

The Newsletter of the Network of

Loyal Hunters

Issue 25 – Samhain 2017

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The Newsletter of the Network of Ley Hunters

Issue 25, Samhain (1st November) 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!

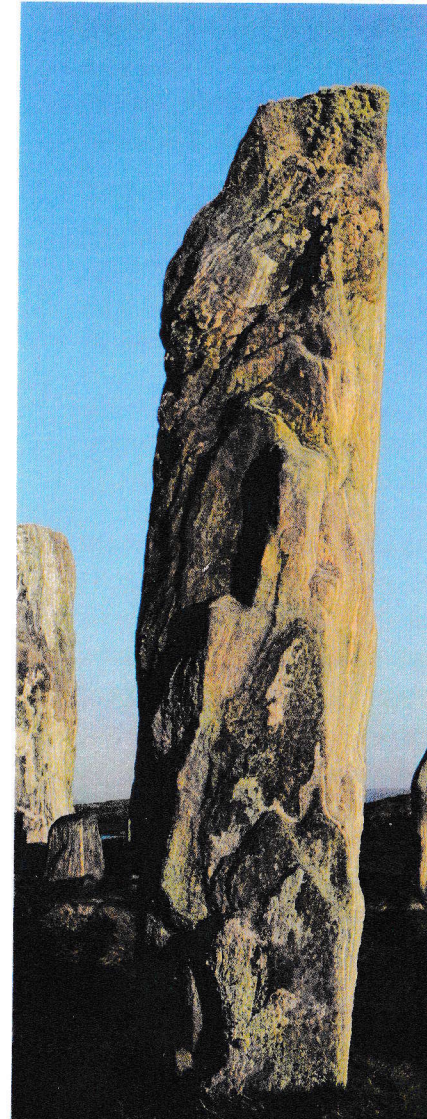
Contributions are welcome for future issues. Please send 14pt typed camera ready copy on a single side of A4 with 1 inch margins. Pictures and diagrams are welcome. Remember, **we** will reduce to A5. Please contact the editor re length and subject, or if you need help with typing. Volunteer typists 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.

Outer Hebrides

NA H-EILEANAN AN IAR

The most remote and westerly of our island destinations, the Outer Hebrides – or Western Isles – are a chain of inter-connected but incredibly diverse islands, offering a rich history and the warmest of welcomes.



Callanish Stones, Isle of Lewis

LAST CHANCE TO BOOK NOW!

Join us on the Calmac Ferry to Stornoway. Visit Callanish with our local guide Jill Smith.

We've booked our own hostel, coach and driver.

13th – 21st APRIL, 2018

Don't delay – we need to pay deposits and finalise arrangements. We must know numbers well in advance.

Send your £100 deposit by 15th NOVEMBER, 2017.

You will be sent information and asked to pay the full cost of this Moot by 1st February, 2018.

Send cheque payable to Network of Ley Hunters to: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW. Telephone 01650 531354

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SACRED SITES IN THE HEBRIDES

I look forward to welcoming The Network of Leyhunters to the Hebrides in April 2018, to share with you some of the sites of these powerful and beautiful Islands; ones which are most special to me and are part of my annual celebration of the cycle of the year.

I have not myself been a 'ley hunter' for many decades now, so do not know of alignments or that kind of 'ley' knowledge up here; rather I hope to share with you the experience of place where we can get that sense of continuity with the ancient past, recent past and the lives of the people for whom these places were most sacred and potent.

I was first drawn to the Hebrides in the late 1970s, finally making my first great pilgrimage here in 1982. With my first step onto the Islands I knew I had come home and moved to live on Lewis in 1986. Certain sacred places became more and more familiar to me with the turning of each year and are now like friends I love introducing to new people.

The Sleeping Beauty Mountain: This beautiful mountain lies in the Pairc Hills to the east of Lewis. She can be seen from many parts of the Island and her form changes when viewed from different places. From close by – from the other side of Loch Seaforth – she lies like a creation ancestress: a giant woman resting after her work is done – alive, present, as though at any moment she could rise and walk the earth again. From Callanish she is more distant, but from here at the Southerly Major Lunar Standstill the moon appears to rise from her body as she gives birth to the next 19-year cycle. At Achmore there is perhaps one of the oldest circles of the Callanish complex, the stones now lying flat as though some spiral force in the centre had knocked them outwards. From here she fills much of the horizon in her pregnant form: a hill Beinn Mhor behind her creating her huge belly. I believe this to have been a Lammas site, where the Neolithic people could have celebrated their harvest as their ripe Goddess lies before them.

Callanish itself is one of the major Neolithic sites on earth. It is a huge sacred landscape of circles and monoliths, many focussed on The Sleeping Beauty. I have a profound relationship with the 'main' circle, with its huge central stone

and cairn, its avenue to the north and 3 'arms' like a Celtic cross. The stones stand like ancient hooded figures, and on many of them appear what seem to be the shapes of animals and humans. Some are obvious; others appear only occasionally in specific climatic and light conditions. Different people see different things. Were the stones chosen for these shapes or were they pecked into the patterns of the pink, white, grey and black of the Lewisian Gneiss to be tribal totems? From the end of the avenue at the lunar standstill, when the moon has left the Mountain, it appears in the centre of the circle as though sitting on the cairn. Thom's Circles II and III are a walk away with their own specific and different energies.

Brighde's Well at Melbost Borve: This beautiful well overlooks the ocean on the west coast of Lewis. It used to be tended by two local ladies, now both sadly gone, and surrounded by a little fence with a gate. Now the fence has gone too and it is open to the cows and sheep on the croft. The channel leading from it becomes overgrown with mats of grass and needs caring visitors to keep it clear – but the water of the well is as clear and pure as ever. I visit it always at Imbolc and feel the presence of Brighde and the first stirrings of life as nature begins to wake after the sleep of winter. Nearby is the almost vanished Teampull Brighde – a little early chapel.

Bosta, on the island of Great Bernera: Bosta beach is a very special site to me. I first visited it with friends in 1982 after unknowingly dreaming of it when sleeping in Callanish Circle III. The land is rapidly being washed away by the violent Hebridean winter storms, and in Neolithic times the sea would have been much further out than now. Because of my dream I believe the Callanish stones came from here and were floated up what would then have been a salmon river, rather than the 'quarry' near Callanish which the archaeologists favour. (We could visit this. There appears to have been another circle here: the stones propped up on the bare rock rather than buried on the earth.) Some years back, as the cliffs at Bosta crumbled, an Iron Age village was discovered and excavated, the remains now almost gone, but a reconstruction has been built nearby and can be visited. A local lady explains everything inside as your eyes get used to the dark. I believe even older remains were found under the Iron Age houses.

On Bernera there is a crannog-type island dun well worth a visit, and there are impressive standing stones above the bridge which now joins the island to Lewis.

The 'Hag' Mountain on South Harris. This mountain resembles an old woman. She guards and watches over the 'coffin path' which runs from one side of the island to the other. Some centuries back the people living on the fertile machair lands to the west were replaced by sheep and moved to the rocky east coast. They continued to carry their dead across the path to the ancestral burial grounds to the west. I hope we can walk this path, where you can just about see in places remains of the original track. From the highest point of the path there are stunning views of the island of Taransay.

Rodel Church. Rodel is at the most southerly point of South Harris and I find it extraordinarily powerful. There stands the ancient St Clements Church with intricate carvings and figures of black crystal inside and on the outside older carvings of animals, a priapic man and the most beautiful sheela-na-gig I have ever seen. When I was first introduced to her I was told she was a woman who had just given birth to a seal – a selkie? There is a dun here and legends of a circle now under the sea.

There are many more wonderful places I can take you to: the Trushal Stone – the tallest standing stone in Scotland; Europie Church, where they used to cure mad people; Carloway Broch; the Arnol Blackhouse; Clach Macleod on Harris – and possibly to Uig, the area where I live. Here is Tigh nan Cailleachan Dubh – reputedly an ancient nunnery of black-veiled women. This is near the Uig Hills which lie like more ancient ancestors, filled still with the power of the Ice Age and beyond the Uig sands where the Lewis chessmen were discovered and after passing through Glen Valtos, which was carved by glacial meltwater.

As yet we have no itinerary for your visit. We shall have to see what we can fit into the days available, but this is a taster to whet (I hope) your appetite for what I trust will be a memorable visit.

Jill Smith, March 2017 www.jill-smith.co.uk



The "Outer" Hebrides, seen as the Heart of NW Britain. We look over Lewis-and-Harris south-eastwards to the Highlands and Lowlands of Scotland; the "highlands and firthlands" of England, Wales and Ireland; and the English "Plain" beyond, with its recurrent scarp-and-vale. Across the seas lie Scandinavia, the N. European Plain, the Paris Basin and Brittany. On the centre horizon rise the Alps, to right Iberia and the Atlas. We see the unity in diversity of "the North and West" from the Scottish Isles to Brittany, by contrast with the homogeneity of the SE. English "Plain".

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Arthur Geddes' map of the 'Outer' Hebrides, as reproduced in the Stornoway Gazette at the behest of Alastair McIntosh (11 May 2006). Arthur Geddes, son of human ecologist Patrick Geddes, & father of Leyhunter member Colin Geddes, worked on Lewis for Lord Leverhulme. Works by Arthur Geddes include *The Isle of Lewis and Harris: a Study in British Community*, Edinburgh University Press, 1955.

See also www.alastairmcintosh.com

Colin Geddes

The Callarde Experience

Part 3 : Leys Where Northmen Cometh & Goeth

Mark Herbert

A Medieval Royal Nordic Settlement

Recapping : Part 2 (see J.NLH Issue 22) closed on a distinct Scandinavian theme; that Norsemen (or "Northmen" who became "the Normans") discovered North America half a millennia before Columbus' claim in 1492. Also, unearthing of an out-of-place artefact by a late 19c. Swedish settler in Minnesota –the Kensington stone, adorned with runes of archaic Svensk dialect and inscribed AD. **1362**, has been attributed to a fleeing Templar voyage to re-establish an Order in the "New World". This premise is even more credible given that the Templars held an ample maritime fleet, a base on the Danish Baltic island of Bornholm and, crucially, Norsemen knowing that North America was already there having settled at L'Anse aux Meadows in Newfoundland (AD. 1000).



Gytha Thorkelsdóttir
St Hectans Church,
Hartland, North Devon

This authentic stone's timeline is commensurate with the recorded beginning of Callarde's Templar occupancy at their Devonian stronghold in **1360**; a family with the means, motive and nautical access to Iberia, a well established destiny for escaping Templars from where Columbus set sail on his Castilian Crown sponsored voyages to the Caribbean and Central America. What is more, Callarde is historically linked to the service of Ferdinand II of Aragon, King of Castile, who was honoured in the Reconquista of Moorish Spain (1492).

The Nordic storyline now resumes for local history indicates that the lands of Burrington (*Borington* or *Bernitone*, according to Domesday), occupying an area of just eight square miles in which Callarde is set, were once held by the highest medieval nobility prior to the Church of Tavistock –namely the Royal houses of Saxony and Denmark. Countess Gytha Thorkelsdóttir (*left*), founder of Hartland Church (ca. 1059),

mother of King Harold II (slain at the Battle of Senlac Hill, Hastings – 1066) and mother-in-law to King Edward I (the Confessor), gave her inheritance of Burrington to the Abbey church as did Ordulf, founder of Tavistock Abbey and Chief of Danmonium (now Devon and Cornwall); his sister was Elfrida, queen consort to King Edgar (the Peaceable) and mother of Aethelred II (the Unready). Today, Kingsland, King's Hill and Kings Nympton are parish landmarks as is nearby Ashreigney (formerly King's Ash). Ascertaining that Burrington's acres were a private asset and chosen land of the medieval monarchy gave more credence to renowned Welshseer Carol Clarke's insight that Callarde had special ethereal qualities pre-medieval times and still does! With Gytha and Ordulf alive when their indigenous kinfolk settled in the "New World", it is realistic to surmise that Illuminates knew that America existed. Such knowledge would have been given to later explorers, navigators and the Templars. An untold history becomes apparent, quashing a 500-year old masquerade and diversion from truth.

There Be Something Hidden in That Place!

Psychic revelations have indicated that, in the 1700s, Callarde's remote setting could have presented brigands and privateers (licensed pirates!) occasion to hoard smuggled imports deep inshore. This would have necessitated suitable routes from coastal ports and an in-situ underground hideaway. Callarde's moor-top proximity amid North Devon's main navigable rivers –the Taw (2 miles east) and the Torridge (5 miles west), each converging 15 miles north-west at the estuary havens of Appledore, Bideford and Instow (or St John's place), makes the former plausible; Lundy Island (known as Ely in AD. 1194 and a Templar site) was notorious for piratical activity in Elizabethan times. As for a cavernous vault, one might look to previous owners when the mansion stood; Templars were renowned for excavation of secret chambers, shafts and tunnels. Existence of such a subterranean network might explain why the stunning mansion, pre-dating the current Carolingian longhouse, was flattened (ca. 1539-1603), as if somebody was searching for something. What might the Callardes have been concealing? Despite its summit outlook, the dwelling sits in a hollow (or combe) and suffers from unremitting rising flood, a trait of deep sub-surface cavities. The site, within its medieval curvilinear field enclosure, is reminiscent of a burial ground, as confirmed by several seers. Its deep ponds are possibly disinterred or eroded chambers that infill and are constantly maintained by abundant issuing artesian waters.

Of Omens, Secrets and the Temple

The longhouse's first owner was James Oxenham (the younger, 1608-1637), the pivotal character in the supernatural Devon legend of 1635 – the *Oxenham Omen*, which tells of the apparition of a white-breasted bird preceding the deaths of four of James' family over ten days. Curiously, this local tradition anonymously instigates far beyond Devon in St Pauls, London in 1641. It was also embellished and tied with the Temple district by writer, "intelligencer-spy" (1632-42) for King Charles I and later, Historiographer Royal to King Charles II –James Howell (1593-1666), who actually paid for his own memorial in the Temple Church.

It is generally held that Oxenham (or his father, also James, b. 1584) commissioned the longhouse to be built upon the old walls of Callarde's former mansion, enclosing all concealed beneath. Oxenham was another ancient family based 10 miles south of Callarde at Zeal Monachorum (cell of the monks) and South Tawton. A close ancestor was Captain John Oxenham, seafarer and privateering companion of Tavistock-born Sir Francis Drake (1540-1596); Captain John was sentenced to death (1580) by the Spanish as a pirate and inspired Charles Kingsley's hero in his 1855 novel *Westward Ho!* (featuring that white bird!) He and Drake, natives to Plymouth –as were the Callardes (St Budeaux), carried out their exploits in the Americas against Spain (which Callarde allied a century earlier) and together, carried vast amounts of spoil to England. Did Callarde have the credentials to be a safe house?

Upon young James's death, the Crown's feodary assessed his lands and wealth. Through inheritance, he had accumulated 15 properties in 9 parishes, comprising townhouses and 3 large barton farms (with Callarde) of 800 acres. Establishing that first post-mansion owner to have held a considerable asset legacy at the age of 29 and, be a recent relative of the most influential Elizabethan privateering duos, made the seer's insights even more believable. Uncovering the Howell-Drake tie with Oxenham during the crucial Tudor-Stuart transition hinted of a Temple and invisible college influence after the Callarde clan's exodus. With the buccaneering Jolly Roger synonymous with the Templar icon of skull and crossbones, there appeared to be more to Callarde's function in the landscape than met the discernible eye, not least, a recurring theme –the quest for the New World. For this was the historical juncture when the early Stuart monarchs of Scots (1603-85), advocates of exploring and colonising North America, acceded the English Crown.

Westward Ho to Massachusetts

Intriguingly, in Steven Sora's book, *The Lost Treasure of the Knights Templar –Solving the Oak Island Mystery* (1999), Drake (or *El Draque* to the Spanish) is nominated as the most likely candidate to fund and supply labour to build the ingeniously engineered vault known as the "money pit", found in 1795 on Oak Island, Nova Scotia. According to Sora, the pit is the invention of the Sinclair Templars who, it is claimed, first landed at Tor Bay in June 1398; secret construction began in 1441, ceasing around **1630** when activity would have been conspicuous to local Huguenot settlers –the same period when affluent young James Oxenham acquired a dilapidated Callarde mansion and became the focus of a chilling ruse propagated from *St Dunstan-in-the-West* (opposite the Temple Church). In the year of Captain Oxenham's execution, Drake acquired the former Cistercian house of Buckland Abbey near Tavistock which remained in his family for generations. Remarkably, in 1822, it became the residence of admiral, Sir John Gordon Sinclair (1790-1863)!

After Oxenham's tenure, ownership of Callarde between 1637-1779 became wholly unnamed; thereafter, as its Barton status abruptly ended, a continuous list of proprietors exists. Apart from an anonymous entry in 1668, records have either disappeared or none were made. With its situation plainly absent from Benjamin Donn's detailed map of 1765, the estate's possession in this extensively muted period remains conjecture, even shadowy. Also of remarkable coincidence, if not, significance, is the sell off of the entire estate in **1775** towards the end of these low-key times yet precisely at the outbreak of the Boston, Massachusetts campaign! Moreover, the sale was announced in the week leading up to St John's (the Baptist's) day via an Exeter law attorney; masonically, the Baptist is the old or oak king and, on Midsummer's Day (24 June), he is forfeited to close the old era and begin the new. The property was marketed out of district in *Trewman's Exeter Flying-Post, Plymouth & Cornish Advertiser*, 16-23 Jun 1775 :

"To be SOLD. The Fee-simple and Inheritance in possession of all that Messuage, Barton, and Farm, called CALLARD BARTON ..."

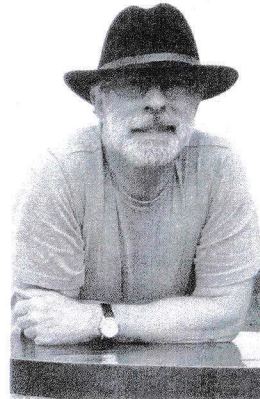
The front page reads : *"We have accounts from Boston, that the said town is besieged by about 50,000 men ... also that the New-England forces are preparing to set his majesty's ships on fire."*



**Bridging the Atlantic :
Landscape alignments that
curiously resonate with the
places of characters and
events given in this account**

1360–1630–1775 ...

How curious that those landmark dates to the New World were mirrored in the timeline of Callarde's defining moments, as if it played a strategic role in proceedings on the other side of the Atlantic. With regally-courted Oxenham succeeding Callarde, maybe the Barton was requisitioned by the Crown or its agents, as it was in the time of Gytha? Was it used to safeguard certain trophies acquired during earlier Templar campaigns, held until they could be transferred to the New World? With Callarde's function fulfilled, was the estate finally released into private ownership post-1776? Indeed, one might ask, has timeless Callarde given up all that lies beneath?



Paul Burley, From America ...

Paul Burley is an American scientist, engineer and researcher. He is the author of numerous articles and several books concerning ancient and indigenous sacred symbolism (*The Sacred Sphere*) and astronomical symbolism expressed at Stonehenge and the monument's surrounding Neolithic landscape (*Stonehenge: As Above, So Below*). In 2003 his career as a professional engineering and environmental consultant took an unexpected turn with the discovery of a 'lost' Native American medicine wheel, leading him to close liaison with the Lakota, and some of the most intriguing experiences of his life.

This is the second of three articles addressing certain aspects of sacred symbolism found in traditional Native American culture. The specifics are related to the Lakota people, but the knowledge and understandings are universal, if we are willing to pay attention and listen ... to the stones.

The Origins and Powers of the Round Red Stone of the Lakota

We now turn to another Lakota legend, the bringing of the Sacred Pipe to the Lakota as described in numerous publications and ethnographic analyses. The Lakota, like other indigenous people of the Americas, do not concur that these stories are myth. Rather, the stories describe what is held to be the true history of the Lakota people. I agree in that the stories provide context for traditional lifeways. Recall that mythologies include aspects of the physical - the intellectual, the emotional, and the spiritual. This is in complete agreement with, and understanding of, the lifeway of the Lakota people. And it is in agreement with understanding and application of mythologies of other cultures found around the globe.

Black Elk was a Lakota holy man born in the 1860s. He lived through the Battle of the Little Bighorn. His account of the bringing of the Sacred Pipe to the Lakota is perhaps the most well-known version of the story, the heart of which is a detailed description of the seven religious rites of the Lakota. Fool's Crow states that the seven sacred rites were given to the Lakota. Those rites were practised after the Sioux migrated onto the Great Plains sometime between 1785 and 1800 AD.

Black Elk provides an account of the Sacred Pipe as handed down by Elk Head (*Hehaka Pa*), a keeper of the Sacred Pipe, to three men, one of whom was Black Elk himself (*Hehaka Sapa*). The Sacred Pipe is a symbol integrating Lakota life,

ritual, and the universe. Black Elk was a holy man of the Oglala, one of the seven sub-bands of the Lakota. Elk Head told Black Elk his account of the Sacred Pipe and the seven rites because "it must be handed down. For as long as it is known, and for as long as the pipe is used, their people will live, but as soon as the pipe is forgotten, the people will be without a centre and they will perish."

As described by Black Elk, a round rock given by White Buffalo Calf Woman (also referred to as *Wohpe*, Buffalo Calf Woman and the Beautiful One, who set moral codes and instructed the people in the mysteries of ceremony) represents Earth, Grandmother, and Mother, the place where the Lakota and all two-leggeds would live and thrive. *Maka* is the Spirit of Earth, producing good or bad seasons, supplying a plentiful or scarce supply of vegetation, and providing medicines based on the invocations she hears from the people and the medicine man, based on her pleasure or displeasure at the beliefs and actions of the Lakota. Accounts of the giving of the Sacred Pipe to the Lakota typically provide a description of the initial physical appearance of the pipe; there are also some references to the appearance and condition of the pipe during the last few decades.

The various renditions of the story as told by holy men of the twentieth century describe a *round stone* made of the same red stone as the bowl of the Sacred Pipe, an engraving of seven circles on the stone, the stone's purpose in representing Earth, and the use of the Sacred Pipe and stone in rituals. However, there is little definitive information regarding the stone's physical appearance, its association with the end of times as understood by the Lakota, and whether the stone remains today as part of the sacred bundle.

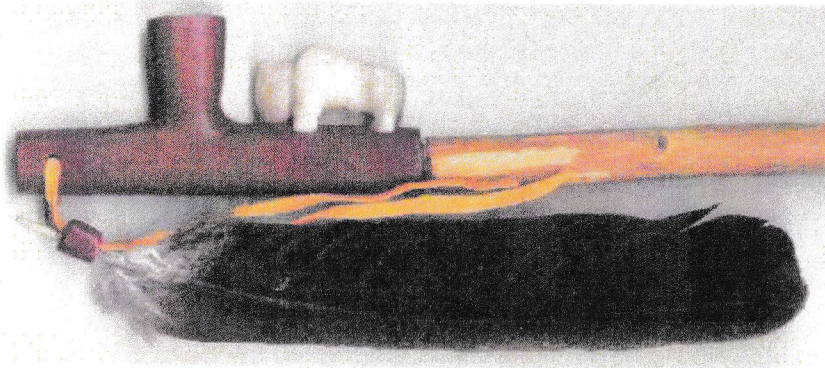


Fig. 1: White Buffalo Pipe
(courtesy www.barefootsworld.net/chanupa.html)
The Sacred Pipe, the Seven Rites, and Prophecy

Moves Walking was one of the three band chiefs appointed to the high council when the tribal history began. It was Moves Walking who received the Sacred Pipe from White Buffalo Calf Woman. In Black Elk's telling of the gift of the Sacred Pipe to the Sioux, White Buffalo Calf Woman takes from a sacred bundle the pipe and "a small round stone which she placed upon the ground."

She says, "With this pipe you will walk upon the Earth, for the Earth is your Grandmother and Mother, and She is sacred. Every step that is taken upon Her should be as a prayer. The bowl of this pipe is of red stone; it is the Earth."

She touches the foot of the pipe to the round stone laying on the ground and says, "With this pipe you will be bound to all your relatives: your Grandfather and Father, your Grandmother and Mother. This round rock, which is made of the same red stone as the bowl of the pipe, your Father Wakan Tanka (*Great Mystery*) has also given to you. It is the Earth, your Grandmother and Mother, and it is where you shall live and increase. This earth which he has given you is red, and the two-leggeds who live upon the Earth are red, the Great Spirit has also given you a red day, and a red road."

This is sacred information White Buffalo Calf Woman does not want the Lakota to forget. She emphasises that the coming of the morning sun is a holy event, as it is Wakan Tanka bringing light to the world. She tells them to keep in mind that all people are sacred and are to be treated with that understanding.

She continues "From this time on, the holy pipe will stand upon this red Earth, and the two-leggeds will take the pipe and will send their voices to Wakan Tanka. These seven circles which you see on the stone have much meaning, for they represent the seven rites in which the pipe will be used. The first large circle represents the first rite which I shall give you, and the other six circles represent the rites which will in time be revealed to you directly."

White Buffalo Calf Woman outlines the rite of the Keeping of the Soul. She reminds the people how sacred the pipe is, and states that she is leaving but will look back on the Sioux in every age and return at the end. She then leaves, becoming in order a red and brown buffalo calf, a white buffalo, and then a black buffalo that bows to the four quarters of the universe and disappears over a hill.

A footnote by ethnographer Joseph Epes Brown provides an illustration of seven circles arranged in a circle on the face of the round stone, the size of the seven circles progressively smaller from the "first large circle" to "the other six circles." That arrangement of circles on the stone is not referenced by Brown to any source, including Black Elk or Brown himself.

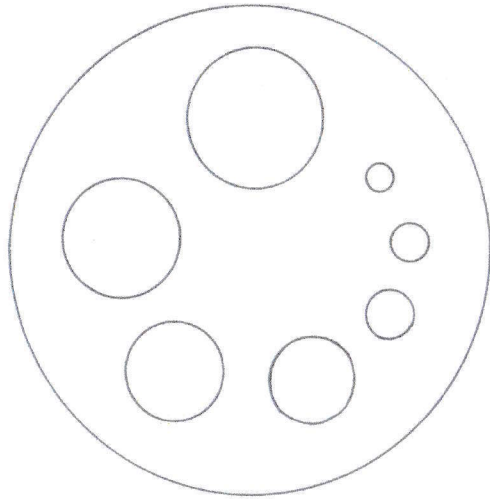


Fig. 2: The round stone based on a drawing by Joseph Epes Brown

Another footnote includes a statement by Black Elk that the pipe represents the universe and also man, and that by filling the pipe man identifies himself with his own centre as well as establishing the centre of the universe.

Black Elk describes each of the seven rites, noting that as the holy keeper fills the pipe during each rite, he makes the ritual offering of tobacco to the six directions - west, north, east, south, up (sky), and down (Earth), and follows with prayers. Iron Shell states that White Buffalo Calf Woman told the Sioux that they had been chosen to receive the pipe on behalf of all mankind, that the pipe was a symbol of peace to be used as such, between men and between nations, as a bond of good faith and the holy man smoking the pipe in communion with Wakan Tanka, the Great Mystery.

Black Elk's description of the seven rites includes numerous examples of the significance of and symbolic relationships between the universe, Earth, sky, rocks, the four cardinal directions, and man. Note in the following examples how Black Elk mentions matter, energy, and geometry to demonstrate sacred relationships within these rites.

"Rocks . . . represent Grandmother Earth . . . they also represent the indestructible and everlasting nature of Wakan Tanka. The fire . . . used to heat the rocks . . . is as a ray from the sun, for the sun is also Wakan Tanka in a certain respect. The purified earth is now very carefully spread around inside the sacred central hole . . . this earth represents the universe . . . next a cross is made by drawing a line on the ground from west to east, then one from north to south. All this is very sacred,

for it establishes the four great powers of the universe, and also the centre which is the dwelling place of Wakan Tanka."

And in 'A Myth of the Lakota as It is Told in Their Winter Camps', it is said, "Wohpe is instructed to take a disk and paint it green; paint a blue stripe around the edge of the disk; paint a broad red stripe across the disk, over its centre; paint another broad red stripe across the disk over its centre so as to divide the disk into four equal quadrants; and paint four narrow stripes across the disk over its centre and between the red lines so as to divide the disk into equal parts [eighths]."

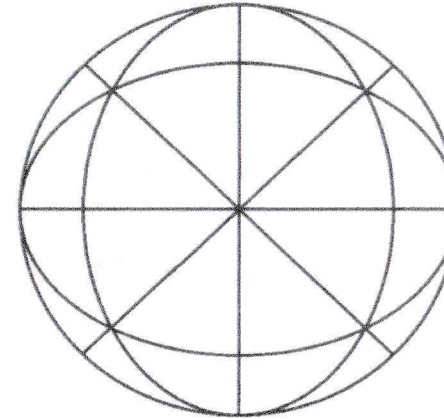


Fig. 3: Stones of Cloud Peak medicine wheel forming a sacred hoop, and above, the great circles of the sacred sphere

It is apparent now that the symbol described by Black Elk, the disk painted by Wohpe, and the circles engraved on the round red stone are the same as the design of the medicine wheel I encountered in 2003 and described in my previous article. In three dimensions it is the sacred sphere from which all sacred circular symbols from around the world are made. The symbols relate the heart, mind and soul of humans to all things, everywhere, throughout time. They represent you, and me.

In Paul's final article he will describe his personal experience of the Lakota Sun Dance, which the Elders invited him to join as their expression of thanks for his work with them.

Moon theory casts Stonehenge in a whole new light

By Sarah Knapton SCIENCE EDITOR

ANCIENT stone monuments may have been used for mysterious night-time ceremonies, archaeologists believe, after finding that some rock carvings only appear in moonlight.

Neolithic structures are thought to align with the movements of the Sun, with Stonehenge lining up perfectly with the summer solstice.

But a new investigation of the Stone Age engraved platform and panel at Hendraburnick Quoit in Cornwall found nearly 10 times the number of markings when viewed in moonlight.

Dr Andy Jones, of the Cornwall Archaeological Unit, said: "Stonehenge does have markings, and I think that many more would be found at sites across the country if people were to look at them in different light."

PRESS CUTTINGS WELCOME!

This is from the Daily Telegraph 8-7-2017. Thanks to Ray Cox.



A DATE FOR YOUR DIARIES

Clitheroe Moot (Lancashire) on Saturday, 15th September, 2018. Coach trips on 16th and 17th September, 2018. More details next issue!

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Network of Ley Hunters Moot, June 17th 2017

by Jimmy Goddard

The Moot this year was in Newport, Pembrokeshire, north of the Preseli Hills, which were the source of the Stonehenge bluestones. It is adjacent to Carningli, the Mountain of the Angels, which is part of the Preseli landscape geometry discovered by Robin Heath.

Eileen Roche began the Moot by asking "what is a ley", and concluding that they represent the blood of Gaia, the name given to the living earth, originally that of the Delphic Oracle, pictured as a beautiful woman with a python and nymphs. They are sacred worldwide geometrical energy patterns, needing both hemispheres of the brain to appreciate (the logical and the intuitive).

Philip Heselton and I started *The Ley Hunter* in 1965, continued by Paul Sreeton, Paul Devereux and Danny Sullivan. When the magazine closed the Society of Ley Hunters was formed, and this later divided when the Network of Ley Hunters was formed. Eileen then gave an outline of major themes from the Network newsletters, before telling of the research into the E-line with Gordon Millington and me in the early 1990s. This is a very wide, powerful ley running from Leysdown on the Isle of Sheppey to Cape Cornwall. This was first investigated in depth in Surrey, but was later found to go through the Cerne Abbas giant in Dorset, the octagonal church in Teignmouth, and was even extended round the world, going through Mount Everest and Uluru (Ayers Rock) in Australia. A memorable event at the crossing of the E-line with Chris Street's London Axis line was when a flight of Canada geese flying along the London line, changed course to follow the E-line.

More recently Eileen has looked into leys near her present home at Leyland just south of Blackpool. One ley was indicated by a mystical revelation in St. Andrew's Churchyard, Leyland, when shimmering shapes arranged themselves down a path. The line goes through the Peel Tower and Roman Cross and on to Great Yarmouth. The Spine of Albion ley found by Gary Biltcliffe and Caroline Hoare crosses it between the Peel Tower and Roman Cross. The latter is not Roman nor a cross, but seems to be an omphalos.



Looking north along the ley at Pentre Ifan
 Photos: Denis Chapman
 Waun Mawn standing stone (SN 080339)



Robin
 Heath
 addresses
 us at
 Carnedd
 Meibion
 Owen

Photo:
 Denis
 Chapman

Pembrokeshire
 Moot
 attendance
 82

COME TO OUR MOOTS!

'I really appreciate the open-hearted welcome that NLH extends to such a diverse group of people. The presentations were rich (I particularly appreciated Paul Burley, Robin Heath and the *exquisitely* wise Susan Raven – whom I had never met before). What a *stunning* finale for the Moot.'

Caroline Sherwood, Cheltenham

'The week in Pembrokeshire was absolutely wonderful – how I wish I joined up with you guys earlier! What a brilliant bunch of people. I never thought I'd meet people with such appreciation of sitting atop a pile of rocks on a mountain.'

Robin Worboys, Bournemouth

'It was a joy to be part of such a vibrant event.'

Susan Raven, Caersws

Hugh Newman then spoke of Giants in Ancient Britain. Thousands of giant skeletons had been found around the world, many linked to ancient sites. In America, dates range from 3,000 to 14,000 years old, but the Smithsonian pushed them aside and any found disappeared. Some had had double rows of teeth. In Britain, skeletons have been found in Cornwall, Wales and Scotland, and the Gogmagog Hills in Cambridgeshire.

Geoffrey of Monmouth's picture of a giant lifting a Stonehenge lintel was shown, and John Leland mentioned a skeleton 14 feet 10 inches found at Salisbury. 8 foot skeletons were found on Lundy, and at Great Orme copper mines huge tools were found. In Arthur's Grave at Glastonbury a large man and woman were found in log coffins, and more were found at Keswick, Burgh Castle, Norfolk, Thirsk, and Sligo and Fourknocks in Ireland, and Glenquicken and a broch in Scotland.

The next talk was by Megan Wingfield, on the journey of Mary, mother of Jesus. In *The Marian Conspiracy* by Graham Phillips was a story of Mary coming to Wales, and she was intrigued. An ancient monument in Anglesey called Branwen's Grave contained ashes, and as Branwen was a goddess she wondered whose these might be.

The West Wales Dowsers knew Mary had been there, and she asked if anyone could dowse the journey. Dowsing seemed to indicate a landing at Llanstefan. Druids took them prisoner, and another group rescued them. A trance medium brought through that her handmaid Ruth was frightened, but Mary calmed her. After rescue, they went to Anglesey and made a home there, in the village of Ty-Mawr. When coming to the end of her life, she wanted to go to Jerusalem, but she died before she could, and her ashes were taken there.

Robin Heath, who spoke next, had had thirty-three years of walking the unspoilt landscape of Pembrokeshire, interested in megalithic science and also astrology. He found a mix of astronomy, geometry and metrology. Prehistoric geometry was all done with rope and pegs. Alexander Thom made a plan of Stonehenge, and John Michell found the dimensions were in royal cubits. The circle of Aubrey Holes could form a seven point star that was coincident with the mean of the sarsen circle.

It was associated with the cycles of the sun and the moon.

He then described the Preseli Vesica, composed of four significant sites in the range. These are the additional mound at Nevern Castle, the peak of Carningli, the massive dolmen of Pentre Ifan and Waun Mawn standing stone. These form two equilateral triangles which match the "vesica piscis" formed of two interlocking circles. The Stonehenge Lunation Triangle, a right-angled triangle formed from Stonehenge, Carn Wen on the Preselis, (source of the bluestones) and Lundy Island, matches a 12-13-5 triangle that could have been constructed by ropes to be a solar-lunar calendar.

Next he discussed Castell Mawr on Preseli, originally thought to be an Iron Age hillfort, but found to be a henge monument matching Alexander Thom's egg shapes. It seems to be the centre of a "wheel" with the significant sites of Llech y Drybedd, Carningli, Foel Feddau, Carn Menyn and Foel Drygarn on its circumference. It may also be a landscape zodiac postulated by Nigel Pennick.

Next storyteller Milly Jackdaw told a story from the *Mabinogion*. A queen who was with child wandered the hills till her time came, then went to Pentre Ifan where she died in childbirth. The father remarried but the wife was jealous and said the boy would never marry unless it was to Olwen, daughter of a giant. When he heard her name he was filled with love and set off for the court of King Arthur to help him. After many quests he eventually married Olwen.

Paul Burley then spoke about the Sacred Sites of the Lakota World. The Lakota are the people in America usually known as the Sioux, though that name means "enemy". The sacred hoop is like a circle and cross with feathers - it can also be drawn on the ground. He showed the geography of the Lakota area, then had found a medicine wheel on Cloud Peak, built between 1700 and 1800, representing the four cardinal directions. Going north there are the North Kildare Mountains and Medicine Hole. Bear Butte is to the north, and to the south a sandy region where no green thing grows. Due east is the Minnesota migratory route, travelling 9 moons 15 days across two million acres of wetland.

They are legally a sovereign nation but signed a treaty where the U.S

dictated terms, and they are now on six small reservations in the poorest counties without adequate healthcare, but the traditions are holding on. The wheel is very similar to Stonehenge, and is the altar for the Sun Dance, four days of dancing. Certain stars are significant. Orion is the fetus in Mother Earth. Castor and Pollux, Procyon, the Pleiades and Sirius all figure, and the Milky Way and the ecliptic are the place where souls go in the sky. Applying to Britain, there is a similarity with the Neolithic landscape around the Dorset cursus. There is also a great similarity to Native Australian traditions as shown on the recent *Stargazing Live* programme.

Finally, Susan Raven spoke on Working with Elementals. She began singing some songs, then said Paul Burley had given a profound image. Her approach has been following Rudolf Steiner, a high initiate, acknowledging nature spirits and questioning elementals. The latter is a nexus of subtly primed consciousness at the junction of spirit and matter - all have a specific mission. The new particle, the etheron, and the elemental are close. The universe is a vast, diverse personality.

A chemist in Germany can see beings in all elements. Profound science has heart and emotion. In the issue of bovine TB, diseases were questioned - the tree, fungi and pathogen. The beings are strong, austere and noble, but there is so much sorrow in the astral realm. We need to collaborate and create a science of spirit to loop in with science.

On Sunday Robin Heath took us on a coach trip visiting several sites in the Preselis, and seeing intervisible sites associated with the landscape geometry. We began at Pentre Ifan, one of the four sites comprising the Preseli vesica. We then went to a site overlooking Pentre Ifan, and then on to Waun Mawn, and were shown how all these places fit together to indicate a prehistoric science with an advanced knowledge of mathematics, geometry and astronomy.

Finally, at Gors Fawr stone circle, Robin demonstrated how a stone circle is surveyed, and then showed how a lunation triangle could be made with a rope to be a solar/lunar calendar. This trip is now on YouTube as *Stone Age Science in the Preseli Hills*. There were 82 people attending this moot.



Robin Heath at Gors Fawr (Denis Chapman)

**Mootgoers listen to Robin Heath at Gors Fawr
(photo Martin Morrison)**



Starting to Dowse for Leys (6)

In my piece last time, we looked at the idea that we all regard Leys in a different way - and that's why we find it so hard to agree exactly what constitutes a Ley. I would like to take this one stage further by examining the concept of pilgrimage - walking the Ley.

Within the world of Leyhunting, one particular spectrum has, at one end, people like myself, who took up dowsing specifically as a result of being fascinated by the very idea of the Ley. Then in my forties, for perhaps the first time in my life I came to realise that there was as much cosmic interest in the comparatively humble landscape in which I had grown up, as at Angkor Wat or Machu Picchu. Trekking through the Cambodian rainforest or climbing the Andes might seem more exotic and would certainly provide a much better after-dinner story, but in essence the planetary forces that inspired the construction of these fabled sites were much the same, and far more accessible, at my local stone circle - even at the half-forgotten parish church.

At the other end of the spectrum, is another group of equally committed and inquisitive questors, who have very little interest in examining the form and nature of Leys - and retain a healthy detachment from the whole idea of lines joining sacred sites together. These are often Leyhunters who regard the alignments essentially as a basis for pilgrimage.

Maybe it's because I am a Libran, but I always find that people who have a different perspective on something that I consider to be 'a fact' to be worth listening to. I seek the common ground and the shared experience.

The first aspect of dowsing that overlaps with the idea of pilgrimage is naturally the concept of the Ley Line. This is still quite controversial in some quarters, but my own dowsing indicates very clearly that huge numbers of ancient and sacred sites, strung across the countryside in an interlocking network of alignments, are linked by straight lines of something. We have discussed previously as to whether these are lines of meta-physical force or lines of thought/sight, but there is another dowsable linkage that imprints itself in the landscape - the trackway.

Those who may not have tried to do this before by dowsing may be a bit surprised to find that it is actually quite straightforward to discover where someone else has walked. You can follow in the prior footsteps of your friends and family merely by asking your rods to allow you to do so.

More interestingly still, you can walk in the footsteps of people who have walked your way decades, even centuries, previously. This is a fascinating piece of research to carry out at, say, an Iron Age village or a Roman Temple.

However, at this point I feel I ought to reiterate the need to ask the three basic dowsing questions before you attempt this feat - **Can I, May I, Should I** follow another person here and now? In my experience, you will usually get the nod to carry on if you have a sound and reverent intent, but getting your own spacetime entangled with an ancient Briton with an altogether different worldview could potentially be a bit tricky.

Assuming you do get the go ahead, what you may well find is that many of the Ley alignments have been so well trodden over the millennia that any underlying energy patterns have been both reinforced and overwritten by the psyches of legions of dedicated pilgrims.

Furthermore, any waymarkers, resting places or devotional structures erected by pilgrims will themselves attract earth energy lines, which may or may not be quite straight. And to add further turbulence to an already muddy pool, pilgrims themselves may have an impact on the earth energies they are following, intentionally or otherwise.

If all this sounds ridiculously complicated, fear not. Careful dowsing can usually throw light onto even the most complex of situations. In the first instance, the dowser can ask by clear, simple questioning which of the various lines were in place at certain dates, and from that derive a sequence of the arrival of forces and energies that have accumulated to make the Ley in question what we find today.

In our 21st Century Silver Bullet society, we have become used to investigations turning up THE reason why something has or hasn't happened. In practice - from road accidents to world wars - there are a plethora of reasons why events unfold the way they do.

When it comes to Leys, a structured series of yes/no dowsing questions can help you to understand how a particular alignment came into being and how it developed over time into a pilgrim route. Your rational understanding of the Old Straight Track may well be greatly improved, but the magic of the pilgrimage Ley remains.

THE LITERATURE OF TERRESTRIAL ZODIACS IN BRITAIN

A Checklist (Part 3)

by Mark Valentine

In Part 2 of this survey, I covered the publication of the ten issues of *Terrestrial Zodiacs Newsletter*, which ran until 1981, and other books and periodicals of relevant interest during this period. I now list those published since then up to the present, in approximately chronological order. The list is bound to be incomplete, and I welcome suggestions of additions or revisions. I conclude with a checklist of all known terrestrial zodiacs in Britain, thirty in all, and six for which I have not been able to find any more details.

Terrestrial zodiacs have always been at the outer edge of earth mysteries, the eccentric uncle of that often trendier activity, psycho-geography. Disdained, they yet prompt questions about how we interact with the numinous in certain localities and landscapes, and about the pervading potency of sacred symbols.

Perhaps one of the most significant new works on terrestrial zodiacs in the period was *Behold Jerusalem!* by Graham K. Griffiths (2003). At the age of 11, the author saw in an atlas four giant shapes in the coastline of Britain, then as a young man read of Katherine Maltwood's *Glastonbury Zodiac* and found a kindred spirit. His book is a description of his quest for the eight further figures to complete his boyhood zodiac. To the question – why would the British Isles hold within it the shapes of the zodiac? – he gives a poetic and beguiling answer: they are “the product of...an unsung intelligence working through...tide, wind, rain and frost... sediment and rock, and ...the way rivers cut their courses and worms contour their hills,” sometimes unknowingly abetted by the works of man. He believes they tell us of the immanence of a metaphysical force “more beautifully *everywhere* and *in everything*” than we have conceived before.

Checklist

Coon, Robert. *Elliptical Navigators through the Multitudinous Aethyrs of Avalon*, [the author], 1984. Expanded edition as *Voyage to Avalon: An Immortalist's Introduction to the Magick of Avalon*, 1986. Includes discussion of the Glastonbury Zodiac.

Hovey, Caroline Hall. *The Somerset Sanctuary*. Merlin Books, Devon, 1985.

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GRAHAM K. GRIFFITHS

★ BEHOLD ★ JERUSALEM!



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The Laurels, 186a Exeter Road, Exmouth EX8 3DZ.

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Leviton, Richard. 'Zodiacal Circles of Light: Landscape Zodiac Temples in Britain.' Timetrack No 4, June-July, 1992.

Taylor, Ian. 'Ryedale Zodiac', Northern Earth Mysteries 50, pp 4-18. A flying dragon formed by parish boundaries near Pickering, 1992.

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Gripton, Alan. The Malvern Zodiac: An Alternative Astrology, 2009. Online.

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Dawkins, Peter. The British Zodiac Study Paper. Zoence, [2014?]. "An A4 19-page spiral-bound booklet." Describes a zodiac covering England and Wales.

Moore, Patrick & Forrest, Bob. More Things in Heaven and Earth. Chapter 9, Zodiacs. Online publication, 2015.

Appendix: A Checklist of Terrestrial Zodiacs in Britain

Alton: Michael Behrend, 1978
 Bodmin Moor: Nigel Ayers, 2004
 Bredicot, Worcs: Sam Wildman, 1978
 Bristol: Vince Russett, 1978
 Britain (England and Wales): Peter Dawkins, 2014
 Britain & N.Ireland: Graham K. Griffiths, 2003
 Bury St Edmunds: Michael Burgess, 1978
 Cornwall (The Lizard): Sheila Jeffries, 1996
 Cuffley: Steve Hamilton, 1979
 Durham: Tom Cole, 1970
 Flect Shot Hill: Paul Screeton, 1970
 Glastonbury: Katharine Maltwood, 1924?
 Hebden Bridge: John Billingsley, 1977
 Hertfordshire: Peter M Hughes, 1980
 Holderness: Philip Heselton, 1977
 Kingston: Mary Caine, 1978
 Lancashire, Manchester, Cheshire: Kate Preston, 2015
 Letwell: Phil Reeder, 1977
 Malvern: Alan Gripton, 2009
 Market Rasen: Bob Dickinson, 1992
 Nuthampstead: Nigel Pennick, 1970
 Old Bolingbroke: Steve Satchwell, 1979
 Ongar: Jim Kimmis, 1977
 Pendle: Robert Lord, 1976
 Preselli: Lewis Edwards/John Michell, 1940s/1970s
 Pumpsaint: Lewis Edwards, 1948
 Rivers of Yorkshire: Sylvia Moss, 2004
 Ryedale: Ian Taylor, 1992
 Stonegate (Sussex): Mike Collier, 1978
 Winchester: Alby Stone, 1978

Untraced: Althorp; Cheviot; Holt; Llansannan; Wiltshire: The Wirral.

PILGRIMAGES by Laurence Main

Our very first issue (Samhain 2011) invited you to join a backpacking Pilgrimage along the ley from Portland (Dorset) to Iona (Scotland). We completed the final stage of this 500 mile walk and many ferry trips last April when Libby Pell and I set foot on Iona. Colin Geddes and Christobel Fallon accompanied us earlier in Scotland. Judith Adams had earlier walked all through England, Wales and the Isle of Man with me. Our highest point was Castell Y Gwynt and Glyder Fawr (3277 ft) in Snowdonia. Gary Biltcliffe, Caroline Hoare, Liza Llewellyn, Martin Braniff, Alan Bowers, Annie Jessop, Sian Meredudd, Sue Lowe, Anne Bowen-Jones and 'Buj' had earlier accompanied us for short sections. In the Hebrides, we were guided by eagles – 21 in all! A feature of this Pilgrimage was the Unicorn. Buying The Herald on Iona on 6 April, 2017, I read we'd finished in time to celebrate Unicorn Day!

Celebrate unicorn day



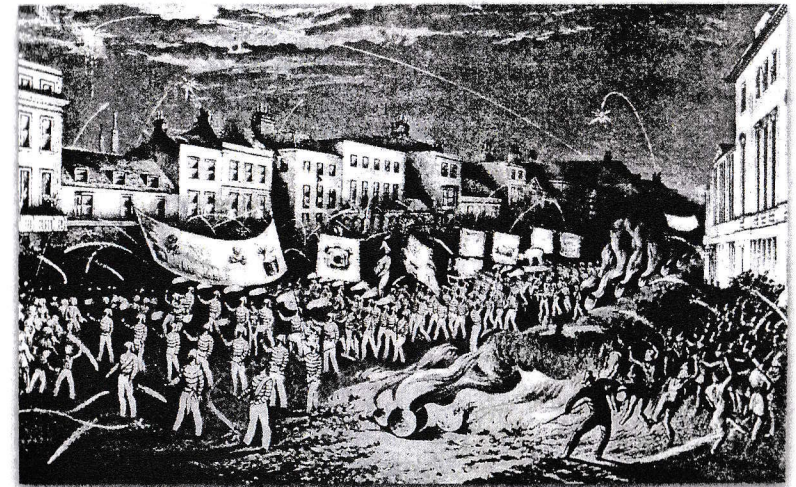
FOUR youngsters have donned butterfly wings to celebrate the launch of a 7ft unicorn at a visitor attraction in Dumfries and Galloway. Woody Fox's installation may not yet be a rival for the Kelpies, but judging by the faces of, from left, Hayley Cottle, Katie Wark, both six, Amelia Wark, four, and six-year-old Murrin Houston, it is set to be a surefire draw for visitors who go along to enjoy Crevick Multiverse near Sanquhar. The 55-acre area of reclaimed land is gearing up to celebrate National Unicorn Day on Sunday, with the mythical beast closely linked to Scotland as the country's national animal. Duncan Mackison, of Crevick Multiverse, said, "We look forward to welcoming visitors to the site to see the unicorn, which will be on display throughout the coming months."

Now for our next Pilgrimage – and this time please **JOIN US!** We're walking the ley formed by the Greenwich Meridian, from Sussex to Yorkshire. We'll start this Samhain, so contact me urgently (01650 531354!) We'll take in the famous Bonfire night at Lewes, as detailed in our essential guidebook: Axis of Heaven by Paul Broadhurst and Gabriele Trso (£25 incl. p&p from Mythos Press, P.O. Box 888, Launceston, Cornwall, PL15 7YH). Page 387 of this book follows...

is the last prominent place at the southerly end of the Axis.

Ever since Queen Mary's reign, when 17 men and women were burnt in front of the Star Inn (now the Town Hall) fire has had an important ritualistic element. On the fifth of November every year the 'Bonfire Boys' stage a spectacle that is unequalled in Britain, or indeed the world, with its colourful and incendiary pageant of flaming tar barrels and torches accompanying their parade through the town streets together with elaborate bonfire ceremonies. This started long before the Gunpowder Plot, with its own bonfire celebrations grafted on to the old Celtic Fire Festival of Samhain. The highlight for many is when an effigy of the pope is set alight amidst great cheering.

As local resident Andy Thomas notes 'this is far more than an empty pageant, Lewes Bonfire stands for Remembrance, Tradition and Liberty: things it believes are worth fighting for.'⁹



Lewes Bonfire night, one of the greatest historical and religious spectacles in the world, whose roots lie in controversial challenges to authority.

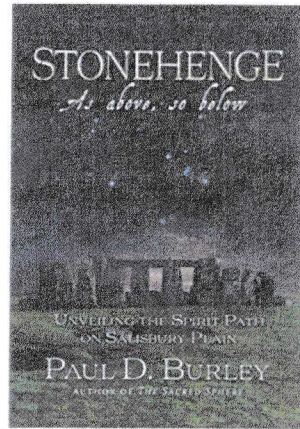
BOOK REVIEW

Stonehenge

As above, so below

- Paul D. Burley

Publisher: New Generation
Publishing, London 2014, 144pp,
90+ b&w illustrations
ISBN: 978-1910162774 (Hardcover)
ISBN: 978-1910162767 (Paperback)



Paul Burley starts by questioning if Stonehenge really was used as an astronomical observatory, for he says, if the builders of Stonehenge knew the positioning of the such things as, for example the sunset or moonrise at the solstices or equinoxes, then there was no need to move giant heavy stones so many miles to figure it out, and if they did not know them, then how could positioning heavy stones in such permanent positions possible work out different astronomical positions for surely to do that you would need stones that were easily moved (like chess pieces) from one possible position to the next. So, he suggests that the stones only need to approximate certain astronomical alignments, and instead be used for a different reason other than a mere astronomical observatory. He works the reader up in levels of some quite technical analysis and understanding of the Stonehenge monument and its surrounding 'sacred landscape' to a point where he is then able to present a key to unlock the mystery of Stonehenge and state what the purpose of Stonehenge may well have been. He particularly focuses on two aspects of Stonehenge – (1) the alignment of long barrows in relation to the Greater Cursus and (2) The rectangle formed by the four Station Stones, as discovered by archaeologist Terence Meaden before him, and upon whose work Paul builds to construct his theory. Definitely an important book for anyone who is interested in Stonehenge and wants to hear every well-researched theory as to what it may have been constructed for. Important points of discussion are the importance of Orion and Ceremony in the ancient world.

- Liza Llewellyn

THE STABLE END

with

Richard Knight,
the Rustic Farrier



Banbury Cross, Isis and the Red Horse

In the last *Stable End* article, I discussed how the original¹ Banbury Cross (the 'High Cross') was smashed by puritans who did not approve of any graven image or object. Well, the puritans also went on to smash other Banbury crosses, such as the White Cross and the Bread Cross², somewhat ironically, leaving Banbury crossless.

Banbury was well known for its pagan worship with a strong Maypole tradition as a ceremony to take Banbury cake to nearby Crouch Hill to honour the Goddess (Isis?) on 1st of May, a practice that lasted well into the onset of Christianity. To this day the SunDisk as seen on the head of Isis is the symbol of Banbury and can be seen everywhere in the town.

What if the Puritans had got word of a cross of made of churches³ by the nearby horse of the pagan god, Tiw?⁴ A cross for Baptism into the cult of Isis, the most prevalent and persistent of all the goddess cults. They wouldn't be pleased! and, as they couldn't tear down churches, would rejoice in the revenge, if not on *the* Banbury Cross, then on *these* Banbury Crosses. Just as the Puritans are celebrating the fact that Banbury has no crosses un-smashed, out comes a nursery rhyme asking us to come see the Banbury Cross.

¹ There is a cross on a tall spire now in Banbury, but this is obviously not the original Banbury High Cross which was destroyed in 1600. The current Banbury Cross was erected in 1859.

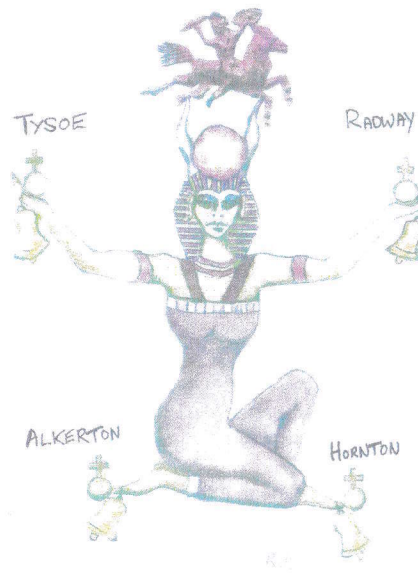
² So-named because, as a covered cross, bakers would shelter there when it was wet. Less is known about the White Cross.

³ The 4 churches on the cross are: Tysoe, Radway, Alkerton and Hornton.

⁴ Churches presumably built on pagan sites.

Ride a cock-horse
 To Banbury Cross
 To see an old woman
 Get up on a horse
 Rings on her fingers
 And bells on her toes
 And so she makes music
 Wherever she goes!

Now we all know that nursery rhymes are quite impenetrable unless you know the back story, but I believe that the reference to "rings on her fingers and bells on her toes" may refer to "church bells" and could the "cock-horse" be a reference to the male God (Tiw) riding a horse?⁵ Bearing the nursery rhyme in mind about the bells on her toes, see my image below -

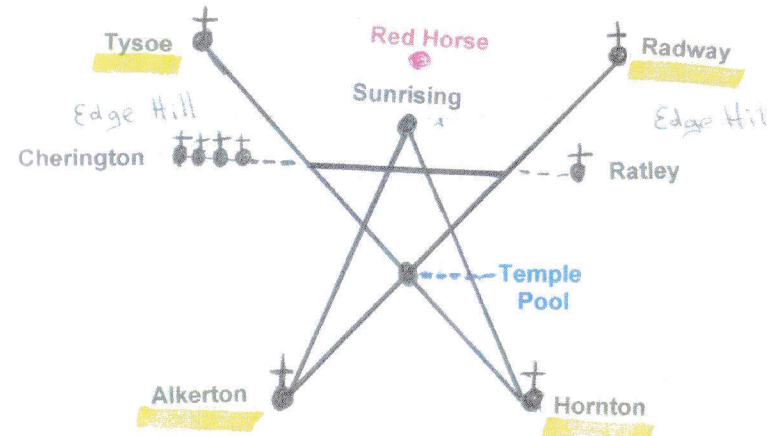


Temple Pool is now the womb of Isis, and for baptism, the manor house "Sunrising" is the sun between the horns of Isis's crown and

⁵ It is likely "a cock-horse" (mentioned in the famous nursery rhyme) was an uncastrated male horse, so, along with the woman (goddess), mentioned in the rhyme... perhaps a sexual / fertility god-goddess reference.

the horse of Tiw⁶ is here represented by the God himself, as the consort of the Goddess. He as the Sky Father to She as the Earth Mother, and he is riding like an Apache!

In the last *Stable End* article, I finished with what I termed a "Pentagonal Star of Isis". That star enlarged is shown below with the churches clearly marked -



Now compare this Pentagram to the figure of Isis above and you will see the positioning of the four churches that can also be formed into a Cross (Tysoe, Radway, Alkerton and Hornton).

In support of this, a 15,000-line poem called the *Poly-Olbion*⁷ by Michael Drayton with accompanying decoratively illustrated maps by William Hole, shows this red horse of Tiw... with a female figure who must be Isis as Drayton portrays the marriage of the river Isis and the river Tame at Dorchester. It's interesting to note that the resultant river of this marriage is the Tameisis, i.e. the Thames. This 'marriage' would explain why the female river Isis - arguably, the *Old Mother*- merges into what is then called '*Old Father Thames*' in London - the marriage of God and Goddess!

Images from this are shown on the next page -

⁶ Also known as Tyr

⁷ *Poly-Olbion* - means literally "multiple Albion" (showing Albion in its many aspects), Olbion / Albion being an old name for Great Britain.



In the next Stable End article I will be discussing obelisks I discovered in the Banbury area.

Brief bio of Richard Knight, the Rustic Farrier

Richard was born about two yards from the River Kennet in Minal, Mildenhall in what is now called The Old Forge. His father was the last blacksmith in the area and was a Romany Gypsy who taught his son the trade of farrier which he still is to this day.

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COVER PHOTOS by Denis Chapman

Front: Bart O'Farrell
introduces speaker
Hugh Newman at
our Moot on 17/6/17

Back:
Bart O'Farrell, Eileen
Roche, Hugh Newman
Megan Wingfield, some
of the audience (82
attended), Laurence
Main, Robin Heath, Milly
Jackdaw & Paul Burley.

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