

The Newsletter of the Network of

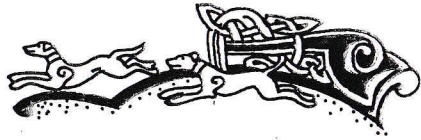
Ley & Hunters

Issue 17 • Samhain 2015

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• GOG & MAGOG (Glastonbury) by G.K. Griffiths •



The Newsletter of the Network of Ley Hunters

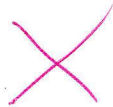
Issue 17 – Samhain (1st November) 2015

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354. www.networkofleyhunters.com. This is not interactive, no email! Snail mail and telephone calls always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape. This newsletter is available on annual subscription of £15 (or £30 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 OXFORD MOOT, 21 MAY 2016
PLUS COACH TRIP ON SUNDAY 22 MAY AND GUIDED WALKS
ON MONDAY 23 MAY, TUESDAY 24 MAY, AND WEDNESDAY 25
MAY 2016. SEE PAGE 3 FOR MORE INFORMATION. BOOK
TODAY!**

* * * * *

**ARE YOU INTERESTED IN A PILGRIMAGE ALONG THE
DRAGON LEY, MICHAEL AND MARY CURRENTS, FROM
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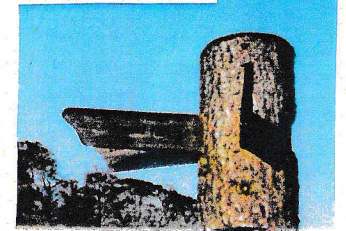
INTERESTED IN LEYS AND PATTERNS IN THE LANDSCAPE?

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LEY HUNTERS' MOOT**

IN OXFORD 2016

TOP SPEAKERS – COACH TRIP



**CAMPSITE, HOSTEL, B&Bs, PUBLIC TRANSPORT
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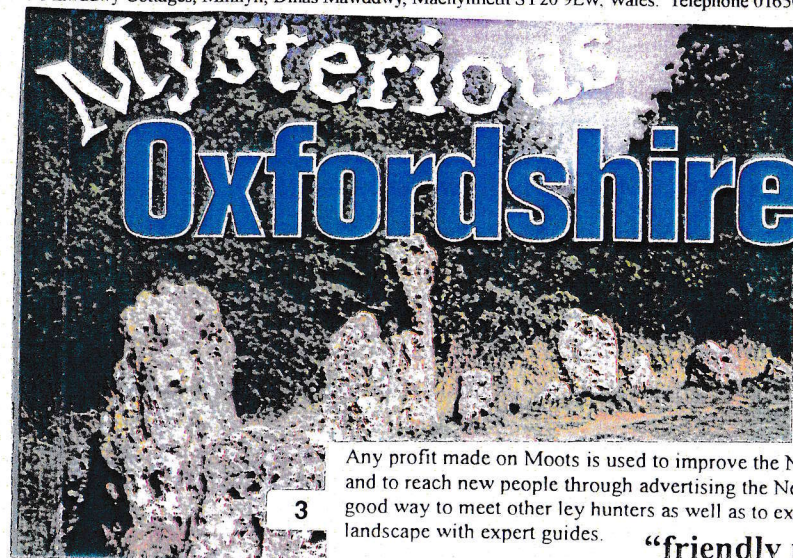


SATURDAY, 21 May (12-7pm) Moot with speakers (Laurence Main, Liza Llewellyn, Trish Mills, Ian Woodcock, Susan Hale, Michael Dames & Gary Biltcliffe) plus stalls, in Oxford. Tickets £30 each*

SUNDAY, 22 MAY (9am-5pm) Coach trip with Caroline Hoare and Gary Biltcliffe, authors of The Spine of Albion, to Uffington White Horse, Wayland's Smithy, the Rollrights. Tickets £30 each* Secure your seat now!

Plus free guided walks led by Laurence Main (author of Walks in Mysterious Oxfordshire). Monday 23 May: Wittenham Clumps; Tuesday 24 May: Sir Winston Churchill's birthplace (Blenheim) and grave (Bladon) via the Column of Victory; Wednesday 25 May: Oxford City Leys. Pay your own bus fares and admission charges.

* All mootgoers must be subscribers to the Network of Ley Hunters (who also receive four quarterly Newsletters). Subscribe now by sending £15. Make cheques payable to Network of Ley Hunters and post to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth SY20 9LW, Wales. Telephone 01650-531354.



Please print
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Telephone
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Any profit made on Moots is used to improve the Newsletter (add colour) and to reach new people through advertising the Network. Moots are a good way to meet other ley hunters as well as to explore the living landscape with expert guides.

“friendly people”

Winchester Moot – Report

The moot began in the front of Winchester Cathedral with a general talk by Gary Biltcliffe and Caroline Hoare, authors of *The Spine of Albion* about the importance of Winchester as a spiritual and political centre, with 32 people in attendance. Of particular mention was that Winchester is on the Belinus Line, the longest ley in Britain. It was noted also that Winchester Cathedral is also the longest cathedral in all of Europe. We then began a walk around Winchester, starting at the Court House that the main ley goes through. Mention made of a limping ghost that was seen by various people. Then to the church of St Swithun around the corner – a legend said he wished to be buried outside with his beloved people, but instead was entombed in the Cathedral causing it to rain. Then we walked down street to the College built by Christopher Wren to view with a statue of St Mary over the door as if to bless those who enter – this connected with the female Elen current. Further down the street we came to the Bishop’s Home and Office, where previous bishop, Henri de Blois, the “Wizard of Winchester,” stored up many interesting relics of a talismanic nature. We stopped round corner at tributary of the river Itchen, and looked towards St Catherine’s Hill - which falls precisely on Belinus Ley and is a meeting point of other leys. Round the corner, we looked at three stones that were remains of a stone circle. Then we saw the statue of King Alfred and, on the main street, we viewed stone reliefs above windows showing notable people and events associated with the city such as William The Conqueror and the Domesday Book. We visited St Lawrence’s Church, on the main ley, where bishops are sent to quietly contemplate before being ordained. We noticed also the name *Eclipse Inn* and I remembered Gary told of the death (and possible ritual sacrifice) of King William Rufus on the equinox. However, the highlight of the day (for me at least) was our visit to the Great Hall, with its stunning Arthurian-styled Round Table. Gary and Caroline talked about the significance of the carefully chosen geometry of the building to effect a magical change in consciousness on those within it. The tour finished at St Bartholomew’s Church and the burial place of King Alfred the Great.

- Liza Llewellyn



Moot Attendees Outside Winchester Cathedral

COME TO OUR MOOTS!

BOOK REVIEW

Sun, Moon & Earth

Robin Heath



Publisher: Wooden Books , Glastonbury 2006 (orig. 1999) 58pp
ISBN-10: 1904263461, ISBN-13: 978-1904263463

This little gem of a book will bring you to state of greater appreciation of the cosmic and universal *order* that is all around us. Have you ever wondered about the fact that the Moon perfectly covers the Sun during a total eclipse? or if there is a cosmic significance behind the number 33? or perhaps you don't "get" what is so interesting about equinox sunrises or solstice sunsets, but are curious to learn. If so, this book will both interest and enchant you, whether you are a scientist or mystic... or both! This book uses no vague metaphysical speculation or subjective theory, only pure objective mathematical analysis of the Earth-Sun-Moon system and yet still weaves a magical vision of a universe of "grand design", profound harmony and mechanical perfection.

- Liza Llewellyn

JOHN MICHELL

A Ley Legend

By Michael Howard

John Frederick Carden Michell (1933-2009) was an archetypal Englishman educated at Eton and Cambridge. He did his national service in the Royal Navy and worked as a Russian translator and then as an high market estate agent before launching a new career as a writer and journalist. In later life John Michell was a teacher at the Lindisfarne Association's School of Sacred Architecture, was a visiting lecturer at the Prince of Wales School of Traditional Art and contributed a regular column to The Oldie magazine for senior citizens. He was also an important influence on the foundation of the paranormal magazine Fortean Times and with Keith Critchlow and Mary Williams founded the influential Research into Lost Knowledge (RILKO) organisation.

In the late 1960s with hippy 'flower power' and the 'summer of love' John Michell became a pioneer in the emerging field of Earth Mysteries and back then what were called ley lines. Michell's groundbreaking books *The Flying Saucer Vision* (1967) and *The View Over Atlantis* (1969) introduced a whole generation to leys, megalithic sites, earth energy, sacred geometry, druidism, and alternative archaeology. He believed UFOs were less about aliens from outer space and more about megalithic sites and elves, faeries and gnomes.

In the *Flying Saucer Vision*, Michell began by quoting the famous Swiss psychologist Carl Jung writing in 1959 on the subject of UFOs. Jung believed the strange lights and objects seen in the skies since 1947 were archetypal symbols and symptoms of psychic changes in human consciousness that appear at the end of one aeon and the beginning of another. In our time this was the transition between the old Piscean Age and the new Aquarian Age.



Two famous authors on leys & earth mysteries - John Michell (centre) & Paul Devereux (far right) Penzance Moot 1990 photo L. Main

Michell linked the ancient symbol of winged serpent or dragon with the modern UFO phenomena and the ancient myths of sky gods from the stars who taught humanity. He also queried the popular theory that UFOs were craft from outer space. Instead Michell compared descriptions of close encounters with aliens and the stories in folklore about humans meeting faeries. Finally he discusses William Stukeley's theory that the Avebury stone circle complex was a temple for serpent worship and Alfred Watkin's research into the 'old straight tracks' and belief in leys connecting ancient sacred sites in the countryside.

John Michell's second book *The View Over Atlantis*, revised and republished in 1983 as *The New View Over Atlantis*, explored Alfred Watkins theories about leys in more depth, as well as the legends of dragons and serpents as symbols of the earth energy flowing along them. Michell quotes an interesting story about Watkin's son Allen investigating a ley in 1931 described by his father. He met a farm labourer who told him about an ancient trackway only known to local people that went in a straight line from a church in the village of Strethall to Cambridge. Alfred Watkins had no knowledge of the road but it followed the same route of the ley he had traced on a map of the area. The second part of the book dealt with sacred geometry. It described the measurements of Stonehenge and the Pyramids, the possible links with Glastonbury Abbey and the biblical concept of the 'New Jerusalem.'

I first encountered John Michell through his writings in the late 1960s in the alternative counter-culture magazines *International Times* and *Gandalf's Garden*. His revolutionary articles featured druidism, leys and the 'dragon power' flowing between ancient sites that were spiritual power centres. In 1971 I met Michell in person at the Anti-Decimalisation Fayre he organised in Calne, Wiltshire. It was held at the country house and estate of the Italian-Australian actress Diane Cilento who had an interest in all things New Age. She was the ex-wife of Sean Connery, the best 'James Bond', and mother of Jason 'Robin of Sherwood'

Connery. Later she married Anthony Shaffer of 'The Wicker Man' movie fame.

The fayre was a surreal event with aristocratic hippies in colourful clothes wandering about smoking pot and a stall openly selling illegal porn magazines imported from Amsterdam. Diane Cilento was dressed up as a gypsy fortune-teller and was giving readings in a tent using a crystal ball and Tarot cards. The highlight of the event was when somebody 'borrowed' a boat and rowed out into the middle of the ornamental lake on the estate. The boat capsized and the person, who could not swim, had to be rescued by onlookers before they drowned.

My second meeting with John Michell was a few years later. I was attending a talk given by the Arthurian writer John Matthews at Caxton Hall in Westminster, Central London. Michell made a dramatic entrance accompanied by a 'harem' of beautiful young women of the Sloane Ranger type. He sat smoking a joint as he listened to the talk. At the time if there was ever a hero for anyone interested in Earth Mysteries it was the colourful, idiosyncratic and eccentric John Michell.

Michell's political views belonged to the anarcho-libertarian spectrum. This has led him to be labelled by some left-wing commentators as a 'crypto-fascist' and supporter of the 'New European Right', even though ironically he was opposed to Britain's membership of the EU. This judgement seems to be based in these politically correct times on Michell's traditionalist views. They included a rejection of modernity, a denial of the theory of Darwinian evolution, anti-capitalism (long before the Occupy movement), and support for a pre-Christian, native British spirituality.

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EXPEDITIONS IN CORNWALL: www.westcornwalldowsers.co.uk
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Ancient Egypt - Article Two of Four – Hapshepsut's Temple

by Eileen Roche

Last year I visited Egypt and more of my findings will be related over the next two issues of this Newsletter. The treasures of ancient Egypt hold an enduring fascination for tourists, whose numbers now are almost overwhelming. Visitors to the Valley of the Kings and other sites are increasingly allowed tickets for only a few tombs at a time. One of the most remarkable places is Hapshepsut's Mortuary Temple at Deir el Bahri, not far from Luxor. She lived about 1508 BC - 1458 BC (dying aged about 50) and was the fifth Pharaoh of the 18th Dynasty.

Hapshepsut's name means 'Most Noble of Noble Ladies' and the original name of her Temple translates as 'The Most Sacred of Sacred Places'. Today the site is approached through arid desert-land, with little sign left of the original grand sphinx-lined causeway. Then the Nubian Mountains range confronts the visitor with its pyramidal peaks and sheer cliff walls about 500 metres high. R. Snelling in his article 'The Planetary Matrix' in Issue 14 of this Newsletter mentions on page 22 that geologists believe these cliffs have been eroded by rain-water. At the base of the cliff, the Temple was built on sacred geometrical lines, elegantly rising through a series of three terraces with colonnaded halls spilling out sideways in gracious proportions rather than attempting to rival the high cliffs towering above. There were decorated chapels either side, devoted to Hathor and Anubis, with others for Osiris, Re, and Royal Ancestors. The sanctuary dedicated to Amon-Re is the last chamber of the Temple, cut into the bedrock of the cliff-face. At the time it was created, the land around the Temple was rich, fertile and green, and beautiful gardens led up to the building. It is one of the earliest sacred buildings in the world, predating the Parthenon, Taj Mahal and Hagia Sophia as well as the tombs in the nearby Valley of the Kings.

The Temple was only re-discovered in 1822, and translation of its inscriptions caused immediate confusion amongst Egyptologists. Hapshepsut was a female, but often had her inscriptions, paintings and sculpture depicting her in kingly male regalia, and also wearing the male pharonic kilt and beard. Part of the confusion was caused by

an attempt not long after her death to write her out of Egyptian history by defacing her images, destroying her Temple and removing her name from the list of kings. Most archaeologists now agree that Hapshepsut was the eldest child born to Tutmoses I in the 17th Dynasty and she married her younger brother Tutmoses II, bearing him a daughter. He suddenly died and the title Pharaoh passed to her baby nephew Tutmoses III, Hapshepsut became his Regent and then declared herself King, Wife of the God and Pharaoh. We know from depictions on the walls of her Temple that she successfully led a war against Nubia, sent trade expeditions to the land of Punt (Somalia), undertook extensive building programmes and ruled peacefully for twenty-two years. Myrrh trees were brought back from Punt, which she had planted in two rows in her Temple gardens, their roots can still be seen today. Hapshepsut's mummy was identified in 2007 and examined in the Cairo Museum, where it was discovered that she had suffered diabetes, arthritis and bone cancer. More information can be found on web pages: [Hatshepsut: First Female Pharaoh - LiveScience.com](#) and [Hatshepsut - Wikipedia, the free encyclopedia](#)

However, our Egyptian Archaeologist Guide, Dr. Saleeb Mikaeel, had a more elaborate story to relate. In his version of events, when Tutmoses I died, the priests stopped Hapshepsut from ascending the throne as they wanted a male Pharaoh. When she was sixteen years old she became pregnant by her Tutor, Senenmet, and ran away to Luxor where she had her illegitimate baby and then abandoned him. She continued studying in the Temples and by the age of twenty-one was well-educated, rich and managed to hire 3,600 mercenaries to make sure she became ruler. She started to build her Mortuary Temple. Successfully leading a revolution against the priests of the north, by twenty-seven years old this remarkable woman had herself enthroned as Queen of North and South Egypt. Hapshepsut wanted to get married but was still in love with her old tutor thirty-nine years her senior and now one of her most trusted officials. It may have been he who was responsible for the sacred geometrical lay-out of the Temple. His own Tomb can be seen on an adjacent cliff-face. Three years after his death, Hapshepsut married her younger brother, Tutmoses II and

they had three daughters together before a conspiracy got rid of him. When Hapshepsut was forty-six years old, she began to consider the succession, and feeling sorry for the illegitimate son she had abandoned, had him marry one of her daughters. He became Tutmoses III and three years later he killed his mother (and mother-in-law) Hapshepsut, probably bribed by the priests promising him a perfect after-life.

Many years ago, I had lunch with the fantasy author Terry Pratchett, who was asked why he did not incorporate ancient Egyptian practices into his Discworld novels. His reply was instructive: "Your stories have to be believable for your readers. Quite frankly, the way the ancient Egyptians carried on was too incredible for my books." Having tried to decipher many of the archaeological accounts of Hapshepsut's life, I find myself finally agreeing with him.

As an end-note, Hapshepsut is alleged by some to have been the Egyptian Princess who found Moses in the bulrushes: <http://www.bible.ca/archeology/bible-archeology-exodus-date-1440bc.htm> If this is the case, did she name Moses after her father, Tutmoses I? It is claimed that she found Moses at the age of 15, and according to our Guide, she had her own baby at age 16. Have the tales of the two babies become conflated? The mystery thickens



*Top of
column,
Pharaoh
Hapshepsut,
colonnade in
her
Mortuary
Temple,
Valley of the
Kings*

BOOK NOW FOR OUR OXFORD MOOT (SEE PAGE 3)

What do you do when the B and B is...

HAUNTED?

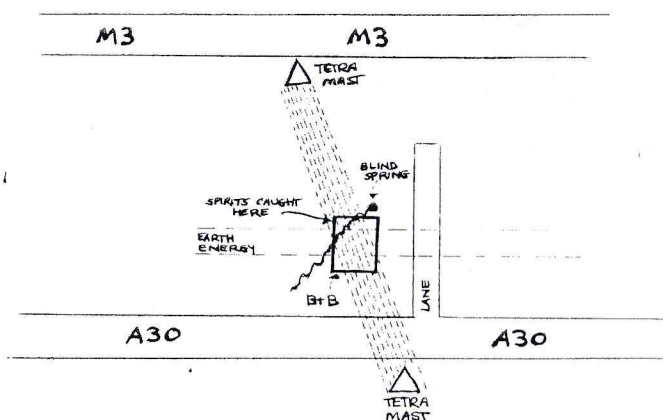
That was exactly the problem that faced dowser SUE PINE when she arrived at her B and B for the Winchester moot. Sue says:

"The landlady was a friendly young woman, who gave me a warm welcome and I asked what I was doing in the area. When I explained a bit about ley hunting and dowsing, she explained the situation. Spirit presences could be sensed, especially in the upstairs bedrooms. There had also been poltergeist activity. On one occasion the glass oven door had shattered inexplicably. A glass lampshade had also shattered, just missing her small son, who was badly frightened. Both of them felt cold and uncomfortable upstairs. Both a priest and a bishop had said prayers in the house, which had not really got to the bottom of the problem. Could I help? Well, yes, I could. Besides, I wasn't prepared to spend the night there with the situation as it was. The landlady had to go out, so I was left **ALONE** in the haunted house! Dah, dah, DA!!!

Step 1. The first thing is not to be scared. Remember that everything in the universe is energy in some shape or form and energy can be moved and changed. I had done my protection that morning. I'm also a very experienced energy worker with a lot of tricks up my sleeve.

Step 2. Work out what is really going on. This may not be what people think. I started by going outside the house and dowsing around the perimeter of the property. The house is on a small neck of land between the M3 and the A30, with fast traffic moving the chi. Also, quite a substantial earth energy band runs right through the house, back to front, being particularly active at head height and

above (7 on the Von Pohl scale). Add to the mix a blind spring in the corner of the property, with an underground stream cutting across the back corner of the house (7 on the von Pohl scale). The icing on the cake, however, was the two tetra masts (Police microwave towers) which faced each other right across the property. This too is affecting the upper storey of the house. Inside, the spirit presences were strongest in the back bedroom at the point above the underground stream, where the earth energy and tetra signals also cross, possibly actually trapping them. Oh, *and* there was a really disgruntled house fairy!



Step 3. Move on spirits. Most dowsers nowadays do this gently, with love and respect and calling on the divine and angelic realms for help. Not all the spirits were ready or able to go on the first evening. Fine. I was booked in for two nights!

Step 4. Clean the energy line and the underground water. I sent love and light down the full length of the line and the stream to begin the cleaning process. I located a site for healing for the stream at the back of the house and moved a handy statue of an angel to that point.

Step 5. Bless the rooms. Inside, I went through the rooms, blessing each one and filling them with love, healing and light. I also used an aura cleansing spray (the only bit of kit, other than my rods, that I had with me!).

After that, I went to bed and slept pretty well.

Step 6. The next night, after returning from the moot, I checked the earth energy line and the stream. Both were down to 3 on the Von Pohl scale – big improvement! The whole energetic atmosphere of the house had lightened. The back bedroom, however, was still very disturbed. The spirits there had come from an old house that previous occupied the site (a mother and child and a man who at first had a very hostile attitude. None of them had been ready (or able) to move on the previous day. With the help of their guardian angels, these spirits were now able to move on into the light.

Step 7. The house fairy (or Brownie) had been deeply disturbed by the energy situation. Like the sprits, he had belonged to the previous house. He missed the open fire and the flagstones. He wanted to carry on being a house fairy and just wanted a bit of respect and recognition – the odd cup of milk or small pat of butter. Centuries ago, he had been an outdoor fairy and some acorns to link him with the trees outside.

I tweaked a few things, said a few more blessings and that was about it! The owners were very pleased with improvement in the atmosphere and the little boy was delighted to learn about the house fairy. A happy outcome for all!

By SUE PINE

7th Sept 2015



INVESTIGATING LEYS SINCE 1983
£4 for four issues from: 1, St. Paul's Terrace, Easton,
Wells, Somerset, BA5 1DX

Starting to Dowse for Leys (1) - Nigel Twinn

People discover the wonderful world of Leys in different ways. Those of us who were first made aware of the importance, even the existence of the craft of dowsing, through an interest in Leys, sometimes tend to forget that not all Leyhunters dowse.

With that in mind, I have been asked by Laurence to provide a beginner's guide to dowsing, with the Leyhunter in mind.

In essence, dowsing is nothing more than structured intuition. It is a way of retrieving information of any kind using simple yes/no answers - and that's it! Everyone can dowse. Increasingly, I find that people can pick it up very quickly - and certainly much more quickly than I did.

Just about the only feature that differentiates the dowser from the seer or the medium is in the use of tools. Most dowser use either L-shaped rods or a pendulum - or a mixture of both for different purposes. As the dowsing community has matured, more people are moving on to dowsing without tools - so called, deviceless dowsing - using instead parts of their body, which can include hands, fingers, eyes or even internal organs, but let's leave the advanced stuff for the experts for now! I use rods most of the time.

L-shaped rods and pendulums are widely available at a range of prices, but one of the great beauties of dowsing is that it can cost you nothing. Homemade basic tools are just as useful, and are essentially gratis. Two pieces of bent wire, or a weight on a piece of string, work just as well as more expensive equipment. Much of the time, I use green plant stakes out of the shed, cut down to any size I need. The material of an L-rod is of next to no consequence - and any slightly pliable metal, wood, plastic, nylon etc will suffice.

Assuming that you now have two pieces of something, bent at a right-angle, or a weight on a piece of a string, twine etc., ask to be shown your 'yes' response. If you are using a pendulum, you should find that the weight swings one way or another - or possibly up and down or side to side. If you are using rods, they should either cross or move apart. Don't worry at this stage about the actual response you get, as you can always change that yourself later on. Then do the same to determine your 'no' response - which is usually a swing in the opposite direction.

Test out these responses by asking something to which you know the answer. Is my name Nigel? 'Yes' Is my name Doris? 'No'. Take a little while to get the hang of the 'Yes' and the 'No' response, by asking various simple questions. Dowsing rods, and to a lesser extent pendulums, can also be used for finding directions. So, try this out by asking 'Please show me the nearest window' - and the tool should swing and/or point at it. Again, practice this for a while

Then - and with the Leyhunter very much in mind - try asking for the direction of the nearest Ley. Your tool will move. If it is close enough, you will find that you can walk to it, and the rod or pendulum will show you when you have reached the middle of it. If you are in a small room, try asking the additional question 'How far is it this Ley?' In your mind, you can ask a series of yes/no questions to find this out 'Is it 1 metre away?' 'Is it 10 metres away' etc.

You have now taken the first steps towards dowsing for leys! Next, we can have a look at the dowsable structure of a ley

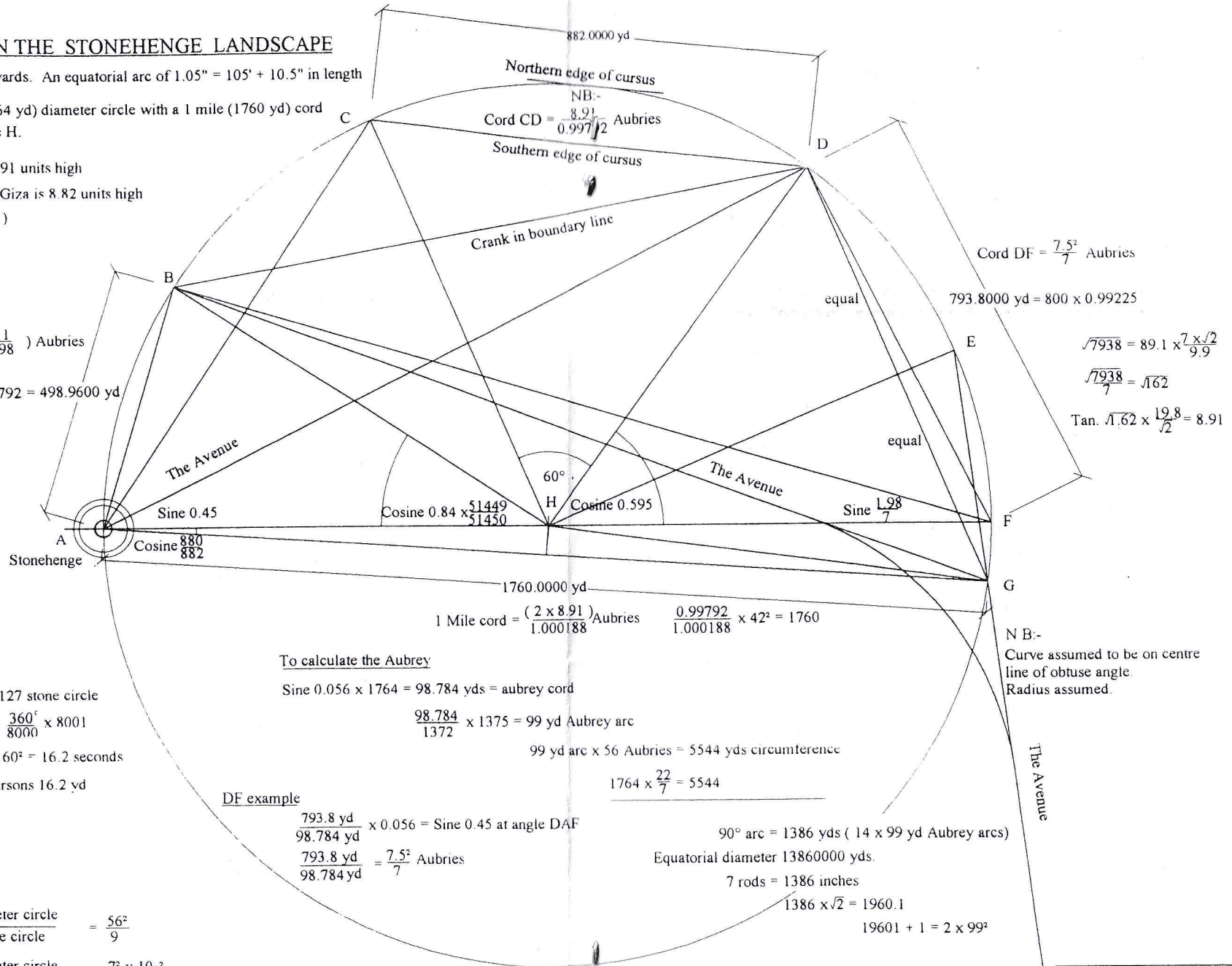
I would always recommend that anyone interested in getting started should begin with *The Definitive Wee Book of Dowsing*, written by Hamish Miller, and available from his publishers, Penwith Press, Elowen, Wheal Kitty, Lelant Downs, Hayle, Cornwall TR27 6NS www.penwithpress.co.uk

THE GEOMETRY IN THE STONEHENGE LANDSCAPE

Dimensions in true Imperial yards. An equatorial arc of $1.05'' = 105' + 10.5''$ in length

Geometry based on a 42^2 (1764 yd) diameter circle with a 1 mile (1760 yd) cord with a tumulus at centre H.

NB:- The Great Pyramid is 8.91 units high
 The Second Pyramid at Giza is 8.82 units high
 (See cords CD and AG)



Cord AB = $5 \times (1 + \frac{1}{98})$ Aubries

$500 \times 0.99792 = 498.9600$ yd

Cord DF = $\frac{7.5^2}{7}$ Aubries

793.8000 yd = 800×0.99225

$\sqrt{7938} = 89.1 \times \frac{7 \times \sqrt{2}}{9.9}$

$\frac{\sqrt{7938}}{7} = \sqrt{162}$

Tan. $\sqrt{1.62} \times \frac{19.8}{\sqrt{2}} = 8.91$

498.96 yd = 0.2835 mile
 Amazon "Stonehenge" is a 127 stone circle
 $2.835^\circ \times 127 = 360.0045^\circ = \frac{360^\circ}{8000} \times 8001$
 $0.0045 \times 60^2 = 16.2$ seconds
 Internal radius of Sarsons 16.2 yd

To calculate the Aubrey

Sine $0.056 \times 1764 = 98.784$ yds = aubrey cord

$\frac{98.784}{1372} \times 1375 = 99$ yd Aubrey arc

99 yd arc $\times 56$ Aubries = 5544 yds circumference

$1764 \times \frac{22}{7} = 5544$

DF example

$\frac{793.8 \text{ yd}}{98.784 \text{ yd}} \times 0.056 = \text{Sine } 0.45$ at angle DAF

$\frac{793.8 \text{ yd}}{98.784 \text{ yd}} = \frac{7.5^2}{7}$ Aubries

90° arc = 1386 yds (14×99 yd Aubrey arcs)

Equatorial diameter 13860000 yds.

7 rods = 1386 inches

$1386 \times \sqrt{2} = 1960.1$

$19601 + 1 = 2 \times 99^2$

$\frac{\text{Area of } 1764 \text{ yd diameter circle}}{\text{Area of } 56 \text{ Aubrey hole circle}} = \frac{56^2}{9}$

$\frac{\text{Area of } 1764 \text{ yd diameter circle}}{\text{Internal area of Sarson circle}} = \frac{7^2 \times 10^4}{9}$

The Magic of Lewes

'THE ANGELS KEEP THEIR ANCIENT PLACES' – A GLIMPSE INTO THE MAGIC OF LEWES

Many people feel drawn to Lewes in East Sussex, sensing that it is in some ways magical. Could this be true? The poet [Francis Thompson](#), who lived in nearby Storrington, wrote 'The Angels keep their ancient Places' and Lewes is undoubtedly ancient. Let's see if there are likely to be angels here too...

When we consider the magic of a place we need to consider three things: the influence of the Ancestors, the power of the land, and the power that resides in the name of the land.

The Influence of the Ancestors – the Past

Imagine you are hovering, like a hawk at dawn, over the sea at Newhaven, flying towards the coast and Lewes. The mist from the Ouse obscures your view of the land below, but then as the sun climbs higher the mist begins to clear and you see not the town as it is now, but the town as it was perhaps in ancient times...

Beyond the Brookland Basin you see the Mound – like a small version of Silbury Hill in Wiltshire – and then flying towards the castle you see not the ramparts and walls but six mounds stretching to the north-north-east, including the castle mound and Brack Mount, and four others as you fly in the direction of Pells pond. And then you see the Ouse, the Isis, snaking its way across the land towards Anderida, the Waste of Ondred, with the North Downs on the horizon in the far distance.

Swoop round to the south-east and fly back past the stone monolith standing where All Saints church now stands; see the water gushing from the sacred spring in Pinwell lane and then turn north and fly up the hill, along what is now Station Street to arrive in the High Street by the castle. As you come to land you find yourself back in the town now – in the early twenty-first century.

And here you find the Barbican museum, filled with fascinating local finds and an excellent bookshop. Go in and buy a booklet with the racy title: 'Sussex Archaeological Collections Vol 135 1997 pp.131-42 A Romano-British (?) barrow cemetery and the origins of Lewes' by John Bleach.

In the few pages of this publication you will find a treasure-trove of information that provides many clues on the influence of the ancestors in this small town. John Bleach explains how Lewes shares with at least two other sites in England an arrangement of a sequence of tumuli in a rough line. These can be found in the Bartlow Hills in Essex (where four conical burial mounds survive of an original eight) and at The Devil's Jumps on Monkton Down at Treyford, West Sussex, where six Bronze Age barrows in a line can be found.

Feng Shui and Earth Energy practitioners would say that the fact that there is this pattern here must have an influence on the energy field or atmosphere of this town.

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PLEASE SEND US AN ARTICLE ON YOUR LOCAL LEYS!



Lewes Castle and Tump by Will Worthington

When we look at these tumuli we discover that they are of at least two types. The Mount or Tump's origin is disputed, but it does not appear to be a burial mound. Instead one theory, which I find the most convincing, is that it is an ancient 'harvest mound', echoing in many ways Silbury Hill in Wiltshire. Rodney Castleden's book '[The Wilmington Giant](#)' is the resource you need to explore the mound's significance in detail – including the way he believes the mound was used as a giant astronomical clock by the ancients. In my '[The Druid Way](#)' there is also a good deal of material on it.

As regards the other mounds, John Bleach is the man to turn to. Here's a summary of his findings:

Castle Mound & Brack Mount – no-one is sure whether they were constructed from ground level up, but it is quite possible that already existing mounds or barrows were simply increased in size, since the castles at Chichester and Canterbury, founded at the same time as Lewes, seem to have been built on Roman tumuli.

The site of the Elephant & Castle – the pub was built in 1838 probably on the site of the Town Gallows. Barrows were often reused as gallows sites in south-east England. Here they found 13 ft down a perfect skeleton with a boar's head. And in many ways the boar could be a totem for Lewes because boars' tusks and other remains of animal sacrifices were found when workmen dug the reservoir west of St Anne's Church on the High Street in 1834. It's not clear whether these were in a mound, but they probably were, which would make Lewes a town with at least eight mounds, if we include the tump.

The site of Abinger House – an immense tumulus was removed for a Mr Barratt to build his home.

St John Sub Castro – two mounds were levelled here: one of these was called St John's Mount and was recorded by Gideon Mantell of dinosaur fame, who said skeletons; and a large quantity of boars' and other animal bones were found. He suggests it was a site for 'Druidical sepulchres'.

If you have a look on Google Earth, you can fly over these sites and track them quite well. Start at the tump which is easy to locate because it is near the railway track and south of the town. You can even spot its spiral pathway.

The fact that Lewes has this configuration of mounds lends weight to the theory that the town's name means 'The Place of the Sacred Mounds'. There are two possible etymologies of Lewes and these are summarised in John Bleach's article in an appendix by Richard Coates, and I talk about them too in 'The Druid Way'.

To summarise:

Hlaewes – the Place of the Mounds

The origin of the name Lewes is popularly explained as deriving from the Old

English *hlaew*, meaning a hill, but *hlaew* was very rarely if ever used in southern England to describe a natural hill. Instead it was used to denote an artificial mound or tumulus, and could be translated as 'a mound of importance' or 'sacred mound'.

For this reason it has been suggested that Lewes is so-called because of the tumuli which dot the hills to the east and west of the town. But John Bleach's paper shows there might have been at least seven mounds within the town itself, suggesting that the origin of the name may come not from the sacred mounds outside the town, but from those within it.

Hlaew becomes low and lew, and so we have places like Mutlow, Knightlow Hill, Ludlow in Shropshire which means 'mound by the torrent', Brinklow, Pathlow – which means 'mound or tumulus by the path' – and Harlow in Essex, which is named after a small hill by the railway station, which in ancient times was surmounted by a Roman temple.

The other theory, detailed by Richard Coates, is that the name derives from the Brittonic *Lexowias*, meaning hillsides or slopes.

This exploration of the town's name leads us to consider the next topic in the trio of ideas I suggested for considering the magic of place:

The Power that Resides in the Name of the Land

The two great media of magic are sound and light, or sound and image. Students of eastern approaches will know this well in the way that mantras and yantras are used. Behind sound and music lies the power of numbers, as Pythagoras first explained. And of course light and space are, in essence, governed by number too. And it was Pythagoras who was the father of numerology – that 'science' that claims it can find the number that is exerting a determining influence through a name or birthdate. You can work out the numerology of your name and of where you live. Lewes according to Pythagorean numerology = $19 = 10 = 1$.

Number one in numerology signifies a leader, a pioneer. Perhaps that is why Lewes has played such a leading role in the establishment of parliamentary democracy, thanks to the Battle of Lewes, and the rights of the individual, since Tom Paine, author of 'The Rights of Man' joined The Headstrong Club here.

Perhaps that's why it has recently become a role model as one of the first Transition Towns.

If you know your own number it can be interesting to look at this in relation to your location's number. Say for example you are a 3 and you live here in Lewes or in another '1' town: that means you are in the optimum environment for you to manifest in the most creative way, your individuality, your unique gift, your pioneering or leadership skills.

Whether numerology is valid or not is another issue, but let's move on now to look at the third criteria for assessing the magic of a place:

The Power in the Land

Is Lewes magical because of a special energy that emanates from the land here? When I was giving a workshop on the 'Sacred Landscape of Sussex' at Flint House in Lewes, someone mentioned that a New Age teacher called Dick Sutphen had spoken about Lewes being one of the most powerful spots on earth – where there was a 'psychic vortex'.

A little research reveals that Dick Sutphen talks about there being such a place, but not in Lewes specifically, but in Sussex. His book, written over 20 years ago is available as a free e-book on his website. As far as I know it was responsible all

those years ago for much of the interest in 'psychic vortexes' and for making Sedona a centre for New Age pilgrimage.

Here's an excerpt from the book's opening page.

The first time I saw Sedona, in 1969, I knew this was a special place, not only because of its magnificent beauty but because of an undeniable spiritual vibration emanating throughout the area. Over the years I've become convinced, through my own experiences and the experiences of others, and through extensive research and investigation, that the psychic energy here is greater than anywhere else in the country.

The explanation for this may come from a book called *The Romeo Error* by biologist Lyall Watson. The following is a quote from that book:

"Navigation is bedeviled by the fact that the earth's magnetic field is riddled with local deviations and irregularities. These faults have been very carefully plotted and the most persistent of them have become quite notorious. One of these lies off the Bahama Islands (the Bermuda Triangle), another in the English county of Sussex, and a third near Prescott in Arizona."

What Watson is describing is a vortex—a positive or negative "power spot"—where a great concentration of energy emits from the earth. Positive vortexes expand and perpetuate energy; negative vortexes dissipate energy.

There are many vortexes on earth, and a good analogy might be to compare them to the acupuncture points on the human body. Although there are many vortexes, there are very few major vortex areas;

Positive vortexes are charged in one of three ways, according to psychic Page Bryant:

Electric: These are "yang," charged with the male force. When you enter the vibrational field or frequency, you will become charged emotionally and physically. The energy will stimulate and elevate consciousness. It is also ideal to eliminate depression. Some people, however, consider an electrical vortex to be a strain on someone with high blood pressure or heart problems.

Magnetic: These are "yin," charged with the female force. When you enter the vibrational field or frequency, you can expect to open psychically, becoming much more perceptive, for the area primarily affects the subconscious mind

Electromagnetic: These vortexes are a combination of electrical and magnetic, or a combination of the yin-yang forces, resulting in a perfect state of balance. When you enter the vibrational field or frequency, you can expect an expansion and elevation of consciousness. This energy is ideal to stimulate past-life memories and psychic activities. 'Sedona – Psychic Energy Vortexes' by Dick Sutphen, 1974, page 1.

You can take at least 3 approaches to this information: It's not true. It's true. Maybe it's true. If you think it's not true, you'll take heart from this: Sutphen got his information on Sussex from Lyall Watson's *Romeo Error* (p170 if you have a copy). Watson in turn gets it from J.A.Keel, since he annotates his source for his statement as J.A.Keel's 'Our Haunted Planet' Neville Spearman, 1971. This book can be viewed online on Google Books. Having run the source of this idea to ground it's worth quoting:

'The angels keep their ancient places,' poet Francis Thompson wrote. Thus there are many haunted places all over the world, shunned by ancient man or made sacred by him. These are precise geographical locations, and anyone digging into the history and lore of such locations will find thousands of accounts of ghosts,

demons, monsters, and flying saucers pinpointed within a few square miles and covering a thousand years or more of time. To UFO cultists such places are Windows: entry points for spaceships from some distant planet. Occultists teach that these are Gateways, weak spots in the earth's etheric envelope through which beings from other space-time continuums seep into our reality. Sussex County in England is one Gateway, as are the Mississippi Valley, the Ohio Valley, and parts of our western States, such as the area around Prescott, Arizona.'

Notice how Lyall Watson has changed the information by the way, keeping Sussex and Prescott, but dropping the Ohio and Mississippi valleys in favour of the Bermuda Triangle.

Unfortunately Keel goes on to list the paranormal phenomena in these places, such as UFO sightings, ghosts etc, saying they tend to occur on Wednesdays, and the 10th or 24th of the month, and he concludes his book by suggesting that the earth is a farm for extra-terrestrials, and that we humans are their crop.

Even though we may decide that Keel is nuts, we don't have to throw the baby out with the bathwater, and who knows, perhaps we have here an electromagnetic power vortex that acts like a window between this world and the Otherworld, to use Keel's words.

Certainly from a Feng Shui point of view the town seems optimally cited and a practitioner recently told me she believed the town is indeed situated in what Sutphen terms an electromagnetic vortex.

Conclusion

It is possible that we live in a power vortex here in Lewes, perhaps at a particular conjunction of ley lines. We may live in a place influenced subtly by the fact that it was sacred centuries ago with its seven or more Holy Mounds. It is even possible that this city of the sacred mounds was chosen by the Knights Templar to shelter the Holy Grail in the first Templar church in Britain, which was in Albion Street in Lewes. This church of the Holy Sepulchre was visited by the head of the Templars Hugues de Payen.

All these things are possible and may or may not be true. But what we do know is true is that Lewes is a magical place today: it must be the first town in Britain to have a ceremony shop. It has become the hometown for two of the most wonderful spiritual groups in the world, which are both known by funny-sounding acronyms: SUBUD and OBOD, which is the world's largest druid movement. The chair of Lewes council was until recently Marina Pepper, a Witch who organised a Winter Solstice celebration and breakfast for councillors and who now enlightens us in Pepper's Revenge in Viva Lewes. We have Viva Lewes – for heaven's sake – which is magical in itself, and our mayor is called Merlin Milner – with his surname mysteriously being an anagram of Merlin. And the Associated Conjurers of East Sussex meets on the 2nd Wednesday of each month here. And what is the best magic of all in this town? It is the amazingly creative people who live here and the rich cultural mix and matrix of consciousness that they produce.

Philip Carr-Gomm
Lewes 2008



BOOK NOW FOR OUR OXFORD MOOT (SEE PAGE 3)



Illustration by Will Worthington: Map of Lewes and its surroundings for 'The Druid Way'

BOOK REVIEW



RON SHOESMITH: Alfred Watkins – A Herefordshire Man
Logaston Press - Paperback

Not a ley book itself, nor, so the author informs us, a biography, but rather this is a series of chapters based on the life and times of Alfred Watkins (re)discoverer of the ley system. In fact, it is as close to a biography as to make no difference. Ron Shoosmith was, when this was published in 1990, head of the Archaeology Unit of Hereford, and he uses his local knowledge in this very informative and entertaining, if a little short, book, running to 159 pages. There is a sympathetic chapter on leys, and the other chapters – dealing with the family's brewery and flour mill, Alfred's interest in photography and bee-keeping, The Woolhope Club and his documentation of the city as it was "modernising", are all illustrated by Alfred's own photographs. A fascinating book.

Norman Darwen

Prime numbers.

by Michael Joyce

The first few primes are:

2, 3, 5, 7, 11, 13, 17, 19, 23, 29, 31, 37, 41, 43, 47, 53, 61, 67, 71....., because a prime number is any integer greater than 1, exactly divisible by itself and 1, to leave no remainder.

17 is the 7th prime (each refer to light).
7 is the 4th prime (4 subsidiary rays of light spectrum).

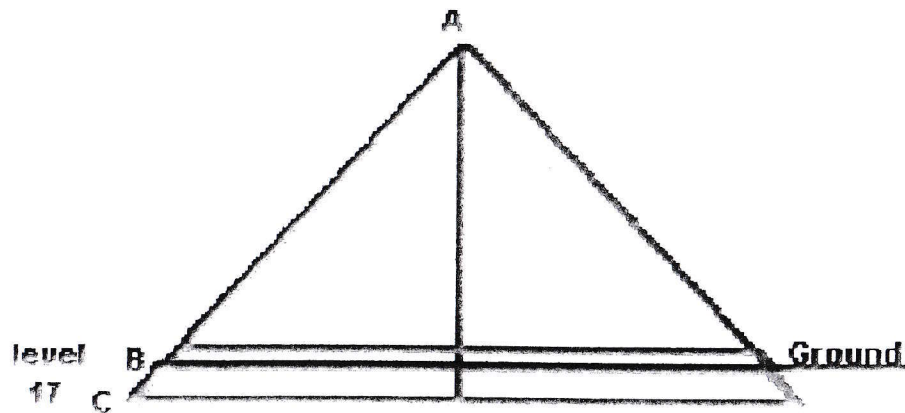
Numbers & their combinations, which correspond to the rays of white light spectrum are 1, 3, 4, 7, (0).

The most significant light number 137, important in Creation, is the 33rd prime.

Previously I showed that there were 33 triangles in level 17 in the 2-D diagram of the Great pyramid.

Recall that 5449 is the Hebrew gematria of Isaiah ch19; vs19,20.

Strangely 7381.734214, the square root of 54490000 closely approximates to the calculated height of AB (7381.975 inches). A negligible difference of 0.22282.



The face height to the bottom of level 17, AC, evaluates to 7717.6656 or 7717.7. SEVENS & SEVENTEENS.

Calculations.

Face height = half base divide by cosine 51.85 degrees.

Base lengths: level 16 is 9120 inches, level 17 is 9534.74 inches.

There exists a strange mathematical relationship between 5448 inches, height to plateau, 357 inches height of capstone and level 15.

5448 divide by 8 and 357 divide by 7 equal 681 and 51.

The height of the unfinished pyramid involves a relation with 8, Jesus number.

The capstone height involves a relation with 7, Light.

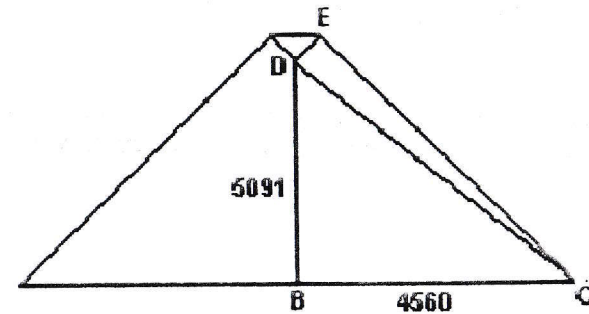
Weirdly or not, 681 minus 51 equals 630, just 1 short of the number of 'pyramids', 631, on level 15, which to here consists of a total of 3374, reiterating numbers 33 & 74.

As well as the visible masonry, each level (1 and 17) exhibits an invisible character, 'missing capstone' and 'underground'.

Both the physical pyramid and level 17 demonstrate a 'dual' role, the SEEN and UNSEEN.

The MATERIAL & 'SPIRITUAL'.

Significant Light numbers 33 (Freemasons' 33rd degree) and 37 (days polar rotation of Sun) also prevail elsewhere in the geometry of the pyramid.



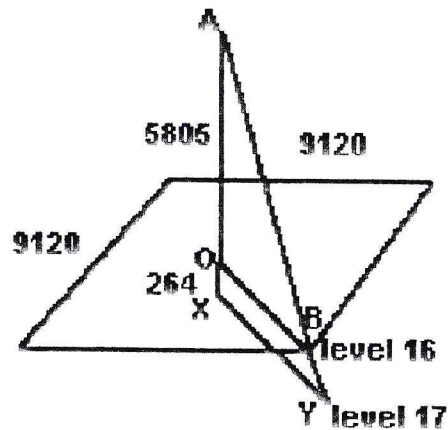
The diagram depicts the Great pyramid, showing an inverted capstone. Its apex, D, will be 5091 inches from the base, B (5448 minus 357).

BC = half 9120 = 4560 inches and angle, BCD = $\tan^{-1}(5091/4560)$.

Angle BCD = 48.1492 degrees and face angle ECB = 51.85 degrees.

The difference between pyramid face angle, 51.85 degrees and 48.1492 equals 3.7008.

Highly significant number 37 prevails again ! AND again. More revelations.



[sq.root(9120²+9120²)] divide by 2;

OB = 6448.8; Conspicuous because 6448 or 6449 is like 5448 & 5449.

The length of AB evaluates to an insignificant 8676.7 inches (723 feet), XC to 6742.0859.

However OX, the height of level 17 below ground is 264 inches or 22 feet, of interest because 22 divided by 7 approximates to the mathematical constant pi.

We have a value close to pi above ground in the form 2 x base (18,240) divide by height (5805) equals 3.142 (1188).

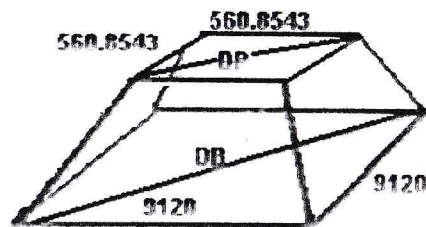
The length of BY calculates to 394.59 inches or 32.88 (25) feet.

3288 = 137 x 24; 137 (extremely special) and 24 (hours?)

OB divide by 5448 (height to plateau) equals 1.11 (09) or 111.

We saw in a previous article that 111 was significant in the 6 x 6 magic square, justifiably called the 'Sun' because 111=3x37, numbers shown to have a correspondence with it.

Great pyramid, not to scale, measurements in inches.



Using Pythagoras' theorem, the lengths of the diagonals, DP & DB evaluate to 793 and 1074.8 inches. Each reduced by 1 gives familiar

numbers 792 (0) miles Earth diameter & 1074 (divine number of the hydrogen atom). Its 'covalent' number is 331. 1074 minus 792 = 1008; the atomic mass hydrogen atom is 1.008

Using the Sun number 12 yields some interesting facts:

1074 multiply by 12, fascinatingly makes 12888.

12 (divine number of Sun); Greek gematria for Jesus 888.

792 divide by 12 makes 66.

The sum of the numbers in the 6 x 6 magic square of the SUN, is 666.

The carbon atom can be envisaged as 666 (6 protons, 6 neutrons, 6 electrons).

The perimeter of the base is 4 x 9120 inches = 3040 feet.

A perimeter of 4 x '792 feet' = 3168

(the 3168th prime number is 314159, the first few digits of pi).

Greek gematria of 'Lord Jesus Christ' is 3168.

Difference between 3040 (base perimeter) and 3168 is 148 'feet'.

148 divide by 4 (sides) = 37 'feet' and 37 feet x 12 = 444 inches.

37 again and 4 (number of subsidiary rays of spectrum) are seen associated with SUN number 12.

444 is 2/3 sum of the 6 x 6 magic square and 37 is prevalent in the 6 x 6 magic square of the SUN.

TRUE since the Sun emits Light denoted by 37 (3 primary, 7 spectral rays).

It is conspicuous that the height of 357 inches of the missing capstone is THREE inches short of 360

(itself THIRTY feet, and 360 is also the number of DEGREES in a circle).

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The Praying Hands of Mary, Glen Lyon, Scotland



IN THE HANDS OF THE GODDESS

by Laurence Main

The hedged bridleway grew muddier and muddier. Cornwall had experienced heavy rain fall that November (2009). My pack was weighing heavily on my back now that it was mid-afternoon. It would soon be time to pitch my tent, hopefully near the Giant's Quoit. I was just north of Praze-an-Beeble and had left Hamish Miller at Marazion that lunchtime. I was making a pilgrimage along the Dragon Ley (as I prefer to call the Michael Line) all the way to Norfolk. I was actually shadowing the Michael earth current as I sank seriously into the much deeper mud. I'd ventured far enough to put retreat out of mind. I only had a few yards to go to Gew Farm's access track.

Then I tilted to my left, unbalanced by my backpack. I desperately clung to an opportunely-placed branch in the hedge on my right and prevented total immersion. However, the mud was lapping my shorts. Luckily my legs were bare, and I was wearing sandals. Boots, socks and trousers would have meant a nightmare in the washing department. I wasn't going anywhere near a washing machine. I needed to be inside my sleeping bag within an hour and a half. I carried a small bottle of drinking water. Oh Goddess, please help me!

Reaching a drier surface, I now had to deal with the mud quickly. It covered all my legs. A farmer's wife stood in her yard as I passed a farmhouse at Gernick. What a sight I was! I asked her if she could hose me down and, laughingly, she did. The wind would soon dry my legs as I walked. My sandals were easily cleaned. Minutes before dusk, I pitched my tent in the atmospheric wood just beyond the Giant's Quoit. The darkness provided security as I camped wild, trusting in the spirit of the place. My sleeping bag was warm, clean and dry. Oh Goddess, thank you!

Determination and trust in a higher power are features of a pilgrimage. Simplicity too – those bare legs and sandals came into their own. Walking is the only way to do it. Camping wild to sleep and dream at remote sacred sites is another essential. Oh, I didn't mention my O.S. Explorer map. It was in my hand as I sank into the mud, and it did get muddy. Luckily, I'd

invested in the waterproof version of the map and was able to wipe it clean. Otherwise, I'd have been lost. Always buy waterproof O.S. Explorers!

Pilgrimages can also demonstrate that all the old archetypes are alive and well and waiting for you. When I backpacked 1404 miles from Callanish (Isle of Lewis) to London on a route zigzagging between holy hills, notably Carn Ingli (Pembrokeshire) in 2004, I collected the full set as I made my way to and up Scotland's magical Glen Lyon. Asking permission to enter is a necessary preliminary. So I stopped at Croft Moraig stone circle on the eastern side of the River Tay. May I enter Glen Lyon please, oh Goddess?

Returning to the A827 road, I was pressed to its side as a black car with police outriders swept past. Its occupant raised his hand and saluted me. It was Prince Charles. I'd been given the royal salute. Permission to enter? To avoid a long detour to the road bridge at Kenmore, I aimed for a footbridge on the map named Newhall Bridge. This spanned the River Tay at an impressive height for a respectable distance. Its timbers were also rotting away, and its metal railings were rusty. I was carrying a big backpack. So I crossed the bridge, stepping gingerly and clinging to the unreliable railing. Looking down, the wide river was an awful long drop away. Thankfully I reached the tops of trees of what I presumed was the far bank and was at times supported by them as I swung with my heavy load. No, the trees grew on an island, and I had more river to cross. Making it to the far side, I was confronted by a high fence and a notice (facing the other way) warning people not to cross the dangerous bridge. Yes, I had made it over the perilous bridge!

Reaching Fortingall, I decided not to pitch my tent in the stone circles because of a herd of cattle occupying the field. I took a gate into a shelter belt of trees and camped there instead. Dawn brought a loud bellow, so I unzipped my tent to investigate. One yard from me was a bull. His harem were watching from a distance. Slowly, I took my time for my usual pee and to carefully take down my tent under the steaming nose of the bull. I reasoned that I could do nothing about it if he did decide to attack me, so I just stayed calm. Job done, I thanked the bull and departed. I had encountered the beast and survived!

Passing an isolated infants school as the children were arriving, I was stopped by the mother of a young boy. She was beautiful and asked if I was a druid. She'd spotted me passing her home the previous day and now wanted to drive me home, give me a shower and breakfast and to get to know me. Without thinking, I thanked her but said I was on a pilgrimage and couldn't turn back. I had to go ahead. As she drove off, I realised what a chance I had missed. I soon came to a remote cafe and smelt bread coming out of the oven. I stopped and enquired if their soup was vegan. I was eagerly shown the ingredients as proof and sat down for a meal. Then a car pulled up and out stepped the young mother. She'd guessed that she'd find me here and was anxious to know all about me. So we sat down and talked. Michelle was 26 and absolutely stunning, telling me she was on her own now. Somehow I kept my resolve to continue my pilgrimage while she returned home the other way. I had met the tempting lady!

Back in Cornwall in 2009, I celebrated the full moon of 2nd December by pitching my tent in the centre of the stone circles known as the Hurlers on Bodmin Moor. This is where the Michael and Mary earth currents mate. I woke up with a powerful dream containing a question which I didn't know if I had answered correctly. In my dream, the goddess (dressed as a druid) offered me a cup of a deep red liquid (wine?). As I started to drink from it, I was struck by this almighty question. Should I sip a little of the drink or drain the whole cup? I didn't know if I'd chosen right when I woke up and remained deeply puzzled until I broke off my pilgrimage at the winter solstice to spend Christmas at home. Awaiting me was a copy of Paul Broadhurst and Robin Heath's book **The Secret Land**. Reading it, I came to page 200 and the legend of the Rillaton Cup. Here was the answer to my puzzle. Luckily in my dream I had sipped the drink. To have drained the cup would have destroyed me. You can see the Rillaton Cup, found near the Hurlers, in the British Museum. Thank you, Oh Goddess!

Many and marvellous have been other incidents on my pilgrimages. They are real. But be content with a sip from the cup for now.

Book Review by Laurence Main
Phil Rickman: Night after Night, pub Corvus 2014. HB
528pp, £18.99 ISBN 9780857898692

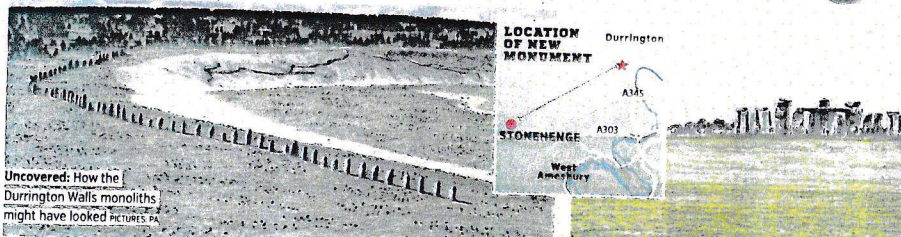


Network member Phil Rickman's latest thriller is set near Belas Knapp (Glos). A potent brew!

PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

METRO Monday, September 7, 2015

The Neolithic neighbour a mile from Stonehenge



Uncovered: How the Durrington Walls monoliths might have looked pictures on

LOCATION OF NEW MONUMENT
Durrington
A345
A303
West Amesbury
STONEHENGE

HIDDEN stones from an extraordinary Neolithic monument that could be unique in the world have been found buried in a row a mile from Stonehenge.

More than 4,500 years ago, at least 90 huge stone monoliths lined an arena that may have been used for religious rites or solstice rituals.

Now lying on their sides covered by three feet of earth, they remained undiscovered until archaeologists equipped with ground-penetrating radar scanned the area near the famous stone circle on Salisbury Plain.

They are the most important find to emerge so far from the Hidden Landscapes project which maps archaeological features embedded in the Wiltshire countryside. 'We're looking at one of the largest stone monuments in Europe and it has been under our noses for something like 4,000 years,' said Prof Vince Gaffney, one of the archaeologists leading the project.

The stones, some 15ft high, were placed along a steep slope, or scarp, cut into a natural dry valley to form a C-shape at Durrington Walls.

'It's truly remarkable. We don't think there's anything quite like this anywhere else in the world and the scale is extraordinary,' said Prof Gaffney. 'We presume it to be a ritual arena of some sort. These things are theatrical. They are designed to impress and impose. To give the idea of authority to the living and dead.'

Groundwork: A magnetometer surveys land at Stonehenge

by JOHN VON RADOWITZ

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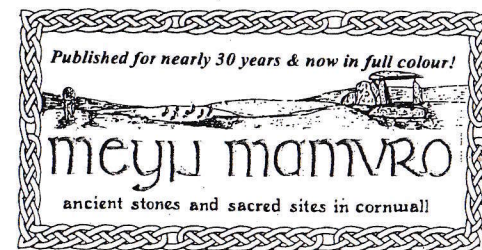
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