorna, Penzance TR19 6BN. Tel: (01736) 810530.
CAER, located very near the centre line of the total eclipse, will be open for a limited number of people to stay with special events & ceremonies as well as a contained space in which to make the most of the experience. *August 6th-16th*. Contact CAER for further details.

HARMONY CAMP ECLIPSE

July 31st/Aug 6th. Aug 7th/13th Aug 13th/21st. Situated on centre line of totality. Full programme of workshops & rituals at secluded, peaceful 3-acre woodland site. Camping offered. Details: Harmony Pottery, Wheal Rose, Scorrier, Redruth.. (01209) 890581

ECLIPSE CEREMONIES

Weds August 11th am.

Boscawen-ûn Stone Circle (SW412 273) Ceremony facilitated by Pagan Federation members Cassandra Latham & Andy Norfolk. **Note:-** this site is likely to be one of the most popular ones in Cornwall. There is very limited parking beside road.
Mên-an-Tol (SW426 349) Ceremony facilitated by members of the Dragon Environmental Trust. **Note:-** An illegal Festival has also been advertised here by Tribal Gathering, but is likely to be prevented by Penwith Council.

ECLIPSE GATHERING

Weds Aug 11th am. Carn Bosavern, St.Just Join locals and MM readers to view the Eclipse at its first landfall.

ECLIPSE FAYRE & TALK

Sat Aug 1st at Hall for Cornwall, Truro. Earth, Health & Mystic Fayre, including Eclipse Talk by Clive Purchase from Plymouth University.

ECLIPSE CAMP AT BOTREA

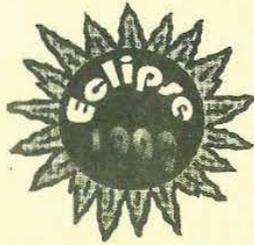
Eclipse Camp at Botrea Farm, nr.St.Just, including on *August 10th* a special Eclipse Meditation led by Jessie McGregor-Hill. Details: (01736) 754964 .

ECLIPSE WEEK COURSE

Aug 7th-14th. A psychic development and healing course near St.Just. Intuition & healing, clairvoyance & psychometry, energy, pendulums & dowsing at ancient sites. Various accomodation available. Details: Netti on (01736) 786094.

ANGEL CONFERENCE

Sat Aug 15th Hall for Cornwall, Truro. Post-eclipse energy grounding & meditation. Details: Karen 01736-330201



MEYN MAMVRO PULL-OUT SUPPLEMENT TO ECLIPSE EVENTS

SOLAR ECLIPSE WEEK AUGUST 9TH- AUGUST 13TH 1999
 THE SEVEN SISTERS STONE CIRCLE ST. MERRYIN NR.PADSTOW
 NORTH CORNWALL THE HOME OF EDWARD PRYNN ARCHDRUID OF CORNWALL
 IS SET TO BE A MAGICAL MEETING PLACE FOR 20TH CENTURY MYSTICS
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& ANCIENT SITES

DRUID WEDDINGS

The Seven Sisters is an amazing stone henge built by Edward Prynn the Archdruid of Cornwall. A magical location for mystics to visit, to celebrate, perform and meet other like minded people from around the world during this special week. The stone henge has a 10 ton Rocking stone, judgement stone, stone circle, healing stone, underground chamber, quilt and a wedding stone where couples can be married for a year and a day.

Events planned for eclipse week at stone circle:-
 Mon. 9th 7pm Sundance.
 Tues. 10th 7pm Eve of Eclipse Mystic Gathering
 Wed. 11th 7pm God & Goddess Night
 Celebrating Eclipse
 Thurs 12th 7pm Storytelling
 Fri. 13th 7pm Fortune Telling & Prediction Night

GOD & GODDESS NIGHT

XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX
 ERECTION OF ECLIPSE MONOLITH
 XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX

EVE OF ECLIPSE MYSTIC NIGHT

The Solar Eclipse is a special time for a celebration of the Sun. The circle of the year and the circle of the day have affinities. Winter is like the dead of night, when all is still. Spring is like the dawn of day when the birds awaken and praise the sun. Summer is like noon, time of maximum heat and growth. Autumn is like the evening when the autumn colours seem like the colours of the sunset. It is a time to remember that the Sun causes the cycle of the day and the seasons on Earth. At the centre of your life is your soul at the centre of the turning wheel of the Earth is the Sun.

For more information contact Edward Prynn, Archdruid of Cornwall, The Seven Sisters, Tresallyn Cross, St. Merryin, Padstow, Cornwall. PL28 8JZ
 Phone 01841521045

VISITORS WELCOME EVERYDAY OF THE YEAR 9A.M. TILL LATE

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