

The Newsletter of the Network of
Loyal Hunters

Issue 4 – Lughnasadh 2012



Michael Dames at our Avebury Moot by Denis Chapman

The Newsletter of the Network of Ley Hunters

Issue 4, Lughnasadh (1st August) 2012

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354

NB. We now have a website (set up by Ian Nicholl): www.networkofleyhunters.com. This is not interactive. No email! Snail mail and telephone calls always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape. This newsletter is available on annual subscription of £5 (or £10 if from abroad). This brings you four quarterly issues. Bank notes best! If you must send a cheque or postal order, please make it payable to L. Main.

If your subscription is due, an 'X' will follow this sentence. Please subscribe soon so that we print enough copies of the next issue!

Contributions are welcome for the next issue, to appear at Samhain (1st November), 2012. The deadline for contributions (to L. Main) is 1st September, 2012. Please send 16pt typed 'camera ready' copy, single side A4. This is your platform to share information with fellow ley hunters, so do feel welcome to contribute. Telephone calls are welcome to discuss ideas. We have early deadlines because we are often away (on Pilgrimage). If you are an artist or photographer you can contribute too.

Forthcoming Moots

September 29-October 6 (Sat-Sat) ORKNEY. Please contact editor (see above) URGENTLY if you would like to come.

April 6, 2013 (Sat) WELLS TOWN HALL, Somerset. A day of talks by experts. For further details see bottom of page 5.



Leys (the Old Man's View) by Dewi Bowen

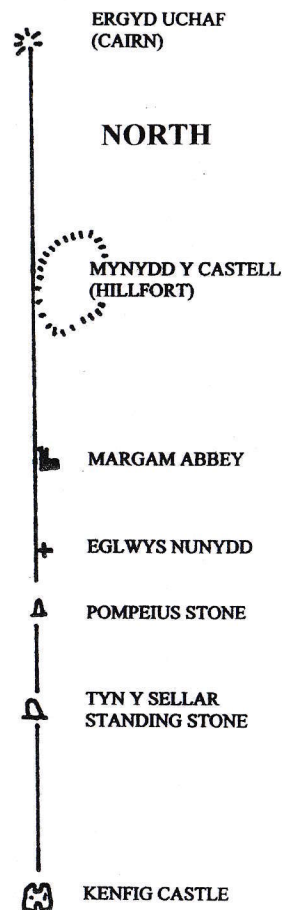
Forty years ago I was given The Old Straight Track for my 20th birthday and spent the following summer 'hunting the wild megalith' as H.J. Massingham describes his Cotswold studies. Over the years I have become less wide eyed and more critical of 'earth mysteries,' whilst retaining the joys and revelations of the stories hidden in our ancient landscape.

There seem to be two main types of landscape alignment that I have come across. The first being alignments of ceremonial monuments set up during a perceived period of monument building that followed a change in the way people lived and deliberately altered their landscape through agricultural and pastoral pursuits. The beginnings of monumentality probably began in the early Mesolithic when incursion into the densely wooded hinterland was only possible by following the braided trails created by the migration of large mammals. These *landam corridors* no doubt had known and named natural features such as rock outcrops, springs, and vistas where the land could be viewed. These places would later become the focus of a need to make a mark on the landscape, to intern the bodies of the ancestors and to celebrate the earth womb, the source of life. Later a change in focus can be seen in the later open air monuments of circle, henge and stone celebrating the sun, moon, and stars of the ever moving sky, and a wider open landscape.

The second sort of landscape alignment is far more complicated and involves sites that can be separated in time by up to 4,000 years. In my early ley hunting days I had aligned a holy well / medieval castle / Bronze Age standing stone / Roman inscribed stone / nunnery / Cistercian abbey and Iron Age hill fort, all of these within less than 5 miles. During 1994 I was working for an archaeological contractor on the site of the nunnery, Eglwys Nunydd Farm, on which an unseemly executive housing development was proposed. Thus I

fortuitously found myself bang in the middle of my alignment with wonderfully large scale maps to peruse. The accuracy of the alignment was astonishing with the slim targets of Tyn yr Sellar standing stone and the Roman Pompeius Stone aligning perfectly. But wait, dear reader, it's about to get better. Just last year I was looking up the excavation report on the Rhos yr Clegryn complex in the 1974 *Archaeologica Cambrensis*. At the back of the periodical was an account of two paintings of the mansion that had been built on the site of Margam Abbey. The paintings had recently been rediscovered at Penrice Castle in Gower and show north and south views of the house. The northern view reveals a stately avenue of trees directly overlying the line I had detected. No trace of this avenue remains, the trees having presumably been felled sometime after the 1876 Ordnance Survey. So beginning in the early Bronze Age up until the 1890s a putative line in the landscape seems to have been intuitively recognised by disparately different groups of people over thousands of years.

Dewi Bowen is the Author of Ancient Siluria (1992).



Grid reference:
SS 801826
(Kenfig Castle)

Ordnance Survey
Explorer Map 165
(Swansea)



BOOK REVIEW by Diana Dicker

Singing Up the Country: The Songlines of Avebury and Beyond. Bob Trubshaw. Heart of Albion Press, 2011. £14.95

I like a souvenir from a great day out. So, finding myself in the bookshop in Avebury, it seemed natural to take home the work of someone whom I had just spent time with at the stones.

In *Singing up the Country*, Trubshaw throws his net over an eclectic range of knowledge from linguistics and archaeology through myths and geography to make some very interesting and intriguing personal conclusions. His references are drawn from around the world and across time, from the mists of pre-history through current TV programmes, but all returns to and is tethered in Avebury, his home.

This braided web of information is a lasso of thoughts about how Avebury and its environs were lived in from 3,500 BC and is anchored by a yarn spun from an imaginary river quest by a young girl and her grandmother inspired by the Dreamtime in Australia. Linguistic play with Kennet, as in river, is a theme throughout.

Although based in speculation, the book's bibliography makes a great reading list. The pages are crammed with illustrations and photographs – including images of water flowing in the dry river beds with marooned stepping stones where we had just walked. Great summer read.

ADVANCE NOTICE OF OUR SPRING MOOT IN WELLS

Saturday, 6 April 2013, 10am – 9pm, Wells Town Hall, Somerset, Tickets: £30 each. Speakers to include Gary Biltcliffe, Philippa Glasson, Celia Gunn, Adrian Incedon-Webber, Nicholas Mann, Christine Rhone, Meghan Rice, Anthony Thorley and others to be confirmed.

Sunday, 7 April 2013, Coach trip to include Cadbury Castle and guided tour of Stanton Drew with Gordon Strong. Tickets for coach trip £20 each. **SECURE YOUR SEAT NOW!** Payment to L. Main.

Additional bonus guided walks on the **GLASTONBURY ZODIAC**
Free walks but local bus fares payable. 3- 5 April (Wed-Fri)

Campsite and B&Bs in Wells. Good bus service from/to Bristol Temple Meads railway station. Buses also from/to Yeovil, Bath and Taunton.

Garn Turne & Parc-y-Llyn Cromlechs

A walk with Jon Lord in a Welsh landscape

Essential information:

County: Pembrokeshire, Ordnance Survey Explorer maps OL35 & OL36
or Pathfinder Series Sheet SM82/92 – Newgale & Wolf's Castle
Bus route: 343, 412

Starting from either Fishguard or Haverfordwest, Wolf's Castle and the village of Ford will be found on the A40 OS975.5 264.0. Ford is 8 miles from Fishguard and 7 miles from Haverfordwest.

At Ford follow the brown tourist signpost for Crochendy pottery and in a short distance you will cross over the Western Cleddau, follow the sign for Treamlod (Ambleston) and Tufton which will take you under the subway of the A40. As you pass over the bridge of the Afon Anghof follow the road around to the left for Ambleston. Continue along the banked lane for 1.8 miles until you reach crossroads. The finger-post indicates right for Spittal, ahead for Clarbeston and left points to Casnewydd-bach (Little Newcastle). Turn left and in a short distance you will pass Parc-y-Llyn, a residential nursing home. In approximately 540 yards you will reach another crossroads. Pause awhile to take in the view – ahead of you is the southern end of the Preseli hills and the landscape pans out in front of you. Turn left at these crossroads signposted Treletert (Letterston 3) and continue for approximately 730 yards. You have now reached the high point of the area, OS140m and you are at Garn Turne Rocks, OS979.5 2710. At this point the road widens and if you are driving, there is enough space to park on the right where you will also see an entrance way through the bank hedge which will take you to Garn Turne.

As you go through the entrance you will see a rock column at the back of the site, with an odd flat stone on the top. For me this top looks like a 'flat cap' and is a visual signpost to the location. To your right is the Burial chamber but just before it is an ancient Hawthorn, now broken a short distance above the ground. Spend a little time looking at the gnarled exposed roots of this tree. When I stood under this tree in 2000 I experienced a feeling of great calm. Has this tree been maliciously damaged in the same manner as that at Glastonbury?

In front of you is the rear of the fallen capstone of the burial chamber – it is vast and is reputed to weigh up to 60 tonnes. This capstone has fallen off and now rests at the back of its supporting pillars. There is a cup and ring mark on the north western edge of the capstone nearest to the v-shaped avenue which faces east and finishes near the solid natural rocky outcrop of Garn Turne. If you look beyond the capstone towards the west, in the distance can be seen the rocks of Wolf's Castle. When the sun is low in the sky more rock markings can be found on the natural rock platform (petroglyphs). Look closer at the rock column at the back which you will note is at the edge of several field boundaries. The ground drops away to the north west and east. When I visited in 2000 I realised the base of the column was balanced on packing stones which meant that it had been erected by man and also made me think of the Bodmin Moor Cheesewring.

To the south east are the nearby farms of New Ffynnonau and Ffynone – sites of holy wells called Ffynnon Isaf and Ffynnon Uchaf. There is also a third holy well just before Casnewydd-bach called Ffynnon Olden

Garn Turne was used as a regular meeting point long after the Bronze age, through the Medieval and into the 19th Century. During the Middle ages, relics of St David were brought here on March 1st each year as it is the boundary point of the Three Hundreds, Dewisland, Cemais and Daugleddau – for those of you who went to Ireland with SOL in 2010 think of the Hill of Tara and how important a site that is and the wide vista of surrounding landscape that can be seen.

Approximately 90 yards east of the Garn Turne hedge entrance set in the bank beside the road is a commemorative stone to mark this site called the Cantref Stone. The rocks in and around Garn

Turne as well as Treffgarne contain many precious minerals including traces of gold. In the 1860s the South Wales Gold Mining Company attempted to extract the precious metal in and around Treffgarne but their attempts were short-lived. Just south of the crossroads leading to Colston in the late 1990s I found a rose quartz cubed stone almost a foot in size.

Looking south-east and past the Hawthorn tree, to the east of the capstone and over the road in the distance can be seen the green triangle of a grass field with a light grey rock on the left edge of the triangle. If you have binoculars or similar focus on this 'rock' and you will see that it is another small burial chamber with the capstone still in place. This is known as Parc-y-Llyn Cromlech. I will discuss this site later in the article. Before leaving the Garn Turne site look about 20 yards east-south-east of the capstone and you will find a now prostrate standing stone which, when standing, would have been about 6ft in height. When I visited in late August 2001 the stone had only recently fallen and I filmed the smoothed worked base of the stone and the 'hole' that it once occupied. Rather surprisingly the socket hole was very shallow and the stone leant at an angle even when upright.

I have only visited this site during late summer and the bracken does tend to obscure many of the stones at this time of year. George Nash examined this site more recently and there is an extended article on the web on the current archaeology so far found.

Garn Turne, the rocky outcrop as well as holy wells and sacred paths nearby represent a most important site to explore in West Wales. There is much to find and to look for and it is a site that links both spiritual and ritual use through the ages. Because of where it is, off the regular track for tourists, it is left very much to itself. It still retains a powerful energy but it is for the 'pilgrim' to discover this when they visit.

In order to visit the next site it is first requisite that you walk back up the road from the hedge entrance to a grey metal 5-bar gate set in the field edge opposite. The field it encloses drops down away from the high point of Garn Turne towards a track way called "Maen Dedydd Road." In 2000 this field had been extensively worked and many very large stones had been uprooted. I wandered around the site and picked up a dolerite hammer-stone. It is my belief that an avenue led from the chamber down the slope of this field to the Maen Dedydd Road.

To go to the next stage of the visit you will need to now walk in a north-westerly direction past Garn Turne for approximately 170 yards. On your left you will find the start of the track way called Maen Dedydd Road which you will need to follow for about 600 plus yards. At this point, approximately OS979.9 287.9, you are now below the Garn Turne chamber – there may still be signs of a stone row enclosure on the field side of the track, there were certainly enough stones in place in 2000 to suggest this as well as other prostrate stones going back up the field towards the 5-bar gate and chamber. This location beside the track way is just before a stream that crosses the track and continues westward to join with Afon Anghof. This stream starts out from beside the Parc-y-Llyn nursing home. This little stream can be easily crossed at this point and there is little chance of getting wet feet.

I am wary of writing about 'experiences feelings and sensations' at sites as it is such a personal matter, however, as this has occurred on more than one occasion and was also felt and described by another who I had taken to the site I will expand on what I felt when here.

As I began to cross the stream and walk away from what I described as an enclosure I 'felt the presence of a large crowd around me who were shoulder to shoulder pushing and jostling to go ahead. Their faces were below me.' To the left and east of the track as you follow it are a series of very large stones which appear to form chambers or resting points - my own interpretation is that of 'stopping stations' - it is a strange experience being beside these and I can only suggest you to go there with an open mind. Personally, I have never closely examined them as the brambles and general overgrowth have been too much of a barrier at the times of my visiting. Furthermore, I have felt uncomfortable at this location. A short distance on you will come to the metal gate which bisects the track way. Cross over and go through the metal gate, the ground steadily rises and on either side of the track there is a Hawthorn hedge which has been left in a ruinous state and is badly damaged.

To the left can be seen the small capstoned chamber of Parc-y-Llyn Cromlech, OS 982.0 265.8 by the field edge. On either side of the track way are large blocks of white quartz forming an avenue.

Towards the top end of the track the hedge ends and on the right an arable field lies before you at the rear of Cromlech Lodge. This field slopes towards the village of Ford.

At the bank edge of the track are a series of badger sets and as long as they are still alive their excavations have often thrown out some interesting pieces of stone shale which are worth looking at... there is also a large boulder with interesting markings on it. The track continues a short distance further and narrows by a gate and fence where saplings have been planted. Beyond this is a solitary Hawthorn. Both track and tree align to the Winter Solstice.

This is now the time to walk across the wedge-shaped field to the burial chamber – you are level with Garn Turne chamber at OS140m. Under the capstone are a collection of small quartz stones and spread around the chamber are a number of hand-sized stones. In 2002 I located a broken half of a polished stone round axe here. This breaking may have taken place as part of a ritual in the cremation burial ceremony of a warrior.

Although the capstone is small it does appear to have unusual shaping to its top surface... if you were to lie back onto the top of the stone you will find that your body – from your shoulders to your hips - neatly fits the contours shaped in the top. Is this just a sheer fluke or is it deliberate? Was it used for giving birth? For procreation purposes? For resting and contemplation or for placing a recently deceased relative upon so that de-fleshing could take place? I will leave it for you to deliberate and consider its possible uses.

If you were to decide to continue walking up to the Hawthorn tree you will reach a road which goes back to the crossroads near Parc-y-Llyn nursing home. If however, you continue southwards in the direction of Spittal you will come to Rinaston and the remains of a chapel. Beneath you is the edge of the coal mining area of Pembrokeshire. Still further south you will come to the reputed location and birth place of Owain Glyndwr. Continue along the road and past Golden Hill, an interesting name, to the village of Spittal. The name 'Spittal' comes from Hospitium hence hospital and was a pilgrim resting point on the way to St David's. The church of St Mary in Spittal is an interesting site set in a raised oblong piece of ground. Sadly for me the local powers decided, as part of their Millennium project, to remove the old surrounding churchyard wall and replace it with a sanitized version complete with commemorative plaque!

However, do go to the church as it is worth visiting. In the porch is an old stone bearing the Latin inscription EVALI FILI DENCVI CVNIOVENDE MATER EIVS which translates as the stone of Evalus son Dencuus: Cuniovende his mother erected it.

There is a pub in Spittal called 'The Pump on the Green,' tel: 01437 741 339 – they do meals and welcome walkers as well as dogs. However, be prepared to remove muddy boots as the pub is, by Welsh standards, rather smart.

If you want to finish the day with a little more local history then continue along the road towards Haverfordwest and you will come to Scolton Manor Museum which has interesting artifacts and is also a good place for tea and refreshments.

The seven sites I list below have for me similar properties and that is the incredible landscapes they are located in and the views they command. I have visited all of them during the past 7 years and so all are still fresh to me. So it is with Garn Turne.

They include; Swinside stone circle, Cumbria; Moel-ty-Uchaf, Clwyd, Wales, (my favourite); Stonehenge, Wiltshire; Rollright Stones, Oxfordshire; Castlerigg and Brats Hill, both Cumbria and Hill of Tara, County Meath, Ireland.

Visiting each of them has been a humbling experience. The sky and landscape are brought into sharp focus and realising the ancient knowledge that went into the placing of these monuments, as well as their construction, demonstrates for me how small we are in a world of ancient understanding.

As a growing Network of Leyhunters and friends with shared interests, we must, for all sakes, ensure that all that remains will remain for the future, for our children and our children's children.

Jon Lord

Acknowledgements: Portraits of Pembrokeshire, Dillwyn Miles;
Saints and Stones, Damian Walford Davies, Anne Eastham:



6, Salhouse road
Rackheath
Norwich
NR13 6QH

16/03/2012

LETTERS

Dear Laurence

Many thanks for your letter dated 14/03/2012 together with enclosed Newsletter Issue Nr. 2.

I now enclose cheque for £10.00 made out to yourself as my subscription for the coming year.

In Issue Nr. 2 you ask "What are Leys".

I found my first clue in 1979 when I found the basic mathematics of a pre-history European land survey that controls, even today, some of the centres of our scattered villages and small towns. This survey was executed by our very, very intelligent and extremely wise ancestors. Today we have technology, but lack the wisdom to control its use, and we live our lives as animals of the jungle completely stressed out competing with each other.

I send my apologies for not attending your first moot but I can assure you that when you stand at the crossroads at the Southern end of the straight road heading North West out of the Avebury complex, you will be standing at the latitude of exactly 1/7 of 360° (That's 51.42857142857°) above the Equator. I also found this in 1979 when looking for nodes of the survey. This fact can be checked on Google Earth. This fact is not by chance, but by design.

Norwich castle mound, not Norman, but dates from pre-history. This mound required several thousand years to become compacted enough to withstand the several thousand tons of load placed upon it, as did all the other mounds that have structures on them.

Norwich castle mound is on the latitude of $52 + 0.2\pi$ degrees. (also not by chance) and makes it exactly 1.2° North of Avebury when π equals 22/7.
 1.2° equals 3×0.987654321 grid widths of the survey. $1.2^\circ \times 60' = 4320$ seconds.

I could go on forever like this Laurence, but will close now. I hope that you find the above of interest, and please have the facts checked out if you have no computer.

There is no doubt in my mind, that Leys are the remnants of a pre-history land survey.

Yours sincerely

Brian A thrtle MRICS (MNLH)

**SEE MORE FROM BRIAN THIRTLE
ON PAGES 10 AND 11**

FROM BRIAN THIRTLE

Marlborough Castle Mound.

Avebury is on the latitude of 51.42857142857142° (51° 25' 42.85") (360° / 7)

$$\frac{360^\circ / 7}{4320} \times 4319 = 51.416666^\circ \quad \text{Marlborough mound at } 51^\circ 25' 00''$$

$$\frac{360^\circ / 7}{4320} = 0.0119047619^\circ = \text{distance of longitude between the mound of}$$

Marlborough Castle Latitude and Avebury latitude.

With an Equatorial girth of 24750 true miles each degree = 68.75 miles

$$0.0119047619^\circ \times 68.75 \text{ miles} \times 1760 \text{ yards} = 1440.47619 \text{ yards}$$

$$1440.47619 \text{ yds.} = 1440 \text{ yds.} \times \frac{55^2}{55^2 - 1}$$

$$1440 \text{ yds.} = 4320 \text{ feet.}$$

Heading from Avebury to Marlborough

A line drawn from the centre of Avebury to the centre of the Marlborough mound

has a heading of 99.27003149°

This is 90° + twice the angle which has the Sine reciprocal 12.375

$$\text{Sine reciprocal } 12.375 = 4.635015746^\circ$$

$$(4.635015746 \times 2) + 90 = 99.27003149^\circ$$

Great Circle arc between Avebury and Marlborough

The great circle arc between the centres of Avebury and the Marlborough mound is equal to twice the angle which has the Sine of 0.000648.

$$\text{Sine } 0.000648 = 0.03712766772^\circ \times 2 = 0.07425533545^\circ$$

The Great Pyramid connection

$$0.000648 \text{ divided by reciprocal } 12.375 = 0.008019$$

The Great pyramid at Giza has a height of 8019 digits

while 50 digits = 1 yd. 8019 digits = 7.29 units of 22 yds

8.10 units of 19.8 yds.

$$8.91 \times 18 = 162 \times 0.99$$

8.91 units of 18 yds.

While the Great Pyramid diagonal divided by two equals 9.9

$$\frac{9.9}{\text{sq. rt. } 2} \times \text{Tan.} \cdot \text{sq rt } 1.62 = 8.91 \quad \text{and } 9.9 \times \text{angle of hip as Tan. } 0.9 = 8.91$$

FROM BRIAN THIRTLE

Additional information

The total distance of the longitude arc from the Equator to Avebury

$$\text{in feet} = 4320^2 \text{ multiplied by } (55^2 \text{ divided by } 55^2 - 1) = 18668571.42857142$$

or 130680000 divided by 7

$$18668571.42857142 - 4320^2 = 6171.42857142 \text{ or } 43200 \text{ divided by } 7$$

$$130680000 \text{ divided by } 43200 = 55^2$$

A. $0.6171.42857142 = \text{reciprocal } 0.162037037$
and $0.162037037 \text{ divided by } 0.162 = 1.000228624$

$$\text{Square root } 1.000228624 = 1.000114305$$

and $1.000114305 \times 6.48 = \text{square root } 42$

$$6 \text{ to the fourth divided by } 2 = 648 \text{ and } 6 \times 7 = 42$$

As Monty Python once said "It's all down to the square root of 42"

B. Reciprocal of $1.000228624 = 0.99977142857142$
 $0.99977142857142 \times 7 = 6.9984$
 $6.9984 + 0.0016 = 7$

This is why the Parthenon has 16 column spacings along each side and 7 at the gable ends

$$\text{The length of the Parthenon} = 16.2 \text{ multiplied by } 14 = 226.8 \text{ feet}$$

$$226.8 \text{ feet} = 75.6 \text{ yards}$$

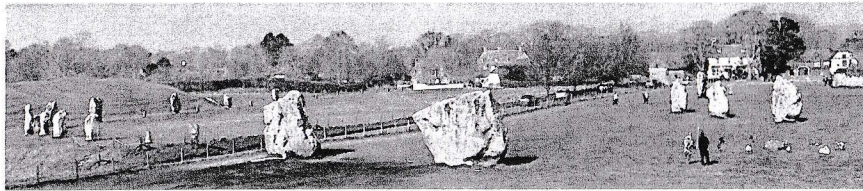
$$75.6 \times 4 = 55^2 - 1 \text{ divided by } 10$$

There are 1620 yds between the mile castles on "Hadrians" wall. Houseteads has a gate and two sentries in the North wall to welcome the enemy. Look out posts on the East, West and South walls with none on the North wall. Look out posts at the abutment of the wall to the "fort" allows vision to the South face of the wall only. The view to the South is a vista of some 100 square miles of rolling countryside. The view to the North is limited to a few yards with a hill obscuring any sign of the advancing enemy. All "forts" are positioned on high ground with uninterrupted views to the South.

N.B:- *The angle of slope stated for the great pyramid at the base of sheet 1 as Tan. sq.rt. 1.62 is theoretical only as the base sides are not straight from corner to corner, but have re-entrants called apothem valleys, which are subject to further geometry. The angle of slope for the hips stated as Tan. 0.9 is correct.

SPRING MOOT 2012 – AVEBURY

By Denis Chapman



The inaugural moot of the Network of Ley Hunters was held over the weekend of 23rd to 25th March 2012 at Avebury. Fine early spring weather put in a welcome appearance for the event. The Friday and Sunday were spent on local walks but for most the highlight of the weekend was spending the Saturday with Michael Dames.

After the arrival of the bus from Swindon we met up with Michael near the remains of the South Inner Circle where he had set up props for a performance of the traditional English 'Plough Jag' play. This is traditionally performed on Plough Monday – the first Monday after Epiphany (Twelfth Night). Michael himself was dressed for the occasion in multi-coloured attire (covered in strips of newspaper) and he played most of the characters involved.



An absorbing performance we had too, during which we recreated the South Circle as 'human stones' and some of us became oxen and farmers which pulled the plough all the way to the Cove (where we further entertained a group of Japanese tourists).

After a well earned lunch we set out with Michael from the centre of Avebury for a walk to Silbury Hill, partly alongside what is normally the

beginnings of the River Kennet but which this year is a dry stream bed! We stopped at many points on the approach to and around Silbury Hill where Michael described various goddess aspects of the Hill and the landscape aided by liberal images and diagrams from his latest book on the subject – 'Silbury: Resolving the Enigma' – as well as showing the site of the old Roman settlement in the fields around the Hill.



We then proceeded to Swallowhead Spring, a beautiful and tranquil place even being so near the busy A4 – but alas again it was bone dry. The walk then continued via the site of the 'G55' early Neolithic site up to West Kennet Long Barrow where again Michael described the structure and use of the site.

Here we relaxed, soaked up the weather and each other's company and leisurely visited inside the long barrow. Unfortunately time had come for Michael to leave us so he and many

of us bade our farewells, most contented after a truly inspiring day.

A big thanks must go to Laurence et al for enabling a perfect inaugural NOL moot.



More images from the day can be viewed on my blog at <http://www.jadeimages.com/?p=1285> or follow the blog link from my website www.denischapman.co.uk

Patterns in the Landscape *Part 3* The World's Most Sacred Mountain and Lakes

by Eileen Roche

Previously I have written about Tibet's Sacred Holy Mount Kailash & the different faiths who believe that by performing a pilgrimage around its base, they can interact with their goddesses & gods who dwell therein. I have described in part the journey from Nepal & through the vast plains & mountains of Tibet, including escaping from quicksand in Lake Manasarovar. Now the story continues with our arrival at Darchun (4,560 metres / 15,000 ft above sea level) where in the twilight, facing the magnificent spectacle of the now-hugh Mount Kailash directly behind the township in the red glow of sunset, I found the aura of the mountain dancing for me. This so improved my street-cred with my fellow pilgrims that they started to attribute all the good luck on the journey so far to my influence. They told me that some pilgrims never see the Mountain for cloud & can complete their pilgrimage without a glimpse, but every day we had seen it in sunshine. I did not mention my sore knee, or the quicksand. Next morning we had a detour to see Lord Shiva's abode on Mount Kailash with his trusty steed Nandi in front, in the form of an enormous bull-shaped mountain. This was reminiscent of the bull I had been alarmed to find wandering loose amongst the crowds at the Pashupatinah Temple, Kathmandu. 'Shiva' means auspicious, kind, & gracious. Lord Shiva, *the auspicious one*, is God of destruction & regeneration. His consort Parvati is the Divine Mother & daughter of the Himalayas. We visited the colourful Serlungf Monastery nearby with statues of its red, black and white-faced deities draped in gauzy scarves, with sacred temple paintings & tapestries on the walls.

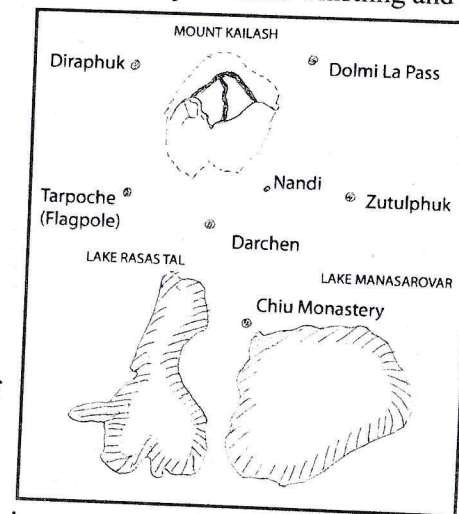
Now the pilgrimage started in earnest: we had arrived at Tarboche, the great flagpole, covered in prayer flags, erected every year amidst much celebration to mark a new pilgrimage year. It was surrounded by crowds of colourful people & families of all descriptions and faiths, all in cheerful anticipatory festive mood, & all in a variety of national dress. Here, the 4x4s left us. Now, we were really on our own. In the middle distance a hugh flat exarncation plateau sat between Mount Kailash & the start of the pilgrimage marked by prayer flags & the flagpole. This is where dead bodies are laid out for the vultures to dismember & de-flesh, the ground being too rocky & frozen for burial. Mani walls, stupas & prayer flags denote the route to the Mount Kailash foothills.

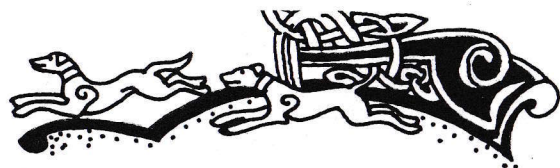
At Tarboche we found the holy Chorten Kan Gyi which marks the official start of the pilgrimage: we went round & through it three times in an attitude of prayer. The chorten or stupa, of which we were to see many on our journey, usually contains ashes of a Holy Llama. It represents the 5 Tibetan elements: space, air, fire, water & earth. Further up the valley, we drew lots for Porters and horses. Those who were fit did not need to hire these, but because of the altitude sickness it was the only way I would complete the Pilgrimage. We

were short of local currency, & the people would accept nothing else. There were no money-changers in this wilderness. Miraculously, there were just enough local pennies to cover the costs. I found myself with a magnificent white horse, called Asha, which means 'Hope'. The Horseman was resplendent in a wide-brimmed hat, and my elderly Porter carried my haversack & generally looked after me. Yaks were hired to carry the baggage & off they went around the Mountain. I discovered that once in motion a yak does not deviate or hesitate, it just goes. If anything or anybody is in the way, it gets trampled. They are not harnessed but are controlled by Yakmen whistling and hooting at them.

Riding & walking around the ancient mythic landscape, interacting with awesome forces, having each rock, outcrop and foothill named for a saint or deity was an extraordinary experience. Mount Kailash drew ever nearer, a magnet for us with its snow-topped diamond faces. In that sacred landscape, the nearby smaller mountains are considered to be the homes of three different incarnations of Buddha. We traversed the barren valley, with its dwarfing mountains, on the meandering pathways for hours, greeting other pilgrims of all faiths, & being greeted & blessed in return. The harmony between people & landscape was total; I have never known such accord. Bon Po ladies passed us wearing what I can only describe as garden-party wide-brimmed hats atop their national costumes. Our Sherpas passed us carrying oxygen bags. We lunched at the Dan Ding Donk Nomad Tents. I marveled at the wonder of everyone believing in the sacred landscape, no atheists or skeptics – there were different details in their belief systems, but a common acceptance of the sacredness of place & great tolerance & courtesy towards other religious beliefs. I have never experienced anything like it before or after. Some were on horseback, most on foot. And all the time we were drawing nearer & nearer to Mount Kailash itself. No-one may set foot on it. All must just go round it. It has never been climbed as it is the abode of gods & goddesses. Prayer flags fluttered at significant points along the route. Every rock, every part of the foothills & every mountain range is the embodiment of a deity & has a story attached. We followed a mountain river with snowy white freezing cold water & low rail-less rickety bridges.

In my next article I shall share the description of riding Asha the horse finally and completely around Mount Kailash.





THE MATING OF DRAGONS

The Solar Transition Effect on Glastonbury Tor By Sue Pine

Dawn on 16th February was damp, misty and dreary. I should know. I was out in it, up on top of Glastonbury Tor. My objective? To observe and measure the solar transition effect on Michael and Mary.

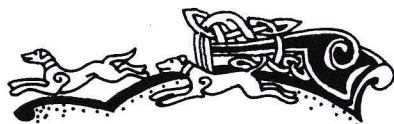
The solar transition effect is one of the most exciting phenomena in dowsing. At dawn and sunset every day, as the sun crosses the horizon, the earth energy lines expand to double their width and then shrink back again. I'd observed this on the local lines near my home. But on the Tor, something special is happening. As Hamish Miller and Paul Broadhurst described in *The Sun and the Serpent*, Michael and Mary loop around the Tor and around each other in a labyrinthine swirl. It is easy to observe both, as they are paces apart. So what happens to the two great currents during the solar transition?

I chose the south east corner of the tower as the most practical place to start and measured in a straight line, parallel to the eastern face of the tower. I made two sets of measurements, one at dawn and one at sunset. The moon was in its last quarter. As so often in field dowsing, I was wrestling with a tape measure in the face of the wind and rain. In the following summary, LE stands for leading edge and FE stands for far edge.

7 am. I take my baseline measurements in the pre-dawn gloom. Michael's LE is 74cm from the corner of the tower. He is 661 cm wide. Mary's LE is 171 cm from the FE of Michael.

7.05 am. Here we go! The LE of Michael has moved approximately 30 cm nearer the tower! Mary's LE has moved 25 cm nearer Michael.

7.10 am. Michael's LE has moved another 41 cm. Mary's LE has moved up towards Michael by another 23 cm. The FE of Michael is expanding out towards Mary at the same rate that the LE is expanding towards the tower. The centre line of Michael is not moving.



7.14 am. LE of Michael has moved right up and is taking in point A of the tower now. The lines are expanding faster than I can measure them!

7.18 am. At or close to maximum expansion. LE Michael is now only 51 cm from the *door* of the tower!

7.30 am. LE Michael is back at point A. At this point a large friendly Labrador bounded up and grabbed one of my flags. He thought it was great fun being chased all over the top of the Tor and brought two of his friends to join in. I did manage to rescue the flags (covered in slobber and teeth marks). By that time, the action was almost over.

7.45 am. The lines have returned to their start positions. I'm off to get breakfast!

For my evening observation, I wanted to discover more about the interplay between Michael and Mary. The weather had improved by then and, mercifully, the Tor was Labrador free. I measured again from the same point.

5.04 pm. I take my baseline measurements. LE Michael is 76 cm from the tower. Michael is 540 cm wide. LE Mary is 168 cm from Michael.

5.10 pm. LE Michael, far edge Michael and LE Mary have all expanded outwards by 30 cm.

5.15 pm. LE Michael has now moved 30 cm to touch the edge of the tower. FE Michael has expanded by 30 cm and so has LE Mary. There is now only about 33 cm between them! I start to feel like a dowsing version of David Attenborough. Are the great dragons going to mate?

5.21 pm. *Yay!* Michael and Mary have joined together! LE Michael has expanded by 41 cm; FE Michael by 23 cm and LE Mary by 46 cm.

5.25 pm. Both LE and FE Michael have expanded by 48 cm but the real excitement now is LE Mary, which is only about 570 cm from the tower! The area of mix between Michael and Mary is 248 cm – and the action continues!

5.31 pm. This must be close to maximum for today. LE and FE Michael have expanded out a further 28 cm. LE Mary has expanded a further 36 cm and is getting close to the centre of Michael.





5.35 pm. The lines are shrinking now. LE and FE Michael and LE Mary have lost between 24 and 30 cm.

5.55 pm. The whole process has been reversing itself and the lines have now reached their starting positions.

It seems that the whole Tor is becoming especially energized at two points during the day, especially when the Michael energy gets right up into the fabric of the tower. Much more research is needed on this. I did my study on a waning moon. What happens at solar transition on a full moon? What about at the equinoxes? What is happening at other points on the Tor? There is so much to discover about how the earth energies work. I hope you feel inspired to get out and do some field work of your own, especially if you can get to an ancient site. Happy dowsing!

PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

Human remains discovered at the site of standing stone

ARCHAEOLOGISTS say they have been given a rare insight into the life of one of Wales' earliest farming communities, in the wake of findings at an ancient standing stone.

Experts working at the site of the solitary stone in West Wales have revealed that it probably marks the spot of a 5,500-year-old tomb.

The Trefael Stone, a scheduled ancient monument near Newport, Pembrokeshire, has historically been considered a place where neolithic ancestors came together in worship thousands of years ago.

Now further excavation led by University of Bristol archaeologist Dr George Nash has revealed evidence of human remains and shards of pottery which appear to date from the late neolithic period.

Dr Nash, a specialist in pre-historic and contemporary art, said: "The excavation of this monument gives archaeologists a rare insight into the ritual-funerary activity of Britain's earliest farming communities."

"What is more significant is the survival of pottery and human bone from this period within such acidic soils."

"A burial site of this age is very rare as intense farming practices since the 17th century

SACRED SITE USED BY THE EARLIEST FARMERS

have destroyed many ancient sites.

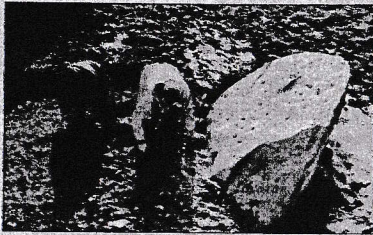
Previous excavations of the site in 2010 indicated that the 1.2m high stone once covered a small burial chamber, probably a portal dolmen - Wales' earliest neolithic burial-ritual monument type.

Archaeologists say as well as being a portal dolmen - a tomb made of giant stones - the standing stone was probably used as a ritual marker to guide communities through a "sacred landscape".

Dr Nash said the stones acted to create a precinct of sacred ground in the country.

The idea is that our neolithic ancestors could follow an organised pattern of worship, analogous to that of church-goers in modern times.

"What we have got is human communities who were very similar to ourselves," said Dr Nash, who is a heritage con-



■ An excavation at Trefael standing stone near Newport, Pembrokeshire, has helped reveal hidden secrets of our past.

sultant at SLR Consulting.

"The neolithic communities had designated landscapes that were special and sacred."

"Much like medieval church-goers wouldn't just storm into a church or make lots of noise, there would have been various protocols to observe."

"I think this is what we can see from the neolithic people. You don't just descend on the site itself, you go through a series of markers."

Dr Nash says this explains why Wales has so many standing stones dating from that time, especially in the upland areas.

triple "cupmarks" - circular holes gouged into its surface associated with ritual burial activity in the neolithic and bronze Age.

In 1972 the archaeologist Frances Lynch first suggested the site could be a possible "dolmen site".

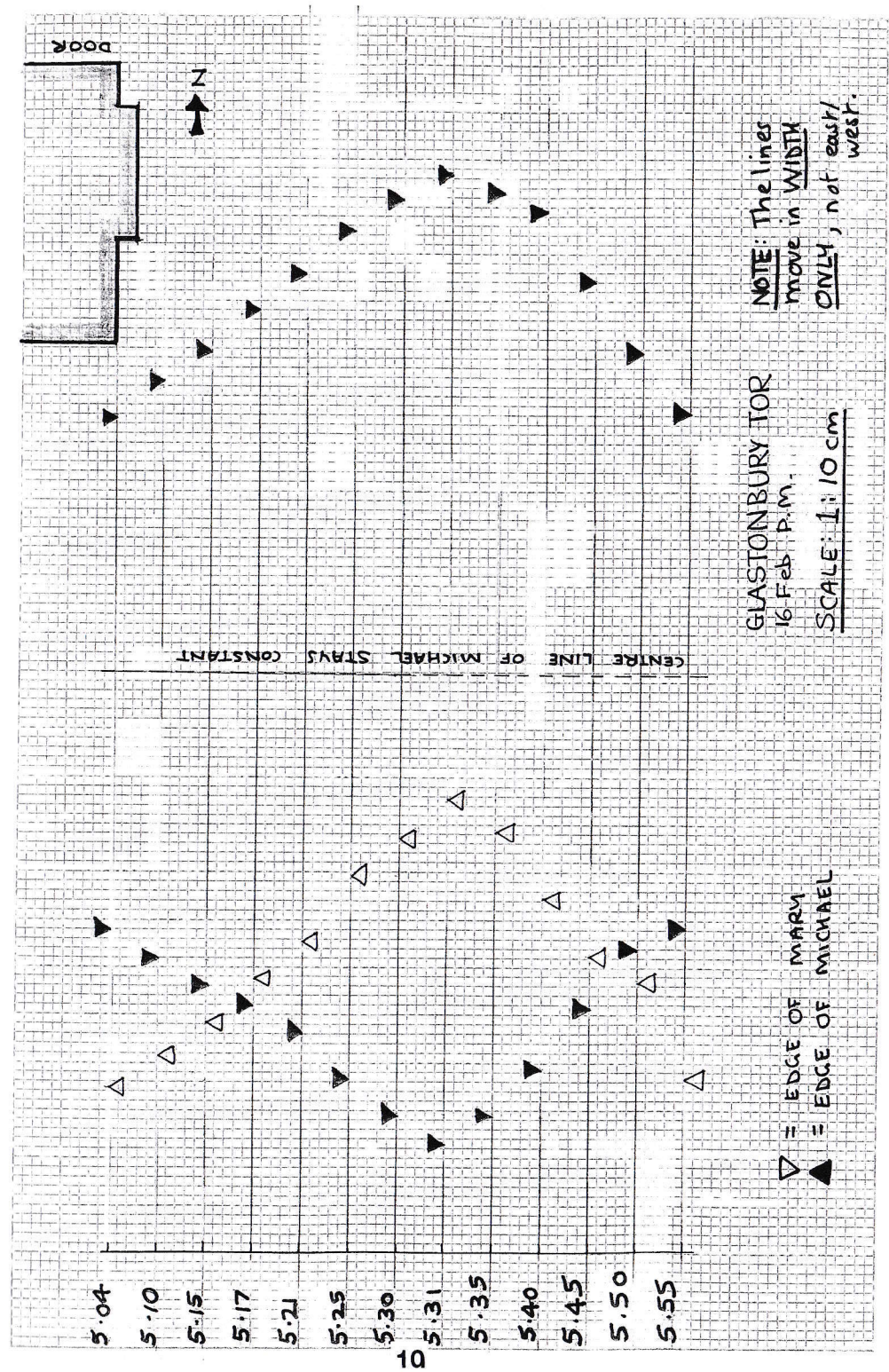
However, no geophysical survey or excavation was carried out - until two years ago.

As the first archaeologists to fully investigate the site, Dr Nash and his colleagues Thomas Wellicome and Adam Stanford have now found a further 30 cupmarks of varying size and quality on the stone, along with an array of prehistoric artefacts that has led the team to suggest that this site was more than just a standing stone.

A spokesman for the project added: "From last year's excavation season the team unearthed shards of pottery which appear to date from the late neolithic period, two perforated, water-worn beads similar to those found at the early mesolithic coastal settlement site at the Nab Head on the Pembrokeshire coast, and the remains of human bones."

The archaeologists plan to conduct radiocarbon-dating on the bones. Further excavations are planned for this September.

"The Trefael stone bears mul-



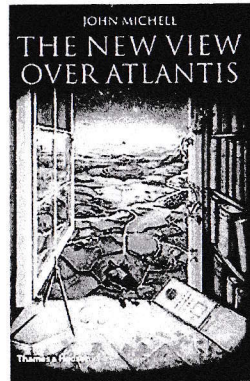
BOOK REVIEW

The New View Over Atlantis

John Michell

Publisher: Thames & Hudson, London (new edition),
1986 [orig. 1969]

224pp, paperback, b&w illus, ISBN-13: 978-0500273128



This book is an updated and extensively revised version of *The View Over Atlantis*, published in 1969. The original book was described by that great academic stalwart of pagan history, Professor Ronald Hutton as "almost the founding document of the modern earth mysteries movement." And it is with the sentiment of this significant statement that we can approach this work.

The name of the book referencing "Atlantis" implies a central tenet of the book that there was once a universal civilisation on the earth that was of a higher order and sophistication than anything we now have, and that this civilisation while partially buried by obfuscation and modern ignorance, is retrievable by a mixture of open-minded scientific study and mystical insight, and importantly, that this ancient Atlantis can be rediscovered now as we enter into a new astrological age of (hopefully!) greater enlightenment.

Michell's book builds splendidly on the work of Alfred Watkins and is, for anyone interested in leys, a great book to read after *The Old Straight Track*. Whereas *The Old Straight Track* introduced to the modern world the concept of leys, it doesn't go much beyond the theory of leys as utilitarian man-made trackways. Michell's book, on the other hand, looks at leys from a more *mystical* point of view, as lines of earth energies, *spirit paths* or, as they are called in China,

dragon paths; and it is perhaps with Michell's groundbreaking work in this area that the mystical view of leys, in modern understanding, really begins.

The book is in two parts, the first of which is almost exclusively about leys, while the second covers just about everything else to do with earth mysteries, including such subjects as pyramids, earth measurements, archeo-astronomy and the concept of the New Jerusalem - this being a reference to the idea that the new Holy Land is England, with Glastonbury as its Holy City, and to the William Blake's idea that we can "build Jerusalem on England's green and pleasant land"; and there is a chapter on landscape giants - colossal figures revealed within the hills and ridges of the natural landscape.

There are superb chapters detailing how the earth's measurements correspond both to the Great Pyramid of Egypt and to Stonehenge. These are technical chapters and ones worth taking your time with and studying as there is much useful information on the connecting thread running through all the feats of the sacred engineering (as Michell calls it) of the ancient world. Glastonbury is similarly analysed where the author has much to say about the special sacredness of that particular jewel of our Atlantean heritage.

As already indicated, the book is broad in its scope and does not confine itself only to sacred sites and earth mysteries of Great Britain, but, using Britain as its principle focus, purviews the whole earth as a sacred vessel, peopled with leys and magical energies not yet understood nor recognised by modern science, although comprehended by our ancestors, such as the ancient Druids, Egyptians and the inhabitants of China, Mexico and Peru.

- Liza Lewelyn



BOOK REVIEW

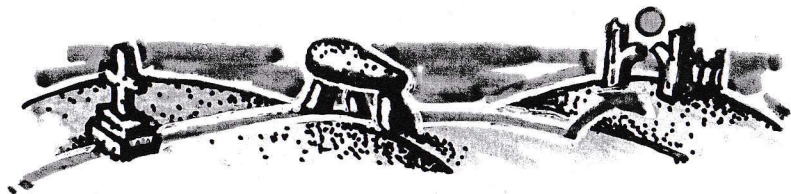
ALAN NEAL

Ley Lines Of The South West
Bossiney Books, Launceston, Cornwall
ISBN 978-1-899383-67-2
32 pp



This little booklet was readily available at many "tourist shops" when I visited Cornwall in April this year, and despite the use of the words "ley lines", it is worth picking up. Alan Neal is a professional dowser from the West Country, and his book begins by looking at the nature of leys – describing the atmosphere of an Iron Age hill fort as "imbued with some extra special intangible quality that evades adequate description", and although he acknowledges that there is plenty of "fanciful speculation" about leys, he does not himself go much further than that. He discusses Alfred Watkins, and settles on the definition of leys as "a completely straight alignment across the landscape of places of historic and prehistoric importance", elaborating on this in the following pages. He sets out five leys (avoiding well-documented areas Glastonbury and West Penwith) and describes map work and how to dowse for leys. The only illustrations are small maps of the leys – some photographs would have been nice, but would probably have made this more expensive. As a general, brief introduction to ley-hunting, this is fine, and Mr. Neal's discussion of alignments at Dunster in Somerset brought back some happy memories!

Norman Darwen



TALKS GIVEN! FESTIVAL STALLS?

If you have an audience for a talk on leys or can offer us a stall at an event, please contact Laurence Main (address on page 2).

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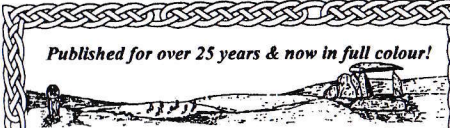
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Local leys

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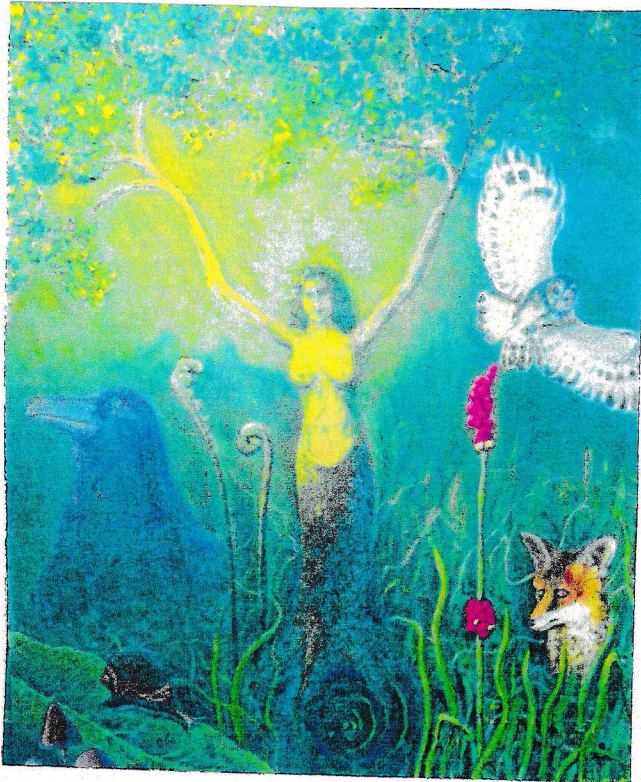
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(photo: Diana Dicker)

