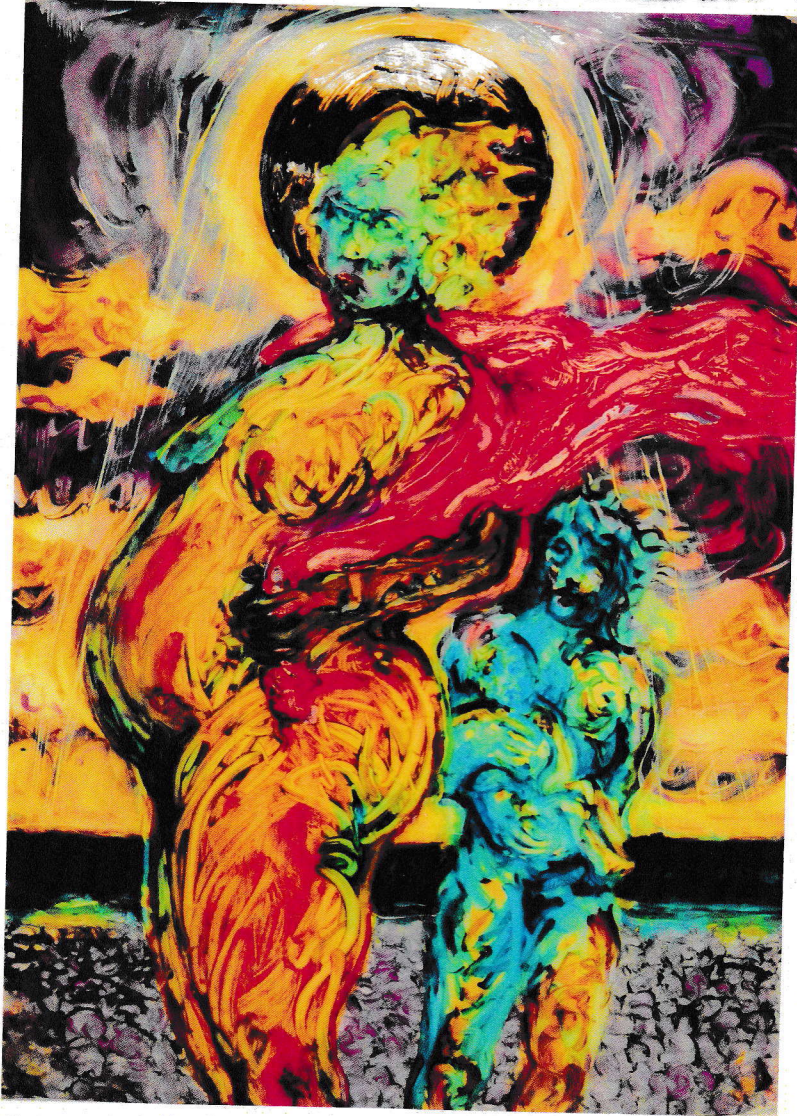


The Newsletter of the Network of

# Ley Hunters

£2.50

Issue 26 • Imbolc • 2018



•The Goddess of Booterleigh Beach•

## The Newsletter of the Network of Ley Hunters Issue 26, Imbolc (1<sup>st</sup> February) 2018

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354.  
[www.networkofleyhunters.co.uk](http://www.networkofleyhunters.co.uk) This is not interactive, no email! Snail mail and telephone calls always welcome. Denis Chapman is our Webmaster.

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.

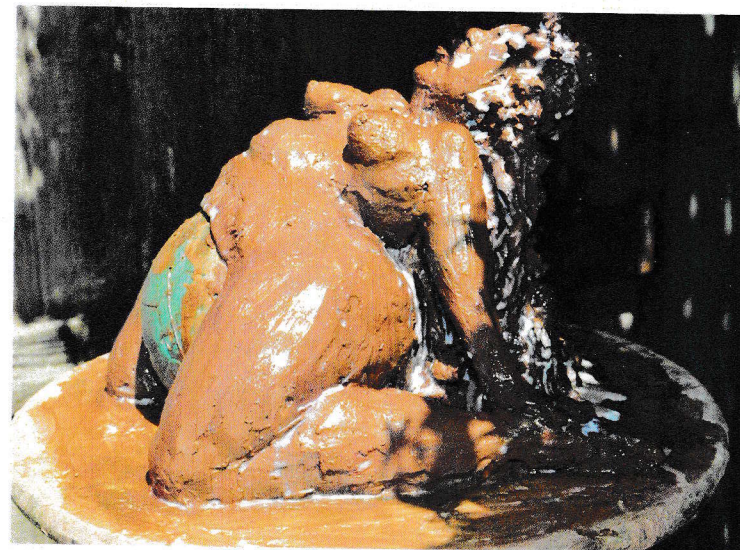
**If your subscription is due an "X" will follow now.**

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.

## Mother Earth Worliding the World, by Michael Dames



## PAGAN'S PROGRESS by Michael Dames

The lost goddess GE; can she return?

I must start with a confession, coupled with an apology.

Between 1956 and 1958, I undertook a year long full time honours degree course in Geography. Despite enjoying the efforts of hardworking staff, and the stimulating company of fellow students, I graduated without understanding the first thing about the subject: namely that it is called after the first of the ancient Greek deities, GE, "Earth," as are Geology, our study of her rocks, and Geomorphology, the study of our hills and river valleys. I am sorry, GE, to have regarded you for so long only as a two-letter abstract sound.

I should have known, as the *Homeric Hymns* (1) clearly state, that the earth was worshipped as the primal Mother Goddess, the "universal mother, firmly founded, the oldest of the divinities." As Hesiod confirms in his *Theogony* (2) of 700BC, the "deep-breasted Earth emerged from the void of primeval Chaos, and gave birth to Ouranos, (the star-crowned sky), and to the earth's mountains and the sea."

Ouranos then married GE, but he disliked the children that she bore him, so he thrust them back into her womb, much to her distress. Consequently she gave their offspring, Kronos, a sharp sickle, with which he castrated his father.

But GE (alias Gaia) continued to be honoured throughout Greece. She presided over marriages, cured the sick, and was offered the first fruits of every crop, including grain. She served as the guardian of the sanctity of oaths and could foretell the future.

Gradually, recognition of her power diminished, for a combination of reasons:

A. The rise of a male-dominated pantheon of Gods, led by Zeus.

B. The advent of a monotheistic Judeo-Christian religion, which denounced other deities as pagan evil. The term pagan was derived from the Latin words *pagus*, "country district," and *paganus*, "villager," with both terms being associated by Christians with "earth-loving superstition."

C. The adoption in 17<sup>th</sup> century Europe of a form of Science that cultivated methodology of objective *detachment* towards the world, which eventually led to the atrophy of former affection, maternal attachment, and sense of responsibility towards the planet that we occupy.

In the Geography that I was taught, there was no room for GE. To find traces of her former powers, one must consult "the ignorant," as they cling to the shreds of lost wisdom, half-buried in their Folklore.

In Ireland, where such wisdom is more plentiful than in England, GE's continuing influence still emerges (3) in the potent figure of an "otherworld female," who underlies much of Irish culture.

She personifies, in divine female form, the entire physical landscape, along with the power of wave and wind, plus the fertility of plants and animals. In oral tradition she operates as the *Cailleach*, to fulfil roles as Wise Woman, Midwife, and Keening Woman at funerals. In addition, she is regarded as the shaper of hills, including those on which harvest first fruits gatherings were held, and as the sovereign Queen of the whole island, to whom each male ruler seeks an alliance (4).

The Cailleach gathered the roles of Good Mother and Terrible Mother of destruction into one unified embodiment. Thus she could manifest either as Old Hag, or as a beautiful young woman. Her relationship to the sun and moon continued to echo the ancient Greek GE-Uranos prototypical relationship.

In my forthcoming book, *Pagan's Progress, A GE-ographic Primer*, (5) I attempt to see the layers of culture laid down on our island as an accumulated compound, in which various outlooks can continue to interact, to the enrichment of the whole.

This small work may be seen as my "Thank you" letter to planet Earth. I have enjoyed my brief stay on your surface.

1. *Homeric Hymns*. Transl. H.G. Evelyn-White, Cambridge
2. Hesiod, *Theogony*, Transl. R.S. Caldwell, (Focus Classical Library), 2002
3. *Mythic Ireland*, M.Dames, London, 2002
4. *The Book of the Cailleach*, G.O. Cruaioich, Cork University Press, 2003
5. *Pagan's Progress, A GE-ographic Primer*, M.Dames, Strange Attractor Press, 2017

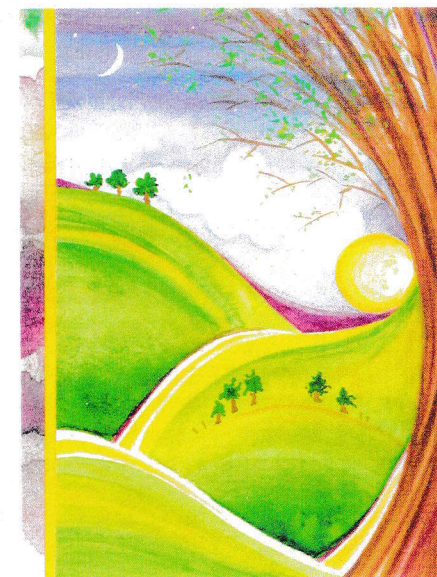
## Voices from the Great Book of Nature

by Susan Raven

In the early 20th century, the innovative and gifted quantum physicist Neils Bohr introduced us to a quantum world where an infinite potential for reality exists. He described a dimension where photons only become 'real' when we observe them; indeed, he argued that it is the very act of looking which summons their position into existence. If this is truly a universal law, then what is it that is actively communicating, carrying, co-operating, messaging, transmitting... between the human decision to focus and observe, and the photons positioning themselves into existence?

For thousands of years, this dimension of potential, this enfolded world of universal intelligence and formative forces, has been regarded as the domain of the Nature Spirits and elementals, by initiates, shamans and indigenous peoples around the globe. In the West, great seers like the scientist and philosopher Rudolf Steiner and the author and co-founder of Findhorn, Dorothy Maclean courageously delivered a learned and succinct view of this domain and its inhabitants. With his thorough training in the physical sciences, coupled with a highly developed ability to see into the etheric realms, Dr. Steiner was able to speak with utter precision about what he observed in the subtle dimensions beyond physical form. Ms Maclean presented her investigations in a different but no less potent way; her rich, articulate and tender descriptions of the profound exchanges she experienced with the nature spirits strike deep into the soul.

Dr. Steiner describes how in their field of ceaseless movement and endless becoming, the elementals carry out the instructions embedded in the tones of the 'Cosmic Creative Word'. He tells us that in the great, dynamic oneness in which we all exist 'Each to the whole its substance gives, and each in the other works and lives'. And from the intimate messaging between the nature beings of Findhorn and Dorothy Maclean, we can hear the elementals say, 'Out of the



elements we carve and unite, infinite designs of the Creator. Each little atom is held in its pattern and joy. We hold the pattern of form for this planet and we are attuned to Divinity'.

The heart-breaking, anger-inducing emotions that surge through us when we see and experience the environmental vandalism perpetrated on Earth are sometimes unendurable, the more so because we are having to own up to our own irresponsibility, as well as come to terms with the brutal, thuggish behaviour of many of the world's leading corporations. Yet who knows better than Nature Herself how to restore Her outward, physical expression back into balance and well-being. Our part in this restoration is to learn how to communicate and co-operate once more with the Soul of the Earth and her invisible architects and artisans. To do this we need to awaken the dormant human organs of perception that we all possess, and to widen our imagination to accommodate and decipher the data we perceive and receive.

Our ancient ancestors were in constant communion with the Soul of the Earth and her elemental helpers, and acted accordingly in response to their messages, be they weather anomalies, volcanic disturbances, unusual animal and insect behaviour, or plant disease. They knew how to read in the Great Book of Nature and they are urging us now, in dream-time and awakesness, to learn to read in this sacred book once more. It is time to consciously awaken and hone our lines of questioning and receivership in this great field of oneness.

Many of the nature spirits on earth at this crucial time in human history wish to be of great assistance to us, but we have to reach out to them. So what is the initial password to their secret garden? It is a direct and powerful one; it is simply 'I believe in you!' Declare this through your heart on a breath of profound reverence and gratitude, and see where it takes you...

**Susan Raven** is an author, speaker, singer, songwriter and long-time student of Anthroposophy. Her book *Nature Spirits the Remembrance: A guide to the Elemental Kingdom* (Clairview Books) is a step-by-step guide, bridging the gap between the supersensible world of the shaman and seer, and the sub-quantum world of theoretical physics.

Susan runs seminars and workshops entitled:

**'Communicating and Co-creating  
with the Intelligence in Nature'**

The next workshop will be at: **Emerson College in  
Sussex on the weekend of 13<sup>th</sup> - 15<sup>th</sup> of April 2018.**

For details go to [www.susanraven.com/details](http://www.susanraven.com/details)

## From Gary Biltcliffe

### The Alderley Edge Mystery and the Spine of Albion

The 'Edge', as it is known locally, is set within a strip of woodland on an east-west prominent red sandstone ridge rising 183 m (600 ft) above the Cheshire plain. It is literally the 'edge' of the ancient northern boundary of Mercia overlooking the valley of the Mersey and the great plain of northern England. According to archaeological finds, many cultures native to the area have utilised this strategic ridge for mining and burial over thousands of years. There are a number of prehistoric mounds on the Edge including Bryn Low, Finn Low and the Beacon, first referenced on Sexton's map of 1578.

The name Alderley refers to the Alder or Eller tree that grew on the ridge and was sacred to the early cultures of northern England. The Edge is another significant 'beacon' site of communication along the Spine of Britain where the Belinus Line and both currents Elen and Belinus come together as they pass through its great ridge. There are a number of magical features contained within its wooded rocky interior including holy wells, mounds, stones and the viewpoints of Castle Rock and Stormy Point. My first experience of wandering through the wooded escarpments was feeling disorientated, despite having a detailed map, which I soon realised was due to the effects of the highly geomagnetic fields radiating from a combination of copper and high crystalline sandstone.

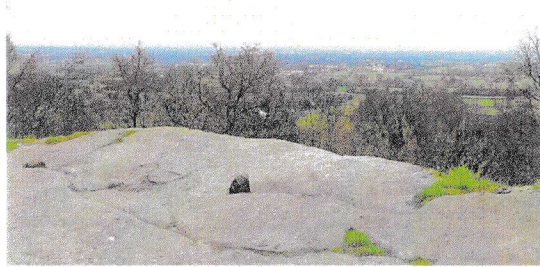
If you follow the footpath from the National Trust carpark to the east, keeping the open field to your right, you will arrive at a junction of old tracks where a large glacial boulder precisely marks the Belinus line. The pebbly sandstone rock called the Golden Stone is unique to the area. Locals say it is a boundary stone or a megalith fallen on its side, its name deriving from the colour of the aura it gives off. Both Alfred Watkins and Nigel Pennick discovered that these types of stones are often geomantically placed to mark ley lines on hilltops and ridges. Interestingly, a worn spot on the stone, according to local folklore, is due to pilgrims placing their feet or hands there as a form of worship or veneration. Perhaps it was an inauguration stone for a local king or a 'golden milestone' placed at the meeting of several tracks.

Veering left from here onto another footpath takes you further into dense woodland past an old quarry to the Beacon, an artificial hill where numerous energy lines intersect with Elen. She arrives here at the mound from a special site to the northeast hidden beneath a steep bank. Lying at the foot of a great rock face there are two holy wells with stone troughs and a little cave, not unlike those frequented by early Christians and hermits. After some research, we discovered that the spring by the cave has the reputation of being a wishing well and the other a little further along is a holy well. Nine separate wells are said to exist along the Edge but these sacred springs and another called the Wizard's Well near Castle Rock are the most renowned



for their healing properties. From here, Elen continues east across a ravine to Stormy Point, a great gathering place from ancient times and the site of witchcraft. Here she reappears through the mouth of a small cave before descending to the flat plains of Greater Manchester. Back at the Beacon Elen follows the footpath to another viewpoint called Castle Rock where she forms a Node with Belinus.

Castle Rock is a huge outcrop, part of the fault that runs right through the Edge. It has acquired its name from a story about the many unsuccessful attempts made by the Earl of Chester's stonemasons to build a castle on this spot. Hollows in the rock still survive to indicate where the stonemasons attempted to build this stone fortification. It



was here within these footings that we dowsed Elen and Belinus forming a Node. It seemed a mystery why the stonemasons had such difficulty building the castle's foundations, many of them no doubt being highly skilled. Perhaps after laying the footings, the stonemasons decided this site was unsuitable for such a structure. Given the

supernatural quality of the Edge, perhaps some unseen force hindered its construction. Quarrying and mining for copper has taken place around Alderley Edge since the Bronze Age and lead during medieval times. Such activities are known to disrupt earth energies, which geomancers refer to as geopathic stress; perhaps this was the real reason the masons abandoned their project at Castle Rock.

Castle Rock also provides a perfect platform to view the northern constellations and the stars of Cygnus setting into the horizon, similar to Dragon Hill at Uffington and the ridge at the Rollright Stones. Before 2500 BCE, Deneb viewed from this latitude set into the horizon at the true north position, but by 1500 BCE this star became circumpolar, or a 'never setting star' that skimmed above true north by 2.5 degrees. My sighting compass showed that the hills of Turton Moor in the distance, with its Druids Circle of stones, once marked the setting of these stars in Neolithic times.

Belinus arrives at the Node point on Castle Rock from a famous well below the ridge called the Wizard's Well. The healing waters seep from the rock here into a stone trough and above is an inscription carved into the cliff face that reads 'Drink of this and take thy fill for the water falls by the Wizard's will'. This is the supposed site of a cave where the legendary King Arthur and his Knights sleep waiting for a call to rescue Britain during her hour of need. Doug Pickford gives the best rendition of the tales of this area in *Myths and Legends of East Cheshire and the Moorlands*.

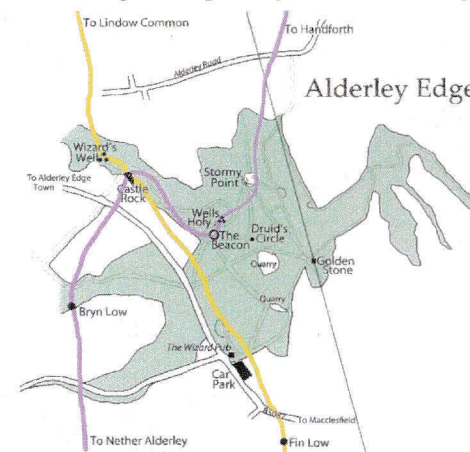
One tells of a farmer from Mobberley, who while crossing the Edge with his pure white horse on his way to Macclesfield market, is approached by an old man dressed in a dark flowing gown having the appearance of a wizard. The old man offered a price for the horse, but when the farmer refused, the wizard gave a warning that no one would purchase the horse at Macclesfield market. He further declared that he would remain at that spot until the farmer returned with his horse. Just as the old man had predicted, the

farmer failed to sell his horse and so agreed to take up his offer. The farmer was ordered to follow the old man until they came to a rock, which opened when struck to reveal a massive pair of iron gates at the entrance to a deep cavern. The gates then flew open with a terrible noise that made the farmer fall to his knees begging the old man to spare him. After entering the cavern, he found many men and their white steeds fast asleep. After paying for the horse, the wizard told the farmer that these men and horses would awaken and come forth to decide the fate of a great battle and save the country but, until that time, no one should ever know of their existence behind the iron gates.

Another rendition recited by Parson Shrigley, Curate of Alderley Edge in 1753, reads, 'Following the old man, the farmer went past Seven Firs, past Stormy Point and Saddle Boll finally stopping against a blank rock face. He struck with his staff and a vast door appeared. The two entered and the farmer was told to take what payment he wanted from the gold lying in piles about the cave. Before he left, he had the chance to see the bodies of King Arthur and his Knights as they lay in suspended animation; after this the door in the rock and the old man disappeared never to be seen again.'

The entrance to the mysterious cave has been sought by many people over the years but to no avail, but according to locals, the real Wizard's Well is actually one of the wells just below the site of the Beacon on the path of Elen. The familiar story of sleeping warriors, encountered at other Node points along the Spine of Albion, may be an allegory for the dormant telluric power that lies hidden within the Edge. Finn Low is another burial mound across the road from the car park on the Belinus current. Finn (or Fin) MacCool was a hero warrior associated with the Irish Celts and the stories of valour surrounding him are very similar to those of King Arthur. He too slept in a cave with his elite band of nine warriors called the Fianna.

Pickford also refers to the white horse being a Celtic symbol for underground earth energies and possibly a chakra, alluding to the local belief that the Edge is one of



Britain's major chakra points. Other chakra points on the Belinus Line, such as the Uffington White Horse, Brading Down on the Isle of White and the Rollright Stones are, like the Edge, associated with witchcraft and the occult. A witches' coven practised at Stormy Point on Alderley Edge within a fissure close to the Elen current called the Devil's Grave. However, after a newspaper took a photograph of them in the 1960s, clad in white robes walking sunwise around a large fire, they abandoned the site. Yet, like Pendle Hill, people still gather here on Halloween, some

aware of its power whilst others just assemble for the fun of dressing up. A group of Manchester University students during WWII visited the Edge in an attempt to awaken the sleeping warriors through a powerful invocation in the hope that they would defeat Hitler's army; perhaps it worked!

## NOL Moot, Staffordshire, September 2017

by Jimmy Goddard

This was a moot following the the Spine of Albion ley in Staffordshire, and its energy currents, Belinus and Elen. We started with Laurence at Wall, near Lichfield, a visible Roman settlement with Victorian church above - site of an earlier church, and Roman temple of Minerva, both on Elen. It was moved to nearby Lichfield, religious centre of Saxon kings. Elen goes through the cathedral south door and meets another current at the nave altar. A mound nearby is almost certainly prehistoric, but used in the Civil War. Next day Gary and Caroline took us to Barr Beacon, a current node - a clump of trees; nearby fault lines cross, and it is a "thin veil" area, with ghostly Druid processions seen. Then at the huge hillfort of Castle Ring, another node, a vortex energy was appreciable. Shugborough Hall has enigmatic monuments; at the Tower of the Winds, on Belinus, dowsing indicated currents preceded monuments. On Elen is the Shepherds' Monument, a sculpted mirror image of Poussin's painting of shepherds at a tomb, found to be a real tomb near Rennes-le-Chateau. Opposite, on Elen, is the Cat Monument, topped by a cat above an urn between two ram's heads, with griffins and a grail cup. Nearby is The Ruin, with a seated Druid. Next was The Cloud, a hill where a double sunset can be seen; also a node, with its orientation the same as the alignment. Below this, on Elen, is a standing stone which seems to have a face. Elen goes to the Bridestones long barrow, damaged by dynamite. There was an incident where a ball of light came from the stones. Then Knypersley, three places named after Gawton, a local hermit. Gawton's Well, called by Gary the spiritual source of the Trent, has a powerful, peaceful atmosphere. Nearby is his cave, and a huge boulder balanced on three smaller stones. There were 33 people at the moot.



LICHFIELD MOOT, SEPTEMBER 8th - 10th 2017. Photos: Martin Morrison

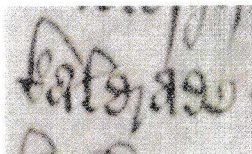


# The Callarde Experience

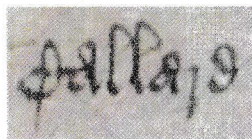
Part 4 : Of All the Land in Kaldrade

Mark Herbert

## What's In a Name?



A medieval document recounting Callarde's Court of Chancery pleadings (1486-1515), addressed to the Archbishop of Canterbury, opens up an enormous insight into the land's pre-Templar heritage. Amid its protracted content are the following short string of enlightening words :



"... of all the land and tenth in **Kaldrade**  
otherwise callyd Callard ..."

"Kaldrade" &  
"Callard", so spelt in  
the Chancery  
document of 1486

Callarde was, in fact, just an alias. A place so called by virtue of the patronymic name of its entrenched Templar dynasty from Canterbury. What then of this land's former and intriguing appellation *Kaldrade*? Where could have this originated and when?

Few places in the British Isles, if any, bear a name with *Kal* as its leading syllable and, in modern Latin of the middle ages, the letter *K* rarely prefixed a word, often interchanged with *C* instead. Moreover, *K* is a symbol strongly identified with serpent worship as with the Druids, Babylonians and the Pharaohs. The title *Kaldrade* is thus held to belong to a much earlier period. Clues to the site's true provenance and purpose are implicit by the etymology of that name.

## Ley Architects of Kaldrade

There are two main regions in Europe where place-names prefaced by *Kal* thrive to this day. The first of these are in lands bordering the Baltic, especially Finland and Sweden (45% by share). In medieval times, Callarde's environs, if not Callarde itself, had eminent historical ties with Nordic lands (see Part 3 J.NLH Issue 25). Sounding much like *Kaldrade* is a place called *Kaldred* on the Danish island of Sjaelland. Also *Kalmar* in Småland, Sweden, the setting that gave rise to the powerful *Kalmar Union* (1397-1537), an alliance of Denmark, Sweden

(then with Finland) and Norway and its colonies (inclusive of Iceland and Greenland) under one ruling monarch. Incidentally, *Kalmar* stems from *Kalman* –the English equivalent being *Colman*. Aptly, it was Alfred Watkins who, on writing of the *ley-men* and the Druidic priestly class, pronounced that a *cole-man* was the 'magician of the ley'. One can thus deduce that "col" and thus, "kal" are interchangeable for "ley".

The other region in Europe with the next highest prevalence of *Kal* prefixed place-names is the Eastern Mediterranean; namely Greece and Turkey (35% by share). It is not by chance that Baltic and East Mediterranean regions are allied by an 80% predominance of *Kal*-rooted settlements. In fact, one of the main land migration routes of ancient peoples out of Asia Minor-Assyria (now Turkey) from ca. 3000 BC, took a route north-west into present day Scandinavia. These emigrants would have carried their own language northward and indeed, it is said there are many resemblances between Finnish linguistics and that of Turkey's ancient inhabitants who, from ca. 900 BC, were given the Assyrian name, the *Kalda*. According to G.R.S. Meade, *Kalda* is the Greek transliteration for *Chaldean* (from *The Chaldean Oracles*). This caste of people were not only highly adept in astronomy, mathematics and the sciences, but also the metaphysical arts including astrology and numerology. In his book, *The Irish Origins of Civilisation*, Michael Tsarion underlines that these Bronze Age magi had an indisputable tie with Ireland. There they were known as the *Kaltach* –meaning "stargazers" or "astrologers". Is this where the term *Celtic* originates?

## Tales of Kaldrade's Stone Circle

Sure enough, there is renowned precedent linking Scandinavia, the *Kal* prefix and a Bronze Age megalithic structure in the shape of a Celtic cross; the Gaelic rendition for the Old Norse *Kallaðarnes* is *Calanais* – better known as *Callanish* on the Isle of Lewis! *Kal* or *Chal* refers to the "heavens" and derives the stem *cal*, *ceal* or *ceol*, from which our word "ceiling" originates. The suffix, *drade*, as spelt by the Court of Chancery, has likeness to the Irish Gaelic *draeidh* (*drae-idh*), meaning "kindred", one of several possibilities from which the word *Druid* derives. The name *Kaldrade* thus has linguistic elements that encapsulate both reference to Chaldean and Druidic colleges of stellar priesthood. That alone conveys the sense that the site once had a strong Earth-based tie with the stars and even the prospect of a stone circle. I can testify that I have not seen a more awe-inspiring night sky in England than from

Callarde. Besides, it was seers Carol Clarke and Paul Syrett, who provided me with these stimulating insights of Kaldrade's Golden age :

"Callarde was your home before anything that we know of in history came to being. It was a place where you looked under the stars. There was once a **stone edifice** on your land, and at that time it was sufficient for its purpose."

–Welshseer, Carol Clarke

"Your site of Callarde is ancient. **Druidic** by nature ... a place of celebration and ceremony since **8600 BC**. Early on people worshiped at its spiral energy vortex and over time built a **stone circle** around it ca.**4400 BC** to establish place ... it was destroyed by the Romans but remnants remain to the present day."

–SpirITman, Paul Syrett

## Key Evidence for Prehistoric Kaldrade

If Kaldrade had the provenance that the etymological and psychical signs intimate, then we might expect to find actual evidence of this primordial age within Callarde's present day catchment. In fact, there is a wealth of actual proof! For 1½ miles north-west of Callarde, on the Great Torrington ley, are six prehistoric bowl barrows. A cluster of four are situated at Burrington Moor Cross whilst the other pair are located at the Moorgate end of the heath, details of which are as follows:

ID	Description	Location	Diam x Height [m]	Grid Reference		DFK [miles]
				Easting	Northing	
1	Kaldrade (alias Callarde)	-	-	62.276	15.650	0.00
2	East Bowl Barrow	BMC	16 x 0.5	60.620	16.160	1.08
3	Mid-East Bowl Barrow	BMC	24 x 0.6	60.562	16.197	1.12
4	Mid-West Bowl Barrow	BMC	24 x 1.1	60.501	16.212	1.16
5	West Bowl Barrow	BMC	30 x 1.8	60.456	16.236	1.19
6	South Bowl Barrow	MG	22 x 0.7	59.753	16.464	1.65
7	North Bowl Barrow	MG	26 x 1.6	59.716	16.488	1.67

Abbreviations :

BMC : Burrington Moor Cross

MG : Moorland Gate

DFK : Distance From Kaldrade

Sources : Ministry of Public Building & Works

(1966); Grinsell, L.V., "The Barrows of N.Devon"

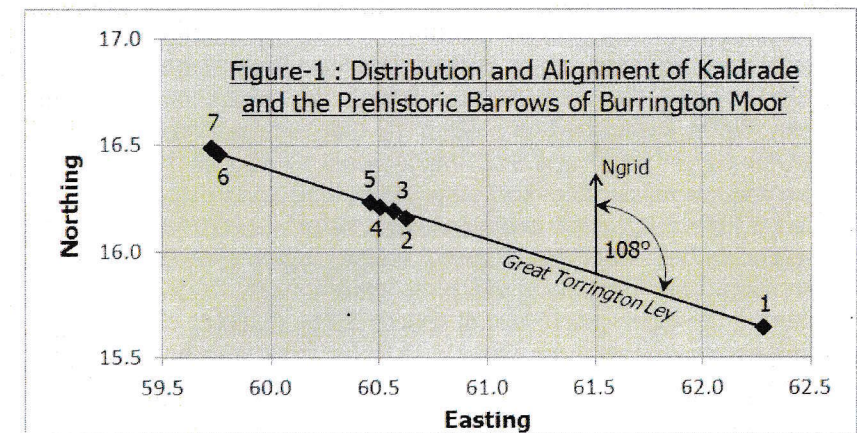
(1970); Ord. Survey Archaeology Div. (1973);

Quinnell, H., (1983); Griffith, F.M. (1983);

Gerrard, H., (1996); Dept. of Environ. (1996)

From various surveys conducted between 1966-73, Devon Historic Environmental Record officially recognises these as "primitive" religious ritual and funerary constructs dating from the late Neolithic and early

Bronze Age. However, as my analyses illustrate, their constructors were far from "primitive". Indeed, the setting out of this ancient axis in the Burrington landscape not only appears to embody advanced geomantic insight but also sophisticated astronomy given that the seven placements align with the rising of the principal stars that define the precessional ages in which the constructs have been dated, (i.e. Neolithic : 9300-3300 BC and Bronze Age : 3300-1300 BC). What's more, the overwhelming correlation and relation between Kaldrade and the six tumuli can be proven by mapping their exact map coordinates (Figure-1), the result of which is a perfect straight line through Kaldrade! QED.



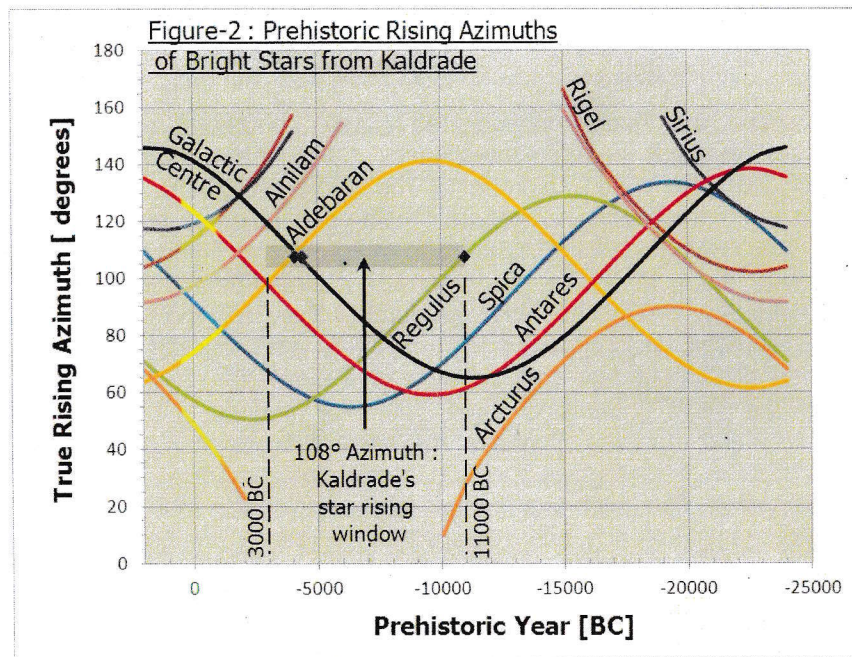
The spatial distribution between the 3 main complexes also contains information about the original architects. Consider the following ratio of radial distances : i.e. Kaldrade to the mid-point of the complex of barrows at Burrington Moor Cross (1-3/4) and Kaldrade to Moorgate's northernmost barrow (1-7). The ratio is exactly two-thirds of the entire distance. Thus, the axis is proportioned by thirds! Priests and sages of the Kalda and Druids venerated the number three and the metaphysical principles that were tripartite in form. They also considered the holy mast of the sacred oak –the very symbol of Burrington, to have a **1500 year** life cycle comprising three 500 year periods – i.e. *ripening*, *maturity* and *decline*. Similarly, the ancient Egyptians (of the same epoch) held great faith in the Sothic calendar comprising a period of **1461 years**, fixed with the rhythms of the triplet star system of Sirius. By strange coincidence, two-thirds is also the ratio of one Sothic cycle to a precessional "month" or age of 2160 years. Moreover, one-third of the Sothic cycle is 487 years, or 97% of one tri-part period in the life of the mighty oak. From English Civil War dispatches (Battle of Great



Torrington, 1646), Burrington's oak is reckoned over 400 years old. It was the monastic suppression, instigated nominally in 1530, which brought decline and closure to Callarde and its Temple oratory. So it is both fascinating and encouraging that a simple mathematical sum strongly supports the notion that a ripening new age is upon us, that Kaldrade has been reborn ... **1530 plus 487 equals 2017!**

### In Search of Archaeo-Astronomical Alignment

Kaldrade is the most easterly site of the three complexes along an axis having a predominant easterly bias, i.e. an azimuth of 108° east of grid north. This would have enabled a line of sight to observe the rising of principal and zodiacal stars over Kaldrade's stone edifice from the vantage point of the six barrows. Today, the brilliant stars Rigel ( $\beta$ -Orionis), Spica ( $\alpha$ -Virginis) and Sirius ( $\alpha$ -Canis Majoris) have true local azimuths of 103°, 108° and 117° respectively. However, the search for archaeo-astronomical alignments begins by calculating the declinations of the bright stars for the prehistoric epochs in question using rigorous precession of the equinoxes. Careful analyses have identified three key stellar candidates presenting rising alignments with Kaldrade's ancient axis during the given pre-historical epochs 3300-11000 BC (Figure-2).



The most recent contender is **Aldebaran** ( $\alpha$ -Tauri) –the “Eye of the Bull”, a star leading the distinctive “V” of the Hyades cluster. Three precessional ages earlier, the “Royal Star” **Regulus** ( $\alpha$ -Leonis) –at the “Heart of the Lion”, resolves to be the earliest aspirant. How astonishing that these two stars, each leading their own zodiacal constellation, Taurus and Leo, encompass the precessional ages in prehistory when the geomantic axis was created, i.e. Tauridian age (2150-4300 BC) and Leonidian age (8600-10750 BC), as if by intentional design!

The third candidate is not a star but an exacting point in space, concealed behind the vast dust clouds of Sagittarius. It is the hub of our Milky Way galaxy, namely the **Galactic Centre**. Indeed, the major axis of Callarde's medieval walls, set in golden ratio proportion, aligns with its present-day rising. Moreover, in 2008, a year after my move to Callarde, astronomers verified the presence of an immense black hole at its core. I would advocate that this source is of supreme importance to the cyclic nature of cosmic awareness, its high energy emissions being more fundamental to higher consciousness than humanity give credit. What's more, this major axis extends beyond Kaldrade to reveal a greater network of recognised prehistoric sites, including the most favoured seat of the Druids in Devon and in Wales!

**FOUNDATIONS OF SOUL RESONANCE** WITH **MARK HERBERT**  
 –INDEPENDENT SCIENTIFIC EDUCATOR

A ONE-DAY WORKSHOP TO EXPLORE YOUR SOUL'S PAST & FUTURE IN SPACE AND TIME!

★ Ever wondered why life events have synchronistic and repeating patterns?  
 ★ Would you like convincing proof of the soul's entwined connections with other souls?

“The course was magical, very inspiring and such ground breaking ideas and theories.”  
 “Opening new pathways and paradigms of thought.”  
 “I wanted to say thank you for the chance of discovering such an amazing tool.”

Here's your chance to learn and discover!

This course teaches the principles revealed by 10 years of pioneering research that has made visible the subtle signatures of Soul Resonance in the landscape and of date.

To organise a workshop near you, contact Mark  
 email: [mkh.callard@fiscall.co.uk](mailto:mkh.callard@fiscall.co.uk)  
 Tel: 01769 520560

## Nanteos Cup – where are we now? Ian Pegler

In 2016, with no little pomp and ceremony it was announced to the world that the “Welsh Holy Grail” a.k.a. the Nanteos Cup had been given a new home in the National Library of Wales. An announcement was made on the BBC Wales news; the official opening ceremony was attended by the “great and the good” and huge banners went up around Aberystwyth, some of which are still in place. The Nanteos Cup – after months of negotiations and effort – was finally installed in its burglar-proof, alarmed case in a position of great prominence with its name literally in lights. The Cup rests mounted in the case along side the glass bowl in which it was sometimes placed so that water could be poured onto it; also on display are examples of the receipts with names of those healed by the Cup. The bilingual display-boards set behind the glass case tell the traditional story of how the Cup was brought to the Powells of Nanteos from Strata Florida during the Dissolution of the Monasteries, how it was believed to have supernatural healing virtues, how it was displayed at Lampeter and Strata Florida, and how it left Nanteos in 1967 for Ross-on-Wye from whence in 2014 it was stolen and eventually returned.

“Goodness, all this fuss!” you might be forgiven for thinking, over a small, broken, wooden cup. The thing is, of course, is that the Nanteos Cup is world famous and has been for quite some time. The earliest TV appearance that I know of was as part of a Welsh language programme called “Amser Te”. This was in 1961, the year that Nanteos Mansion was opened up to the public for the first time. Even before the era of television, word got around about the Nanteos Cup. In 1910 an article appeared about it in “Occult Review” which was read on both sides of the pond. The renowned occultist Arthur Edward Waite mentioned it as did Arthur Machen. Its presence at Nanteos was noted in tourist guides dating to the 1800s. It should now be understandable why the National Library of Wales – keen to boost its visitor numbers – should have promoted the Nanteos Cup so strongly. But above and beyond that, there is a genuine feeling among many that the Cup is important to the history and heritage of Wales, because of its links to the Powells of Nanteos and also to Strata Florida, sometimes described as “The Westminster of Wales”.

2017 has been declared “Wales Year of Legends” and the Nanteos Cup was featured in an “app” (to use the modern techno buzzword) for tablets and iPhones etc. called “Legends of the West”. This features an electronic treasure hunt around the National Library of Wales and a feature which allows you to photograph a friend, giving the appearance that they are holding the Cup.

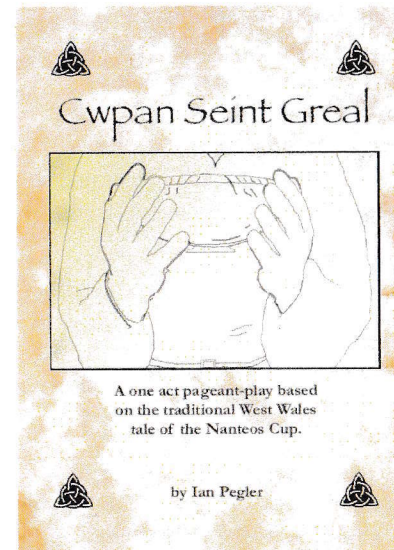
During the summer of 2017 the Cup was taken to Strata Florida abbey for the first time in over a century. It is documented that on one occasion in 1909, the

antiquarian George Eyre Evans had borrowed the Cup from the Powells and presented it to a group of antiquarians at Strata Florida. The weather was overcast and cloudy until George Eyre Evans brought out the Cup and placed it on a table in front of him. As if by magic the Sun broke through the clouds and the sky grew brighter until George put the Cup away – whereupon it started to rain!

There was no repeat performance of this mini-miracle in 2017 (alas) and the Cup was kept under cover in a glass case, guarded by two security men. What we haven’t seen is any continuation of the healing tradition; the Cup, for most of the time, is kept safely in its glass case and is well looked after, but how can it be healing anyone?

What I did see during the summer at Strata Florida was a very solemn religious ceremony in which a former Cistercian monk – Father Brendan O’Malley – blessed the strange, stepped feature at the crossing point of the abbey church, which has recently been declared a holy well. The ceremony was attended *inter alia* by Fiona and Clementina Mirylees, who still own the Cup.

I have not yet been able to publish the long promised history of the Nanteos Cup although I recently published a one-act pageant play, entitled “Cwpan Seint Greal”. This was in part inspired by my quest to discover the whereabouts of a 1930s pageant-play, written by a one-time vicar of St. Mary’s, Strata Florida. Sadly that quest was unsuccessful – but not through lack of trying!



This book is available from me for £4 plus £1 towards postage. My address is:

Ian Pegler  
22 Erw Goch  
Waun Fawr  
Aberystwyth  
Ceredigion  
SY23 3AZ.

The Holy Grail was **not** at Glastonbury Abbey during the middle ages.

### Editor's note:

See pages 29 and 73 of my book King Arthur's Camlan (£5 incl p&p from Laurence Main) on how the Nanteos Cup was brought to the Culdee Community at Strata Florida much earlier – in 537.

**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 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.

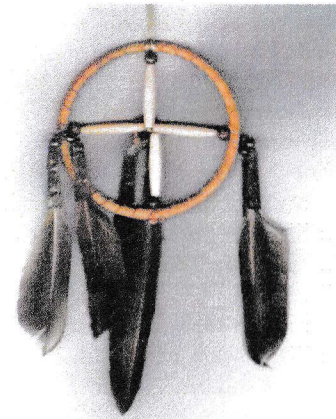
This is the third of three articles addressing certain aspects of sacred symbolism found in traditional Native American culture. Paul describes his personal experience of the Lakota Sun Dance, which Elders invited him to join as their expression of thanks for working with them. The specifics are related to the Lakota people, but the knowledge and understandings are universal, if we are willing to pay attention and listen . . . to the stones.

\* \* \*

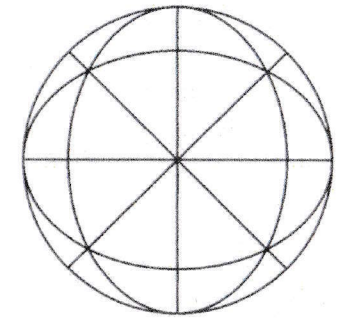
Mythologies from around the world – including oral histories of Native Americans and ancient Celtic Britain - were developed to communicate traditional understandings of interpersonal relationships, and our relationships with Earth, Cosmos and Creator. Whether applied to science, religion, or lifeway, the same basic concepts concerning the sacred human relationship with all things appear to have been universally realized, understood, and applied across the world and throughout time. Compared with modern science, however, Native science is a far more holistic, philosophical approach to the study of existence and relationships between observable phenomena and the world around us. It requires a lifelong dedication to experiencing life as nature presents it, and recognizing and appreciating relationships between all forms of life, animate and inanimate.

In previous articles I've shown that the Native American lifeway is symbolized in many ways by the Sacred Hoop. It is an architectural form closely related to sacred symbols represented by the many ancient stone circles found across Britain, including Stonehenge itself, and essentially appears to represent the same concepts.

The Sacred Hoop is the most representative symbol of the traditional Native American lifeway. In its simplest form it consists of a cross dividing the interior of a circle into quadrants (Figure 1, next page). Simple as its geometry may be, the Sacred Hoop has deep and multiple meanings.



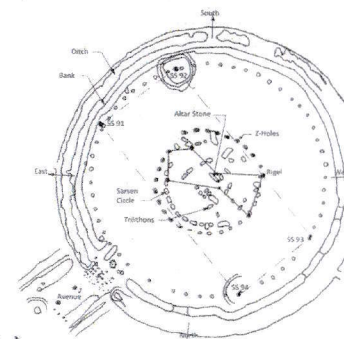
a)



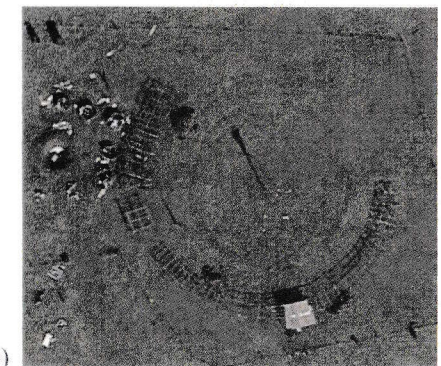
b)

Figure 1: a) The Sacred Hoop, a symbol of native American spirituality. b) Two-dimensional line drawing of the Sacred Sphere based on geometries of sacred circular iconographies from across space and time.

Applying the geometry of the Sacred Hoop to three dimensions yields the geometric structure of the Sacred Sphere, the specific spherical geometry from which all two-dimensional sacred circular symbols in all cultures throughout time appear to be derived (Burley, 2012). This includes mandalas, henges and stone circles such as Stonehenge and Avebury, as well as burial structures including round barrows and pyramids found around the globe. It also includes the altar of the Lakota Sun Dance (Fig. 2).



a)



b)

Figure 2: a) Plan view of Stonehenge (Burley, 2014). b) Plan view of Sun Dance altar, Pine Ridge, South Dakota (Google Earth, 2017).

The Sun Dance celebrates the relationship between Sun, the cosmic father, and Earth, mother of life. Yet it is not simply celebratory of the power of the universe and life itself – signified by the Sacred Hoop – but of the sacrifice each person must incur in asking and receiving assistance from the universal power of life (Wakan Tanka, the Great Mystery) to ensure the health, safety and prosperity of all people. Each participant prepares over the course of a year for the rigours of the Sun Dance. The dance continues for four days, during which time each dancer refrains from all food and drink. It continues in the heat of bright sunshine, and the howling winds of a high plains rainstorm.

The dancers sing and dance from sun up to sun down each day, sacrificing themselves for the greater good, willingly suffering heart, mind and soul for their mothers and fathers, sisters and brothers, you and me. Female dancers endure the physical pain and exhaustion from the continuous dance and song. Male dancers suffer further, as they willingly suffer from the tearing of flesh resulting from being tied with thongs connecting them to the Tree of Life located at the centre of the sacred circular altar, then pulling away with all their might to separate themselves from the tree as a means of sacrifice. The songs they sing are songs of prayer.

The spectacle occurs within the confines of a circular area (the altar) centred by the Tree of Life. Each dawn the dancers enter the circle and face south to begin their song and dance, the words and movements timed with the beat of a drum. No one other than the dancers is permitted to cross onto the altar ground. The dancers serve as intermediaries between life on Earth and the power of the Universe represented by the light and heat of the Sun. To step onto the altar area without the year-long preparation required of the dancers would interfere with the sacred communication expressed over the course of the four days. Such action could affect the health, safety and prosperity of all life on Earth. The dance is a sacred undertaking, not to be interfered with.

I served as a fire keeper during the dance. I kept the fire burning, providing the coals that would burn sacred grasses and herbs smouldering in smudge pots, the smoke offered to the dancers and spectators as a means of continuing purification throughout the day. I was honoured to assist the People in this way.

One afternoon while offering the smudge pot to spectators of the dance I witnessed the power of the Universe responding to the sacrifice of the dancers as they continued dancing and singing, moving and crying with the tearing of flesh. What I experienced was inexplicable, a miracle, the power from above uniting with a dancer who was connected to the Tree of Life by a rope connected to a wooden pin that penetrated the skin of the dancer's chest. The

dancer was attempting with all his might to pull away from the tree, but the pin would not tear through his skin.

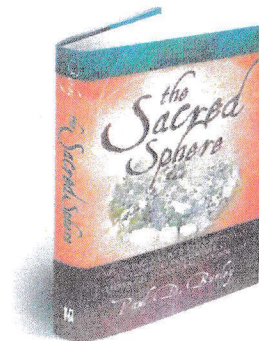
Suddenly, I saw the power of the Universe touch the dancer and in that instant the dancer pulled away, his skin torn as he fell away. The Great Mystery had assisted the dancer in his most sacred and sincere endeavour to sacrifice himself on behalf of all others. It was a demonstration of the connection between the power of the Universe and life on Earth, and the innate need for life to sacrifice itself for the sake of life – for us to suffer to ensure the life of others. This is the purpose of the Sun Dance. This is the purpose for our existence. This is the meaning of life – the eternal relationship between ourselves and with Earth, the Cosmos and Creator.

Books provide information. Knowledge is gained through experience. Through a lifetime of experience comes wisdom. With wisdom comes the realisation that we are here to serve others, to relay sacred information, to sacrifice ourselves for the benefit of others. Imagine a world in which all people, everywhere, gave of themselves for the benefit of others.

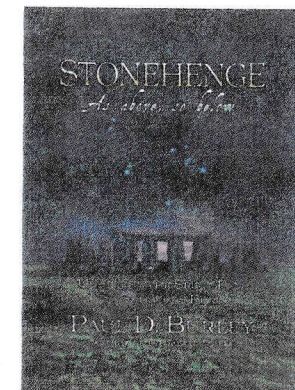
Now dance.



Books by Paul D. Burley -



The Sacred Sphere: Exploring Sacred Concepts and Cosmic Consciousness through Universal Symbolism (Beavers Pond Press, 2012)



Stonehenge: As Above, So Below (New Generation, 2014)

## ISLAY AND THE PAPS OF JURA – Part 2

by Cheryl Traffon

One of the most interesting sites on Islay is at Ballinaby, where there were originally 3 standing stones. Now 2 remain: one a very tall (4.9m/18ft) and slender standing stone (NR 220 672) was placed on a spur of land between two areas of water Loch Gorm on one side and Saligo Bay on the other. Indeed, these standing stones on Islay & Jura were very much like the stones on Orkney, being usually tall and slender. One of the Paps of Jura was visible from the Ballinaby upright, and two were visible from a hillock above the stone. It was aligned ENE by WSW and may have been used to determine the summer and winter solstices at that latitude. About a quarter of a mile away from this stone on the slopes of a hill to the north was another standing stone (NR 222 674), this one much more squat, though it was probably broken off at some point in the past. Nevertheless the two stones may originally have been chosen for their shapes resembling male and female, and positioned deliberately in the land, so that ancient peoples walking the sacred landscape would have moved from the second stone which faces out across the bay towards the slender upright as the Paps of Jura come into view. Evidently this site continued to be thought sacred in later times: a 10th century Viking burial site was uncovered here, with human remains, swords and two oval tortoise broaches that had been placed under the second stone.

### BOOK REVIEW

#### **Shirley Toulson: East Anglia – Walking The Ancient Tracks**

Whittet Books, 1979, 232 pp, illus. ISBN0-905483-63-4

On first publication, this guide-book was called **East Anglia: Walking The Ley Lines And Ancient Tracks**, though later editions shorten the title. It was one of the earlier books to look specifically at leys, and is illustrated with excellent drawings by Oliver Caldecott. The author considers some of the more esoteric theories behind leys but tends to examine Watkinsian leys in this book (many are taken from W.A. Dutt's work that appeared in Alfred Watkins' **The Ley Hunter's Handbook**) though the walks are generally between ley points, not along the leys themselves, or she details ancient long distance tracks such as The Peddar's Way, and also terrestrial zodiacs. She has a strong grasp of the local folklore too, and it would be good to see someone update this excellent book.

Norman Darwen



*Ballinaby standing stone (1)*

### KILMARTIN – AN INTRODUCTION AND GUIDE **BOOK REVIEW**

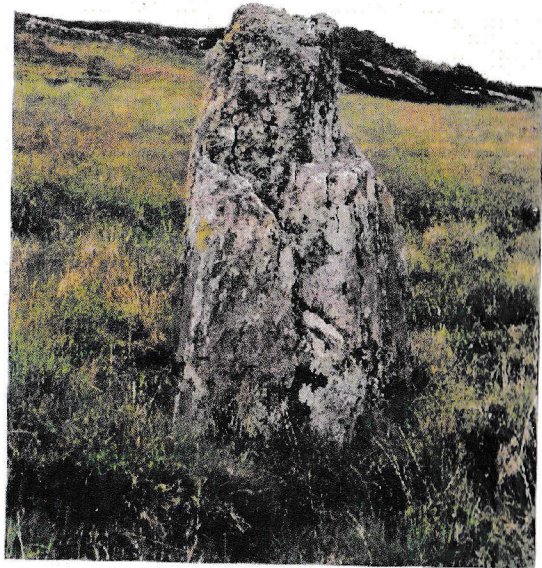
Rachel Butter

Kilmartin House Trust, Scotland, 1998 (2<sup>nd</sup> Revised Edition), illus. 112pp, softback

ISBN 0-9533674-1-X

“Scotland’s Richest Prehistoric Landscape”, it states on the cover of this richly illustrated book, with photographer David Lyons deserving the almost equal billing he is given. The book deals mainly with Kilmartin’s prehistory but continues into historic times when relevant, putting the landscape into context. The text (which tends to be more introductory than anything) does refer to sun and moon alignments, the “prehistoric linear cemetery”, and “the sense of the sacred in the landscape”. Standing stones, Ballymeanoch Henge, stone circles, rock carvings, and cairns are all listed and photographed, and at the end of the book is an extremely useful gazetteer of the most important sites. Pretty much essential reading for anyone thinking of visiting.

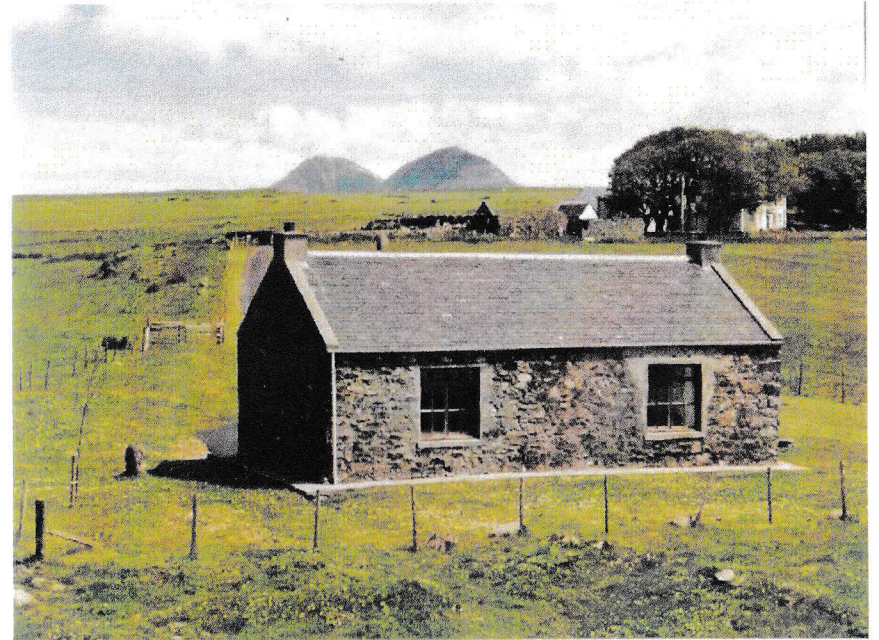
Norman Darwen



*Ballinaby standing stone (2)*

Turning from standing stones on Islay, we come to Loch Finnigan, which was the centre of power of the whole of the Inner Hebrides and the Kintyre peninsula. From 12th-16th century the Lords of the Isles were formally installed here in their high positions of power. In order to rule, however, they had to gain their power by placing their foot on a sacred stone in a hollow in the rock which was in the shape of a foot. A similar custom is known about elsewhere, such as at Dunadd on the Mull of Kintyre, at Halkirk in Caithness, at South Ronaldsway on Orkney and at Clickhimin on Shetland, and may be a continuation of a pre-Christian custom whereby the ruler of the tribe could only obtain his right to rule by gaining authority from the Goddess of the Land, Sovereignty. On Islay, this stone stood on the islet of Eilean Mor in Loch Finnigan (NR 388 680) and was said to be the burial place of the queens and children of the Lords of the Isles. Excavations and geophysical surveys by the Time Team here in 1994 have shown that a natural mound Cnoc Seavida near to the shore of the Loch contained a stone chamber that may have been a Neolithic barrow into which

the bones of an animal were ritually deposited. From this mound a single standing stone about 5ft high (NR 392 685) was aligned to the rounded hills of the Paps, and, despite the intervention of the Visitor Centre, can still be seen today. In fact the stone (which was originally part of a stone row) actually stands in the cleavage of the Paps when viewed from the mound. Clearly, the memory of the sacredness of this place in Neolithic times was continued into the historic period when it became the centre of power for the Inner Hebrides.



*Paps of Jura from Loch Finnigan Visitor Centre*

## Touchstone

Surrey  
Earth  
Mysteries



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

Nothing about  
your area?

Please  
send us  
an article  
on your  
local leys.



*Loch Finnigan standing stone*

Sometimes, memory of the Goddess is held in the names of places, and another loch on Islay retains that association. Loch Conaillbhe (NR 215 600) actually means "Loch of the Goddess" and lies equidistant between two standing stones (NR 224 605 & NR 211 593). Perhaps, like Loch Finlaggan, this too was a sacred loch in ancient times, the memory of which only remains in the name.

On Jura, the Paps themselves are often hidden from lower ground on the island but the stones that do seem to be aligned to the Paps include two near to Knockrome, nowadays rather insignificant because they have sunk into the peat, but in fact noted in the 1970s as being 7ft high.<sup>1</sup> These two stones seem each to point to one of the two Paps, the westerly stone (NR 547 715) being shaped to mirror the slope of the eastern Pap, and the easterly stone (NR 551 715) being

<sup>1</sup> Gordon Wright "Jura's Heritage" [D.G.B.Wright, 1994]

aligned to the westerly Pap. What makes this site even more fascinating is that in the opposite direction an observer would see Eilean Bhride offshore, a double-hilled islet named after the Celtic Goddess/saint Bride. At this place, island, standing stones and Paps seem all to be connected and in significant relationship.



*Knockrome standing stone*

*Part 3 to follow*

## Starting to Dowse for Leys (7)

When Alfred Watkins was first investigating the phenomenon we now call Leys, back in the 1920s, his definition was of a dead straight alignment of five or more ancient sites.

There have been various interpretations and descriptions of the concept over the decades, but Watkins original discovery remains the bedrock of how we understand and dowse for Leys today. The work of Guy Underwood, John Michell, Paul Deveraux and others later in the 20<sup>th</sup> century introduced the idea that these 'sites on an alignment' were actually joined together by something - the Ley line was born.

I am very aware that when people are hunting for Leys, they are framing their dowsing questions in subtly different ways. Even I appreciate that some of the alignments that I come across are not 'Watkins Leys' as such. After a great deal of experience, you can usually unpick the essential Ley from other similar contenders. However, if you are just starting to dowse for Leys, there are quite a few elephant traps out there that it may be helpful to be aware of.

It is stating the obvious to note that not all straight lines in the cosmos are leys. A new railway line across a desert might run as straight as an arrow for miles, but it's very unlikely to be a Ley.

However, whenever I run a session on 'When is a Ley not a Ley?', all sorts of unexpected stuff comes out of the woodwork. Let's have a think about some of the possible distractions.

Whether or not you find that some or all Leys contain earth energies, clearly most earth energy lines are not leys. They usually wiggle about all over the place, which is a tell-tale signature, although occasionally they will seem to run fairly straight over some distance. Unfortunately, our dowsing colleagues in North America seem to call just about all energy lines 'leys', which can be very confusing if you are not aware of the distinction!

Another candidate for a misinterpreted Ley is the grid line. Many people, including most dowsers, feel that the planet is criss-crossed by numerous grids (much as you would find on an atlas projection). Some of these are meta-physically earth-based, others seem to be the consequence of the interaction of our planet with others, while a

third group appear (how can I put this politely?) a little fanciful, and can be dowsed as being both quite modern and purely psychic.

Of the grids, those discovered (and some would say invented) by Dr Hartmann in Germany and Dr Curry in France early in the 20<sup>th</sup> century are the best known. The Hartmann grid runs precisely north-south/east-west and the Curry grid is about 45% to it. The grids are about two or three paces across, so you can dowse parts of them in the room or garden you are in when you are reading this. Do they exist for you? I used to be rather dismissive of them myself, but I have had to alter my opinion based on my own experience. The Hartmann grid in particular occasionally seems to underlay or overwrite a Ley - and sometimes inch-perfect - especially when both dowse as being extremely ancient (pre-human). As ever, you can unpick one straight line from another by clear yes/no dowsing questions. Experts may do this more quickly, but we are all on the same journey, and nothing in dowsing is intrinsically that difficult.

So, if a Hartmann line runs straight through five ancient sites, does that make it a Ley? Hmmm.

One of my own mentors, Billy Gawn, who has his own fascinating input to the Great Ley Debate, to which we will return later, was the first to describe the grids that can be found on planet earth, which seem to be the interaction of this planet with others. So, you can find lunar and solar grids, but also the impact of Mars, Venus etc. Again, just ask your dowsing tool to show you the nearest section of a particular grid and follow it. Examine it with yes/no questions, and see if you can sense it differently from a Ley - or indeed, from another celestial grid.

I mentioned in an earlier piece that my first tutor felt that all Leys were lines of consciousness - and the idea has stayed with me. Many people feel that there are no straight lines in nature, and therefore that all Leys must be 'man-made'. When I ask for Leys, I usually get a series of long straight lines, some of which are the map-based alignments that Alfred Watkins would have recognised, dead straight energy lines (often called energy leys) and lines of thought or sight. If my dowsing is any good, these will all go through a number of ancient and/or sacred sites. But are they all 'Leys'? Time for a natural break, methinks.



# COME TO OUR CLITHEROE MOOT

SPECIAL OFFER PRICES AND FREE VEGAN LUNCH IF YOU BOOK BY 11 JUNE 2018

**SATURDAY**, 15 September 2018 (10am-6pm) in the St Mary's Centre, Church Street, Clitheroe, Lancashire BB7 2DG. Speakers: Eileen Roche (Pendle Witches), Mark Valentine (Forest of Bowland), Gary Biltcliffe (Spine of Albion), Maria Wheatley (Elongated Skulls of Stonehenge), John Billingsley (Leys as Desire Paths), and Caroline Wise (Elen of the Pathways). We will also dowse the Elen and Belinus serpent currents mating in the keep of Clitheroe Castle in the lunch break.

Enjoy **FIELD TRIPS** led by Gary Biltcliffe and Caroline Hoare with our own coach and driver (Hodder's of Clitheroe).

**SUNDAY** 16 September – Alderley Edge and Roman Manchester

**MONDAY** 17 September – Whalley Abbey and Pendle Hill

**NB: NO FOLLOWING CARS, NO DOGS, BRING PICNICS**

If you book Moot (and field trip) tickets by 11 June 2018, you will receive a free vegan lunch in The Atrium on Saturday, 15 September, and discounts.

**PRICES:** Saturday only £ 30 (or £20 if booked by 11 June)  
Sunday only £40 (or £30 if booked by 11 June)  
Monday only £ 25 (or £20 if booked by 11 June)

All mootgoers must be subscribers to the Network of Ley Hunters. If two of you live at the same address, sharing one Newsletter, a single subscription will do for both of you to attend our Moots.

Clitheroe is easily reached by **TRAIN** from Manchester. There is a **CAMPING** and Caravan Club site one mile from the Moot venue. Meet other ley hunters!

Book by sending cheques/ P.O.s (payable to Network of Ley Hunters) or cash to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, Wales, SY20 9LW. Telephone 01650-531 354

\* \* \* \* \*

If you are lucky you may book the last place on our Isle of Lewis Moot (13-21 April 2018) Contact Laurence Main immediately (01650-531 354)

If you would like to join our Pilgrimage along the Greenwich Meridian, backpacking from Sussex to Yorkshire, contact Laurence Main.

## THE STABLE END

with

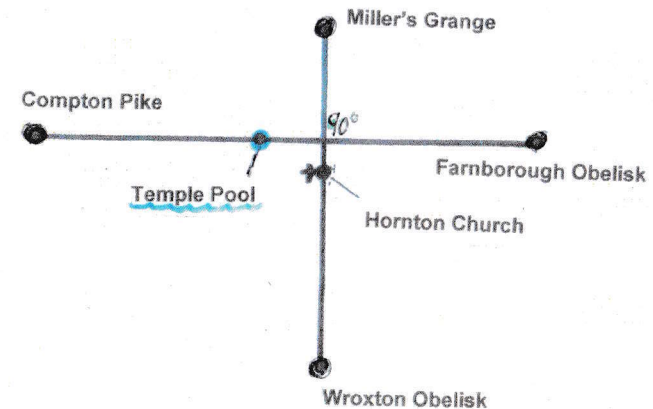
**Richard Knight,**  
*the Rustic Farrier*



### Banbury Obelisks

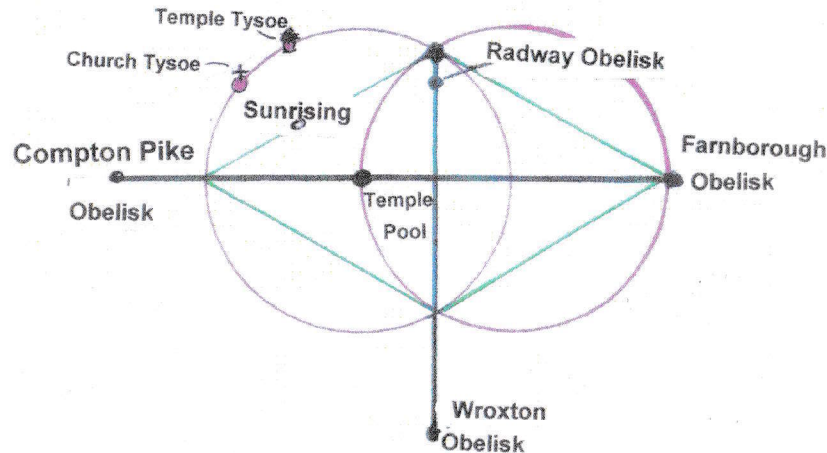
In this *Stable End* article, I look at obelisks in the Banbury area centred on Temple Pool.

If we go forward 500 years to around 1750, we find the genius Sanderson Miller at work. He was a gothic architect who lived at the Grange in Radway, where he had, on his doorstep, the obelisk Compton Pike<sup>1</sup> and Temple Pool. He built an obelisk at Wroxton, on a line through Hornton Church from his Grange. Then, with pinpoint precision, he built an obelisk at Farnborough, a line from which passes through the first line at 90 degrees, through Temple Pool to Compton Pike, forming a cross –



<sup>1</sup> Probably a built in the post-medieval (c. 1500 – c. 1800) period.

In the Tysoe-Radway church circle round Temple Pool, the Wroxton line forms one side of an equilateral triangle which itself causes the intersecting circle, a circle which just happens to run through Farnborough Obelisk, as shown in the figure below –

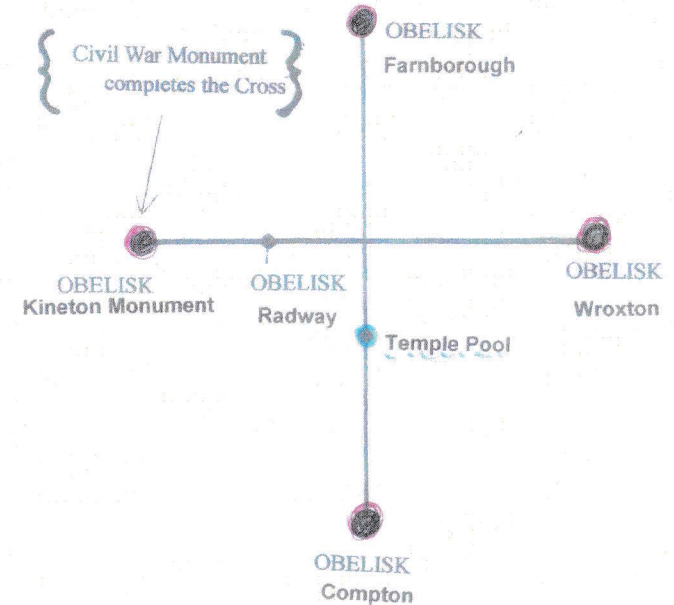


You can see how the diagram takes in Sunrising House – pinpointed! – genius! A circle, centred on Temple Pool, passes through Compton Pike and Wroxton Obelisk.

Now, when you add the obelisks at Radway and Stratford (a line from which passes through Sunrising, at a right-angle, Temple Pool and slap bang into Wroxton Obelisk), forming a compass squares<sup>2</sup> - chief symbols of the Freemasonic Order.

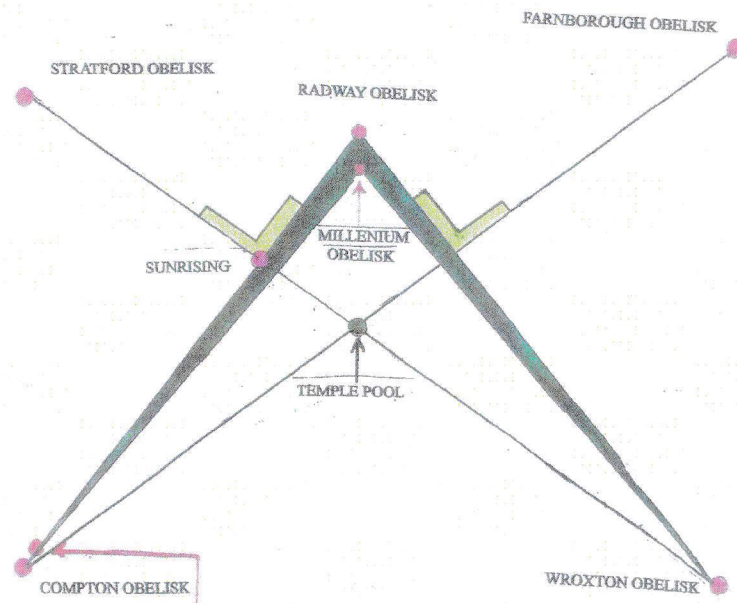
<sup>2</sup> The two squares shown on the diagram on the next page, arguably, combine and approximate one larger square over the compass – the Square and Compass is *the* chief Freemasonic symbol.

The cross formed by the obelisks at Farnborough, Wroxton, Compton and Radway form a cross which was made more “balanced” (equal-armed) by the addition, after the second world war, of a small obelisk commemorating the battle of Edge Hill (1642), also known as the “Kineton Fight” (great name!)



The obelisk is an exact copy of the one erected on the original battlefield, an area now within an army ammunition depot and hence inaccessible. The question arises - why was this new monument not built at Kineton where you could gather round it and contemplate mankind’s stupidity (as the Sealed Knot boys do every year) or build it in Radway or Edge Hill where the Royalists camped... instead of placing it where it is – on a straight road, dangerously near speeding traffic? The answer, for me at least, is that it was intentionally made part of the Banbury Cross of Obelisks!

Compass and Squares formed by Obelisks -



The "hinge" of the compass was provided in the year 2000 with the building of an obelisk, modelled on Compton Pike<sup>3</sup> which, rather fittingly for a celebration of the goddess Isis, was made by the first *female* apprentice stonemason in the history of Hornton Quarry.

And another significant point to note – Compton Wynyates, one mansion, not a village, and the left hand point of the Masonic Compass, is the home of the present Pro Grand Master of English Freemasonry<sup>4</sup>.

<sup>3</sup> An obelisk with a stone sphere at its peak.

<sup>4</sup> When the Grand Master of English Freemasonry is a member of the royal family (as is the case today), it is customary to appoint a *Pro* Grand Master to fill his role when he is not available due to his royal duties.

[editing and footnotes by Liza Llewellyn]

Another strange point of interest ...

in 1738, Pope Clement XII issued a Papal Bull condemning and excommunicating the Freemasons. The very next year, Miller built the obelisk at Wroxton. Then, in 1751, Pope Benedict XIV renewed Clement's edict of excommunication. And, in that same year of 1751, Miller built the obelisk at Farnborough. The obelisk is a Masonic, Templar symbol. Revenge is a dish best served cold... as cold as a stone cold obelisk?

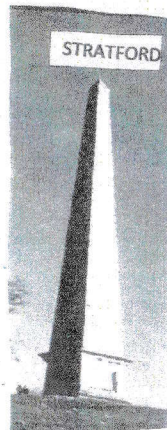
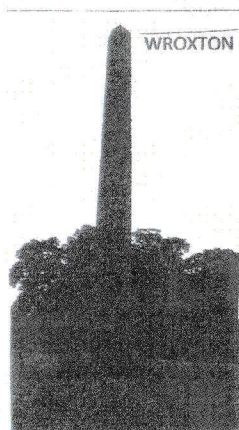
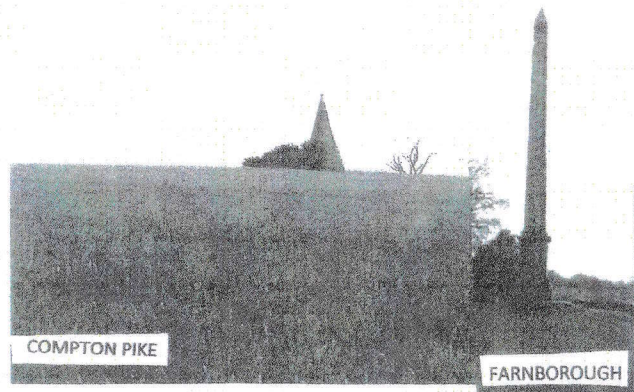


*Sanderson Miller (shown opposite), with his hidden hand – showing his masonic credentials?*

Map Grid references for the Obelisks are shown below -

Stratford Obelisk	SP 209 571
Radway Obelisk	SP 374 476
Farnborough Obelisk	SP 431 487
Compton Obelisk	SP 328 416
Wroxton Obelisk	SP 419 413

Photos of the obelisks are shown on the next page.



#### 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.

## EXCHANGE MAGAZINES

**CADUCEUS**, [simon@caduceus.info](mailto:simon@caduceus.info) (£4.25) **DOWSING TODAY**  
[www.britishdowsers.org](http://www.britishdowsers.org) **FOUNTAIN INTERNATIONAL**  
[suzannemthomas48@gmail.com](mailto:suzannemthomas48@gmail.com) **THE INNER LIGHT** 38 Steeles Road,  
 London NW3 4RG **MEGALITHOMANIA**, 01458-746101,  
[www.megalithomania.co.uk](http://www.megalithomania.co.uk) **MERRY MEET**, 23 Swanbridge Park, London  
 Road, Dorchester, DT1 1ND (£8pa). **MEYN MAMVRO**, 51 Carn  
 Bosavern, St Just, Penzance, Cornwall TR19 7QX (£10.50 pa). **MYDDLE**  
**EARTH**, <http://myddle-earth.info>. **NEW LEAVES** (Vegan), MCL, 105 Cyfyng  
 Road, Ystalyfera, Swansea SA9 2BT (£5 pa, cheque payable to MCL)  
**NORTHERN EARTH**, 10 Jubilee Street, Mytholmroyd, Hebden Bridge, HX7  
 5NP (£8.50 pa, payable to Northern Earth Mysteries Group) **PAGAN DAWN**,  
 The Pagan Federation, BM Box 7097, London WC1N 3XX. **PENTACLE**, 78  
 Hamlet Road, Southend-on-Sea, Essex SS1 1HH (£20 pa). **PSYCHICAL**  
**STUDIES** 15 Brier Mill Road, Halesowen B63 3HA **QUEST**, Marian Green,  
 BCM-SCL Quest, London WC1N 3XX (£10 pa) **RILKO (Journal of the**  
**Research into Lost Knowledge Organization)**, Sylvia Francke, 35 Kennel Lane,  
 Fetcham, Surrey KT22 9PQ (£19 pa, £24 overseas) **SAUNIERS SOCIETY**  
**JOURNAL**, Arpinge Court, Arpinge, Folkestone, Kent CT18 8AQ (£20 pa)  
**TOUCHSTONE**, J Goddard, 1 St Paul's Terrace, Easton, Wells, Somerset BA5  
 1DX (£4 pa, payable to J. Goddard) **WESSEX RESEARCH GROUP**  
**NETWORK**, Robert 01749-343016

*Cover Story by G.K. Griffiths —  
 Having accidentally (honest!) stumbled  
 into the Naturist section of the beach  
 ... there she was, and with a withering  
 glance caused an eclipse!*

the Network of  
**Loyal Hunters**

Visit our newly updated website at [networkofleyhunters.co.uk](http://networkofleyhunters.co.uk). This provides both timely and useful information including a link to our facebook page.

Denis Chapman is our new Webmaster.

Lichfield Moot, 8-10 September 2017. Attendance 33. Photos: Denis Chapman

