

The Newsletter of the Network of

Loyal Hunters

Issue 23 – Beltaine 2017

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The Newsletter of the Network of Ley Hunters Issue 23, Beltaine (1st May) 2017

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www.networkofleyhunters.co.uk 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. The importance of this in these critical times may be that many find their eyes opened to the living nature of the landscape and are then led to act accordingly.

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. Bank notes are also welcome.

If your subscription is due an "X" will follow now.

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

Contributions are welcome for future issues. Please send 14pt typed camera ready copy on a single side of A4 with 1 inch margins. Pictures and diagrams are welcome. Remember, we will reduce to A5. Please contact the editor re length and subject, or if you need help with typing. Volunteer typists are also most welcome to contact us. We have early deadlines because we are often away on Vision Quests and Pilgrimages (which you are welcome to join). We are delighted to read about your local leys, but please remember that we are not all familiar with your territory. Please provide six figure grid references and details of relevant Ordnance Survey Explorer maps (1:25,000). Don't forget the letters of your 100km square. The grid reference for Stonehenge, for example, is SU 123422 (O.S. Explorer 130).

A major function of the Network is our Moots and Field Trips. Apart from the interesting places visited and the expert speakers you can hear, these are good ways to meet other ley hunters. We have much to teach each other. By coming together as a group we hire buses and drivers for our trips, and even book carriages on sleeper trains to and from Scotland and Cornwall. Apart from encouraging group spirit, providing transport for all, and being better for the environment, buses allow us to be dropped off and picked up on narrow lanes where there is no room to park a car. Early booking helps us to organise buses and drivers. Our Moots are also located with regard to public transport and affordable accommodation, including a campsite where we can be grouped together. We try to provide vegan food at Moots.

Front cover: Carreg Coetan Arthur. Back cover: Pentre Ifan (L. Main)

The Elongated skulls of Stonehenge And A Forgotten Goddess Cult

I will be talking about this at the Moot in Pembrokeshire June 17th 2017
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Stonehenge overlooks the windswept Salisbury Plain. Salisbury Plain is a dramatic landscape of extremes, containing the largest remaining area of natural chalk grassland in northwest Europe and also the largest military training area on British soil. Stonehenge is surrounded by military establishments such as Larkhill, Boscombe Down, Porton Down Nuclear Biological Centre, and Bulford Camp to name but a few.

Salisbury Plain can be likened to Area 51 in the USA as the Ministry of Defence (MoD) manages the Plain, which is approximately 26 miles by 26 miles and within the military 'Red Flag' Danger Zone public access is denied.

However, certain parts of the Plain are accessible and it has a seductive beauty; the chalk grassland is charming and Plain makes you feel alive. With no main roads just small track-ways the Plain is quiet, swiftly taking you back to a time that was.

Hidden from public view, numerous ancient sites are located within the Plain's prohibited zone and their untold history will cast new light upon prehistoric mysteries and more importantly on the people that constructed them.

I am a professional dowser and using dowsing alongside other esoteric disciplines I discovered one of Stonehenge's best kept secrets – I found the Elongated People of Stonehenge and their Neolithic High Queen. My findings have not gone by unnoticed by the lofty halls of academia. My book *The Elongated Skulls of Stonehenge* was requested by the Bodleian Library of Oxford University, The Cambridge University Library, National Library of Scotland, National Library of Wales and Trinity College Dublin. That's every single large university in the UK.

Burials

I discovered that the long barrows of Salisbury Plain contained the elongated *dolichocephalic* skulls of the people that once lived close to Stonehenge and their history has gone by unnoticed for nearly 6000 years.

The largest long barrow in North West Europe

Located on the edge of the Plain, an unassuming track leads to a forgotten processional way, which silently guides you to the largest Neolithic long barrow in the North West Europe and to the memory of a long gone Neolithic woman and a lost civilization. Her forgotten history reads as if it came from an Agatha Christie novel.

Whilst excavating long barrows, the early archaeologists repeatedly noted that the long mounds contained numerous communal burials sometimes as many as 50 individuals. When first excavated it was thought that the colossal over sized 'mega long barrow' on Salisbury Plain would contain hundreds of skeletons, like a gigantic graveyard, full of Neolithic people who once lived and worked on the Plain. It didn't.

Without doubt, it came as a shock to the early excavators that beneath the massive mound there was only a single burial. Instantly, it was realised that this was highly unusual and an extraordinary find. Generally, it was anticipated that the finds from a smallish long barrow would yield around 15-20 individuals. Whoever this person was must have been considered especially important, as a single burial within a long mound was exceptionally rare. A second revelation followed that stunned the Victorian archaeologists—it was a woman. We rarely hear of Britain's prehistoric females, except for Boudicca the brave Iron Age Iceni Queen. We presume the leading figures, rulers and the architects of prehistory were male.

During the Bronze Age, ornate and beautifully crafted grave goods were invariably found alongside male burials. However, the largest barrow in Britain ever raised was the final resting place of a high profile woman. Not everyone in prehistory had a lavish burial. There were Neolithic flat graves (similar to today's burial practices), a far cry from the well-designed long barrows, some of which housed the burial deposits of the elite. Considered important enough to be a single burial, this lady must have been royalty, a priestess, or a high-status member of the early Stonehenge community. She was special—possibly a Neolithic High Queen. Yet another shock followed. She had been violently murdered.

The largest long mound in Britain. Prior to early excavations the mound stood unmolested for more than 5000 years. Photograph ©2015 Maria Wheatley



High Queen of Stonehenge

During my research, I noted that this section of the Plain is different to anywhere else in Neolithic Britain, which was generally considered to have been a peaceful utopia. Indeed many places were peaceful, as signs of warfare are few, but not in the Stonehenge environs. Here certain people were despised, as murders were more frequent in this region than anywhere else in prehistoric England. Even more perplexing and adding intrigue to our enquiry is that the majority of murder victims were buried in relatively close proximity to one another. All of the long mounds close to the Neolithic Queen's long grave contained murder victims.

These people, probably the ruling class, had another thing in common they had elongated skulls compared to the rounder skulls of the 'other' people of the Neolithic period.

In one long barrow that is situated high on the Plain, a large proportion of the locale male population, around 25 men, all of whom were in their prime, as well as some small male children, appear to have been rounded up and slaughtered in a genocide attack to eradicate the prehistoric elite of dolichocephalic skulled people that were possibly holding positions of power in the Stonehenge environs.

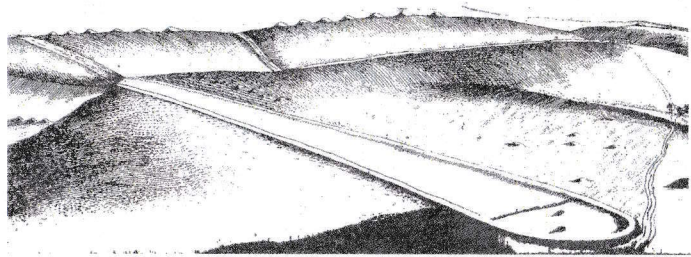
Other long barrows tells a similar story as there are signs of murder in most of the earthen mounds that adorn the mystical Plain.

Slowly and surely, these enigmatic people were killed. In fact very old antiquarians called the long mounds of Neolithic Wessex 'Battle or Warrior Barrows' as they recognised the murders victims therein and thought they were warrior lords. This fact has been overlooked by

modern day archaeologists who prefer their own version of prehistory rather than the cold reality.

My research led to another startling conclusion about the Elongated people of Neolithic Stonehenge. The monuments that they constructed were also elongated in shape. This is a staggering new find that reveals the similarities between skull and monument.

The Stonehenge Greater Cursus



Cursus monuments were the largest monuments to be constructed on prehistoric British soil. They were gigantic. The Stonehenge Greater Cursus has been dated to c3800 BC which formed a large enclosure located half a mile (800 metres) north of Stonehenge. Consisting of two roughly parallel banks and ditches around 310 feet (100 metres) apart the monument coursed for nearly 1.75 miles (3 km).

There are many other cursuses in Britain, the largest of which is found in Dorset which is over 7 miles (10 km) long. They take their name from the 18th century antiquarian, William Stukeley, who believed them to be Roman racetracks. Cursus is Latin for running and movement. Today, nothing exists of the once gigantic monument which was aligned roughly east-west gazing towards the equinox sunrise. The western end was drawn by Stukeley which is shown in the illustration, but it was less round and more square-like than the illustration depicts. At the eastern end, there is a long barrow which is now badly damaged. The western end was ploughed out in the late 1940s and has since been reconstructed (poorly).

Ever obsessed with death, the archaeological explanation is that the long Cursus was used as a processional way for funeral rites or rituals. Odd then that the Stonehenge expert and top archaeologist, Michael Parker Pearson, points out the monument did not have an entrance. Perhaps, with its large chalk walls it was more like a machine than a monument. I have

shown that the near-centre of this monument is associated with radiation levels and that the nearby round barrows release strange frequencies showing our ancestors to be prehistoric physicists. Today, the area is bombarded by military electronic signals making civilian research difficult.

Half a mile (800m) north-west of the Stonehenge Cursus was once the Lesser Cursus, now sadly ploughed out, which ran for a quarter of a mile (400 metres). The elongated skulled people were designing and erecting the largest monuments ever constructed in prehistoric Britain which were elongated in shape.

Another mound where the Elongated Ones were buried was Belas Knap in Gloucestershire. The front end has a 'false entrance' which was designed to look like an entrance however the entrance was blocked by a stone. Inside of the blocked wall section archaeologists found a long skulled person placed next to a round skulled person. The archaeological explanation of prehistoric peoples was that the ancient Britons had long skulls, these were found in long barrows, and the much later round skulled people were immigrants of the European Beaker Culture. Recent carbon dating of the two different shaped skulls blew that old theory out of the water, as the skulls were contemporary. In prehistoric times, these people were living side by side.



Belas Knap long mound showing the false entrance



Belas Knap side chamber showing its elongated shape

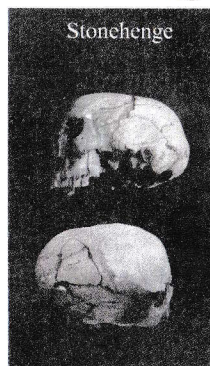
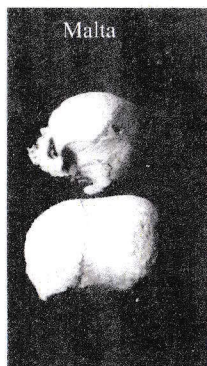
A side chamber contained several elongated skulls

Lanhill elongated long mound, near Chippenham, Wiltshire. Elongated skulls were unearthed in the chamber. The long mound is open to the public. ST:87774.



The cult of the Goddess

During the Neolithic period at an unknown date, which was probably around 3000-2500 BC, the Elongated Ones were murdered. I think that these people were a part of a leading Goddess culture contemporary to the Maltese culture. A fleeting glimpse of the Maltese dolichocephalic skulls bears a resemblance to the Stonehenge people.



Stonehenge Photo ©2015 Maria Wheatley

Is there any evidence of a Goddess Cult in the Stonehenge environs? It is interesting to note that the orientation of the Salisbury Plain long barrows, as well as Phase I Stonehenge is lunar. The Sun once rose at 50° at midsummer and 130° at midwinter. Only 20 percent of the Stonehenge long barrows are either north or south of this arc. Whereas the Moon rose at 42° at its most northeasterly to 144° at its most southeasterly and nine in ten long barrows are orientated within the lunar degree range. Only one long barrow called *Wilsford South 13* faces 37 degrees northeast just north of it.

Seventeen out of the total number of surviving long barrows surveyed faced east. One could argue that this is the direction of the Equinox sunrise, and of course, this is correct. However, during its intricate cycle, the rising Full Moon shares this cardinal point on the horizon. Dawn's equinox sunrays light up the dark chambers of the eastern aligned

barrows with splendid light. But, so does the Full Moon's silver light. Perhaps both solar and lunar alignments were intended. However, upon closer inspection the lunar alignments appear far more accurate.

Phase 1 Stonehenge The value of the number 56

Around 3100 BC, Phase 1 of Stonehenge was constructed during the reign of the elongated people. It is one of the earliest structures. A double henge bank was constructed and a circle of 56 bluestones created a large stone circle. The highly polished bluestones appeared like the star spangled sky- dark blue stone flecked with white feldspar was a sight to behold.

The Moon and the Sun were untied by the mathematics within this circle by the number 56. 56 is almost three times the years taken to complete the retrograde nodal cycle of the Moon ($3 \times 18.61 = 55.83$). However by calculating the difference in days between three solar years of 365.242 days and three lunar years of thirteen lunation's each ($3 \times 29.53 \times 13 = 3 \times 365.242 = 55.95$, which is closer to 56. Or five years, each of 12 lunations, taken to the nearest first decimal $5 \times 29.5 \times 12 = 5 \times 365.2 = 56$. Clearly the Moon's relationship and the bluestone stone circle is clear.

The Moon has long been associated with the Goddess and a matriarchal culture. The Heel Stone is contemporary to the bluestone circle and was aligned to the Moon. We are all far more familiar with the Heel Stone's world famous alignment with the Sun – which is actually less accurate than its earlier lunar orientation. In fact, it is a degree and nearly 2 metres from the correct position if intended as a solar alignment. However, the lunar alignment which is a thousand years earlier was precise. As testimony to the power of the Moon as a symbol of the goddess cult, the Heel Stone was raised to mark the midswing position of the Moon's northernmost moonrise. During the Moon's complex Metonic cycle of 18.61 years, at the exact midpoint, the Full Moon would rise over the horizon and appear above the tapering crest of the Heel Stone.

In the 1920's, Colonel Hawley uncovered six lines of postholes across the causeway, which were interpreted by the amateur astronomer, C.A. 'Peter' Newham, as temporary sighting devices used by Neolithic man to plot and record the moon's intricate cycle. At the winter solstice 2010, the Full Moon rose above the Heel Stone marking the midway cycle, and yet that major event went by unnoticed. In contrast, 30,000 people gathered for the less accurate solar sunrise that year! The Heel Stone was, and still is, a lunar marker-stone. It is tempting to think that the Neolithic High Queen of elongated skulled people saw this majestic event.

Total control – a New World Order

Everything changed in the Bronze Age. The male-orientated round skulled Bronze Age Solar Cult dominated the communities of ancient Britain. At Stonehenge, the narrow lunar entrance that poetically aligned to the Moon's pale silvery light was widened so that the Sun at Midsummer would become the focus. It still is. The Bronze Age people redesigned the existing megalithic features of Stonehenge.

Additionally, as an act of supreme control and dominance, the round skulled Bronze Age people systematically 'closed down' and eternally sealed *all* of the Neolithic elongated people's long barrows- throughout the UK. Any remaining elongated long skulls were placed inside of the mounds as a new era of control was dawning. The once moonlit chambers and passageways of the long mounds were in-filled with tons of earth making them impenetrable and finally the mounds were eternally sealed by placing a large blocking stone or tightly packed earth across the entrance. They would never be entered again. Not one long barrow escaped this fate. It was not until the 1950s that the impacted earth from long barrows such as West Kennet long mound, near Avebury, was dug out by archaeologists.

It is my opinion that the reason the long barrows were sealed around 2500 BC was to erase the memory of the Elongated Ones and their Lunar goddess worship. The Solar Bronze Age cult bore weapons and land ownership prevailed. Materialistic attitudes dominated the new group mindset and lavish jewels and gold were buried in the newly designed round barrows; round like their skulls and the Sun's blazing disc. The memory of the Elongated people faded. They were eradicated and forgotten until a dowsing rod found them and their story began to remerge from the sacred site that held them.

To some, Britain is often seen as a backwater of prehistoric culture, outshone by the later cultures of Egypt and South America. Yet it is clear from the evidence which I have presented that the Stonehenge Elongated Ones were the original Western spiritual leaders that created the largest monuments in prehistoric Europe.

It is not beyond the realms of possibility that some of the Stonehenge Elongated people escaped persecution or simply travelled overseas. The Celts are famous for their thick flowing and beautiful red hair. Did they escape to inspire the dawning of a new culture in warmer climes? Or were they a part of a recognised global priesthood and the Stonehenge people simply fled to the safety of their extended spiritual family.

Let us not forget, that these enigmatic and distant people selected the esoteric location of England's spiritual capital – Stonehenge - which would later become the ionic megalithic temple of Stonehenge.

Bronze Age round barrow

Skeletons with broad and round skull shapes 'brachycephalic' were buried within round barrows and the 'hyper-dolichocephalic' skull shapes were buried in the long elongated mounds.



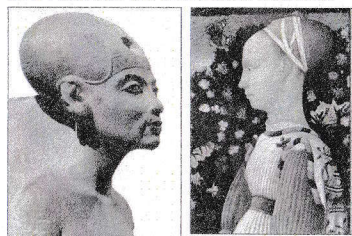
Comparison of elongated skulls



Comparing the skulls of the Stonehenge people to that of the Alans shows a similarity. The Alans or Halani were an Iranian people of antiquity who were documented by the Chinese during the 1st century BC. They lived near the Aral Sea under the name of Yancai. Skull remains show how these people practiced skull modification. The illustration shows two central Alans skulls which are on display at Yverdon History Museum. The sketched skulls are from the Stonehenge environs, and the outer skull examples are the remains of the Neolithic High Queen previously mentioned.

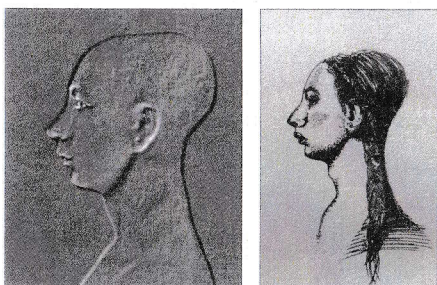
Admittedly, the North African and South American elongated skulls are much larger and more pronounced than the surviving UK examples. Nefertiti's famous stone sculpture shows her long elongated skull and neck, which may have been artistically exaggerated. Certainly, Tutankhamen's skull, (Akhenaton's son), was identified, as a dolichocephalous cranium is additional evidence for a ruling elite status and is probably closer to the British Neolithic skull type which was said to be dolichocephalous and also 'hyper-dolichocephalous', which would be more pronounced than Tutankhamen's skull.

It is a historical fact that the British Neolithic era of the Elongated Ones predates the Egyptian royal examples that I have quoted by c2700 years and the Paracas culture by over 4000 years, which makes the hyperdolichocephalous Stonehenge skulls amongst the oldest elongated examples in the world. Other comparison examples tell a similar story. For instance, the craniums of the Stonehenge people and the cranium samples from Malta are similar; although a closer inspection is required to fully analysis the skull types. Such contemporary comparisons may hint at a global priesthood. These people were also the intellectual designers of prehistoric monuments and geomancers that noted the energetic quality of the land and the astronomer-priests who studied the movement of celestial bodies.



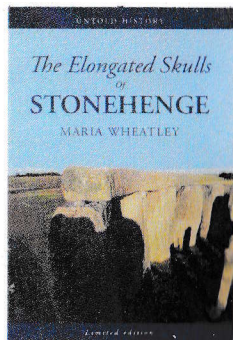
Facial profiles of Nefertiti and a noble European woman

Based on Tutankhamen's professionally reconstructed facial features, we applied his dolichocephalic skull features to that of a Neolithic woman of ancient Briton. Instead of making her hair long and loose, we decided to present her with a braid to show her skull profile. She may have resembled our noble Stonehenge High Queen as the skull shape would have looked similar; although obviously not identical. Certainly, our reconstruction gives you a visual impression of what the Stonehenge Elongated Ones may have looked like.



The famous reconstruction of Tutankhamen and our reconstruction of a Stonehenge Neolithic woman – a High Queen ©2015 Ned Wheatley

Please support our research, buy the book or feel free to donate or contribute to our work by using our donation button on the home page. www.theaveburyexperience.co.uk



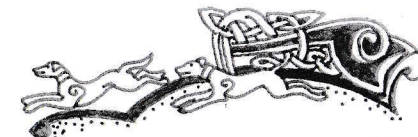
Maria is a second-generation dowser who was taught by European Master Dowers and Chinese geomants. Maria is a leading authority on geodetic earth energies and leys.

Maria is an accomplished author of books on sacred sites and dowsing. She has continued her late father's dowsing research into the esoteric design canons of prehistoric sites, Druidic ceremonial enclosures and the Knights Templar's churches and cathedrals.

Maria has studied Neolithic Britain and Bronze Age prehistory with the University of Bath and alongside other professionals, Maria combines her knowledge of archaeology, and earth energies with state of the art equipment to locate, detect and interpret the hidden frequencies that the Earth emits. Her findings challenge our understanding of sacred sites.

Maria has also written holistic diploma courses for private colleges and she runs EsotericCollege.com which offers certificated courses on holistic subjects including past life regression, astrology, tarot and dowsing. Maria teaches advance dowsing techniques which are not taught anywhere else in the world and Celtic Feng Shui.

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IMPORTANT PEMBROKESHIRE MOOT NEWS

Paul Burley is flying from the USA to give an extra bonus talk (from 9pm to 9.45pm) at our Moot in the Memorial Hall, Newport, SA42 0TF, Pembrokeshire, on Saturday, 17 June. The hall is at grid ref. SN054391 on OS Explorer OL35. Paul will speak about the Lakota (Sioux), with whom he has spent much time. **Don't miss this Moot!** The Moot actually starts at 9.30am (with frequent intervals). Tickets (cost £45 each) will only be available until 6 June (**D Day**). Decide now! Send your cheque (payable to Network of Ley Hunters) to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW. Tel: 01650 531354

Phil Rickman: All Of A Winter's Night

Pub: Corvus, 2017, hb, 487 pp, £18.99

Network member Phil Rickman brings Merrily Watkins to Kilpeck Church (Herefordshire) on St. Lucy's Night in this latest thriller. Lol gets to dance as the Green Man and we meet Old Darvill. If all this is new to you, go back to the start of the series and read all of the Merrily Watkins books (better still, start with **Candlelight** and read everything by Phil Rickman). Crime fiction for ley hunters!

Laurence Main

BOOK REVIEW

Caroline Wise will speak at our Pembrokeshire Moot on 17 June

Caroline Wise has had a life long interest in the Earth Mysteries, and from the late 70s to mid late 80s was associated with The Ley Hunter journal, and by extension, their annual Moot. She acted as a volunteer on their Dragon Project, the focus of which was to investigate and explore, in a multi-disciplinary manner, the idea that ancient sacred sites were associated with anomalous phenomena. It was an experience on this project that led Caroline to explore a possible goddess, or female spirit, of the ancient tracks, who she named Elen of the Ways.

Caroline was a founder member of ASSAP – The Association for the Scientific Study of Anomalous Phenomena. She has contributed to several books on the Goddess, and on the Women of the late 19th Century magical revival. She co-edited, with John Matthews, *The Secret Lore of London* (Hodder & Stoughton) and compiled the book *Finding Elen, the Quest for Elen of the Ways*.

Caroline's presentation will be Elen of the Ways, identifying this figure, who appears to be an antlered spirit guardian of the ancient tracks of the land of Britain and beyond. She will discuss her interest in this figure and what further research revealed. She will look at Elen's places, much of which includes Wales. And also the meaning and nature of this deer-spirit, and her relevance today.

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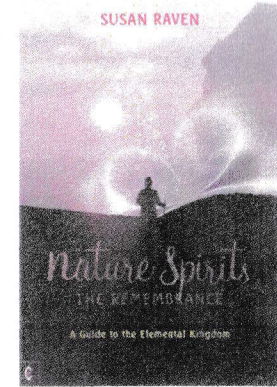
BOOK REVIEW

Hear Susan Raven speak at our Moot on 17 June

Nature spirits

- Susan Raven

Publisher: Claireview, Sussex 2012 163pp,
ISBN: 978-1-905570379



The book opens with a comparison between the way of science and the way of spirit, between the analysis of the materialist and the experience of the mystic, and the early chapters deal mostly with this scientific-mystical theory.

The author talks of how her work is informed by the metaphysical theories of Rudolf Steiner and his movement of *anthroposophy* (meaning "human wisdom" from: *anthropos* = human, *sophia* = wisdom), and his view of a spiritual reality underlying, yet inter-connected with, this material realm. It is this initially hidden reality, she tells us, where the nature spirits reside and, from there, they communicate with Man, as with the physical natural world, via the medium of consciousness. She also references the work of scientists who have maintained an open mind to the mystical aspects of reality, such as Rupert Sheldrake whose concept of *morphic resonance* posits that consciousness in the form of memory is inherent throughout nature. She touches on quantum physics and shows how this also points to an underlying force that pioneering quantum physicist, Max Planck called the "mind" that is "the matrix of all matter".

The nature spirits discussed are wide-ranging, but she devotes a long and important chapter specifically to the elementals, namely the gnomes, undines, sylphs and salamanders who are the governing spirits of the *four elements* (respectively, earth, water, air and fire) that all nature is composed of. She also discusses how these nature spirits communicate with, and relate, to the angelic hierarchy above.

The later chapters in the book deal more with the practical techniques and meditations necessary for contacting the nature spirits and developing the clairvoyant (clear inner vision) and clairaudient (clear inner listening) qualities necessary to learn and gain wisdom from them.

- Liza Llewellyn

Two winter solstice alignments

by Bob Shave

This article is a comparison between two leys, one in England and one in western Germany, which both happen to be in locations which I am familiar with. They are not outstanding leys in terms of numbers of points on them, or importance of points, but they are interesting to compare to see how much they have in common. The English ley passes through East Grinstead, Sussex, and the German ley is in the Eifel region of Rheinland-Pfalz, close to the border with Luxembourg and Belgium. At its southern end the German ley approaches the River Mosel, famous for its vineyards.

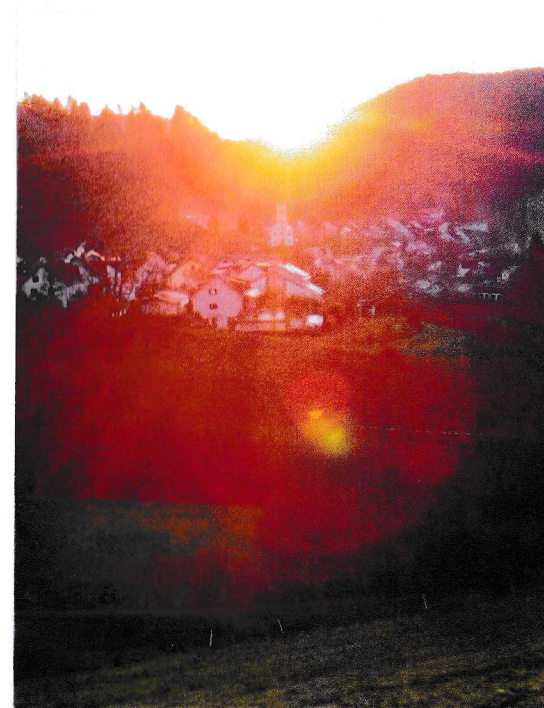
See the maps for a general outline of the points on the leys. The English ley runs from Felbridge, Surrey, to Coleman's Hatch, in Ashdown Forest, East Sussex, length 6.1 miles (9.75 km). The German ley runs from Niederkail to Klausen, length 8 miles (12.8 km). Klausen is of special significance as discussed below.

Bearing and winter solstice sunrise

Both leys have the bearing 129 degrees. Photos here show the sunrise on the dates 23rd December (England) and 26th December (Germany) in 2015, in both cases viewed from a position on the ley, and looking along it. We see in the distance, in both cases, a local church in line with the sunrise. These are East Grinstead and Bruch churches. In addition to this, Bruch church building is itself aligned along the ley. The East Grinstead photo is taken from the pavement at the side of London Road (see "Aligned road" on map).

Pilgrimage

There is a tradition of Christian pilgrimage on both leys, still going on today. Let us first turn to the church of Klausen in Germany. The name Klausen is derived from the German *Klause* meaning hermitage. Around the year 1440 a shrine to Our Lady was established there by a hermit named Eberhart.

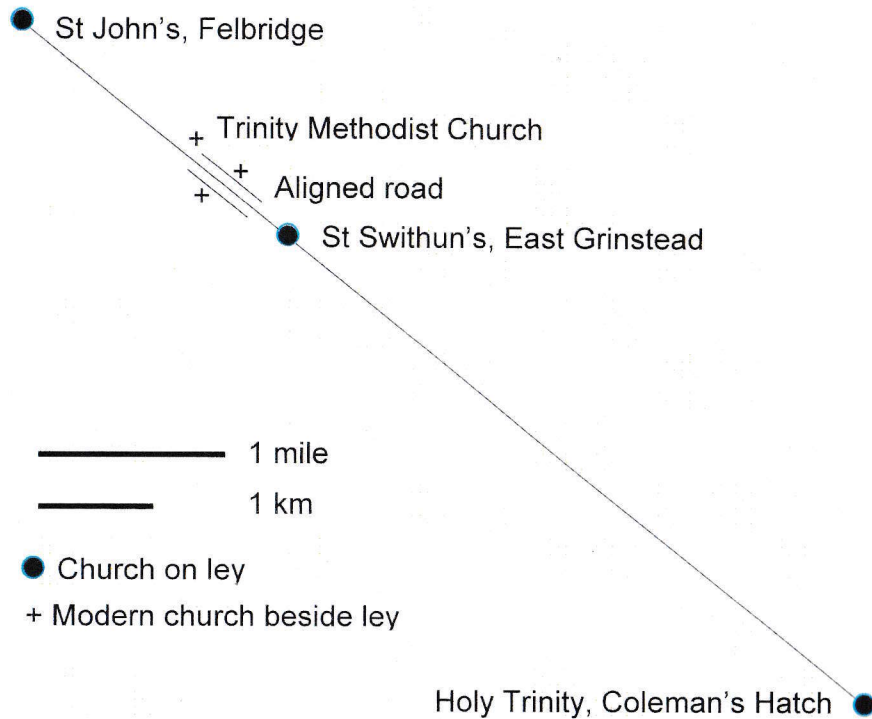


Sunrise,
Bruch



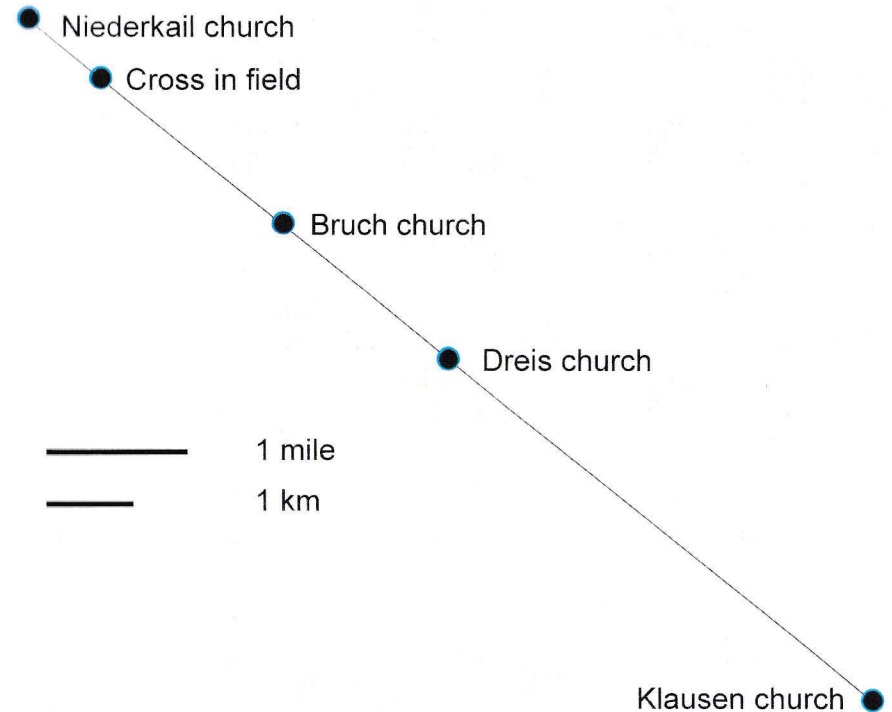
Sunrise,
East Grinstead

England



The place acquired a reputation that prayers made there were answered, and this resulted in a larger chapel being built there in 1444. The present church dates from 1502 and now attracts 100,000 visitors every year. Church groups take part in organised walks to Klausen, usually in September, but sometimes also in May. They often travel through Bruch, meaning that, unknown to them, they are following the ley. The pilgrims walk saying prayers which they count on rosary beads. This area of western Germany is strongly Catholic and it is common to see wayside shrines and crosses when walking around the countryside. In fact there is one on the ley, a cross standing quite alone in a field of crops between Niederkail and Bruch. In East Grinstead there is also a pilgrimage tradition but on a smaller scale. Every Good Friday, Trinity Methodist Church organises a *Walk of Witness* where a volunteer carries a cross, followed by other churchgoers, from their own church

Germany

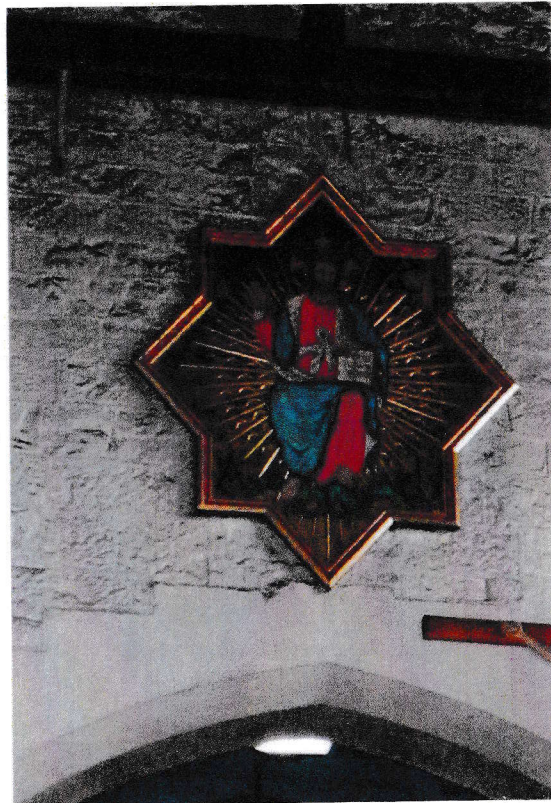


to the High Street where an interdenominational open-air service is held. The walk passes the Catholic and United Reformed churches before arriving for the service close to St Swithun's, the principal Church of England church in the town. The first three churches, while not being exactly on the ley, cluster close to it, being a few metres away, forming a "corridor of sanctity" on entering the town from the north. Therefore here, as in Klausen, there is a tradition of Christian pilgrimage along a ley, with no conscious awareness or intention of following it.

Images of flight have been noticed on both leys. Here they are briefly described.



Bruch Church
(above)



East Grinstead Church
(right)

St John's Felbridge – in the church, a painting or collage of an eagle flying over the countryside. The eagle is the symbol of St John the Evangelist, whose feast day is December 27th.

Dreis (Germany) – paintings showing children with doves and an angel, on the wall of a kindergarten, alongside the ley.

The images may or may not be significant, but it is curious how they could be related to Paul Devereux's ideas of leys being symbols of shamanic flight. [1]

Solar imagery

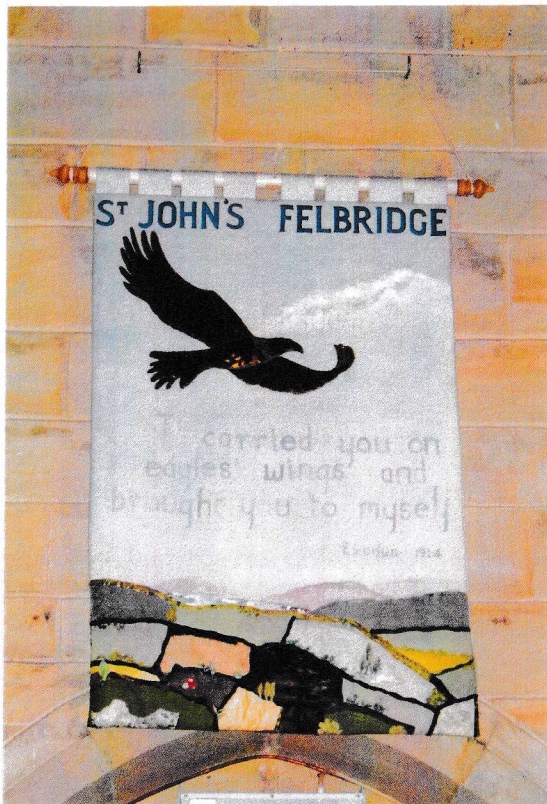
Bruch parish church contains a very imposing wall painting of God the Father above the altar, with the sun around his head, forming a halo. This particular painting is around 20 years old but it has replaced an older, similar image. There is another painting above the chancel arch showing a solar disc with a bird superimposed, presumably a dove representing the Holy Spirit. So this is an image combining the sun with flight as discussed above. Somebody standing in the church looking towards the altar sees these paintings in front of them, just as they would see the real sun at winter solstice sunrise, looking in the same direction.

An ecclesiastical building next to Bruch church, also aligned along the ley, which is now a private residence, has a sundial on the external wall. The sundial's inscription translates as, "We are nothing in this earthly valley, you without God, me without sunshine". This evokes a sense of our earthly existence being illuminated by God, like the sun's rays penetrating a dark valley. This is of course exactly what happens at the winter solstice at Bruch.

East Grinstead church has an image of God, smaller than at Bruch, seated, with a radiant sun behind him. This image is painted onto a board in the shape of an 8-pointed star, high above the altar.

What is going on?

Why are there two leys in different countries, with the same compass bearing, aligned to midwinter sunrise, both with active pilgrimage traditions and both featuring images of the sun and flight? It is beyond



Felbridge Church



Kindergarten, Dreis

the ability of this author to fully explain everything, however one point is worth making. The people who go on pilgrimage and paint their images almost certainly don't know that they are doing it on a ley. They are drawn to do it, they receive an impulse to do it, from somewhere. This evokes the idea raised by Jimmy Goddard some 25 years ago, of "subconscious siting", where modern places of worship are built on leys, without conscious intention but responding to some more subtle impulse. Jimmy's publication *The Hidden Unity* discusses the idea. [2] Also relevant are the writings of Anthony Thorley, where he discusses the idea that the landscape has a consciousness which expresses itself through us. [3]

A couple of general points have become apparent from this study. Firstly, that leys may not look very significant as points on a map, but when investigated and experienced on the ground they become more alive and more convincing. Like an iceberg, a ley is mostly invisible or hidden. Secondly, when the same characteristics are found on separate leys in different countries, they confirm the reality of the phenomenon.

To end, here is a short prayer written by John Birch which I picked up on a leaflet in East Grinstead church.

God of rising sun, be the warmth that I feel.
 God of gentle wind, be the air that I breathe.
 God of refreshing rain, be the cleansing I need.
 God of sacred space, be the peace that I crave.
 God of setting sun, be the rest I desire.

The first thing described in the prayer is the rising sun. It is a prayer which contains sentiments that I think we can all share.

References

[1] Paul Devereux, *Shamanism and the Mystery Lines*, in *The Ley Hunter* 116 (April 1992) p.17, and *The History and the Mystery: a Summary*, in *The Ley Hunter* 117 (Sept 1992) p.5.
 [2] Jimmy Goddard, *The Hidden Unity* (1991), pp. 3-18.
 [3] Anthony Thorley, *Contemplating Zodiacal Dreamtime*, in *Signs and Secrets of the Glastonbury Zodiac*, Yuri Leitch ed., Avalonian Aeon, Glastonbury (2013), pp. 309-327.

Evocative Sacred Sites 4:
The Round Towers of Ireland
 by Eileen Roche

This is the fourth of five articles describing and comparing special liminal places in the earth mysteries landscapes and contemplating how such memorable sites and their histories may affect the sensitive human psyche. The previous articles were about the Late Stone and Viking Ages Lindholm Høje farming village and its stone circle-shaped and ship-shaped gravestones, in Denmark; the second was about the Neolithic Village of Skara Brae in Orkney; the third was about the cluster of grand Neolithic structures centred on the Ness of Brodgar, also in Orkney. This article is about the unique Round Towers of Ireland, their use and functions. Superficially they may seem similar to the nuraghe of Sardinia, the taliois of Menorca and Majorca and the brochs of Scotland. But they are not.

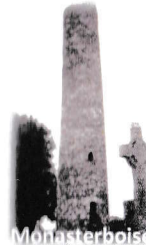
There are over a hundred Round Towers in Ireland, enigmatic tall, slim buildings, tapering up, surmounted by a graceful conical roof and pointing into the sky. They usually have their doors situated half-way up, necessitating use of a ladder. Internal floors were wooden, with trapdoors for access with ladders. The tapering enhances their stability as they only have shallow foundations. They are thought to have been built during the tenth to the twelfth centuries AD, invariably on a pre-existing Christian site, usually a monastery, which itself had probably taken over an earlier pagan sacred site. This has ensured that today most of them are to be found in calm and peacefully evocative settings, often now in graveyards.



One of my favourites is that of the elegant twelfth century round tower at Ardmore in County Waterford, which nowadays has a slight lean to its 30 metre height. I cannot travel to Ireland without making a trip to revisit it. It is decorated with a series of very stylish string-courses, marking each stage of the tapering, situated peacefully in the churchyard of a ruined thirteenth century Cathedral and eighth century oratory. The



placed inside, for safe-keeping. The area was Christianised by St. Declan, around 350 – 450 AD, and he founded a monastery in Ardmore, long before St. Patrick arrived in Ireland.

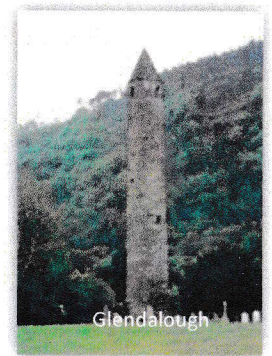
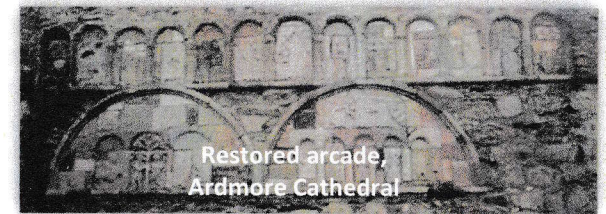
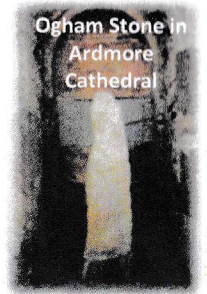


Many of the round towers are ruined, as the one at Monasterboise in Co. Lowth shows. The site also boasts one of the lovely Celtic High Crosses. Another ruined round tower can be found in the mountains on the way from Knock to Roundstone.

Lowth shows. The site also boasts one of the lovely Celtic High Crosses. Another ruined round tower can be found in the mountains on the way from Knock to Roundstone.

In the Wicklow Hills is situated the Glendalough round tower, almost as marvellous and inspiring as that at Ardmore, and associated with St. Kevin, who chose to build his monastery there after meditating for some years in the ruined trunk of a nearby tree. The site extends one and a half miles through the valley. The tower is 100 feet high, with its roof having been re-shaped in 1876 with its original stones. Nearby, St Kevin's church includes a mini-round tower which locals call 'St. Kevin's kitchen'. St. Kevin (498 – 618 AD) was an Irish saint of noble birth who founded a monastery at Glendalough.

Then there is the round tower at the Rock of Cashel with its medieval buildings, itself an evocative mystical sacred site associated with St. Patrick, which rises from the green fields of the Tipperary plains on a limestone outcrop. Before the Norman Conquest the Rock was the seat of the Kings of Munster and was given by one of their descendants to the Church. The Round Tower, dating from the eleventh century and 28 metres tall, is the oldest building on site, nestling with the Gothic Cathedral,





Celtic Crosses and the finely decorated Romanesque Chapel which in their turn replaced earlier sacred structures, all within the surrounding stone walls.

Now we come to the purpose or function of the round towers. All the church and other leaflets, including Information Boards, about round towers write or display something along these lines: "Round Towers were built by the monks of early Irish monasteries as places of refuge in case of attack. If the monks suspected that their monastery was in danger, they would move all their books and valuable treasures into the tower and pull up the ladder. Though hostilities against monasteries increased with Viking raids in the ninth century, the monks were often in as much danger from native Irish chieftains".

However, on analysis, this does not hold much water. Some of the round towers I have visited have limited views over the terrain, not much use as look-out towers, as no one could have seen an enemy coming. Moreover, to flush the monks out would only have needed a fire around the foot of the tower. The historical record indicates terrible Viking raids on Ireland from 795 AD, causing political, social and religious havoc. However, actual historical evidence also includes records of Irish Abbots subsequently fighting back, leading forces of armed men, with some falling to the Vikings, others successful, so there was no necessity to hide in a round tower with a ladder and precious books. Monasteries in those times acted as more than just religious or spiritual centres, they became the first large urban cities in Ireland, providing jobs for hundreds of people and the inhabitants were deeply involved in local politics.

The Gaelic name for a round tower is 'bell house', which makes no sense as there is no room for a campanile, however it has been suggested that a monk could have rung a hand-bell. I doubt whether this ringing would have carried very far. So the purpose and function of the 'bell tower' is still in doubt. But the Gaelic has changed over the years and an earlier, similar word meant 'stone house', which is more likely. When first built, the tower was probably the only stone building in the vicinity.

There is also a theory that the round towers are symbolically phallic and energy emitted from them fertilises the surrounding fields. Our Editor, Mr. Main, was told this by Father Jim McKnight, an Irish Priest now in Cardiff. Professor Philip Callahan, a US agriculturalist, has confirmed this theory with experiments on model round towers.

During WWII, he was stationed as a radio operator in Ireland in County Fermanagh. He noticed that the round towers looked and acted like insect antennae and began some research on them, finding that the locations of the round towers correspond to a star map of the night sky at the time of the winter solstice. He discovered that the towers behave as natural radio receivers, being constructed of paramagnetic stone which resonates positively in a magnetic field, so that cosmic electro-magnetic and magnetic energy can be stored in the towers. His experiments showed that this energy can be released through the cone roof of the towers, spreading over the surrounding fields and not only causing plants to grow better, but also being naturally beneficial for the health and wellbeing of the people. The doors were so high up in the towers because their base was filled with soil and rubble, its height enabling the monks to perfect the resonance of the tower.

If this is correct, it means that the early monks were in possession of important arcane knowledge, including architecture, geography, astronomy, geology, physics and radiometry that equals or surpasses our own. Once again, we wonder how they came by this knowledge and who passed it on to them. Their legacy is surely the architectural remains of the unique evocative sacred sites of the Irish round towers, which draw people to them like magnets themselves.

The last word must go to Gary Biltcliffe and Caroline Hoar, who mention the Church of St. Patrick with its Irish Round Tower at Sandown on the Isle of Wight (Spine of Albion, Sacred Lands Publishing 2012 p47). It stands directly on the ley which they have called the 'Belinus Line', crossing the land up to Faraid Head in north Scotland. They say of Round Towers, "Similar to Egyptian obelisks, megalithic standing stones and church spires ... they ... served to attract cosmic energies or amplify earth energies". They link this to orgone, stating that the secret knowledge has been passed down through Mystery Schools from the Pyramid Builders of Ancient Egypt.

For further information see: 'Ireland through the Ages' by Michael Jenner Claremont Books 1996 ISBN 1 8547 1823 1

https://en.wikipedia.org/wiki/Irish_round_tower

<http://whale.to/b/callahan.html>

<http://www.worldreviewer.com/travel-guides/sacred/the-round-towers-of-ireland/56099/>

<http://frackingfreeireland.org/2015/01/06/the-irish-round-towers/>

My next and last article will address the Icelandic *Thing* or Parliament, as well as the people's enduring belief in their local Elves and *hidden folk*.

Hear Eileen Roche speak at our Moot on 17 June

Starting to Dowse for Leys (4)

In previous issues of this Newsletter, we have discussed how to get started with dowsing - and how to apply the ancient craft to Leyhunting. Here, we start to spread our wings a little further.

If dowsing enables the practitioner (a.k.a. you and me) to acquire information about just about anything, including many aspects of reality beyond the five gross senses, then directing it towards the still somewhat opaque phenomenon of the Ley is a perfect, practical use.

Let's start with some of the more obvious mysteries of the subject into which we would all welcome a bit more understanding - such as 'Who set out the Leys in the first place?!

Given that all dowsing is basically the asking of a series of precise yes/no questions, we can stand on a Ley that we know well and ask (with all due politeness, even reverence) 'Was this Ley put in place by humans? - or by a deity? - or is it 'just' an inherent force of nature?'

If humans were involved, who were they? You can work through all the usual suspects - from Druids to Aliens, Shamen to Scientists, from exceptionally gifted and enlightened people to ordinary working men and women like ourselves. Don't be too put off by a series of negative replies. Dowsing tells us all that the world we live in is considerably more complicated than we ever imagined, and the hunt for the origin and nature of the Ley is just one narrow, but very pertinent, portal shedding more light on our circumstances.

In the last article, we looked at determining the age of your chosen Ley. This can significantly assist your search for potential initiators.

If you come up with a human or deity as the source of your line, then you can move on, slowly and gradually, to a reason or purpose for the setting up of the Ley. You can try navigation, communication, religious significance etc (but always remember to phrase your question to require a yes/no answer).

Bear in mind the long and convoluted history of the planet. Any alignment can have acquired a number of different functions over the millennia - and you may get several 'yeses' to follow up.

Another fertile, if ill-defined, aspect of Leys you may wish to consider is whether the lines are earth energy features or not. My first tutor felt that Leys were 'lines of consciousness' - and he often used to set up a 'Ley' by thought alone, as part of a demonstration, and then take it away again. Many years later, I found that most earth energy dowzers considered Leys to be quintessentially lines of force or 'akin to gravity' - and had no idea that thought or sight lines even existed.

Assuming you have by now come to the conclusion through your enquiries that Ley alignments do exist, and that the lines they describe may (or may not) be formed of what are generally known as 'earth energies', then you may wish to extend your questioning to investigate if your line has a 'gender', a colour - and even if its existence in this space and time is beneficial or detrimental to you, to other people, animals, plants or to the environment generally.

The dowsing process is very much the use of structured intuition. It seeks to erect some conceptual scaffolding around those personal impressions that something may be 'true' or 'false', at least in the worldview of the enquirer. The dowsing question is initiated by the dowser with the intention of finding something out, usually for their own purposes or those of their colleagues, co-workers or clients.

Mediumship, on the other hand, tends to invite a more holistic and generalised sense of the subject being considered, and the response (the output, as it were) can be visual, aural, even sensory.

Both approaches are equally valid, and both require the practitioner to ease temporarily through the veil to some extent. Indeed, a blending of practical enquiry with visionary engagement can be a particularly potent mix.

It must be remembered that dowsing, like just about everything else in the cosmos, is both interactive and in a constant state of flux. If you get a different response to any of the questions above from day to day, or from place to place, this doesn't mean you are a rubbish dowser or that you have lost the plot (well, not usually), but circumstances change and lines do seem to wander about a bit in spacetime. Can you pin them down - and should you? Now, that's a good point for me to take a break, while you dowse for an answer!

**Kenelm
Saint of Mercia**

Caroline Sherwood, photos by Jonathan Clewley

...there was no place in England to which more pilgrims travelled than to Winchcombe on Kenelm's feast day.

William of Malmesbury, 12th century



St Kenelm was a principal saint of mediaeval England; mentioned by Chaucer, as well as by William of Malmesbury, Florence of Worcester, Matthew Paris of St Albans, and Richard of Cirencester.¹ He is also the subject of the 59 stanza *Ballad of St Kenelm* by Francis Brett Young, one of William Shenstone's *Elegies*; and Geoffrey Hill's book-length poem, *The Triumph of Love*; as well as being included in *Three Eleventh Century Anglo-Saxon Saints Lives: Vita S Birini, Vita et Miracula St Kenelmi, and Vita S Rumwoldi*.²

Legend

In the eighth century England was divided into the seven kingdoms and our story begins in Winchcombe in Mercia. Kenelm was only seven when his father died, and Quenthyrth (eldest daughter of King Kenulf) wanted to be queen of Mercia, so persuaded her lover, Ascobert, to murder Kenelm who was first in line to the succession.

*Now, take St Kenelm's life which I've been reading;
He was Kenulph's son, the noble king
Of Mercia. Now St Kenelm dreamt a thing*

*Shortly before they murdered him one day.
He saw his murder in a dream, I say . . .*³

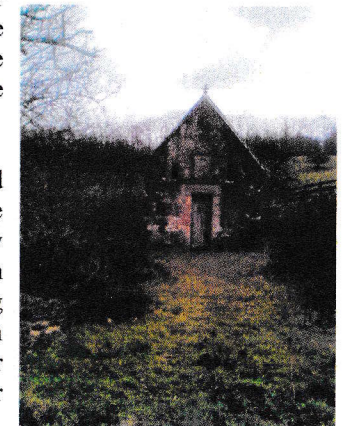
The day before his 'martyrdom', Kenelm dreamed that he reached the sun by climbing up a tall, bright tree, full of flowers and fruit of shining colours. From the top he looked out over Mercia: three quarters of the kingdom bowed to him as king, but one fourth refused and began to fell the tree. The boy transformed into a bird and flew high to heaven, feeling unearthly bliss. Relating the dream to his nanny she wept, realizing that the boy was about to be martyred and that unrighteous people would seize power. But at the same time she rejoiced as Kenelm would be raised to sainthood.⁴

As the prophetic dream unfolded, Ascobert took Kenelm hunting in the Clent Hills (now in Worcestershire).⁵ Kenelm fell asleep after the hunt and awakening found Ascobert digging his grave, saying to him, "This is not the place ordained for you to kill me". Then he planted an ash twig which blossomed into a tree with black buds and dark flowers.

Ascobert decapitated Kenelm on the way home, and buried him under a thorn bush. Before the grave was filled in, a white dove flew out of the base of Kenelm's skull and took off for Rome. Arriving in the presence of the Pope Leo III, the bird dropped a scroll at his feet. Reading of the murder, the Pope commissioned a search party from Winchcombe Abbey. The monks were guided to the spot by a white cow that had strayed from her herd and (neither eating nor drinking) remained on guard beside the thorn bush.⁶ As the monks exhumed the body, a healing spring gushed forth.

As the sad procession forded the River Avon at Crophorne, they were challenged for the body by monks from Worcester Abbey. They agreed that whoever rose first the next day should win, and this proved to be the Winchcombe party.⁷ Arriving at Sudeley Hill the monks rested and a spring gushed forth.

Quenthyrth had outlawed the speaking of her dead brother's name, but the bells of Winchcombe Abbey pealed spontaneously as the recovery party bore the saint's body into the village. Quenthyrth watched the ceremony and cursed it by reading Psalm 108 backwards, but her eyes exploded from her head as the hearse passed! The angry sister and her lover were then executed and their corpses thrown into a ditch.



Mythic significance

'Could the Kenelm legend be a cryptic tradition of an earlier legend?' asks David Taylor. 'Kenelm, like most kings, is equated with a legendary 'sun' king...if we take the runic name into consideration; we have a 'female' aspect as well as a dark aspect of the goddess.'⁸ Kenelm's nurse is said to have been wise and old, and the Pope's missionaries found Kenelm's corpse near a herd of cows tended by a crone.

Ken/Cen is a rune of illumination; signifying a piece of wood cut from a tree and used as a torch. The Elm represents the death aspect of the earth mother. In Norse tradition, Elm was the first woman, making the gender of this tree strictly female.⁹

For the Saxons 7 symbolised rejuvenation and rebirth which might account for the belief that Kenelm was seven when he was murdered.¹⁰

History

In 798 Pope Leo III wrote to *King* Kenelm whose age is mentioned as 12. The next year Kenelm signed a deed of gift of land to Christ Church in Canterbury and his name appears from 803 until 811 on several charters.

Quenthryth, Kenelm's sister (and the villain in the legend), was actually Abbess of Winchcombe (806-825), Recluser and Minster-in-Thanel.¹¹

By other accounts Kenelm was killed in a battle with the Welsh.¹²

In 1815 two stone coffins (of a grown man and a child) were found at the East End of St Peter's Church, Winchcombe during excavations of the Abbey ruins. A long knife lay beside the body of the child, but the bones and knife are said to have disintegrated on contact with the air.

Pilgrimage

Two pilgrimage routes connect Winchcombe with Romsley.¹³ An annual Romsley Fair of St Kenelm was held annually by order of Henry III (1207-1272).¹⁴ John Henry Newman was a frequent pilgrim to the shrine.

St Kenelm's feast day is 17th July, and St Peter's church, Winchcombe performs an annual Mystery Play in honour of the saint.

Seven churches, across four counties, are dedicated to St Kenelm.

Further reading

South English Legendary, (13th-14th century hagiography) includes a life of St Kenelm

E. Sidney Hartland, *The Legend of St Kenelm*, Bristol and Gloucestershire Archaeological Society 1916. Available at:

<http://www2.glos.ac.uk/bgas/tbgas/v039/bg039013.pdf>

Geoffrey Hill, *The Triumph of Love*, Poetry Book Society, 2007.

William Shenstone, *Elegies*, mentions St Kenelm.

John Stevinson, *The Lives of King Kenulf of Mercia and his Family and the Legend of his Son St Kenelm*, 2005. Available from the author: 8 Greenways, Winchcombe, GL54 5LG.

David Taylor, *St Kenelm's Holy Well*, *Mercian Mysteries* No.2 1990

Mark Turner, *Mysterious Gloucestershire*, The History Press, Stroud, 201

The Legend of St Kenelm from Walter de Gray, Wychbury Archaeological Society 1989

¹ Mediaeval refers to the 5th-15th centuries.

² (Ed. Rosalind C Love), OUP, 1996.

³ Geoffrey Chaucer: *The Canterbury Tales (The Nun's Priest's Tale)*.

⁴ There seems to be no recorded historical justification for Kenelm's canonisation, other than accounts of healing springs connected with him.

⁵ <http://www.indigogroup.co.uk/edge/Stkenelm.htm>

⁶ The cow symbolises Mother Earth, nurturance, patience and the Milky Way.

⁷ David Ross. <http://www.britainexpress.com/counties/glouces/churches/st-kenelm.htm>

⁸ Mike Smith and David Taylor, *The Crown and the Well: the divine king and the re-discovery of a 'lost' well*. Originally published in *Mercian Mysteries* No.22 February 1995, reproduced at:

<http://www.indigogroup.co.uk/edge/Stkenelm.htm>

⁹ Ibid.

¹⁰ Ibid.

¹¹ John Stevinson, *The Lives of King Kenulf of Mercia, and the Legend of his Son St Kenelm*.

¹² *The Dictionary of National Biography*, Vol 63, Sir Sidney Lee, page 173. Quoted at: <https://en.wikipedia.org/wiki/Cwenthryth>

¹³ Gerry Stewart, *St Kenelm's Way from Clent to Cotswold*, Countryside Matters, 2005. John Price, *St Kenelm's Trail*, The John Merrill Foundation, 2007.

¹⁴ <http://www.pravoslavie.ru/english/print72451.htm>

THE LITERATURE OF TERRESTRIAL ZODIACS IN BRITAIN

A Checklist (Part 2)

by Mark Valentine

In Part 1 of this survey (Issue 21), I provided an introduction to the subject of terrestrial zodiacs and a checklist of publications up to the first issue of the *Terrestrial Zodiacs Newsletter*, created "as a giveaway at the Ley Moot of July 2, 1977". In this second part I cover the ten issues of the newsletter, which ran until 1981, together with any other publications in this period I have traced that have a terrestrial zodiac content. The checklist, as before, is in approximately chronological order.

As Paul Screeton, the editor of *TZN*, later recalled, it was produced "on a primitive duplicator hand-cranked" by his father. The newsletter typically consisted of a few pages stapled in the top left corner. This is a fragile medium, and the duplicating ink itself often fades over time. It is quite likely that relatively few copies of the newsletter have survived. In addition to the articles on specific zodiacs, listed here, the newsletter also included editorial matter, reviews, and bibliographies, which have been a key source for this checklist.

The *Terrestrial Zodiacs Newsletter* was intended, its editor said, as "a clarion call to active researchers to share their thoughts, submit articles, comments". Likewise, I would like to renew my appeal in Part 1 for anyone to let me know of any publications about terrestrial zodiacs that I have missed. In Part 3, I hope to continue the checklist up to the present, as well as including any omissions from earlier parts, and to complete the survey with a checklist of all identified terrestrial zodiacs.

Checklist

Screeton, Paul (ed). *Terrestrial Zodiacs Newsletter* No 1. Two stapled mimeograph sheets. Includes bibliography.

Reeder, P. 'The Letwell Zodiac of South Yorkshire & Moat Ring'. *Terrestrial Zodiacs Newsletter* No 2, 1977.

Billingsley, John. 'The Hebden Bridge Zodiac'. *Terrestrial Zodiacs Newsletter* No 2, 1977.

Forrest, Robert. 'The Terrestrial Zodiac at Nowhere-in-the-Dale'. *Ulro Chronicle & Bugle*, 1977. Spoof.

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Behrend, Michael. 'The Alton Zodiac'. *Journal of Geomancy*, Vol 2, No 2, 1978.

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[*ibid.*]. 'Hidden Attractions of the South Pennine Park: Notes on the Hebden Bridge Zodiac'. *Journal of Geomancy* Vol 2, No 3, 1978.

Bruce, Jill and Lacey, Bruce. *Journey Round the Glastonbury Zodiac*. Poems and photographs. London: [the authors], 1978.

Pennick, Nigel. 'Terrestrial zodiacs: iconographical research', *Journal of Geomancy* Vol 2, no ii, pp39-41, 1978.

Russett, Vince. 'The Bristol Zodiac'. *Journal of Geomancy*, Vol 2, No iii, 1978.

Burgess, Michael. 'The Bury St. Edmunds Zodiac', *Journal of Geomancy*, Vol 2 No iv, pp 91-93, 1978.

Caine, Mary. *The Glastonbury Zodiac: Key to the Mysteries of Britain*. Kingston, Surrey: [the author], 1978.

[*ibid.*]. *The Kingston Zodiac*. Kingston, Surrey: [the author], 1978.

Collier, Mike. 'The Stonegate Zodiac'. *Terrestrial Zodiacs Newsletter* 4, 1978.

Jacks, A.D. 'Patterns of Mystery'. *Picwinnard* 5, 1978.

Kimmis, Jim. 'A Welsh Literary Zodiac'. *Terrestrial Zodiacs Newsletter* 4, 1978.

Le Vere, Ferd. 'In the Light of Avalon'. *Picwinnard* 5, 1978.

Stone, Alby. 'Winchester's Zodiac'. *Journal of Geomancy*, Vol 3, No 1, pp 3-7, 1978.

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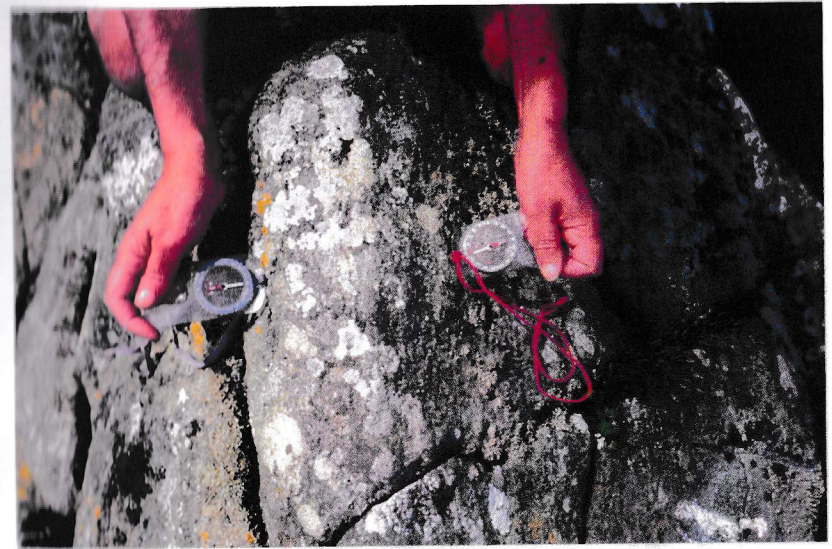
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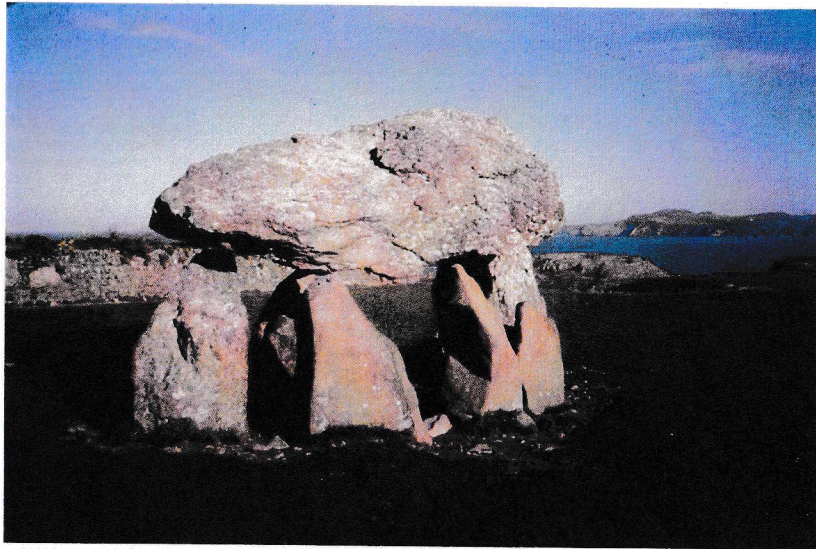


See compass needles swing on Carn Ingli! (L. Main)

COME TO OUR PEMBROKESHIRE MOOT THIS JUNE!

Re-erecting a stone circle at Brithdir Mawr in 2002 (L. Main)





Carreg Samson (L. Main)



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We continue our pilgrimage up the **Spine of Albion** under the guidance of authors Gary Biltcliffe and Caroline Hoare, dowsing the Elen and Belinus serpents, over the weekend of Saturday 9th and Sunday 10th September 2017. Preceding this will be bonus walks led by Laurence Main on **Friday 8th September** at Wall (the navel of England) and Lichfield (local bus fares and admission charges payable). We'll be based at the historic cathedral city of Lichfield (train plus b and bs). We've negotiated our own field to camp in at only £5 pppn (full facilities) at Fullbrook Farm on the northern edge of Lichfield, post code WS13 8EP, grid ref. SK118128 on OS Explorer 244(OS Explorers 220, 232, 245, 258 & 268 also useful). Just say you're with the Ley Hunters when booking your tent pitch for the long weekend (or fewer nights) from Thursday 7th September with Sarah on 01543 410759. We've booked our own coach and driver for both the Saturday and the Sunday, starting each day at 9 am from the campsite and picking up at Lichfield City railway station (9:30 am) – returning to both places from 4:30 pm. We'll discover the highlights of the **Spine of Albion** from Barr Beacon through Staffordshire to the Cloud. Some admission charges payable. Cost **£60** for the whole weekend; £45 for either the Saturday or the Sunday. The Friday is a bonus. **Secure your seat now!** Post your cheque (payable to Network of Leyhunters) to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, tel. 01650 531354

