The Newsletter of the Network of Ley Hunters

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The Newsletter of the Network of Ley Hunters
Issue 15, Beltaine (1st May) 2015

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 £10 (or £20 if from abroad). This brings you four quarterly issues. Please send a cheque or postal order payable to the Network of Ley Hunters.

Contributions are welcome for future issues. Please send 16pt typed 'camera ready' copy, single side A4. We have early deadlines because we are often away (on Pilgrimage).

If your subscription is due an "X"
Will follow this sentence.

Please subscribe soon so that we print enough copies of the next issue. Please **PRINT** your name and address clearly. Thank you!

BOOK NOW FOR OUR WINCHESTER MOOT, 5/6 SEPTEMBER

Weekend field trip Moot in Hampshire £20. Walk on Saturday 5 September, led by Laurence Main (Old Winchester Hill – bus fare). Walk on Sunday 6 September, led by Caroline Hoare and Gary Biltcliffe (Sacred Winchester, Elen & Belinus Serpents, Spine of Albion).

Spirituality in the North: a conference on **Health, Wealth & Happiness, A Guide to Modern Spirituality.** May 23-24, 2015, at Askham Bryan College, York. For further information contact Network member Adrian Incledon-Webber, tel: 01423-781974 or website www.dowsingspirits.co.uk.

WITCHES & STONES

By Michael Howard

The Rollright Stones on the Warwickshire and Oxfordshire border stand in a sacred landscape that features Neolithic and Bronze Age burial mounds, Roman settlements and standing stones. It is also an area rich in myth and folklore featuring kings, witches, spectral black dogs and the Wild Hunt. The megalithic site itself is a unique ritual complex consisting of a stone circle called the King's Men, a solitary monolith known as the King Stone and a collapsed cromlech or chambered burial mound named the Whispering Knights.

How these components of the Rollrights got their names is recorded in a legend involving a Danish king and a local witch. The name 'Rollright' in fact is supposed to come from a corruption of the king's name, which was Rollo. He arrived at the stone circle on his journey to conquer England and was confronted by a witch who used her magical powers to defeat him and his army. The legend says the king was turned into a standing stone, his army became the circle and a group of his warriors plotting to overthrow him were transformed into the stones of the cromlech. The witch herself became an elder tree and this transformation and the legend suggests she may have been a representation of the goddess of the land who grants kingship.

It has been claimed that like so many other megalithic sites in the British Isles the Rollrights have an astronomical significance possibly linked with ancient stellar worship. When viewed from the circle, the King Stone is supposed to be aligned to the sunrise on the summer solstice. A ley or spirit path has also been traced from the King Stone to the church in the nearby village of Long Compton, which was possibly built on an old pagan site, and then goes on to the church at Chipping Norton. No doubt others also exist.

In the late 1970s when Paul Devereux, the then editor of The Ley Hunter magazine, was conducting his Dragon Project investigating leys, earth energies and paranormal phenomena at ancient sites he and his team visited the Rollrights. He reported that one of the members of his team, a "well known archaeologist", was sitting in a van in the lane next to the circle. Suddenly he was shocked to see "a very large hairy animal" with coarse grey hair walk by. He immediately got out of the vehicle to investigate but the creature had disappeared. Unfortunately the exact form this 'animal' took is not recorded. Other people reported seeing an old-fashioned gypsy caravan appear and then disappear. Using scientific instruments the team found there were some strange magnetic and ultrasound anomalies at the stones that could not be explained.

In local folk belief the King Stone was regarded as a phallic symbol of fertility and that fits in with the connection to a potential divine king. In 1909 a historian visited the area and at a local inn was told married women wanting children went to the King Stone at the full moon and pressed their naked breasts against it. They then went home and made love to their husbands and never failed to produce a healthy baby nine months later. Another local folk tradition said there was a cave directly beneath the stone circle. It was allegedly the home of the faery folk who came out on moonlit nights to frolic and dance around the stones.

The Rollrights have a long reputation as a place associated with the practice of witchcraft. In the 16th century a witch-hunting commission held at Oxford heard reports of witches gathering at the stones. A century later in the reign of King Charles I a 'wytch' from the hamlet of Little Rollright was hanged for attempting to kill her young niece using malefic magic. In court it was said she had attended regular witch meetings held at the Rollright Stones and also at Boar Hill outside Oxford.

On May 12th 1949, Old May Day by the Gregorian calendar, two hidden witnesses claimed to have watched what was described as a modern Witches' Sabbat held at the King Stone. One of the witnesses, who was so scared by what she saw she quickly fled the scene, said there were "shadowy figures dancing in a queer fashion" around the standing stone. The second witness, a Mr J.F. Rogers of Banbury, said he counted half a dozen people wearing cloaks. They dancing widdershins back-to back as described in the old witch trials. Rogers heard "mumbling" and saw the leader of the group, who was wearing a "goat face mask", making "signs and gestures" in the direction of the standing stone.

Long Compton has been described as a 'witch village' and the home to 'the oldest coven in England'. At the entrance to the parish church is a time and weather worn stone effigy of a woman at whose feet sits either a cat or a fox. It is said to date from the 14th century and is supposed to depict a local witch and her familiar. In a field known as The Close is an ancient earthwork that suggests the church is built on a former pagan site. A young man from the village was said to have sold his soul to the Devil in the centre of the field 'where the paths [leys?] cross'. He drew a circle on the ground, recited the Lord's Prayer backwards and Old Nick appeared. He signed a pact in his own blood and in return was given twelve imps of familiars. The man later caused a panic at Banbury Fair when he conjured up a spirit in the form of a black cockerel.

Local historian, ghost hunter and folklorist Mark Turner has told the story of visiting the church and its environs with his girlfriend. She became uneasy at the strange atmosphere it had and returned to their car. Turner remained behind to take some photographs for a book he was writing on Cotswolds folklore. Suddenly the clear sky became very cloudy and as he raised his camera to take a picture it was wrenched out of his hands by some powerful and invisible force. He then received a heavy blow on his back causing a bruise to develop later on his

shoulder. Turner quickly ran back to the car without taking the photograph as he realised somebody or something did not want him there.

On St Valentine's Day 1945 an elderly farm labourer called Charles Walton from the village of Lower Quinton was brutally murdered while hedging. His throat had been slashed and the weapons used were his pitchfork and bill hook. Sensational rumours spread that his death was a 'ritual murder' or even a 'human sacrifice', although this was never proved. Walton did have a local reputation as a cunning man or folk magician and a psychic. He had boasted that as a young man he had attended Witches' Sabbats held at the Rollright Stones. Allegedly he had been introduced to a local witch coven by a girl he was courting. This would have been in the 1880s when he was working as a plough boy.

Charles Walton was murdered on farmland near Meon Hill just outside Lower Quinton. The hill was a well known local paranormal 'hotspot' associated with the Wild Hunt led by a demonic horned huntsman and his pack of hell-hounds. Sightings were also reported of a 'death coach' driven by a headless coachman and led by a team of headless horses. There was also the appearance of a large spectral black dog that was a portent of death. When he was a teenager Charles Walton was supposed to have seen this ghost dog in his way home from work and shortly afterwards his sister died.

In 1875 John Haywood, a farm labourer with mental problems from Long Compton, stabbed an elderly woman, Ann Turner, with a hay fork. This was an old practice designed to let the blood of a suspected witch and thereby negate her power. Turner later died from loss of blood despite attempts by a doctor to save her. In court Haywood claimed the attack was self-defence because he believed the old woman possessed the Evil Eye and had 'witched' the cattle of local farmers.

Rollright Stone Circle (Oxon) by L.Main

Haywood was found guilty but declared to be "delusional" by doctors and sent to an asylum for the criminally insane. He died fifteen years later. The Scotland Yard detective investigating the Charles Walton case in 1945 believed the old man had been murdered in a violent dispute over money he was owed. His killer had then tried to cover up his crime by copying the 19th century Haywood case and disguising it as a 'ritual murder'. The police did identify a prime suspect, who was a local farmer Walton worked for, but there was insufficient evidence to charge him with the crime.

The rumours and gossip about the involvement of witchcraft in the Walton murder case indicated the strong and persistent belief in witches and their powers in the Lower Rollright, Long Compton and Meon Hill area. Writer Donald McCormick claimed in the 1960s that there was a revival of historical-type witchcraft in the area just before the Second World War with the foundation of several covens. Sensationally he also claimed this development was connected with the British Intelligence Service and the hunt for Nazi spies.

Some years ago the Rollright Stones passed from the private ownership of an individual to a charitable trust. Today the circle is used with the permission of the Rollright Trust by neo-pagan Wiccans for their rituals. Occasionally there are still reports of odd happenings and psychic phenomenon at the site. Rumours also still persist of the continued existence of an 'old' coven in Long Compton that has links to the village's witchy past. If it exists it would seem unlikely they still use the Rollrights for their meetings.

The author is an Anglo-Irish writer, historical researcher and magazine editor. Since 1976 he has edited and published The Cauldron witchcraft magazine (www.the-cauldron.org.uk) and has also written 38 books on occult and folkloric subjects.

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THE HISTORY OF LEY HUNTING
By Jimmy Goddard

When Alfred Watkins' Straight Track Club, formed in the 1920s to research into the prehistoric alignments, finally ceased sometime in the 1940s, the subject went out of the public consciousness. It was to fall to Tony Wedd, a relative of Isambard Kingdom Brunel living at Chiddingstone in Kent, to bring it back in an unusual way. He had been familiar with leys from an early age, having met a Straight Track Club member while walking on Wagg Drove, the tail of Katharine Maltwood's Great Dog zodiac figure, near his birthplace Langport in Somerset. However, he was not to read *The Old Straight Track* until 1947.

It was in 1953, however, when another alignment theory was proposed, that of UFO sightings in France by Aime Michel in his book *Flying Saucers and the Straight-Line Mystery*, that his interest was really fired. He saw the two alignment systems as the same, a network of energy currents over the earth, confirmed as far as he was concerned by contactee Buck Nelson who said he was told that where magnetic currents cross was comparable to a cross-roads sign. He said the last word was really unnecessary unless there were physical markers on the earth, and this is just what Watkins had found.

He was to write an article in *Flying Saucer Review* about a new organisation he was forming concerned with contact with extraterrestrials, and this was to enthuse my school friend Philip Heselton, who went to the first of his STAR Rallies in 1960, where Tony's booklet *Skyways and Landmarks* was on sale, putting forward the theory. This led to the forming of the Ley Hunter's Club, and Philip was able to obtain a list of addresses of Straight Track Club members, and a number of them joined, particularly Allen Watkins, Alfred Watkins' son, who became the President. *The Ley Hunter* magazine was started with Philip as editor, and original members wrote articles, including Allen Watkins on his first ley hunt in Cambridgeshire, where a

stranger volunteered the information about an old track which was the one he was following, found by his father.

The magazine continued until 1966 but had a very small circulation. However, a talk I was to give to BUFORA during that time was unknowingly to have a significant effect on interest in the subject, as one of the people present was John Michell, who was introduced to leys and then went on to write the books *The Flying Saucer Vision* and *The View over Atlantis*, which brought leys to a much wider audience.

One of the people he enthused was Paul Screeton from Hartlepool, who wrote to me for permission to re-start *The Ley Hunter*, but as an independent magazine, not representing a club. His enthusiasm was such that the magazine was immediately brought out on a monthly basis, and substantially larger than the first series issues. In 1971 he organised the first moot, though it was not known by that name at the time, at Hereford. John Michell was present, having travelled there from the first Glastonbury Festival! Allen Watkins spoke, and the folios of the Straight Track Club were available to see. Then we went and had our lunch at the spot where Alfred Watkins had first become aware of the ley system. The press dubbed the event "mystics picnic".

The Ley Hunter continued under Paul's editorship until 1976. Its contributors were stimulating and wide-ranging, and as interest grew many local groups were formed, mostly with their own magazines, and research into the various aspects of the subject blossomed. He also promoted the subject in the archaeological community and there was much vigorous debate.

Then Paul Devereux took over the editorship, which continued to 1995. He started the regular programme of moots (he coined the term, as well as that of "earth mysteries") and ran the Dragon Project, which investigated earth energies which Tony Wedd and members of the Straight Track Club earlier had found to be associated with leys, and also ran a programme of

dreaming at sacred sites, which Laurence Main has continued. Paul also did research into a number of associated subjects, including the use of sound in prehistoric times and "earth lights" seemingly created by geological stress around fault lines, and often mistaken for UFOs.

There was also much other research going on at this time, including the discovery of serpentine energy currents around the St. Michael Line which had been found earlier by John Michell, a Mayday sunrise line connecting many sites associated with St. Michael. These other lines had been found by Paul Broadhurst and Hamish Miller. Chris Street also found his Earthstars patterns around London.

Also in the early 1990s Eileen Roche and Gordon Millington found what was to be called the E-line at Pitch Hill in Surrey. This is an extremely wide and powerful ley, and it was tracked across Surrey and Hampshire by Eileen, Gordon and members of the Surrey Earth Mysteries Group. It was around 100 paces wide, growing to 200 around sunrise and sunset (when all leys seem to double in width). The line was found to run from Leysdown on the Isle of Sheppey to Cape Cornwall, passing through the Cerne Abbas giant in Dorset on the way.

Amazingly, after all his work, Paul Devereux decided that leys do not exist after all. He passed the magazine on to Danny Sullivan, who however shortly came to the same conclusion and the magazine ceased. The work was, however, continued by a new society, the Society of Leyhunters, thus going back to our original idea. It continued holding moots and bringing out a publication. Because of some unfortunate events some of its members then decided to form a new organisation, the Network of Ley Hunters, which does the same work. So despite the fact that it would have been better if this had not happened, the end result is that potentially twice as much work is being done, so ley hunting is still a vigorous reality.

Nothing about your area?   See page 2.   Please send us an article on your local leys.

Stone Age Mathematicians of
Saith Maen Area of Wales
by Michael Joyce

Saith Maen, Cerrig Duon and Maen Mawr are intriguing places because the standing stones and circles found here seem to have been deliberately arranged in a geometry to convey information about measurement and "Nature's Numbers. In this region, I have found many unusual instances of _numerical equivalence in two different kinds of measurement, distance (length) and degrees,_ particularly the number **34**, contained as degrees _in a triangle, and as length between stones._

This surprisingly small area approximately 10 by 7 miles in the Black Mountains of the Brecon Beacons, in Powys, Wales, enclosed by the following towns/villages: Cilgwyn and Y Pigwn to the north, Dorwen and Saith Maen to the south, and Maen Mawr to the west, contains an abundance of ancient standing stones and circles.
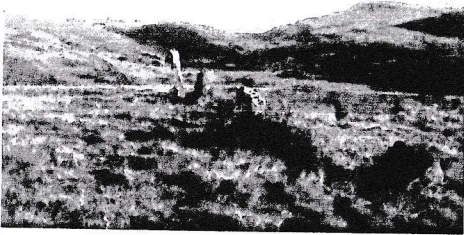
My cousin, who lives in Swansea told me about a line of five standing stones, one orange/red in the middle, she had seen at Saith Maen during one her treks in the mountains. She later discovered that there were _originally seven stones_ in the line.

www.megalithic.co.uk

This number aroused my interest as well as my suspicion that the red stone depicts the red planet Mars, and sure enough its divine numerical value, 58, as well as Earth's 11, manifested later in the geometry.

Grid references, Landranger Map Number 160:

Saith Maen – SN835154

s1 - SN748301	c1 - SN808244
s2 - SN773142	cc2 - SN819258
s3 - SN766226	cc3 - SN833311
s4 - SN834284	c4 - SN852207
s5 – SN837257	s6 – SN855215

It is impossible to obtain grid references to 3 or 4 places for best accuracy (unless a specialist ruler is available?).

I found that a difference of 1 in the 3rd place would give a discrepancy of around 150 yards (my unit of great rods explained later).

In the not-to-scale diagram: six single standing stones labelled s1, s2,...s6, single stone circles at positions c1 & c4, and a two circle site at cc2 and cc3.

I used the Landranger Map Number 160 to measure, as accurately as possible, both their coordinates and distances (statute miles), and found there were only small, negligible differences between distances found by direct measurement and geometry using coordinates.
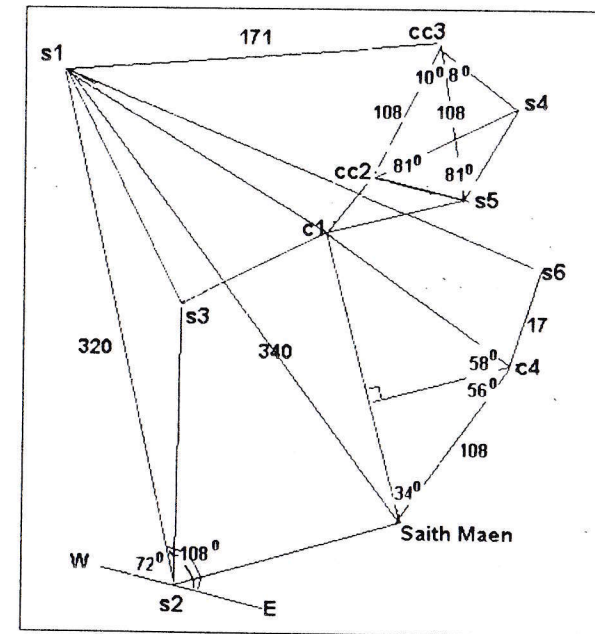
It was the precise distance, _10 miles between s1 & s2_ that immediately grabbed my attention, whilst the almost equal distances of 1.06325 miles, between cc2 & c1 and c2 & s3 did not.

Quite by accident I stumbled across changing the units of measurement to
"my units (mu)":
34 "my units" = 1.0625miles.
Thus, _10 miles = 320 mu._

I used this scheme because I had calculated angles of _32 and 34 degrees_ in the triangle formed by Cerrig Duon, Maen Mawr and Saith Maen.

Since 320 mu equal 10 miles or 17600 yards, then

1mu unit equals 17600 divided by 320 or 55 yards.
1 mu = 55 yds

I then realised that my unit, mu, was related to the now obsolete 1 rod (pole or perch) of 5.5 yards.

**"1 mu" is equivalent to
55 yards or 10 rods or 1 "great rod (gr) ".**

There is also indication that the architects were familiar with the relationship between 34 "degrees" and 55 "yards" because **34 x φ = 55**, where φ= the constant 1.618 (φ is " Nature's growth constant").

In the construction of this site the ancient builders have left us a definite indication of the unit of measurement they used: **1 gr = 55 yards.**

It is impossible to obtain precise coordinates from the map, and thus most values in my diagram approximate very closely to the calculated ones.
For mathematically minded persons, the formula used mostly was:
$a^2 = b^2 + c^2 + 2bc$ cosine (angle between b & c)

Exact correspondence: 320 gr & 340 gr and 22 degrees at s1.

Imprecise include 12 (11.78)degrees at s1; 81 degrees (80.94) at s5; 56 degrees (55.98) at c4; 88 (87.82) degrees at s2;

I suspect that s1 & s2 were first erected as markers to make an angle of 72 degrees from the west and10 miles or 320 units apart.

72 degrees is the angle in a regular pentagram & pentagon
72 is the solar factor I use for converting solar spheres & atoms into simple numerical values.
72 years = 1 degree of precession…. the retrograde of 25920 years, the time taken for our Sun and its planets to make one complete revolution of the galaxy, divided by 360 yields 72, the solar space factor. It represents a movement through one degree of the zodiac in 72 years.

Then s3 erected, such that the differences between the distances from s1 & s2 (166 minus 155 = **11**) and also between those formed by the perpendicular to the imaginary line of connection on s1s2, 165.5 minus 154.5 were each 11. The 88 (8 x 11)degrees at s2 is a multiple of 11
Earth's divine number is 11
because 11(0) x 72 miles = 7920, the Earth's diameter.

14

The angle s1 s3 s2 is **171 degrees** and the **distance** between s1 and cc3 is **171 gr**.
Next, Saith Maen, so that the distance to its centre from s1 was 340 units at 22 (2 x 11) degrees (21.83 calculated).
The larger circle of 75 feet diameter at cc3, (near Trecastle), to the west of s1, is comprised of *22 stones* (in association with the *22 degees* at s1).
The angle between c1s1 & c2s1 is 12 (11.78)degrees.
12(000) x 72 = 864000 miles, our Sun's diameter.
12 degrees is opposite a base length of 34gr in triangles1,c1,cc2.
34 is present here as degrees & length.
The SUN, 12, emits 3 primary rays (red, green, blue) and 4 subsidiary ones (yellow, orange, indigo, violet), which constitutes number 34.
ONE light of SEVEN rays can be depicted as 1 7….. **the number 17**.
The angle between 22 & 12 degrees, at s1, is approximately **SEVENTEEN**.
Reinforced by **17 1** degrees at s3 and **171** rods !!

Cerrig Duon c4, seems to be constructed so that c1, c4 & Saith Maen were at the corners of a triangle to depict 32 (32.16) & 34 (33.6) degrees to correspond with the 320 & 340 units of distance. This shows a **10 x relation**, indicative that 10 (miles) = 320 (units).

To reinforce this idea, in the following diagram, the distance between c1 & c4 and the angle at c4 are numerically the same, 114 units & 114 degrees (56 + 58), as well as 108 (degrees at s2 & great rods between Saith Maen & Cerrig Duon). Here the perpendicular splits 114 degrees into 58 & 56 degrees.

Saith Maen consists of 7 standing stones: two grey, one

red, four grey. These could depict numbers 214,

412, 34, or 52.

The factors of each number in turn, include 103, 17, 13, **all of which depict the *spectrum and primary rays*.**

c1
32°
114
58° c4
121 56°
107, 108
34°
Saith Maen

15
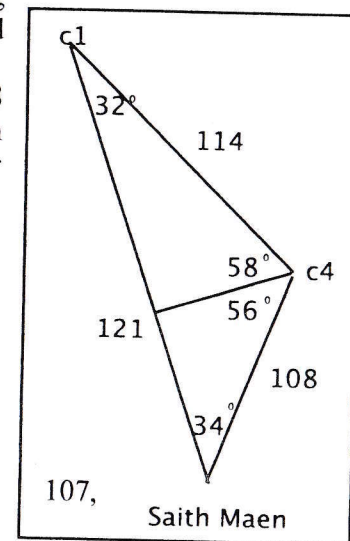
The ancients have depicted the number 34 as three totally disconnected quantities: stones, degrees, 340 as distance.

In the triangle cc2, cc3, s5 in the main diagram,

length sides 55 divided by 34 equals 1.618 or phi (φ).

The red standing stone, Maen Mawr, is 6 feet tall (4/11 rod) at 1.8 (1.79) rods from Cerrig Duon.

The numerals 4 & 11 are evident, which constitute 114, the distance c4 to c1. The '1.8' is then continued as the 18 big rods distance between c4 & s6 and is present in the uppermost triangle s5, cc2, cc3 ('108' & 34 again).

There also exists a 58 units distance in the uppermost triangle on the right. Note here the presence of 0, 1, & 8, which constitute its unusual dimensions of *81 & 18 degrees, showing mirror image*, and two sides each 108 units long, as well as 77 (77.4), the angle between s1, c3 & c2.

The sum of the two 28 degree angles in the lower triangle is 56 (another 56). Two sides of this triangle each are 34 units long.

Another correspondence of 34 is seen in the 34 degrees, in the Saith Maen triangle, & 34 units distance.

These connections are only detectable when measurements are considered as units of 55 yards or 1/32 of a mile.

And 320 units is the distance between the two standing stones s1 & s2.

SUMMARY
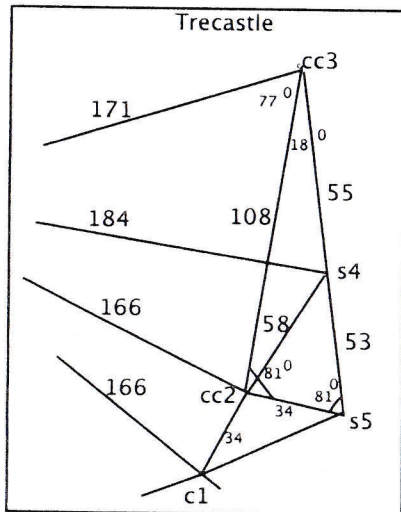
1- "Reading" the first site diagram above, from the left, the first three stones, s1, s2, s3, were positioned using 10 miles itself a "unitary" amount to demonstrate the unit 1/32 mile (55 yards or 10 great rods) reflected in the 320 units distance between s1 & s2.

The geometry reveals 11 & 72.

2- Triangle c1, c4, Saith Maen contains 34, 56, 58 & 114 (114 & 34 as length & degrees).

3- The distance (s1, s6) of 270 is reflection of 72.

4- cc2, s5 & c2 constitutes an isosceles triangle, in which the sum of its two base angles, 26, is 52, and two of its sides are each 34 units long, (Saith Maen stones depict 34 & 52).

5- Extension of triangle in 4 above by s4 & cc3 forms a further triangle containing 55 & 58 as well as 81 and its mirror image 18, and 108.

6- The distance from c3 to s1 is 171 at "77" degrees to the triangle cc3, cc2,s5.

Numerology

1 - The distance 340 leads to 34 degrees at Saith Maen, comprising 7 standing stones.

2 - And 3 plus 4 equals 7.

3 - Numbers 171 & 270 contain 7. Even 340 = 2 x 170 (next number 171). The red stone (Mars) is included in a 7-stone line.

4 - 72 is a highly significant number (angle in the pentagram, years in one degree of precession, used by the ancient Maya in one of their counting systems, strands in a Zoroastrian girdle). The divine numbers of planets Earth & Mars, 11(0) & 58, are present in this site. Their diameters using the solar factor as multiplier, yields 7920 & 4176 miles. Sun, 12(000), has a diameter of 864,000 miles.

5 - 8 (or 88 or 888) is associated with a Messiah (and also Isis, the Egyptian goddess).

6 - It seems that 58 in the "upper" echelon has a connection with 184 and 166, a difference of 18, digits highly prevalent in the triangle. At the vertex 77 and 171, ones and their equivalent sevens according to the spectrum, and Perfection according to the Bible is 7. *"Via Earth 'human' proceeds to Mars, shown here by 11 & 58."* *"EARTH ASCENSION involving MARS."*

7 - 34 is a special number depicting white/invisible light (red, green, blue) & (yellow, orange, indigo, violet)

8 - 34 symbolises Pythagoras' (circa 500 BC) tetraktis (a triangle atop a square). It is recorded that Pythagoras said: "3 and 4 make the mysterious 7."

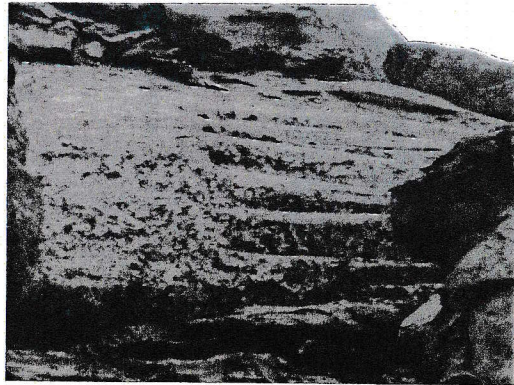**LAST CHANCE TO BOOK FOR OUR DINAS MAWDDWY MOOT! TO BE HELD ON 4 JULY 2015**

4. Sacred Places and Alignments in northwest New Mexico, USA
by Eileen Roche

This is the last of four articles about the achievements of the old Chacoan culture. The previous articles gave an overview of the Chaco culture, a description of the ancient Fajada Butte astronomical observatory, the architecture and placement of the pueblos, and the rock art on the canyon walls. This final article is about the straight 'roads' linking the sites and other places.

Recent aerial photographs have shown the extent of the Chacoan 'road' system: more than four hundred miles of highly engineered roadways linking the Canyon sites to at least seventy five more distant communities. The longest, 'The Great North Road,' reached all the way to the Aztec Ruins (about 55 miles from Chaco Canyon) where I had visited the reconstructed kiva (See Article 2). Other 'roads' seem to begin and end in the apparently empty desert.

The 'roads' were highly engineered with levelled beds where the ground sloped, sometimes lined with rocks or masonry walls to contain the soil fill. They were all absolutely straight, a fact of interest to leyhunters. Near the Great Houses and their kivas, sometimes there were double and occasionally quadruple segments of 'road'. Above is a photo of steps at the top of the canyon wall behind Hungo Pavi where the 'road' becomes vertical. Cliff-faces pose no obstacle to linearity.

These landscape structures were built, like the other monuments in the Canyon, with much effort and planning: it may be that they were used for spiritual and ceremonial purposes rather than trade and commerce. One school of thought holds that they helped bind the culture together into a whole by enabling spiritual pilgrims to visit Chaco whilst at the same time reflecting and mirroring the Chacoan world view within the landscape itself.[11] Parts of the 'roads' are over thirty feet wide.

The most interesting part of my visit to Chaco Canyon was the Chacoan stairway (centre of photo below) which goes in a dead straight line from Hungo Pavi Great House up and over the canyon wall with no possibility of finding an easier route. It links with the 'road' network at the top of the cliff face. The roads and staircases are possibly ceremonial, as the Chacoans had no wheel or beasts of burden. The roads are always straight, and may be referred to as spirit roads associated with the shamanic practices of the Chacoan people. [12] Sometimes the 'road' turns in a dog-leg 90 degrees.

Because of their interest in geometry, astronomy, as well as their high spiritual culture, I think that the people of Chaco Canyon would have known all about leys and could have taught us more than a thing or two.

Web sites with more information include:
http://thssite.tripod.com/shel1/anas.html
http://www.solsticeproject.org/greanort.htm
http://www.cultures.com/features/anasazi/roads.html
http://www.megalithic.co.uk/article.php?sid=18143

[11]*Four Corners* including Navajo & Hopi Country, Moab & Lake Powell by Julian Smith Moon Handbooks 2006 p 89
[12]*Mysterious Ancient America* by Paul Devereaux Vega 2002 p158

THE PLANETARY MATRIX   by   Roy Snelling
PART III

In the previous two editions of the Newsletter (Parts I and II), we made an introduction to the concept of a unified Primary Ley or Energy network over the whole Planet. We then discussed the idea of psychic crystals, in the form of Platonic Solids, being embedded in the etheric and spiritual bodies of the Planet. We looked at the theories of others, and also important sacred sites situated on this Ley-Matrix.

DIMENSIONS OF THE EARTH

We will now look to see how the five Platonic solids will fit into a sphere, which will then be translated into the sphere of the Earth. But the Earth is not a perfect sphere. Due to its spin on its Polar axis, and the fact that the majority of its mass between the crust and core is a viscous mass of magma and molten nickel-iron, the centrifugal force of its spin pulls it out at the Equator, flattening it at the Poles. Additionally, the Moon's orbit around the Earth is approximately around the Earth's Equator, the Moon exerting a magnetic pull at this Latitude on the Crust and ocean floor as well as on the oceans themselves. This means that the Equatorial diameter of the Earth is slightly larger than the Polar diameter, but only by 0.34%.

In choosing units of measure with which to make calculations one could have chosen between the statute mile, nautical mile or kilometre. The statute mile does not relate to any proportions of the earth. The kilometre was supposed to, but when Napoleon's geographers made their calculations for metric linear measure they miscalculated the true dimensions of the Planet, so metric linear measure also does not relate to the proportions of the Earth. However, one Nautical mile represents one minute of arc subtended between the centre of the Earth and its surface, as measured over the surface.

The following therefore are the dimensions of the Earth (st.m. = statute mile; nm. = nautical mile):-

Equatorial diameter	=	7927 st.m	or	6884 nm
Polar diameter	=	7900 st.m	or	6861 nm
Difference	=	27 st.m	or	23 nm

$$\text{Mean diameter (nm)} = 6861 + \frac{23}{2} = 6873 \text{ nm}$$

$$\text{Mean radius} = \frac{6873}{2} = 3436 \text{ nm}$$

$$\text{Mean Circumference} = 6873 \times \Pi$$
$$= 6873 \times 3.142 = 21{,}595 \text{ nm}$$

23 nm as a percentage of 6861 is 0.34. In other words the difference between the Equatorial and Polar diameters of the Earth is only 0.34%, a percentage difference that can be ignored for the purposes of accuracy for this exercise.

It is suggested that the Ancients extended the Primary Network to secondary and tertiary levels with the use of structures such as standing stones etc. But examination on the ground today shows that some of these lines sit awkwardly into the Primary Framework. We tend to assume that the Planet is a rigid, stable body. But has the Earth always been of the same dimensions as today? Over geological time of hundreds of millions of years, certainly not. As the internal structure of the Earth cools its total volume decreases; hence also its diameter. But over a period of tens of thousands of years geologists and geographers would expect to see very little change in such. But what if, say, 12,000 years ago there was some cataclysmic event such as the Planet being struck by a large meteorite or comet? Emmanuel Velikovsky, in his book *Worlds in Collision*[4], proposed that the Earth's axis and diameter were altered dramatically about 12,000 years ago when just such an event took place.

So how would our ancient forebears have created the secondary and tertiary ley networks from the Primary-Network set up by the Platonic Solids? Various topographical and geological features would have come into play; fault lines in the Earth's crust where magnetic energies seeping up from the underlying mantle would be more concentrated,

underground watercourses, mountain tops. By using standing stones, where the qualities of the crystalline structure of the stone would be known, together with dolmens and 'burial' mounds which would act like electric accumulators, energy could be siphoned off from the Primary-Network to irrigate the land, for the benefit of the health of Humankind, animals and crops. But it has to be borne in mind that due to movements in the Earth's crust along fault lines with earthquake and volcanic activity, the lines identified and laid out by the ancients might not be in exactly the same position today. And suppose the Earth's dimensions **are** now different to what they were 12,000 years ago?

Whilst dealing with long time periods it is pertinent here to mention something about Precession of the Equinoxes and the Zodiac. The Earth's axis describes a circle against the background of stars in the heavens with a periodicity of 25,800 years. Traditionally, of all the constellations in the heavens, particularly those in the northern hemisphere, twelve were chosen by the ancients as 'markers' of twelve segments of the Cosmic background whence specific energies radiated into our solar system. These energies changed in their nature every 2,150 years.

Having established the 'principle' of the three-dimensional matrix of interlocking figures within the sphere of the Earth it is now necessary to apply reference numbers to each apex of this compound figure as this will assist us in the calculations of how each figure fits into the Compound Figure. All of the five Platonic solids have a total of 50 apexes. However, some of the apexes of some solids are shared with others where they coincide within the sphere of the Earth so that the total number of apexes in the 'compound' figure is only 38. It was decided to number the apexes 1 to 38, starting as near to the North-Pole as possible, and spiralling around the Planet until one came close to the South-Pole as possible. Table No. 1 below shows the apexes of the compound matrix, and also the co-incidence with apexes of the constituent Platonic solids.

TABLE 1 - APEXES OF THE COMPOUND MATRIX

Compound	Cube	Icosehedron	Octahedron	Tetrahedron	Dodecahedron
1					1
2	2			(2)	2
3		3			
4	4			4	4
5		5			
6			6		
7		7			
8					8
9			9		
10					10
11		11			
12					12
13					13
14	14			14	14
15					15
16		16			
17		17			
18			18		
19	19			(19)	19
20			20		
21	21			21	21
22	22			(22)	22
23					23
24		24			
25		25			
26		26			
27					27
28					28
29		29			
30					30
31			31		
32					32
33	33			(33)	33
34		34			
35			35		
36	36			36	36
37		37			
38					38
x 38	x 8	x 12	x 6	x 4	x 20

**n.b.** figures in parenthesis, e.g.(6), relate to the second or 'shadow' tetrahedron in Chapter 11.

APPENDIX: PLATONIC SOLIDS AND THE ELEMENTS

'We can see by experience that given equal minds
and all things similar, he who has a geometrical
mind comes best and acquires a new strength.'

Blaise Pascal

We give below all five platonic solids and the elements that they relate
to. The numbers of faces, apexes and edges of each solid is also given.
Remember that all solids are related to each other by the Golden
Rectangle. This will be illustrated in detail in the following chapters.
Various aspects of the construction of the Platonic solids will be found
in various crystals and minerals and the reader would find it
illuminating to examine, for example, the structure of a crystals of
turquoise, scheelite and orpyromorphite.

Cube or hexahedron = Element Earth (f).
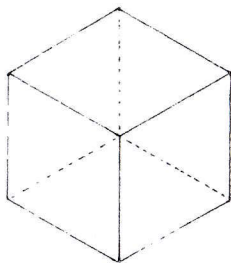
Faces   =   6 [squares]

Apexes   =   8

Edges   =   12

Icosohedron = Water (f)
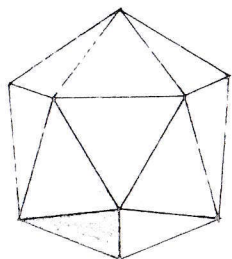
Faces   =20 equilateral
triangles]

Apexes =   12

Edges   =   30

Octahedron = Air (m)

Faces = 8[equilateral-
triangles]
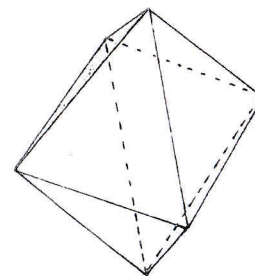
Apexes   =   6

Edges   =   12

Tetrahedron = Fire (m)

Faces =   4 [equilateral-
triangles]

Apexes   =   4

Edges   =   6
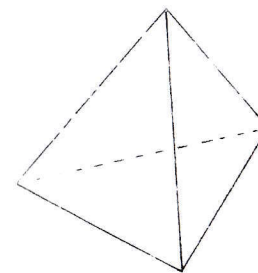
Dodecahedron = Quintessence or Ether

Faces = 12[pentagons]

Apexes =   20

Edges   =   30
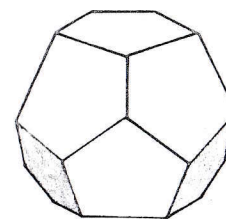
Summary   –   comparison   of

characteristics.

	Faces	Apexes	Edges
Cube	6	8	12
Icosahedron	20	12	30
Octahedron	8	6	12
Tetrahedron	4	4	6
Dodecahedron	12	20	30

Figures that fit inside each other in a direct relationship:
Tetrahedron in a sphere and cube;
Hexahedron (cube) in a sphere;
Octahedron in a sphere and cube;
Icosahedron in a sphere and cube;
Dodecahedron in a sphere and icosahedron and cube.

For more information on the book THE PLANETARY MATRIX, and other books by Roy Snelling, go to:

www.spritualgenesisbooks.co.uk

THE BREATH OF THE CAILLEACH

By Jill Smith

My recent experience of surviving a Category 1 hurricane in the Western Isles of Scotland, not to mention wild hailstorms full of destructive lightning, ice, and snowy northerly winds got me thinking of how this year we are being harshly pushed by that Mother of Winter, the Cailleach Bheure, who is holding on fast and not yielding at all to the coming spring.

I was in a house, yet was sorely tested by the power of that wind which was like no other I had ever experienced. Wind slams against walls with a force of tons: the insides of mine thumped and bumped and crashed, then for two and a half hours so did the structure of my roof. I lay in shock, pummelled by the noise, remembering other winds I have endured in the past. Next day my neighbours and I emerged dazed, astonished at what had survived (I only lost a few ridge tiles) and I realised how this experience had bonded me even more deeply with this rock in the ocean which is the Hebrides and how enormously honoured and privileged I am to have it as my home.

Nature is not just the mild and gentle days of summer; she is also wild and raw and bitter, teaching us how, for all our modern technology and computer controlled lives, this is but a fragile infrastructure which she can so easily snuff out. We had days with no electricity, mobile phone signals or even landlines; people's electronic equipment was blown up by lightning strikes and power surges as the electricity returned; we even had 24 hours with no water when a main burst twice.

Climate change will make extreme weather of all kinds more and more frequent and severe and we need to re-learn how to live without all these things which we now take for granted. For most of our human existence we did not have or need these things, evolving without them. Europeans came to live on the edge of the Ice, adapting to changes in climate perhaps better than the Neanderthals who were perfectly evolved just for the cold. Most of us now have forgotten how to survive.

In the early '80s I became 'allergic' to houses for a while and slept outside under a goat shelter or in other people's gardens, watching dew form and hearing it turn to frost. This was the start of a long personal journey.

I began to spend several days at a time at ancient sacred sites, sleeping out with no tent, learning to wrap myself in the cold as though it were a blanket, remaining warm inside. I spent nights in West Kennet long barrow, recognising it as the body of the Earth, becoming her, so I was in a way inside my own body.

I made longer journeys, hitching and sleeping in the snow under motorway bridges or in ditches beside service stations as I waited for the morning when the drivers would get on the road again.

I then made several long landscape journeys including one from Cornwall to the Hebrides, walking pilgrimages to sacred sites throughout the country en route; sleeping in stone circles, followed by storms and sheltering under hedges. It became the only way of life I was happy with, the only thing which felt *real*. I snuggled down into the earth as a child does into the body of its mother and I was totally protected.

After my youngest child Taliesin was born (in a tipi in Talley valley in Wales) we embarked on a year-long journey round Britain known as The Gipsy Switch. At first we travelled with others and in a horse-drawn waggon which was actually a flat-bed trolley with a fragile bender on top covered by a blue plastic tarpaulin. In this I felt great fear as the winds lashed around it like battling dragons of the air, threatening to tear away our flimsy home. I often felt fear, and still do, but it is important to face fear and not be put off doing what one feels one must. I had fear as I came to depend on *things* which were hard to get, like paraffin or Calor gas cylinders, but we battled on through a wonderful winter of snow and cold in Wiltshire and Somerset, happy in our tiny home, my little son hale and hearty, wrapped in layers of wool, knowing no other way of life.

When the others dropped out of the journey I walked on alone for three and a half months, happier now I could carry all I needed: a rucksack on my back, my son on my front and a bag in each hand. Now I was with him I got a tiny tent, but where we could we slept out without it, only bothered occasionally by slugs which got into our food bag, and once, by a hedgehog which banged me on the head with its nose.

It was a great little tent and, once we were living in the Hebrides, we continued to camp in it as we celebrated the cycle of the year at the island's sacred places. A few times beautiful evenings turned into nights of Force 10 winds: the pegs came out and the nylon of the tent cracked and whipped like ships' sails, but we survived and so did the tent. (I still use it sometimes, after over 30 years, and it keeps me from torrential rain in places like St.Kilda. On these occasions I feel like my real self again.)

Walking on the Gipsy Switch Journey.

Jill Smith and Taliesin in 1985

Camping near Callanish, Taliesin Smith in the snow.

In those days we lived in a house, but with no electricity and only one cold tap, it was made of corrugated metal on a wooden frame and I was fearful when the winds were over force 10; four times in ten years being hurricane force. The end wall blew out a foot at the bottom once, but a joiner pulled it back and 'tied' it securely. We never lost the roof.

Fear is something to be learned from. Nature tests us and it is important not to turn away from that test, for from it we can learn our true nature as creatures of the earth.

These days, much older, I rarely sleep out tentless, but it is important to realise that this is how people once travelled. It used to be quite normal to walk long distances over days or weeks in all weathers, finding shelter where one could or just wrapping oneself in a plaid or cloak and lying down to sleep on the earth. Even between the wars people would set off and walk hundreds of miles across Europe, and when I was young there were many 'tramps' or 'gentlemen of the road' who were respected, given work and food and not considered down-and-outs or in any way weird. I believe this is the only true way to experience the reality of nature and Mother Earth, and to become a real part of it. I'd like to encourage people to travel like this once more, and perhaps even without their mobile phone.

Jill Smith, Isle of Lewis, February 2015.

Jill has completed a book about her travels in the '80s and is now seeking a publisher.

www.jill-smith.co.uk

Jill Smith's book 'Mother of the Isles' is available at £9.95 + £4 P&P (cheques payable to Jill Smith) from her at Monte Rosa, Aird Uig, Isle of Lewis HS2 9JA or on-line from the Callanish Visitor Centre website (shop):
www.callanishvisitorcentre.co.uk

Mara Freeman will speak at our Moot on 4 July 2015

THE GATES OF ANNWN
by Mara Freeman

In wintertime Wales, the gates of Annwn are open wide. Welsh tales and legends describe Annwn as a classical Celtic Otherworld paradise, a 'Land of Women' where the goddess Rhiannon dwells with her magical birds. A medieval text calls Morgen of Avalon, 'Margen, dwywes o annwfyn' – Morgen, Goddess of Annwn, suggesting Annwn and Avalon are one and the same place.

King Arthur and a host of warriors once sailed to Annwn in his ship, Prydwen, in search of a wonder-working cauldron guarded by nine maidens. They found a dreamlike landscape of faery castles glimmering with beauty and danger. None but seven returned from this voyage through 'perilous seas in faery lands forlorn.'

There are many numinous places in the Welsh landscape that are believed to be entrances to Annwn, and I'll be speaking and telling stories about them at the Moot on July 4th, 2015.

Biography

Mara has been teaching and writing on Celtic myth and magic for over thirty years. She is the author of *Kindling the Celtic Spirit*, (2001) and *Grail Alchemy: Initiation through the Celtic Mysteries* (2014). Her home is in West Wales where she spends as much time as possible exploring ancient sites on moorland and coast. She can be found online at www.chalicecentre.net and www.celticspiritjourneys.com.

A pilgrimage on foot from The Hague to Jerusalem

On Boxing Day 1999 Johanna van Fessem (52) decided that in the Spring of 2000 she would start on a pilgrimage on foot to Jerusalem with the intention to pray and meditate for political peace in the Middle East and for more understanding between the three Abrahamitic religions who have their origin there.
On Sunday April 2 she started to walk from the threshold of her home in The Hague to the Holy City, camping out most of the way. This was a dream of 13 years finally fulfilled. In the months after this she walked through The Netherlands, Germany, the Czech Republic, Austria, Slovakia, Hungary, Romania, Bulgaria, Turkey and Israel/Palestine, to arrive in Jerusalem on March 5 2001, eleven months after her departure from The Hague. On her walk she had countless meetings with people, with monks and nuns, with Buddhists and Hindus, with rivers and mountains, with the spirit of the Triple Goddess, with trees and animals.
In the beginning of April 2001 she returned to the Netherlands. Her book Walking in the Light –available at the Moot - is a recent translation of the book about her walk in Dutch, which was published in the Netherlands in 2002.

Johanna was born in The Hague in 1947. She was employed as a secretary, a shop assistant in an organic health food shop, as a paleographer transcribing historical manuscripts in the National Historical Institute and as a coordinator of a language project for immigrant women. She trained for 4 years as helper and counselor. She also followed several courses and workshops in the field of intuitive development, dance, massage and Native American wisdom. She was raised as a Roman Catholic and on those strong enduring roots have now been grafted many other religious and spiritual branches. Since her move to Glastonbury she has been singing in the local Church choir and is also a member of the Order of Bards, Ovates and Druids. She still loves to walk and camp, to be in nature and connect to the spirit of the land.

Johanna will speak at our Moot on July 4 2015 at 10.45 am.

The Guardian | Friday 23 January 2015

Mongolia
Rare trick of the light makes three suns rise
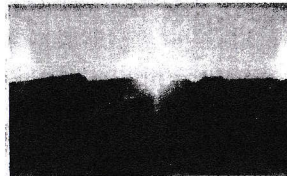
You wait ages for the sun to come up, and then three come along. That might have been the reaction of Mongolians fortunate enough yesterday to have witnessed the rare optical illusion known as athelion, which made it seem as if there were three suns in the sky.

The "real" sun can be seen in the middle, while the other two are smaller reflections. The phenomenon occurs in extremely cold temperatures when the sun's light reflects off snow crystals in the air. It was believed to have been first noted between 384 and 322 BC by Aristotle, who observed that the mock suns remained to the side of the star throughout the day and never rose above or below it. **Chris Johnston**

TALKS GIVEN! FESTIVAL STALLS?

If you have an audience for a talk or can offer us a stall at an event, please contact Laurence Main (address on page 2).
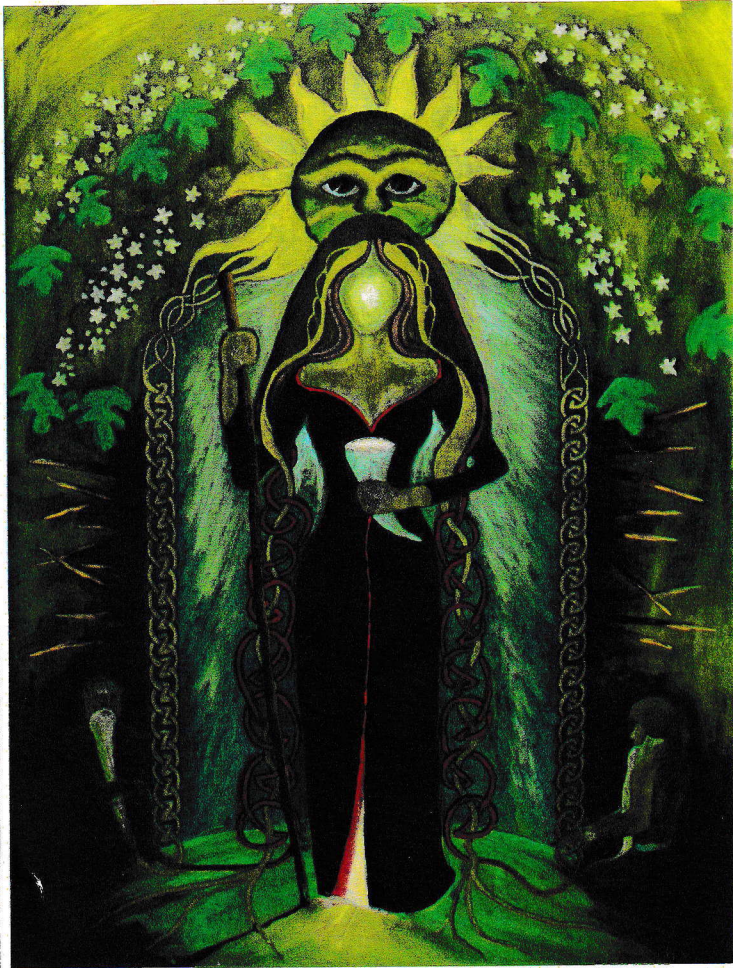
Malkuthael
from the
Tree of Life
series by
Harry
Wendrich

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Wendrich
Art House

Malkuthael, or
Sandalphon, is the
angel of Malkuth, the
tenth sephirah on the
Tree of Life of the
Kaballah. She is
depicted here as
Olwyn of Arthurian
legend, the May Queen,
daughter of the hawthorn
tree, whose lover must go
through many trials to
win her.