

The Newsletter of the Network of
Loyal Hunters

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Yr Hydd Gwyn by Yuri Leitch



The Newsletter of the Network of Ley Hunters

Issue 16 – Lughnasadh (1st August) 2015

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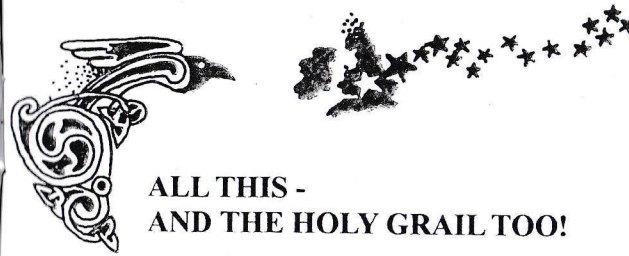
Please subscribe soon so that we print enough copies of the next issue. Please **PRINT** your name and address clearly. Thank you!



BOOK NOW FOR OUR WINCHESTER MOOT, 5th SEPTEMBER

Saturday Field Trip Moot: Guided walk in Sacred Winchester (Elen & Belinus Serpents, Spine of Albion) led by Gary Biltcliffe. Start 11am to fit in with day trippers using public transport. Send £15 to the Network of Ley Hunters. Don't delay – book today!

We're walking our way up the ley from the Isle of Wight to Scotland! Oxfordshire (May) and Stratford-upon-Avon (September) in 2016.



ALL THIS - AND THE HOLY GRAIL TOO!

As our Mootgoers began to arrive in Dinas Mawddwy on Saturday, 27 June, for a week of guided walks before the Moot on 4 July, news came through that the Nanteos Cup had been recovered! 93 people attended our Moot. Full report supplement enclosed.



Crime

Stolen 'Welsh holy grail' recovered by police



A very modern quest - involving television appeals, a cash reward and a shadowy meeting between police and a go-between in a layby - has led to the recovery of the "Welsh holy grail".

The so-called Nanteos Cup, a wooden drinking bowl believed by some to have healing properties, was stolen in a burglary of an elderly woman's home in Herefordshire a year ago.

Since then, a team of detectives has been investigating its disappearance along with a string of thefts of precious artefacts stolen from churches across the west of England and Wales. It has featured on the BBC's Crimewatch and a £2,000 reward has been offered.

West Mercia detectives revealed yesterday that the cup had been recovered. Officially police have said only that it was handed to officers on "neutral ground" during a meeting last week.

A police spokesman said: "An anonymous source came forward which resulted in it being handed in."

DI Martyn Barnes added: "No arrests have been made and inquiries into the theft continue." **Steven Morris**

The Guardian | Saturday 27 June 2015

Prehistoric stone circle discovered on Dartmoor

Steven Morris

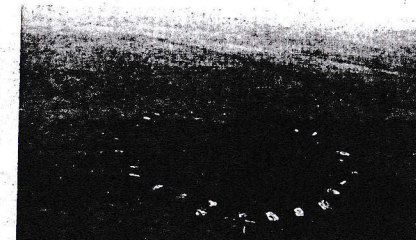
The highest stone circle in southern England has been found on a weather-battered slice of moorland in Devon.

Situated 525 metres (1,722ft) above sea level, the ancient site is the first stone circle to be found on Dartmoor for more than a century. The circle is the second-largest on the moor and archaeologists believe it was probably part of a "sacred arc" of circles on the north-eastern edge.

Its discovery adds weight to the theory that there was some kind of planning and liaison between the communities living on Dartmoor in the late neolithic and early bronze age 4,000 to 5,000 years ago.

Many stone circles had been prodded and probed in Victorian times and before, so the opportunity to apply modern scientific methods to an unexamined one was particularly exciting, archaeologists said.

Jane Marchand, senior archaeologist at Dartmoor national park, said: "The discovery is providing an opportunity for investigation using the very latest archaeological scientific methods to provide long-awaited insights into the chronology,



Archaeologists believe the circle formed part of a 'sacred arc' across Dartmoor

construction and purpose of these most elusive and iconic of Dartmoor's prehistoric monuments."

With a diameter of 34 metres, the circle consists of 30 recumbent stones, plus one more lying in a gap just outside the circle and now incorporated into an unfinished enclosure wall.

The stones probably came from the nearby Sittaford Tor and are of fairly uniform size, suggesting they were carefully chosen. Packing stones indicate that they were originally upright. When upright,

the circle would have been impressive, dominating the surrounding landscape and resembling the Grey Wethers double stone circle, which lies close to Fernworthy forest about half a mile away.

The first stones were identified by the Dartmoor expert and stained-glass artist Alan Endacott in 2007 and the initial stage of the archaeological exploration has just been completed. There had recently been a heathland fire that exposed some of the stones on the flattish ridge. "It's exciting when you see something that nobody has seen for hundreds, possibly thousands, of years," said Endacott.

Marchand added: "Some preliminary radiocarbon dating has already taken place on soil samples taken from directly beneath two of the stones. These are the first radiocarbon determinations from a Dartmoor stone circle.

"The dates have produced very similar results and calibrate to the end of the third millennium BC. This indicates the date by which the stones had fallen." Preliminary results of the geophysical surveys have revealed a wide ditch running in a linear fashion just outside the circle.

The Guardian | Tuesday 12 May 2015

PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

The Holy City of Winchester

By Gary Biltcliffe

Few today would acknowledge that Winchester was once a holy place, or even the royal seat of our illustrious early British kings, but dig a little deeper under politically censored history and a remarkable story emerges. Long ago in the second century AD under the Roman occupation of England, the light of Christianity was rekindled here by missionaries from Rome after its initial foundations at Glastonbury and Llantwit Major.

A quote cited by G F Jowett in *Drama of the Lost Disciples* states 'In the year AD 137 St Timotheus had journeyed from Rome to baptize his nephew King Lucius at Winton [Winchester], at the same time consecrating him, Defender of the Faith, as legal, royal successor to his grand father, Arviragus, upon whom Joseph [of Arimathea] had conferred the original honour.' While attending the National Council at Winchester in the year AD 156, Lucius established Christianity as the National Faith of Britain and built the first stone church in England on a site now occupied by the present cathedral.

His choice of Winchester for this important ceremony was probably due to the status and reverence given to the city by his ancient royal British ancestors. There are references to sarsen stones (not native to the area) that once formed a great stone circle in the cathedral close. E.O. Gordon refers to the late Dean Stephens who believed the Old Court House, now called Cheyney Court, stands over the site of a Druidic circle or Cor (henge or circle) where '... the Arch-Druid held his justice in the "face of the sun – the eye of Light"'. Many of these ancient sarsen stones are still preserved in some of Winchester's old public buildings and parks.

The British Chronicles written by Nennius, an 8th century British monk, states that Rud Hud Hudibras was the builder of Winchester c 865 BC and reigned for thirty-nine years bringing peace and stability to the country. In c 500 BC Dunvallo Molmutius rebuilt Winchester and made the city 'the supreme seat of civil government in Britain'. During a forty-year reign, he created the 'Molmutine Laws', a code of laws which King Alfred the Great translated and according to Geoffrey of Monmouth, was still adhered to in the 12th century and according to Shakespeare in his play *Cymbeline*, he was the first British king to wear a crown.

Local chronicles – some of which make remarkable reading – also state that in AD 169 St Lucius' church stood on the site of the present cathedral and the position of the baptistery may be indicated by the ancient well in the Norman crypt which the Romans would later transform into a pagan shrine. In AD 293, during the reign of Emperor Constantine, it was again made into a Christian church, his son having been a monk at Winchester. However by AD 515 Cerdic, the first king of Wessex converted this holy church into a pagan 'Temple of Woden'. Finally in 648 a great Saxon Christian Minster replaced it taking 113 years to build. The outline of its foundations can still be seen in the north yard of the cathedral close today, and even though the present cathedral was built at a different angle, their high altars shared the same position.

Twenty kings of the royal line from the Saxon and Norman eras are buried in the cathedral and thirty-five made Winchester their capital. The Saxons under King Alfred and Danish King Canute made Winchester their royal capital, and even when London was re-established as England's capital under the Normans, Winchester continued to be known as the 'Royal City'. William the Conqueror refused to consider his first coronation in London valid until crowned a second time at Winchester, 'to

justify his rightful claim to the British throne, where all true British kings had been crowned'.

Winchester, like London and Oxford, shares a sacred mythical geography, having an ancient heritage before the Romans and associated with geomancy in its original grid-like foundation. Moreover, it is central along the south coast of England and had a favourable trading position due to its links to the ports of the Solent and a network of roads east, west, and north, free of dense forest to connect to all parts of the country.

John Michell wrote, 'several prehistoric tracks and roads either made or repaved by the Romans point towards Winchester, and the fact that they go to different centres in the city indicates that it was a large place in very early times'. Gordon also states 'As a road maker we have [Molmutius'] work in the seven converging roads like the spokes of a wheel in the old White City'. This great network of roads may in fact have radiated out from Winchester rather than towards it, possibly completed by Molmutius' son King Belinus, also a renowned road builder. Today, Molmutius stands immortalised as part of a series of bas-reliefs on the façade of Winchester Town Hall but his burial place is traditionally the White Mound on which William the Conqueror built the Tower of London.

As in many ancient cities in Europe, Winchester lies on the slope of a hill falling gently down to the River Itchen. The city is also located at least ten miles from a port so that in turbulent times it would be a safe distance from a surprise attack from foreign invaders, giving the military forces enough time to muster their weapons before any raiders reached the city walls.

However, in folklore Winchester has remained for one reason or another, a place of romantic fable; the Camelot and setting of the Round Table of Arthur, where he besieged Mordred before his fateful final battle. The Great Hall which stands on a hill west of the cathedral was once the Conqueror's Parliament building and within the site of the old castle that King Henry II and his Queen Eleanor Aquitaine rebuilt to represent Camelot. Hanging on the west wall of the Great Hall is the famous medieval round table which depicts King Arthur.

Of sacred significance to the city is its neighbouring hill to the south east, dedicated to St Catherine, and the site of over 2500 years of ritual activity. The ancient ramparts which protect the hilltop enclosure date from the reign of Molmutius who is said to have founded a Druidic Gorsedd here. On the summit lies one of England's most sacred monuments – a medieval turf cut labyrinth. They have long been known to have a positive affect on those who consciously walk the narrow path to the centre and out again. Sometimes you can resolve a problem or gain inspiration, because as you focus on the meandering path, as it twists and turns back and forth, it has the affect of shifting your awareness from the left brain to the right. This provides a connection to your intuitive side often marred by the physical practical side and permits a link to our higher self.

Earth Mystery researchers and psychics describe the hill as a hub or wheel of telluric forces. Interestingly, St Catherine's emblem is the wheel, thus the circular hill fort could be seen symbolically as a Round Table or spindle within the wheel of heavens – or axis mundi. In fact Druid lore describes the hill as a Royal Seat or place of assembly, around which they administered spiritual nourishment to the surrounding lands and its people. At the centre of the hill is a mound within a circular wood which appears to form a sacred enclosure. Here the great dragon currents of the Belinus Line node and then cross again within the labyrinth, just beyond the trees.

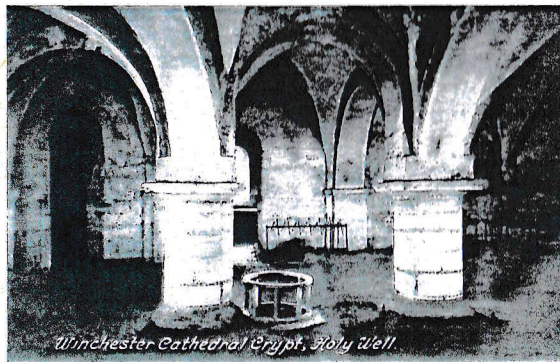
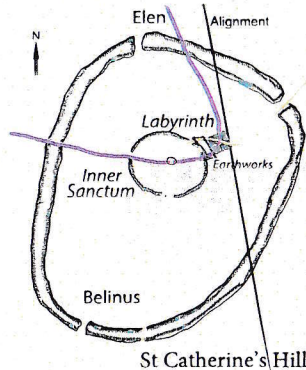
Winchester was once called *Kaer Gwent*, which means White or Holy city. Winton, its old Saxon name also refers to holy or pure, although most historians say the name refers to the colour of the chalk walls that once surrounded Roman Winchester (even though there is no evidence of this).

The epicentre of power within the city is the ancient well in the crypt of the cathedral upon which was built the first stone church by King Lucius and where history has witnessed a colossal Roman Forum and a Saxon Minster. The well stands below the spot where many kings of England kneeled to be crowned before the high altar and where we discovered another node point of the powerful dragons that follow the Belinus Line from the Isle of Wight to the top of Scotland at Durness.

Geoffrey of Monmouth recorded three wells in Winchester that are linked to the future fate of Britain mentioned in the Prophecies of Merlin. The 12th century poem, attributed to Merlin and based on a lost manuscript in the Cornish language, says that 'Three springs shall burst forth in the town of Winchester, and the streams which run from them will divide the island into three parts'.

One of these wells is under the cathedral, another is situated in the Brooks Shopping Centre built over Roman Baths, but the third is still to be located. The rise and fall of water out of the well that floods the crypt in the cathedral during the winter months must have been seen as magical to the Normans and perhaps the Romans. The well is said to date from Roman times, so perhaps its mystical ebb and flow featured at the centre of their forum reflecting the movements of mother earth. It may also explain why the Normans felled a forest to create a raft on this lake to build the eastern end of the cathedral and the high altar where their kings would later be crowned and buried.

There are interesting dualities to the two power centres that make Winchester a holy city – the masculine hill, once the supreme seat of the druids where the goddess was worshipped, and the feminine well, where Christianity in Britain was rekindled and around which many kings were crowned and buried.



References: G.F. Jowett (1961) *Drama of the Lost Disciples* E.O. Gordon (1932) *Prehistoric London*
 G. Biltcliffe, C. Hoare (2012) *The Spine of Albion* W. T. Warren (1932) *Guide to Winchester*
 G. Monmouth (1136 1984) *The History of the Kings of Britain* J. Michell (1983) *New View over Atlantis*

BOOK NOW FOR OUR WINCHESTER MOOT (see page 2)

ALIGNMENTS IN THE LAND'S END PENINSULA

Raymond Cox

A list of alignments in the Land's End Peninsula (West Penwith), has been available for some time, in association with *Meyn Mamvro*, via its website. It contains a compilation of the lines studied by John Michell in the 1970s (outlined in his book *The Old Stones of Land's End*), together with those reported in early issues of *Meyn Mamvro*, and some from Cheryl Straffon's *The Earth Mysteries Guide to Ancient Sites in West Penwith* (2010 revision), plus a few from a local resident, artist David Cheepen, and also a few by this compiler.

However, an updated and amended version has been devised with the help of Palden Jenkins, who now lives in West Penwith. He has incorporated the collected work of the above while preparing a detailed cartographic map using Google Maps technology. It will be a similar format to his extensive ley map centered on Glastonbury (which remains available to buy from his website (www.palden.co.uk) or from the Gothic Image shop in Glastonbury).

The process offers a more accurate location of the many sites involved. While there are amendments and modifications (some features, for instance, have been corrected by a few feet, a few others deleted from the lines as they are further out of alignment than previously documented, and some sites added as they have been recognised more recently), it does show the accuracy of many of the lines originally found by John Michell as he walked around the region extensively. In the years after Michell's work the other lines were often revealed merely by use of the OS 25,000 scale map. Also useful for corroborating the accurate locations of sites was the Cornwall Environmental Record, via the Heritage Gateway website.

The list of alignments, which is always subject to additions and

amendments, represents the apparent linking of ancient monuments. They are not all necessarily *leys*, in whatever understanding that designation pertains to, as, for example, mystical lines of subtle energies across the land, or as understood originally by Alfred Watkins in Herefordshire. Some of the lines also correspond to astronomical alignments involving the work of such individuals as Alexander Thom and Norman Lockyer in the early years of the twentieth century. (This aspect is a study in itself and requires a future project for updating.)

For a small area of about 10 miles by 5 the peninsula has a remarkably large and varied amount of extant ancient monuments. This unique region has an enfolding atmosphere, produced by the very structure of the landscape itself, revealing an ambient presence of both the historic and the prehistoric - stone, flower-covered granite hedges, ancient fields, tors, sunken trackways, etc. where myth, legend, romance and folklore seem to gather here around the grey stones. In the northwest of the region there is a granite plateau with a few stunted trees on the moors, and a low coastal shelf of small fields and walls. These fields have been in continuous use since the Bronze Age. The southern and western parts of the peninsula, are mainly farmland with larger fields, divided by lush narrow valleys - a stark contrast to the higher moorland.

Many lines link ancient sites, some lines with both prehistoric and historic sites such as boundary stones and churches. There are likely to be some coincidental links within such a relatively confined area. However, the smaller the area the more exact may be the lines. Michell's *leys* were found to be mostly accurate, the average width being 3.28ft. (1 metre), with a maximum of 22.97 ft. (7 metres). Sites include tumuli, standing stones (menhirs), stone circles, cliff castles, barrows, Iron Age courtyard house settlements (only found in the peninsula and the Isles of Scilly), tors and other rock outcrops, wayside crosses of the Dark Ages and early Christian era, wells, parish

churches, stretches of ancient track and parish boundaries. The latter were created in the 12th century but they often followed more ancient trackways. Indeed some of the boundary stones may have been older stones which were used as parish boundaries. There are 14 parishes in West Penwith and each has its own churchway paths, which look on the map like spokes of wheels leading to the centre, the church. In such ways are the historic and prehistoric joined together. It is perhaps especially potent when the more recent past, represented by the boundary stones, is linked with the more distant past.

Some people feel a distinct atmosphere of ancient influence when visiting prehistoric sites. This offers a possible clue to an arcane link with the past. In the esoteric tradition living cosmic formative forces were active in the etheric conditions of the early Earth, and are manifest through geology, especially where there are faults, and the meeting of different geological strata. Granite and its quartz constituent, is a source of radiation in the natural environment.

Quartz is found worldwide and its properties and white appearance would have been fascinating for ancient people. It was believed to have the ability to split light into a spectrum, and rubbing pieces together produces a luminescence. It was symbolic of such concepts as the idea of the soul. There is a very old tradition of using quartz pebbles, which were also often deposited in graves. Quartz was used in monuments; one distinctive example in the peninsula is the quartz stone in the Boscawen-un stone circle. Another stone at a barrow (grid ref. SW43503496) near the Nine Maidens (Boskednan) circle incorporates a distinctive streak of blue-grey crystal.

Some sites on the list are at nodal points where a number of lines cross through them. These include the Carfury menhir (44003400), Boscawen-un stone circle (41222376), Merry Maidens stone circle (43272450), Tresvennack Pillar menhir

(44182788), The Pipers menhirs (43542475/43542482), Tregiffian Vean chambered tomb (37252774) and others. There are other considerations such as stones in hedges; stones which have been removed from their original locations; missing/destroyed stones; stones used as gateposts or animal rubbing posts (which may or may not be ancient menhirs erected for a specific purpose). In a landscape full of stones identification can present problems. There is also the question of missing stones and undiscovered or, at least, unidentified stones which may be on lines with other sites.

Whether or not the old stones actually retain memory in some way, as some people think, they do seem to offer a certain community with the people of the past.

Alignments in the Land's End Peninsula is available via the author (rymd.cox@gmail.com) or via Meyn Mamvro (www.MeynMamvro.co.uk) at very small cost for either a paper copy or a CD.



(above) SEE PAGE 12

Network of Ley Hunters Dinas Mawddwy Moot, 2015 - Report



Bryn Cader Faner (photo by Liza Llewellyn)



King Arthur Memorial Stone, Camlan (photo by Barry Teague)

COME TO OUR MOOTS!

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Moot Field Trips - Report by Liza Llewellyn

Sunday, 28th June – We took a walk overlooking Camlan, the site of the last battle of King Arthur.

Monday, 29th June – In glorious sunshine, we walked to Cerrig Arthur stone circle– from where there are magnificent views across the Mawddach Estuary to Cader Idris. Then, through a forest, to see the amazing Sword Stone - a stone apparently cleft in two, with a sword impression in both halves.

Tuesday, 30th June – We journeyed to the Llanbedr Stones - two standing megaliths. Interestingly, Bart O'Farrell's dowsing suggested the bigger stone was female and the smaller male and, calling into St Peter's Church, we saw the spiral stone, and then on to Dyffryn Ardudwy Burial Chamber – a pair of stunning Cromlechs, aligned with the holy mountain of Diffwys. We continued to Cors Y Gedol, another burial chamber. Finally, stopping in Barmouth, Bill Pritchard took us to the old lock-up roundhouse where we dowsed the energies causing repentance.

Wednesday, 1st July – visiting mystical Machynlleth, with a look at Maen Gwyn Stones near Owain Glyndwr's Parliament House and the site of his coronation, then, going by bus to the Centre for Alternative Technology, we had a group lunch and dowsed modern leys there.

Thursday, 2nd July – Leaving the bus at St Catherine's church, Arthog, we climbed thru oak woodlands past some beautiful waterfalls to reach the plateau, seeing a stone circle on the way to the Cregennen Lakes, in the shadow of Cader Idris where bards resorted for inspiration), and on the way back, some interesting individual megaliths, including an outstanding one above the ancient track where we dowsed. We could perceive the profile of a landscape goddess at Pared Yr Cefn-Hir. The Spirit abounds here, flowing through the Quakers in the 17th century.

Friday, 3rd July – the highlight of the walks came when we followed the songline of Lleu Llaw Gyffes to the jagged silhouette of Bryn Cader Faner (see issue 11). Returning to our buses, we descended to the church in the sand dunes at Llandanwg.

Personally, along with the walks, I also enjoyed the camaraderie of the campsite and especially the barbecue on the Tuesday evening, courtesy of Mark Faith.

Field Trip to Camlan, Sunday July 5th, 2015

by Jimmy Goddard

Starting at the ancient bridge over the River Dyfi at Dinas Mawddwy, Laurence led us along the track to the field called Camlan, where Arthur fought his last battle, a civil war against his nephew that neither side wanted, but he had been influenced by Illtyd, an emissary from the Roman church who objected to the Pelagian beliefs of the local church. The battle was started by accident as an adder caused a soldier to draw his sword, making the other side think the battle had started.

Arriving at the memorial stone to Arthur, which Laurence had been instrumental in raising, he asked people to try and dowse the important leys passing through it. Several found the two he had previously found, one with orientation 156° and going to Mallwyd Church, where Arthur had died, and another at 8°, going to the place where he was fostered. The first ley goes through a former altar stone in the east end of the church.

Bart O'Farrell then spoke on dowsing and earth energies, saying that although this stone is recently placed, it has the properties of a standing stone, with seven energy points similar to the chakras in the body. Two are underground, and he dowsed for the other five, showing the one which caused him to be thrown sideways when putting his palms on it. He then gave some instruction on dowsing, saying that it tends to be dehydrating and that one should drink water if doing it for any length of time. The split tree near the stone had underground springs crossing under it. A spiritual place usually has two water lines and two energy lines from it. Some spiral upward clockwise which is beneficial, others downward and anticlockwise which is not. He had noticed that granite bell towers in Cornwall often had upward spirals on the left hand side and downward on the right. Stone circles are alternators or generators.

We then walked on to Mallwyd Church, where we dowsed for the position of Arthur's body when he died. Bart confirmed by dowsing that he had been here, and also found a former porch the outline of which was found later on the outside wall.

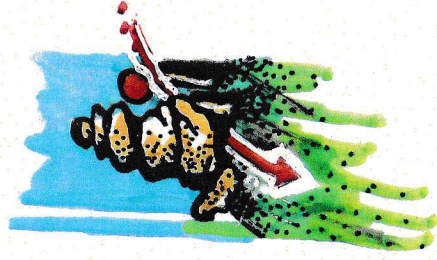


Dinas Mawddwy Village Hall was the venue for the Network of Lay Hunters' Moot. Over 150 people came together to hear various speakers talk. Laurence Main, Johanna van Fresseem, Ian Pegler, Trish Mills, Susan Haie, Ian Woodcock, Mara Freeman and Alan Watts spoke on a number of topics including the Gates of Annwn and King Arthur's Camlan. There was also a guided walk led by Laurence on the Sunday and dowsing sessions at Arthur's Stone at the Meirion Mill, Dinas Mawddwy

Right: Ian Pegler spoke about the Nanteos Cup



The actual attendance at our Dinas Mawddwy Moot was 93. If everybody who bought an advance saver ticket had come, it would have been 150. (As in our press release – in which WE spelled LEY and DOWSING correctly!)



People came from Australia, Canada, Belgium, and all parts of Great Britain. Curiously, there were medical doctors from Wales, Scotland, and England.

Network of Ley Hunters Moot, Dinas Mawddwy, July 4th 2015 by Jimmy Goddard

Laurence Main opened the moot speaking on Camlan, the site near Dinas Mawddwy that was the site of King Arthur's last battle, where he was mortally wounded. It was a civil war which neither side wanted but stirred up by an emissary from Roman Christianity opposed to Pelagian views of the local church. There was also connection with a landscape zodiac indicating a Virgo Goddess figure there.

This was followed by Johanna van Fesseem, on her pilgrimage on foot from the Netherlands to Jerusalem to pray for peace there with religious groups of all types on the way. She spoke of the difficulties and the inspirations of the journey.

Ian Pegler then spoke on the Nanteos Cup, a wooden vessel with legends, one that it was made from wood of the true cross, and the other that it was the vessel that Joseph of Arimathea collected Jesus's blood. This had been stolen, but was recently recovered. He also spoke of sacred geometry at Strata Florida Abbey where the cup was originally held.

Trish Mills then spoke on the circle of Perpetual Choirs (Llantwit Major, Glastonbury and Amesbury), and dowsing work on it by John Gibson-Forty. Sound has a strong influence at significant places.

After this Eileen Roche spoke on her visit to Adams Calendar, a megalithic structure in Africa, and connections with global ley systems, Platonic solids and crystal shapes.

Maria Wheatley was next, also speaking on planetary ley systems and energies. Stukeley found a system of circles representing the planets. Energies at sites were discussed and suggestions that ancestors were prehistoric physicists.

Then Mara Freeman spoke on The Gates of Annwn, the traditional Celtic underworld, and places associated with it.

Alan Watts followed, speaking on The Pyramids of Britain, structures like Silbury Hill and also pyramid-like systems of landscape geometry.

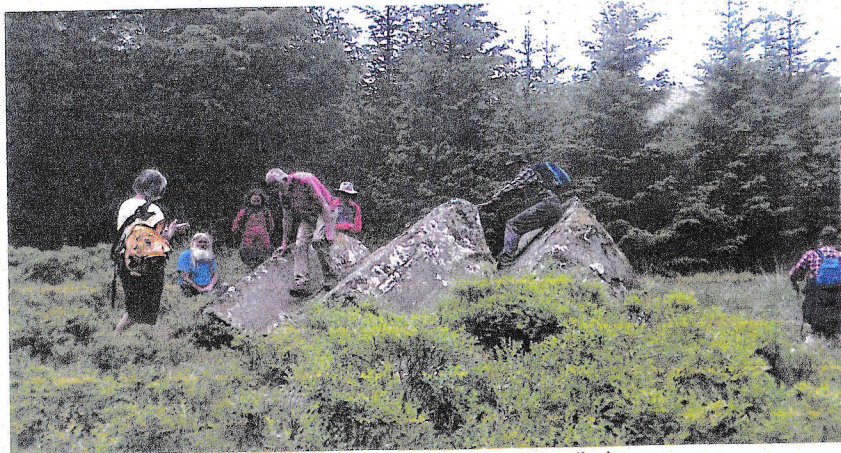
Liza Llewellyn concluded the moot speaking on the Phoenicians, the ancient middle eastern seafarers, and connections with Celtic people. Attendance at the moot was 93.

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Maria Wheatley (photo by Barry Teague)



The Sword Stone (photo by Liza Llewellyn)

Images in the Ether - Nigel Twinn (& a host of helpers!)

Colin Bloy, of Fountain Group fame, was the first person in modern times to talk about little pictures - which we now call pictograms - scattered around our ethereal landscape. When Colin told his student, Hamish Miller, about them, the Cornwall-based Scot was less than convinced. However, when he had a quiet moment alone, he set out to put Colin's concept to the test. To Hamish's surprise, and complete bemusement, there were indeed easily-dowsable images all over the place. Hamish dubbed them pictograms, and he brought them into the public domain through his written work. Although they are ubiquitous, a couple of decades later, we are still struggling to come to terms with them.

In his biography, *A Life Divined*, I printed a few pages of the cameos he had found himself. It was apparent that he had started to collect them, but soon gave up, as there were just so many variations and varieties. Some were symmetrical or asymmetrical patterns, others apparently sacred or secular symbols. He had everything from icons that resembled company logos, to a kaleidoscopic cacophony of lines, squiggles and primary shapes.

When Hamish moved on to his next cycle in 2010, I was left with a few precious pages of graph paper and an enigma. Since then, Bill Holding and I, with intermittent input from many others, have made a little progress. But, as with all things in the metaphysical world, every tiny question answered brings a plethora of new ideas to consider.

My fellow Tamar Dowser, Annie Holland, alighted on the breakthrough that these were not just dowsable energy patterns (and I feel that they are not 'earth energy' features, as such), but that they are more akin to 'emotional' energy. I have come to the opinion that the shapes are caused by human interaction with the ocean of information that

surrounds us as far as our senses can reach, and across as many dimensions as we can envisage. The icons of religious and secular symbolism would tend to support this conclusion. However, the more florid examples would point to an even more esoteric origin for these images.

The nearest I can get to a partial understanding is that they may be the remanences of events, possibly on a psychic plane, generated by sentient beings (often, though not exclusively, human) in the information background - a bit like a bloodstain or a bomb crater, but far less tangible.

The 'chance' discovery of some of the pictograms that I had come across, on the wrapping of a bar of fair-trade *Divine* chocolate, was a sharp prod from somewhere that these images are a worldwide phenomenon - and that West African adinkras and European religious and corporate imagery all stem from much the same etheric root.

I received another valuable piece of the picture when my wife, Ros, discovered that the reason she and I were not finding exactly the same images was that we were each using a different chakra colour to pick out our patterns. This led on to us picking out a pictogram (in the aisle of church, on a cold wet day!) and discovering seven different-coloured pictograms around a common base. There were yet further images, at the same point, relating to the 'gold' shape, the 'white' shape - even something out there in the infra-red!!

Find yourself a pictogram to dowse (and I sometimes ask for one of 'Hamish's little pictures') and please do let me know what you find (alifedivined@rocketmail.com). Or visit my website (www.nigeltwinn.org)



Nigel Twinn 2015

BOOK REVIEW

Dionysus, The Myth & Cult of the Forbidden

James F. Cullinan

Publisher: Finbarr International, Folkestone 2007, 98pp
ISBN-10: 0-9529500-6-5, ISBN-13: 978-0952950066

While this book is not about leys, there is important information about earth mysteries and the mysteries of life itself which will interest our readership. The myth and cult of the Greek god of ecstasy, Dionysus, is one that is full of profound complexity, of sacredness, wild sexuality, hermaphroditism and in places immense violence. Interestingly, the author took 22 years to complete this small book, indicative that it was not the size but the *depth* of the information that he was wrestling with. The book took intensive research in piecing together the myth that is Dionysus. The book details strange and bizarre rites based on the legend of the god.

One of the main aspects of the Dionysian myth is that of dismemberment: Dionysus's cousin, Pentheus, is torn apart by the maenads; Dionysus himself torn to pieces by the titans. In this sense he represents vegetative nature which drops its leaves, fruit and seeds to the earth from which arises new life and re-growth. It can also represent psychological disintegration and re-integration into a higher consciousness.

Dionysus always bears the thyrsus, a wand topped with a pine cone, a metaphor both for the phallus no doubt, but also for the spinal column (kundalini) topped with the pineal (*pine*-al) gland, which is the third eye, that opening bestows enlightenment. In the Eleusinian (ancient Greek) Mysteries, this thyrsus is the sceptre of the goddess of the earth, Demeter, who gives it to her son, Dionysus, bestowing him power and potency.

Dionysus is beyond reason, beyond folly – he is the personification of divine madness, divine intoxication. It is typical of the dual and paradoxical nature of this god that he was at times compared by early Christians to the Devil, and at other times to Christ. Like the Devil he has no regard for rules or morals. Like Christ, Dionysus has a resurrection celebrated by the consumption of wine and bread. The German philosopher Nietzsche said that Dionysus was 'beyond good and evil' and represented the 'totality of all things'. Some have compared him to Pan, the god of the woods, whose name means literally 'all' and who gives his name to Pantheism, the belief that God (*theos*) is *in* all and *is* all. That he is the god of wine, means merely he is the god of divine intoxication.

The book looks at the mythical life of Dionysus from birth to death, compares him to other gods such as the Egyptian Osiris who was dismembered by Set and then reassembled and resurrected again by the goddess Isis, and Attis, whose transsexual priests, castrating themselves to get 'closer to the goddess' (Cybele). There is little in the Dionysian mysteries that is not shocking or arresting to the rational mind. Indeed, a later chapter discusses Dionysus as the personification of the irrational and the psychological implications of transcending the everyday ego through intense experience.

The book is really very thorough and covers all that you might care to know about Dionysus. Understanding Dionysus is important for modern people. He awakens within us the ecstasy of life, the joy in every moment, and calls us to once again feel ourself part of wild nature and of the creative force of life.

- Liza Llewellyn

Ancient Egypt - Article One of Four – The Pyramids and Sphinxes

by Eileen Roche

Following on from the interesting articles in Issue 13 ('The Book of Isiah & the Dimensions of the Egyptian Great Pyramid' by Michael Joyce) and Issue 14 ('The Planetary Matrix Part II' by Roy Snelling), I thought I might contribute to the debate on the mysteries of Ancient Egypt by adding some of my own findings, over the next four issues of this Newsletter.

Visiting Egypt late last year my first sight of the Pyramids at Cairo was from the air. The view from the plane's window showed dramatically how the city is encroaching on this iconic sacred site, of importance not only to modern Egyptians but also to the whole world. It is a typical example of the needs of dramatic population increase v. the need to preserve antiquity in situ. Exploring around the three pyramids was an instructive experience, their enormity and grandeur cannot be over-stressed and the ambience created by the forces emanating from their structures just swallows up the baksheesh-hunters, souvenir-sellers and horse & camel-herders offering 'taxi-rides'. The plateau is on the high west bank of the Nile in dry heat, so the pyramids are away from the flooding, & the fog and mist which we saw shrouding Cairo daily below.

Our Guide around the pyramids of the Giza Plateau was the Egyptian archaeologist Dr. Saleeb Mikael. There are 97 known pyramids in Egypt today. Dr. Mikael talked to us about some of the mysteries he has discovered pertaining to the three Giza pyramids:

- A scientific mystery: the gravity of earth is 9.81 metres per second (9.81 m/s²). Inside these pyramids it is 9.45 metres per second.
- People weigh less inside these pyramids than outside.
- An electronic mystery: laptops and mobile phones do not work inside these pyramids but they do in the other 94 pyramids.
- A mathematical mystery pertaining to pi: The height divided by the length of the coffins is 3.14, pi being part of the

measurement linking the shapes of circles. $3.14 \times 3.14 = 9.86$, which is about the gravity of the earth.

- Two years ago an archaeological team left food and vegetables on the steps of the Great Pyramid for a fortnight. Everything rotted except on the 23rd step, where half of the food was found to have no bacteria or fungi. One and a half years ago, it was discovered that the floor level of the burial chamber corresponds to the 23rd step. In the burial chamber there is naturally no bacteria and gravity is measured at 9.14 per second (9.81 m/s^2)
- A building mystery: the Great Pyramid is made out of limestone, covered in a layer of Aswan pink granite, causing the temperature inside to be $5^\circ - 7^\circ$ less than outside. So the pyramid is successively lower in temperature as you work inwards, causing the burial chamber to act as a fridge.
- A philosophical mystery: how did they know about these things five and a half thousand years ago?

Michael Joyce in Issue 13 has commented on the use of pi in connection with the Great Pyramid, wondering if the Pyramid could be Isaiah's altar to the Lord in the land of Egypt (Ch. 19 v. 19).

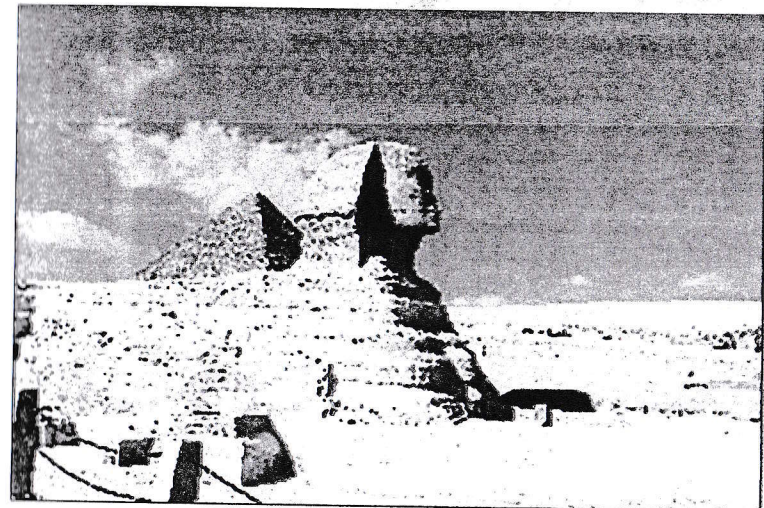
We marvelled at the Sphinx, which is guarding the Great Pyramid. Dr. Mikael told us that the damage to it's head was not caused by Napoleon's troops, that was just a story put about when the French had annoyed the Egyptians. The truth is that the nose was lost 640 years ago when the Sphinx was buried in sand up to its neck. Nomads used to camp in its shade and some fanatics amongst them decided that the head at the then ground level was a pagan artefact. They started to destroy it. The Mayor of Cairo at the time, Thian Al Dohar, had them stopped and charged with the crime, and the records of the event still exist. However, the story of cannon practice is more interesting!

Each of the Giza pyramids has three smaller pyramids, in which were buried the Pharaohs' wives and daughters, explained Dr. Mikael. The other two main pyramids also used to have guardian sphinxes and with modern ground-penetrating technology their

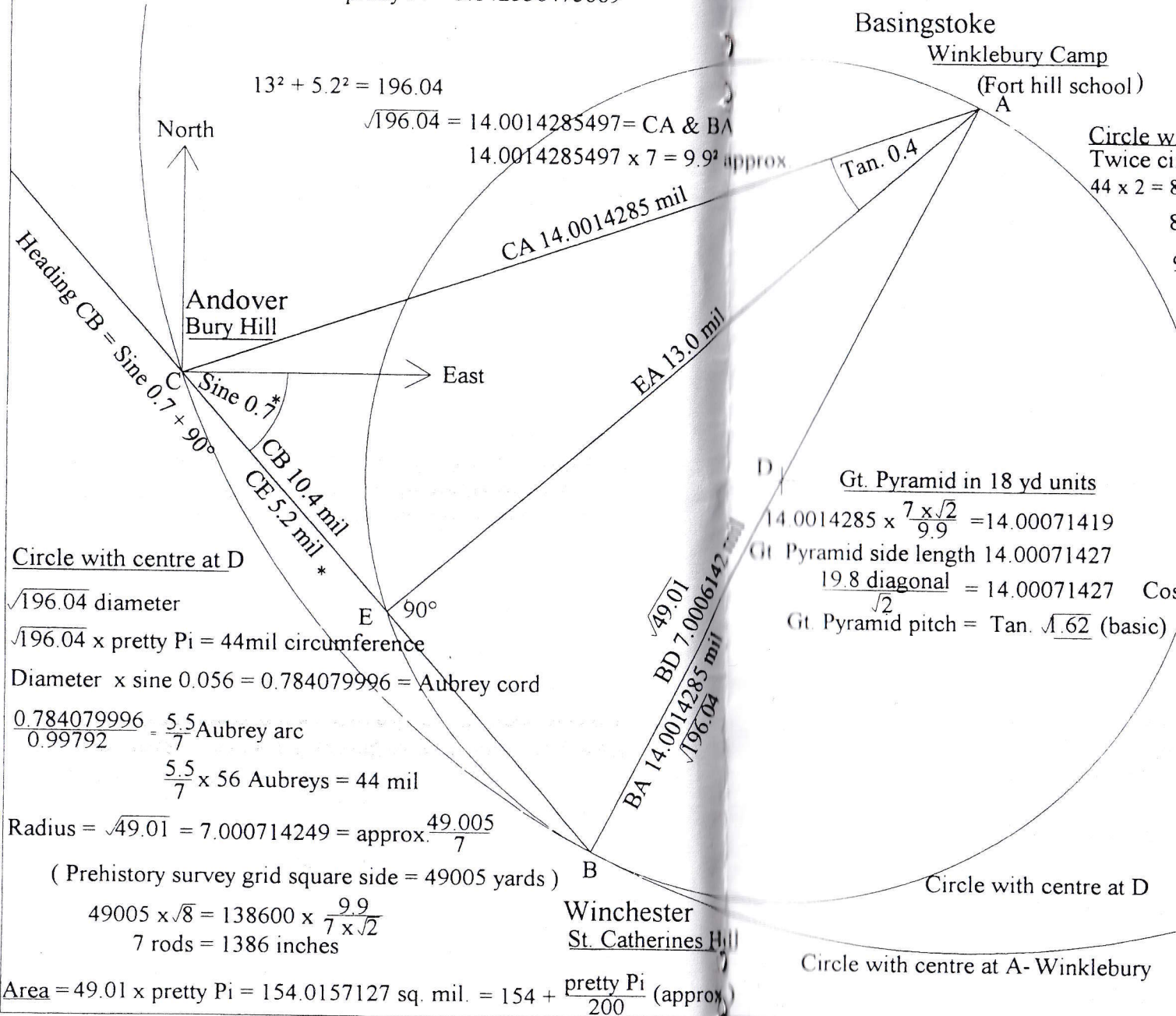
structures might have been detected. One is to the right and in front of the existing Sphinx, 60 feet below a modern block of flats on the outskirts of Cairo. The other is thought to be to the left and behind the Sphinx, a quarter of its size, under a sandy hill, and this is currently awaiting excavation.

There is controversy about the age of the Sphinx, as is well-known by readers of this Newsletter: in the 1930s the Egyptologist R.A. Schwaller considered that the weathering on the Sphinx had been caused by seawater and it had been built much earlier than supposed. More recently in 1990, the geologist R. Schoch decided that the weathering was due to rainfall when the land was green, not a desert, so that it might have been built c 7000 BC. This all implies that the puzzling, sophisticated knowledge possessed and used by ancient Egyptians had been inherited, rather than discovered, by them.

The vested interests of Egyptologists, archaeologists, geologists, astronomers and many other professionals often prevents them from co-operating to unravel the secrets and mysteries of Ancient Egypt. For instance, Roy Snelling's article in Issue 14 usefully brings the concept of a planetary ley matrix based on Giza to attention. Perhaps through this Newsletter we can encourage tolerance and collaboration amongst diverse interested parties.



The Winchester Isosceles Dimensions (mil) = 1980 yards
pretty Pi = 3.142536475869



$$13^2 + 5.2^2 = 196.04$$

$$\sqrt{196.04} = 14.0014285497 = CA \text{ \& BA}$$

$$14.0014285497 \times 7 = 9.9^2 \text{ approx}$$

North

Andover
Bury Hill

East

Heading CB = Sine 0.7 + 90°

Sine 0.7*

CB 10.4 mil
CE 5.2 mil *

Circle with centre at D

$$\sqrt{196.04} \text{ diameter}$$

$$\sqrt{196.04} \times \text{pretty Pi} = 44 \text{ mil circumference}$$

$$\text{Diameter} \times \text{sine } 0.056 = 0.784079996 = \text{Aubrey cord}$$

$$\frac{0.784079996}{0.99792} = \frac{5.5}{7} \text{ Aubrey arc}$$

$$\frac{5.5}{7} \times 56 \text{ Aubreys} = 44 \text{ mil}$$

$$\text{Radius} = \sqrt{49.01} = 7.000714249 = \text{approx. } \frac{49.005}{7}$$

(Prehistory survey grid square side = 49005 yards)

$$49005 \times \sqrt{8} = 138600 \times \frac{9.9}{7 \times \sqrt{2}}$$

7 rods = 1386 inches

$$\text{Area} = 49.01 \times \text{pretty Pi} = 154.0157127 \text{ sq. mil.} = 154 + \frac{\text{pretty Pi}}{200} \text{ (approx)}$$

Basingstoke

Winklebury Camp

(Fort hill school)

Tan. 0.4

CA 14.0014285 mil

EA 13.0 mil

BD 7.0006142 mil

BA 14.0014285 mil

Gt. Pyramid in 18 yd units

$$14.0014285 \times \frac{7 \times \sqrt{2}}{9.9} = 14.00071419$$

Gt Pyramid side length 14.00071427

$$\frac{19.8 \text{ diagonal}}{\sqrt{2}} = 14.00071427$$

Gt. Pyramid pitch = Tan. $\sqrt{.62}$ (basic)

Amazon 127 Stone Henge

$$\frac{88^*}{127} \times \frac{8001}{8000} \times 2 = 1.386$$

$$7 \text{ rods} = 1386 \text{ inches}$$

$$\frac{1386}{\sqrt{2}} = 138.6$$

Circle with centre at A

Twice circumference of circle D centre
44 x 2 = 88* mil

$$88 \times 1.125 = 99 \text{ miles of } 1760 \text{ yds}$$

$$99 \times \frac{7}{22} = 31.5 \text{ miles diameter}$$

$$\frac{31.5}{1.125} = 28 \text{ mil diameter}$$

$$\frac{2 \times \sqrt{196.04}}{28} = \left(\frac{9.9}{7 \times \sqrt{2}}\right)^2$$

Area by pretty Pi

$$616 + (0.02 \times \text{pretty Pi}) \text{ sq mil}$$

$$61.6 = 88^* \times \text{Sine } 0.7$$

61.6" at Chartres Labyrinth

Cos. 0.616 Lat. Rollright stones

$$0.616 \times 1.62 = 0.99792$$

$$\text{pretty Pi} = \frac{5.6 \times 0.56}{0.99792}$$

Circle with centre at A-Winklebury

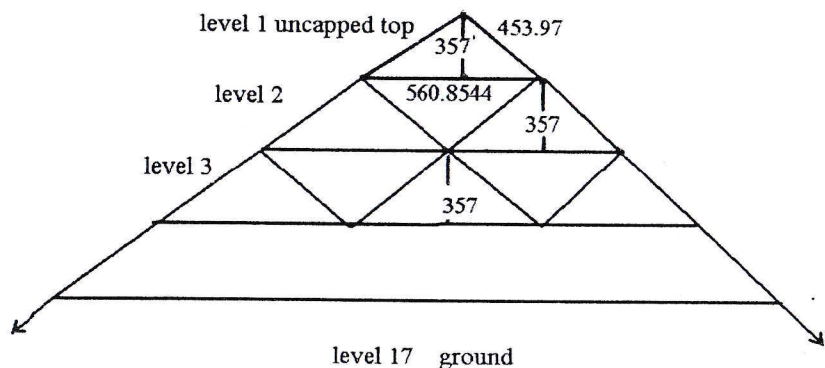
Brian A. Thirtle M R I C S ©
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What Information can be revealed by consideration of the Missing Capstone, the 'Basic Unit' of the Great Pyramid?

by Michael Joyce

The height of the missing capstone, 357 inches, intriguingly factorises to $3 \times 7 \times 17$, numbers associated with the component rays of Light (1, 3, 7) mentioned earlier. The Great pyramid can be considered as a structure comprised of many capstones.

Cross-sectional diagram of the Great pyramid, through its centre, measurements in inches. (height 483.75, base 760 feet).



The length of level 2's base evaluates to 1,121.708728 (2×560.8544 , the length of the base of the plateau).

Level 2, then, will be comprised of three identical triangles of the same dimensions as the top one.

Level 2 depicts the Trinity – the THREE in/and ONE, like light.

There will be five in level 3, and so on down the Great pyramid to **level 17**.

The construction of the Great pyramid seems to be based on the dimensions of the missing capstone and number 17.

However, part of level 17 is underground.

Pyramid height to 'apex' = 5805 inches

16 (levels) x 357 inches = 5712 inches

Hence only 93 inches of level 17 is above ground (5805 minus 5712)

Level 17 consists of 33 triangles.

BUT, it consists of 93 inches (31/4 feet) above and 264 inches (88/4 feet) below ground.

Or, 73.945% below and 26.055% above ground.

These percentages very closely approximate to 74 and 26, showing a connection between Light (spectral 7, subsidiary 4) and 26.

26 and 74 degrees are present at the two sets of **stone rows Saith Maen** in Wales.

74 : 26 is in the ratio of 37 : 13 (*Light* numbers).

Level 17 comprising of 33 triangles – a correspondence with LIGHT numbers 1, 7, 3.

Level 17 could relate to 'life (26% on Earth/ground) and death/dead (74% underground)'.

Remarkably this has an agreement with ancient Mayan God C'Haban, number 17, who is described as "he who transforms from human to a god when he shakes off the ash clinging to him from the material world".

And their sacred calendar consists of 260 days (26×10).

Perhaps 33 relates to the Freemason 33rd degree.

The total number of triangles to this level is 259 ($3+5+7+9...+31+33$) or 260, including the 'invisible' capstone.

Here 26 or 260 are revealed.

Equatorial rotation of the Sun is 26 days.

Mayan sacred calendar comprises 260 days.

In Hebrew gematria :

Light = 26 (נ"ך = 20+4+2)

Light = 260 (קלקל = 30+100+30+100)

Jehovah = 26 (יהוה = 5+6+5+10)

Foundation = 74 (י"ד = 4+60+10)

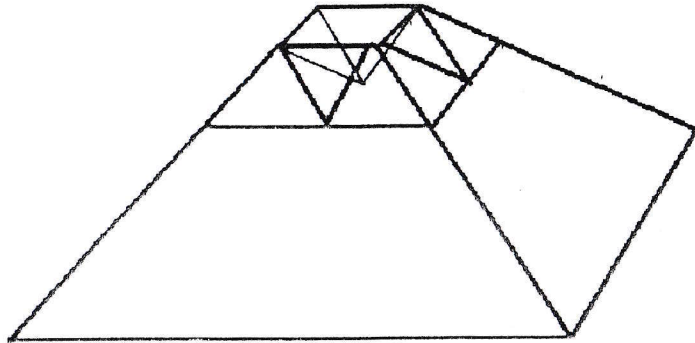
Eternity/Everlasting = 74 (צ"ד = 4+70)

Here we can see how the numbers convey the same meaning as the words – Jehovah, the eternal Light and Foundation.

The 93 inches (above ground) expressed as 31/4 (feet) reveals the numbers of Light, the Trinity (above). The 264 inches (below) as 88/4 (feet) consists of the Jesus as Foundation (below). Each contains a '4', (like the 4 subsidiary rays in white light)'.

Note: the number 4 denotes impure or imperfect since mixing of these 4 subsidiary rays will not reconstitute white invisible light, whilst the 3 primary ones will. Numbers 3 and 7 denote 'perfection'.

The dimensions of the missing capstone, inverted into the plateau also allow us to visualize a 3-D model, depicted by the diagram not to scale.



Level 1 comprises of the missing capstone.

Level 2 can be seen to consist of 2 capstone pyramids in both front and rear, 4 in all, and 4 halves in each of the 4 faces (2 pyramids).

A total of 7 'capstone' pyramids.

I devised a computer program to provide the number of capstones at any layer. For example: level 3 comprises 19, level 4 comprises 37, level 17 comprises 817

'Level 18' would comprise 913

The sequence is 1, 7, 19, 37, 61, 91, 127, 169,.....817, 913.

A subsequent member can be calculated from the previous one and a multiple of 6.

next = previous + 6 x (next level number minus 1)

1 + 6 x (2-1) = 7 (2nd member)

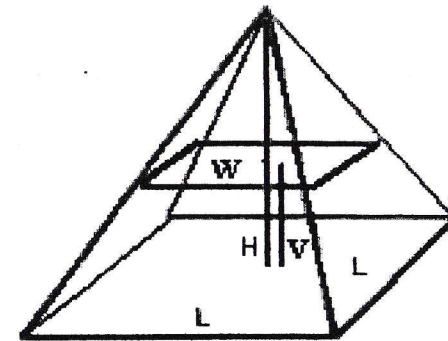
7 + (3-1) x 6 = 19 (3rd)

817 + (17-1) x 6 = 913 (18th)

Confirmation was also made using the mathematical formulae for a pyramid and truncated pyramid:

$V \text{ pyramid} = (L \times L \times H) \text{ divide by } 3$

$V \text{ truncated pyramid} = (L^2 + W^2 + LW) \times V \text{ divide by } 3$



The table below shows, starting from the top, the number of 'mini' pyramids constituting each level and the consecutive total descending the pyramid.

For example, level 5 consists of 61 mini-pyramids, a total of 124 so far, excluding the imaginary capstone.

The height in inches from the ground is also shown

level	pyramids	sum	height
1	'1'	'0'	5805
2	7	7	5448
3	19	26	
4	37	63	4734
5	61	124	4377
6	91	215	3663
7	127	342	3306
8	169	511	
9	217	728	
10	271	999	
11	331	1330	1878
12	397	1727	1521
13	469	2196	
14	547	2743	
15	631	3374	
16	721	4095	93
17	203	4298	0
<i>Ground level</i>			
17	614	4912	-264
18	919	5831	-621

The total number of pyramids of capstone dimensions to comprise the Great pyramid, including level 17, above ground level is 4298.

The total is 4912 including all of level 17.

The total from the plateau to level 18 inclusive is 5831, conspicuously resembling the total pyramid height of 5805. [58-31 & 58-05], especially when their difference is 26 (earlier 26% level 17 above ground; Hebrew gematria).

One of the many astonishing features of this table is level 11, where number of pyramids here and the total sum so far are mirror images, 0331 and 1330.

Level 11 is 1878 inches above ground.

1878 factorises to 313 x 6, showing another version of 331, and 6 (perhaps implies 6 x 6 magic square, that of the 'Sun').

331 corresponds to 0.74nm, the covalent 'diameter' of the hydrogen atom.

Hydrogen, the first Created atom after the 'Big Bang', was the progenitor of all the other different ones.

In my researches I conclude that 1330 will be the last (118th).

Notice the reduced value of all the atoms is SEVEN (example: C is 6+5+5 = 16, then 1+6 = 7)

MOST APPROPRIATE since it takes another SEVEN, LIGHT spectrum to illuminate our WORLD composed of ATOMS, also SEVENS.

Our world comprises of molecules, which are composed of atoms of the chemical elements.

In 1953 about 92 different elements had been discovered.

109 were confirmed 'made' in 2008.

Element 117 in 2007, and 118 in 2011.

Ununocium in Wikipedia seems to be one of the several reliable sources.

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table of the 'covalent diameters of 118 elements.

H 331	Li 1124	Na 1411	K 1816	Rb 1933	Cs 2104	Fr 2158
Be 781	Mg 1222	Ca 1555	Sr 1708	Ba 1771	Ra 1888	
		Sc 1285	Y 1447	La 1510	Ac	
		Ti 1177	Zr 1294	Ce 1492	Th	
		V 1087	Nb 1195	Pr 1474	Pa	
		Cr 1051	Mo 1150	Nd 1456	U	
		Mn 1051	Tc 1150	Pu 1438	Np	
		Fe 1042	Ru 1105	Sm 1420	Pu	
		Co 1042	Rh 1123	Bu 1402	Am	
		Ni 1033	Pd 1150	Gd 1384	Cm	
		Cu 1042	Ag 1204	Tb 1366	Bk	
		Zn 1114	Cd 1267	Dy 1348	Es	
				Ho 1330	Fm	
				Er 1312	Md	
				Tm 1276	No	
				Yb 1258	Lr	
				Lu 1222	Ku	
				Hf 1238	Ha	
				Ta 1204	?	
				W 1168		
				Re 1141		
				Os 1123		
				Ir 1123		
				Pt 1180		
				Au 1195	?	
				Hg 1285	?	
				Tl 1384	?	
				Pb 1375	?	
				Bi 1357	?	
				Po 1303	?	
				At 1249	?	
				Ra 1141	"1330"	

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See page 2



B 700	Al 1132	Ga 1123	In 1348
C 691	Si 1042	Ge 1096	Sn 1267
N 664	P 997	As 1087	Sb 1258
O 655	S 961	Se 1051	Te 1222
F 628	Cl 880	Br 1024	I 1195
He 304	Ne 601	A 799	Kr 916
			Xe 1087

Referring to the pyramids table, addition of 5831, the missing capstone (1) plus 1 ('foundation') makes 5833.

$$4298 = 14 \times 307$$

$$4912 = 16 \times 307$$

$$5833 = 19 \times 307$$

An EMPHASIS on 307, which is akin to 37.

So a reminder of 37:

- 1- the polar rotation of the Sun is 37 days.
- 2- the Sun(light) spectrum numbers 3 (primary) and 7 (spectral) constitute 37.
- 3- the 6x6 magic square, shown below, is called the Sun, and many adjacent pairs of numbers in the Sun magic square have the sum of 37. Here each column, row and diagonal has a sum of 111. (Note: $111 = 3 \times 37$, spectrum numbers)

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Italicized pairs of numbers in the Sun magic square have a sum of 37, including the pairs 14, 23 and 20, 17.

The remaining ones have a sum of **370**, or **37 x 10**.

When the top 'invisible' capstone is added to 4912 (number of mini-pyramids including all of level 17), the total is 4913 (4299 above ground).

At level 16, the total is 4096

Now $4913 = 17 \times 17 \times 17$ or 17^3 the total to level 17.

AND, the sum of its digits $4 + 9 + 1 + 3 = 17$.

An EMPHASIS on number 17 also including 3 (primary) as the power (to three) of 17.

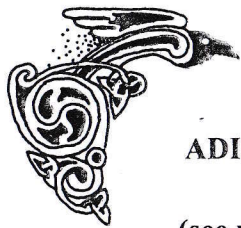
$4299 = 1433 \times 3$. Light ray numbers.

$4096 = 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2 \times 2$ or 2^{12} . Sun number is 12.

Recall that layer 17 is 26% above ground level and 74% below.

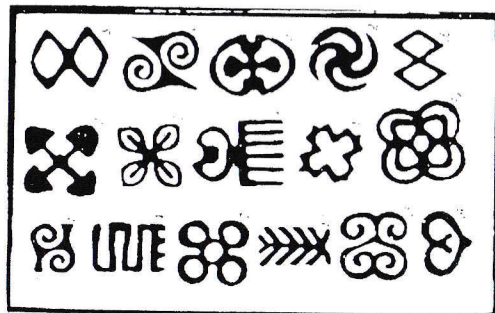
The pyramid we see in Egypt consists of two parts – the masonry and the invisible capstone.

Level 17 LIKEWISE consists of two parts, the (above ground) seen and the unseen (below ground).



ADINKRAS

(see page 12)



A Dowsing Adventure

With Mary & Michael

It was mid 2013, The Sunrise Dowsing Group were investigating the Mary & Michael earth currents of the Dragon Ley which runs through the width of the Britain between Cornwall and Norfolk at their eastern end at Hopton's ruined church, in our usual monthly meeting. When during a break the subject of Richard Dealler's pilgrim route down south came up. We were already in contact with him about his progress and offered any assistance we could from this end of the lines. After a few days, one of our members, Dave, decided we should do a similar thing from Hopton southwards, and to compile a record of our findings along the way.

So it began. A pilgrimage from East to South West. This was to be in a completely different format to Richard's pilgrimage. We would walk the lines as closely as possible to the centre line of the energies, taking measurements and charting all dowsing results along the way. Unlike Hamish Miller & Paul Broadhurst, who followed roads and tracks. This proved very painful and difficult at times. We got wet, muddy, cold, scratched and torn. But it was fun and very, very enlightening. I as an experienced dowser learnt an awful lot about energy lines, vortexes and nodes etc.

Dave who was a novice when we started the trip, is now an accomplished dowser and loving it.

Dave and myself have now completed our dowsing pilgrimage from Hopton to Eye in Suffolk and back. We went out on the Mary line and returned on the Michael line.

We were guided by the bible of these lines, "The Sun & The Serpent" by Hamish Miller & Paul Broadhurst. But we did find quite a few discrepancies between our findings and theirs. Some quite large. In one place Mary went to a different church altogether. This we checked and checked again until we were satisfied that she did. Since then many of our group have confirmed our findings as well.

We also found that where there was a Node, there was a Pictogram around it, always. There are also Pictograms around the font positions in all the churches we visited.

Water courses were another anomaly found at church sites and in the field. There is invariably water courses associated with the font position in churches. These are some few feet below ground and flow directions and purity is easily dowsed.

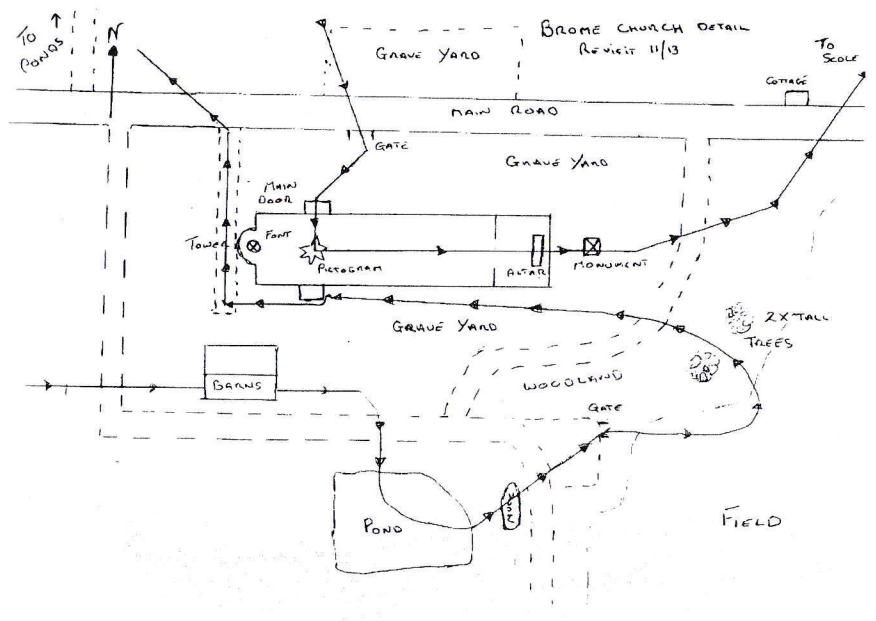
Some churches we visited displayed a positively anti - dowsing attitude. One such would not let any of our ladies enter the church without them saying a prayer and blessing; all was fine after this was done and we had a good day's dowsing there.

Another time I personally was psychically attacked. Rendering me unable to dowse, my rods just would not respond until I took myself away from the church and cleansed myself and protected myself again.

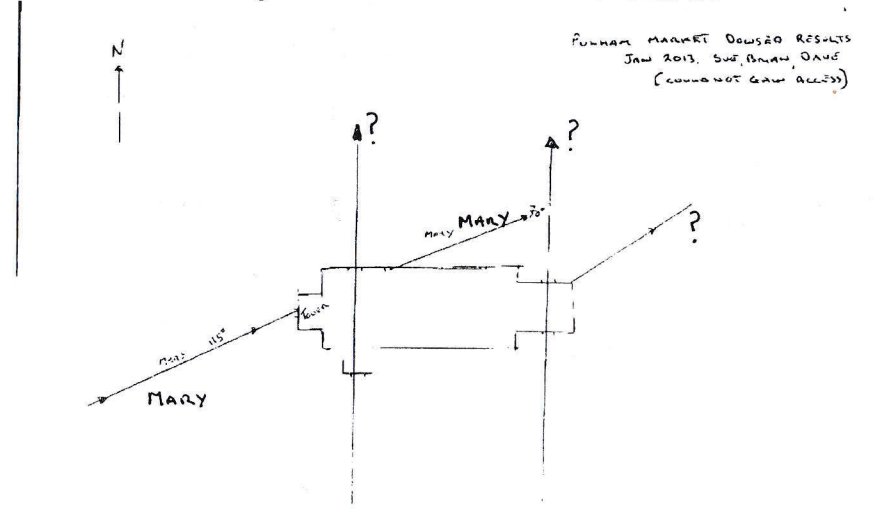
This shows the importance of performing a protection ritual before you leave on a field trip and especially before you enter a churchyard or sacred site.

We also found on this section of our pilgrimage, that Mary favoured the higher ground and Michael the lower ground. This was very noticeable in the Waveney Valley area of Suffolk.

This is the meandering serpent like results found at Brome church. We visited this site a number of times to confirm this strange phenomena.



Dowsing results at Pulham Market church



Sarah Vivian

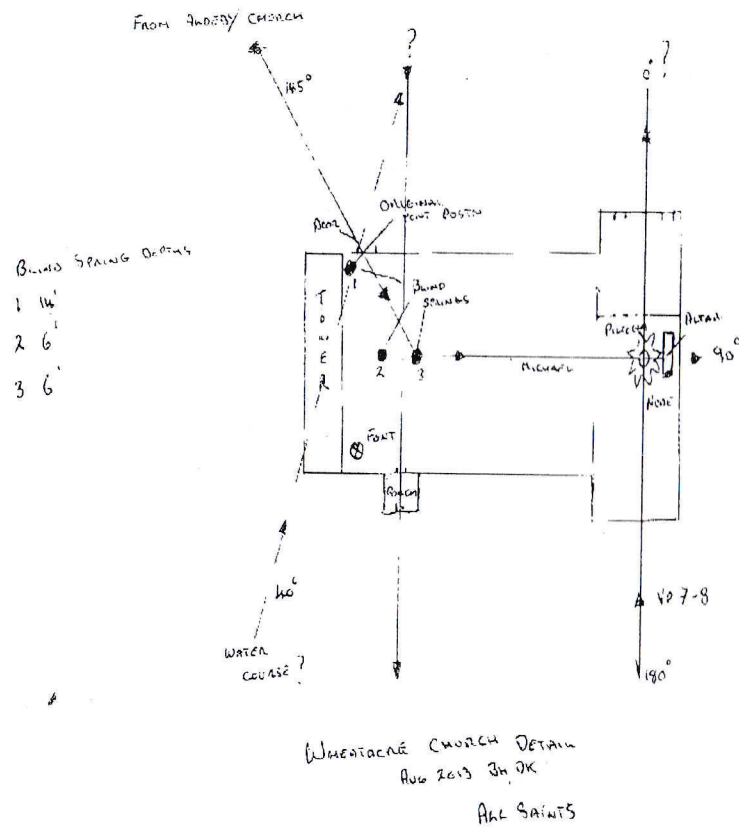
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This is Wheatacre church Norfolk on the Michael line. This is the church that didn't let the ladies in to dowse. As can be seen there are a number of blind springs and water courses here. Also note that the original font position is over a spring. There is also a mucky line that runs through the altar. With no adverse effects on the Michael line which it forms a node with.



This Michael's Gate in Eye, Suffolk, where the Michael line enters the town, from the south. The current passes through the two upright sculptures before entering the magnificent church of Eye.



The amazing thing about this Pilgrimage was the friendliness of all the people we met along the way. The sight of two grown men with bent rods held in front of them muttering things like "show me Mary" "Far side Michael" etc etc, must have been a shock. But after a while explaining what we were doing and why, they came round and some even had a go at dowsing. I personally was greatly affected by the energies. I was already intimate with these energies from the ruins here in Hopton, to

such a level that I could feel them and converse with them. At different places along the lines I could feel that they were reacting to our dowsing and blessings. This was confirmed back at Hopton by the changes in the line's widths and strengths here. They have increased dramatically over the last year.

Another thing we noted about the lines weather at a church or in open country. Was the fact that sometimes they were at ground level other times above ground. Michael was especially prone to this.

We will continue our dowsing down to Bury St Edmunds abbey this year.

Logging and recording as we go. A very rewarding experience for us.

Things I will be looking at in depth this year will be, the make up of the lines. Centre line content and shapes, Outrigger lines (Intermediate lines)

I have written two booklets on our journey one on the Mary Line & one on the Michael Line. They are available from me at £6 each contact details below. They are in colour and A4 format so easy to read.

Brianthedowser@live.co.uk

You can keep up with our progress on our web site or on Facebook

www.Oldstmargarets.com, FB. Sunrise dowzers

Blessings and Peace to all Leyhunters.

Brian Howard



Book Review by Laurence Main

Phil Rickman: *Night after Night*, pub Corvus 2014. HB
528pp, £18.99 ISBN 9780857898692

Network member Phil Rickman's latest thriller is set near Belas Knapp (Glos). A potent brew!

BOOK REVIEW

T. TINDALL WILDRIDGE: *Animals Of The Church In Wood, Stone And Bronze*
Heart Of Albion Press – Hark Back Edition

Heart Of Albion Press should be well-known to many readers, as they have published many books and booklets on Earth Mysteries subjects. This 33 page booklet was a 1991 reprint of a work (modern preface excepted) first published in 1898, as one chapter of a work called "The Church Treasury". It is a fascinating look at the folklore, imagery and significance of animal carvings in churches – including dragons – with much of the focus on Beverley Minster, though Wildridge does venture much further afield, and begins by looking at sun worship. Some material has obviously dated under modern research, but that in no way devalues this very interesting publication.

Norman Darwen



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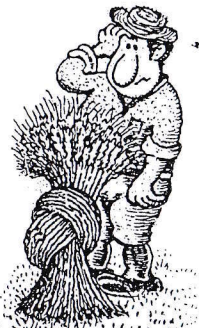
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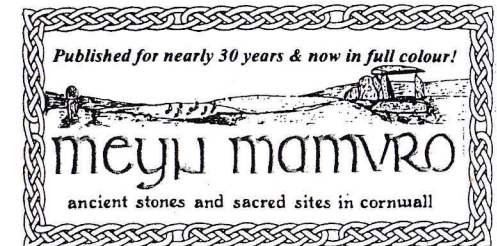
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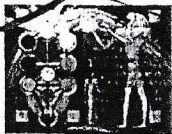
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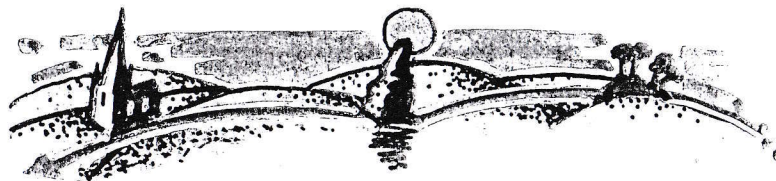
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