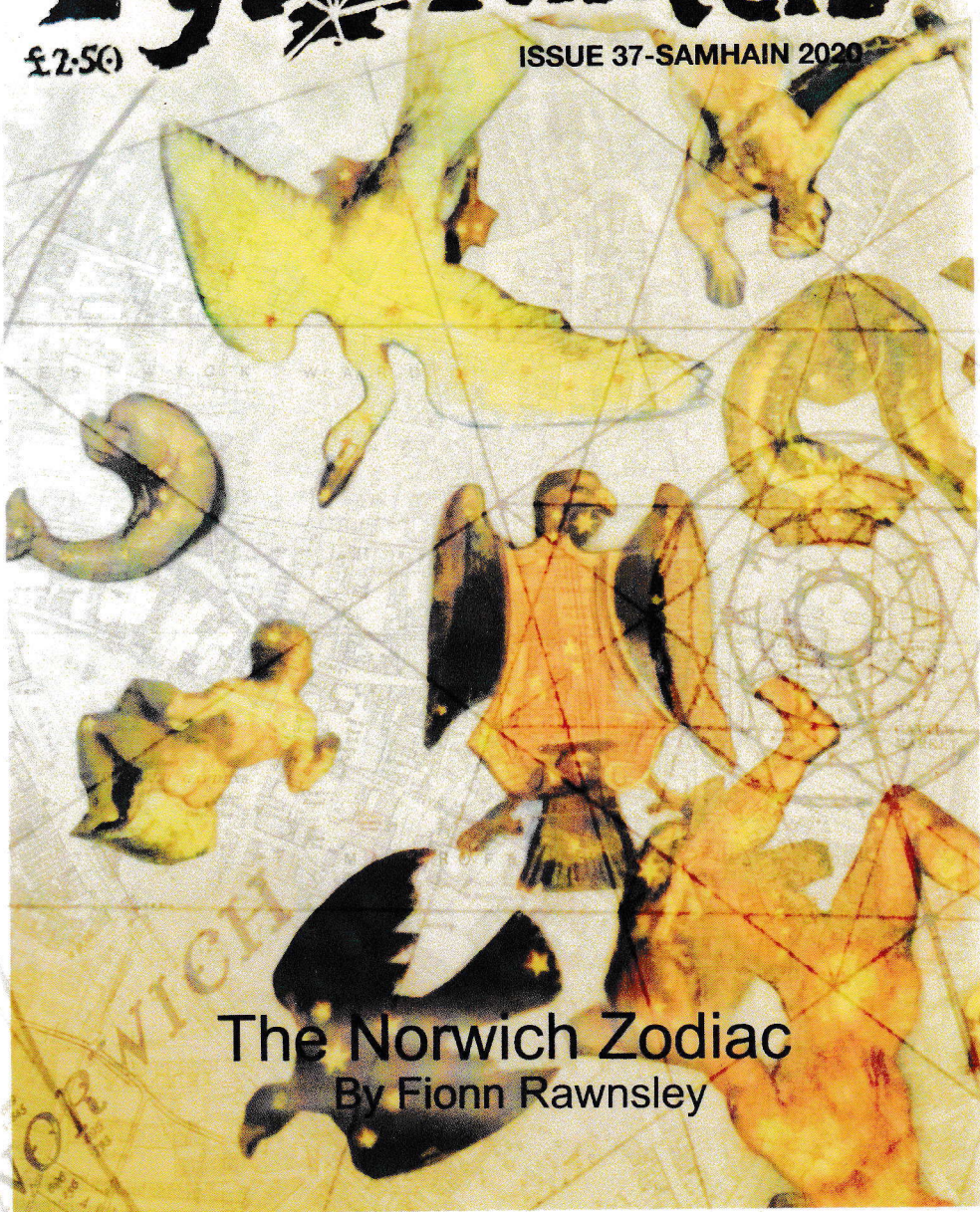


The Newsletter of the Network of

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ISSUE 37-SAMHAIN 2020



The Norwich Zodiac

By Fionn Rawnsley

The Newsletter of the Network of Ley Hunters

Issue 37, Samhain 2020 (1st November) 2020

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www.networkofleyhunters.uk

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 then are 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.

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Please subscribe soon so that we can 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 local territory. Please provide six figure grid references and details of relevant Ordnance Survey Explorer maps (1:25000). Don't forget the letters of your 100km square. The grid reference for Stonehenge, for example, is SU 123422 (OS 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 better 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.

NORWICH/JERUSALEM AND THE OLD GODS

By Fionn Rawnsley.M.A.

It is said that Gods never die they just get hungry

Norwich's Norman castle is almost cubic, like a Lewis stone, sited high above the ancient streets of the city on an ancient mound (Anglo Saxon I'm told but I don't believe it) There may be as many churches as there are weeks in the year spread below the battlements, but there is a deep secret here, right inside the walls and in the city streets so ancient-spread far below.

In the floor of the main hall, centrally there is a grill which covers a deep deep well. The shaft passes right through the chambers of the dungeons where poor unfortunates were often tortured to death or brutally enslaved. Far far below perhaps a hundred and fifty feet you can see the water surface, a reflection in which a topsy turvey world of opposites peers right back at you. But above in the gloom of the hall hangs a processional dragon, not a writhing beast but one with a straight neck and a straight tail about 10 to 15 foot long. Each year traditionally a dragon procession plays its way through the streets of Norwich with a group of mummers, a raggle taggle throng of lads and lasses dressed as oafs, knights, fair damsels, dancing bears and perhaps in the medieval period, idiots and buffoons joshing and fooling their way through a traditional route. Winding sinuously, along cobbled streets, scale-like and shiny with use, often wet with rain they fool their way past a series of churches dedicated to Saint George and the dragon as he is indeed the patron saint of the city, the mummers would wind their way through the narrow streets and into the castle ditch. Perhaps the telluric serpent was pierced here symbolically and the earth energy fertilized within the deep straight cylinder of the well flooding the land with fertility all along the Dragons ley.

I was actually sitting at a cafe table right on a powerful ley about 25 years ago when I realized by looking at a simple street map that the constellation of Draco was clearly drawn into the city streets. It was at this point that my long fascination with terrestrial zodiacs was first ignited. I took up the gauntlet and began a research. From this impulse my research has literally changed my view of the world.

The map of Norwich was indeed a very comprehensive design of the northern heavens, a celestial Jerusalem which I confirmed by collating a 25 inch to one mile chart of the earliest plan of the city, and then meticulously comparing every detail, shape and form with a contemporary chart of the northern sky. The whole northern sky was there including the ecliptic as parish boundary lines. Some streets were named after the constellation that they defined, churches and pubs of which there were many, acted as

stars, sometimes just street corners would form the junction of star and line. Upper Goat lane and Swan lane and many other names tied into the zodiac, Churches were dedicated to saints who seemed to have similarity to figures from the zodiac like John in St John the Baptist at Dove street. St John is often depicted dressed in an animal skin just like Hercules.

But there is more and stranger still, in the great open market square under the eye of the hideous brick town hall which is flanked by two huge bronze lions of Judea- is a much smaller and more exquisite building. The old Guild hall with its end wall so beautifully wrought with stone and flint to clearly depict the grand table of the Masons. At the bottom of the table wall on the pavement is an old water font, which at one point would have run with a fresh spring, perhaps symbolic of the water of life. The font is flanked either side with spiral columns which remind one of the two Masonic pillars called Jacob and Boaz apparently found at the temple in Jerusalem by the Knights Templar. Under this building is a crypt once used as a temporary prison; but before that it may have formed the focus of Templar ceremonies symbolizing the interment of body and resurrection of the spirit.

The building itself architecturally represents the Temple of Solomon as it was traditionally often illustrated in old engravings. Ref The temple at Jerusalem: A revelation, John Michell , Gothic image .G.B. 2000

At the top of St Giles past the rather grand old Masonic building, now a hotel, one can find St Giles church. A vast building on the brow of a hill set in a beautiful grave yard with ancient wisteria growing, this area is sacred to the constellation of Capricorn and stands above Upper and Lower goat lane. In a much more remote time than the medieval period I believe this was one of the most sacred locations in the area and I will return to this matter later in the article.

The contemporary library stands on the site of the old library which was burned to the ground in a strange fire which erased many old records. It corresponds with the lyre of Orpheus in the terrestrial zodiac and is an engineered steel frame building cleverly tensioned with five high tensile cables in the bridging ceiling, like the strings in a harp and indeed the building is Lyre shaped! While St Peter Mancroft opposite is a setting for many musical performances could be the voice of Orpheus for the Lyre.

Beyond the theatre, behind the library is Chappelfield Gardens a roughly triangular meadow flanked by lime trees, and annually the site of the world famous Spiegel tent during the Norwich festival. This area is sacred to the constellation of Ganymede, in myth a child stolen by Great Zeus to forever reside with him on Mount Olympus.

On reading John Michell 's Temple at Jerusalem, I found an archeological map of the ancient streets of Jerusalem an apparently random net of lanes, putting two things together I realized that virtually

every street in Jerusalem during the Roman period was the very same as the ancient street layout of Norwich. Norwich could well be a carbon copy of Jerusalem. After some research into how cities were originally designed I discovered that the Romans made use of Etruscan augers to divine if a location was suitable for building. Etruscan augers used a method of extispicy (liver divination) which originates with the Babylonian tradition of augury. A poor beast from the location would be slaughtered and the animals liver would be studied for signs of health or disease, each area of the liver was attributed to a different God or constellation and had specific names. I realized that it could have then been transferred to the landscape to form the design for the town itself and there-for would found an astrologically based city.

The liver design would be further developed to become a talisman for the good fortune of the city itself. Angels and deities would be summoned with the inauguration of each building, through prayer and necromancy tying psychic and spiritual forces to the buildings. As you can appreciate Norwich was a deeply religious city with several monasteries and goodness knows how many different Christian orders. Norwich was a veritable Jerusalem in this green and pleasant land, so to have an intensely pagan foundation to the city with ongoing development throughout the last thousand years is very surprising.

Norwich has two cathedrals, which are terrifically curious to me, the Roman Catholic cathedral built last century in pure gothic revivalist style on the site of the old prison and the C of E cathedral built with Caen stone from France within the most hallowed ground in the city. The catholic building is profoundly dark and broods; it's interior deeply gloomy has an energetic mis alignment which gives the place a stench of what I could only describe as evil. It is built in an area where there are many ancient flint mines underground, caverns which occasionally open up and have even been known to swallow whole double decker buses!

When I was an art lecturer I developed a research project where I visited seven cathedrals across France which define a vast Virgo tying many key sacred cathedrals into one sacred space spanning the whole zone of central France. I made drawings of the energetic patterns I found and was hugely inspired by what I can only describe as a single sacred energy. The RC cathedral in Norwich does not have that, where as the other C of E cathedral is something else, uplifting and charged with a powerful alignment, it is wrought with incredible skill. This Cathedral was founded by Herbert De Losinger in 1067, the ceiling was Romanesque but after a fire was replaced with a high gothic vault which seems to create the wonderful cabalistic tree the full length of the building. The spire ceiling has the sacred square of the sun designed into its wooden frame construction. The map of Jerusalem is paralleled by that of Norwich; the Temple Mount,

the most sacred precinct in Jerusalem is paralleled by the cathedral enclosure in Norwich, this also corresponds with a well defined area of the original plan, that of an extispicy liver. Several liver models from the Babylonian area survive and also bronze versions owned by Etruscan augurs.

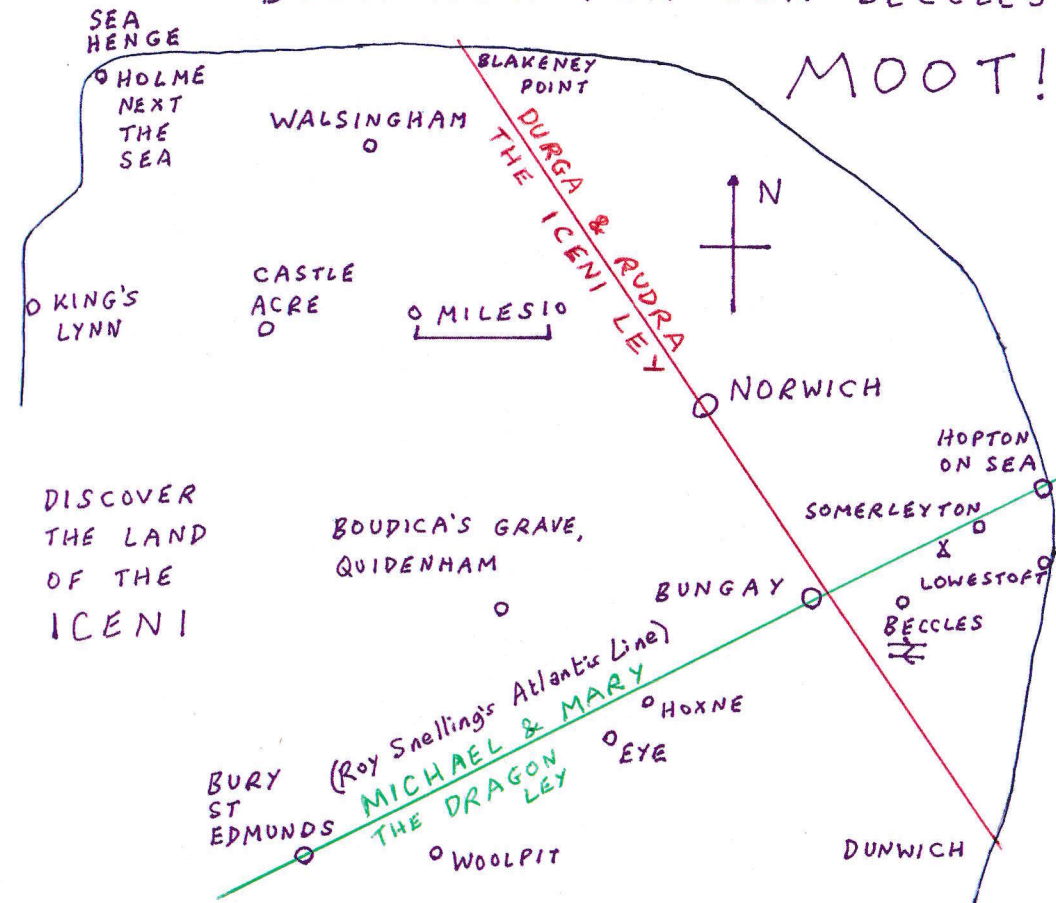
There are many lines of force in Norwich and the one which energized me so many years ago gifting my sight with understanding and insight into the ancient zodiac of Norwich, strikes through the heart of four churches, colours of the sacred light along which spirits and beings pass on their journeys into the next incarnation, a flow of beings essence merged with telluric energies and solar flux.

And there is I believe a powerful line which strikes from St Giles through St Gregory's church (adorned with a thirteenth century mural of St George and the dragon) then through St. Andrews hall and from here through a grand stone archway to the heart of the C of E cathedral described above; but worth further noting that the main nave in the cathedral is flanked by two magnificent pillars with spiral carving, again connecting the cathedral to the temple of Jerusalem with the pillars of Jacob and Boaz.

Every city zodiac has its guardian angel, always integrated to the overall scheme, coexistent within the design but collecting the whole scheme by its scale, for Norwich this is St George, astride his horse, resplendent with armor and shield. The head of the horse corresponds with the C of E cathedral and the rump of the horse with the Roman Catholic building. This is the overall powerful collective design composed of the city but another shift of the map and a slightly different orientation presents something utterly different. Norwich is supposed to have been developed since Anglo Saxon times; I feel it goes much much further back, possibly into the Neolithic.

In this final earliest reading of the same map with a difference; rotated north to south so the map is inverted we finally see Norwich as it must have been many thousands of years ago when south was the guiding light or inversion was to do with the afterlife, I'm not sure. An elephant strides within the design. Either the elephant represents Ganesh, or perhaps the elephant ridden by Rudra the great God of gods, and yes, Hindu! The Elephants eye, the most sacred place in Norwich to the pre-Christian era was St Giles church. And as the focal point for Capricorn as I already mentioned remains the epi-centre of structure and control for the worldly level of consciousness, unlike the C of E cathedral which symbolizes a higher level of consciousness.

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Phone calls welcome to Laurence Main, 01650 531354 (or write to Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW)

AN ODE TO THE HEEL STONE AND STONEHENGE

By Moonraker Terence Meaden, Oxford University

This introduces my latest poem about megaliths at Stonehenge. It is offered with due respect to the ancient agricultural festival of the summer solstice and the purpose of the Heel Stone.

A Moonraker? Yes, I am born a Wiltshireman. All my ancestors are from the villages of Zalsbry Plain, including especially Imber (back to 1695) which is near Stonehenge.



In the photograph the white marker shows where a huge hollow was found near the Heel Stone by excavator Mike Pitts in 1979. He wrote more recently in *British Archaeology* that he now considers the hollow to be the location where the Heel Stone had lain until, in antiquity, it was shifted 2 metres to its present location.

From the *Sunday Times* 8 April 2018: "Mr Pitts discovered a hole up to six metres in diameter while excavating beside the Heel Stone in 1979 (cf. *Nature*, vol. 290, 46-47, 1981). The pit, which has long since been backfilled, was far too large to have been the "socket" for a standing stone, but big enough to have once contained the huge boulder itself ... In a report published in the journal *British Archaeology* Issue Number 158, Mr Pitts argues that ... the assumption used to be that all the sarsens at Stonehenge had come from the Marlborough Downs more than 20 miles away. The idea has since been growing that some may be local and the

Heel Stone came out of that big pit. If you are going to move something that large you would dress it before you move it, to get rid some of the bulk. That suggests it has not been moved very far. It makes sense that the Heel Stone has always been more or less where it is now, half-buried." In other words, it was moved only two metres, and then set upright, angled forwards in the direction of the monument.

THIS IS HOW STONEHENGE WORKS

The core principle is the *hieros gamos* or Sacred Marriage—a worldwide, much-loved concept, and a major feature in many or most fertility religions. In Britain and Ireland, there is a staged drama made by sun and shadow that occurs at dozens of stone circles at sunrise, involving carefully-located megaliths intelligently arranged for the dates of the principal agricultural festivals.

Such a spectacle made by sun and shadow was prepared to operate at Stonehenge in midsummer week. What is more, it continues to do so beautifully 4500 years after the stones of the great monument were erected.

Anybody can go to Stonehenge and get photographs similar to those I have taken, provided the sun rises in a sharp clear sky.

- ◇ The 'marriage' is deemed to take place between the divinities of Sky and Earth.
- ◇ The Sky God is here represented by the rising sun.
- ◇ The Sky God's representative on Earth is the Heel Stone—the great megalith that stands alone towards the north-east at the limit where the sun rises on its annual round of the seasons.
- ◇ The Earth Goddess or Earth Mother is represented by the stones of the circles at Stonehenge. They are arranged in such a fashion as to display her open vulva and waiting womb.
- ◇ The light of the rising sun can penetrate the monument only in midsummer week. The day of the summer solstice is optimum. This is Day 183, the third Quarter Day that we call 21 June.
- ◇ 4500 years ago, the plan was devised that the sun would enter the womb and illuminate the flat horizontal cult stone for up to four minutes—the stone that we call the Altar Stone. This unusual stone from South-West Wales is mica-filled, chosen because when freshly scraped and wetted it sparkles in the early morning sunshine.

◇ In effect, the sun next gets eclipsed with respect to the centre of the monument because at this second stage the Heel Stone stands in the previous open pathway of the shining sun. The shadow thus created bears phallic symbolism. The divine phallic shadow enters the open vulva of the monument and falls upon the waiting icon, the cult stone—the focal stone—completing the consummation of the Marriage of the Gods.

◇ It is a fertility spectacle, a hugely major player in the fertility religion of the devoted community of the Stonehenge people. As a theatrical spectacle it could be witnessed from *outside the monument* by literally hundreds of spectators. You, too, can go to the Avenue Field (it is open-access) and view what the ancients used to watch. Any date from 18 to 24 June will do, except that nowadays on 21 June when the monument is freely open to the public there are too many people standing in the path of the fertilising shadow. The druids would do well to clear the way for the phallic shadow (please do !) when the weather is right (clear sky in the north-east, and a bright golden orb). On 22 June 2020 the weather was perfect and the shadow was clearly seen and well photographed by Simon Banton.

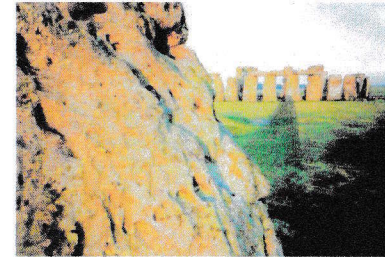
The planners' concepts and belief in the Marriage of the Gods, or *hieros gamos*, was translated by the Stonehenge planners into watchable dynamic action involving stone-to-stone union by the Heel Stone's moving shadow and its penetration into the female fertility monument that is Stonehenge.

Consider these pictures.

Firstly, there is penetration and consummation



followed by



detumescence and withdrawal

◇ Four books explain this fully:

- (1) *The Stonehenge Solution*. 1992
- (2) *Stonehenge: The Secret of the Solstice*. 1997
- (3) *Stonehenge, Avebury and Drombeg Stone Circles Deciphered*. 2016.
- (4) *Anthropomorphic Images in Rock Art Paintings and Rock Carvings*. 2020.

The same sun-to-monument interaction was built into megalithic Avebury 30 km north of Stonehenge. A full description is given in *Secrets of the Avebury Stones*. 1999.

I have studied stone circles in Cork and Kerry, and the counties of Aberdeen and Cornwall, and have dozens of photographs of similar divine union by phallic shadow. Moreover, at Drombeg Stone Circle in County Cork one of the tall narrow shadow-casting stones has an erect penis and testicles carved on it, while the recumbent-stone equivalent of the Stonehenge Altar Stone bears a carved open vulva.



Yes, at Stonehenge "it's all to do wi' tha' girt big staone tha' stands alone outside the zircles ov the staones".

ODE TO THE HEEL STONE
AND STONEHENGE SUMMER-SOLSTICE SUNRISE

It's zolstice zunrise at yonder staone,
that girt big un that stands alaone,
prowd, high an' mighty on green grassland
lordly waitin, an' standin grand
wile bein' whatched by cuntry volk
to enjoy the bilders masterstroke,
two staones in marrige, that'll com to pass
wi zacred union by shadder cast
by zun on staone, vor Stonehenge's aim
is bring gods to climax a' this place of fame.
We'll rejoice wen tha' time arrives
vor it'll ensure ower vuture lives
wi vertile promises ower varms revive
an we'll merry make, to make em thrive.



Zo,
wi' zummer zun zhining brite
throo dew-filled air, tha zoothing lite
ov yellor zunshine virst kiss the Altar
then com Fál's shadder as it oughter
—and has done yearly ever since
when people needed to convince
themselves that this would show them how
to get the fertility they needed now,
and this because Stonehenge's grace
assures fertility in every case
and why the priests control the place,
lined by stones set round the space
of sarsen circles raised by their race
so long since gone whose unseen face
resembled ours through ancestral ties
—for DNA here applies—
Cos we descend from the ancient Brits
who planned Stonehenge—those clever wits—
who passed us secrets till we cried:
“Oh, Eureka! Now we know, we swell with pride
for having answered the why and how,
it's like we found The Golden Bough.”

Terence Meaden 6 May 2020



COME TO OUR MOOTS!

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

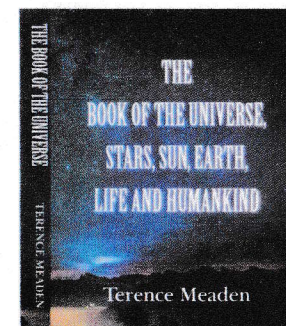
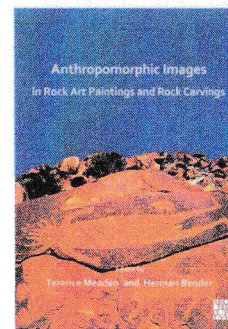
“friendly people”



Commissioned painting by Maureen Oliver of the ‘Sanctum Sanctorum’ of Stonehenge, the Holy of Holies. In midsummer week the shadow of the phallic Heel Stone is able to penetrate the monument and make union with the waiting female-symbolic micaceous Cult Stone known as the Altar Stone.

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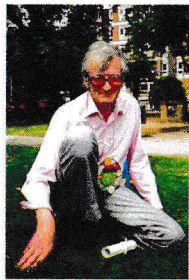


JOHN MICHELL (1933-2009): LEY HUNTER EXTRAORDINARY

by Christine Rhone

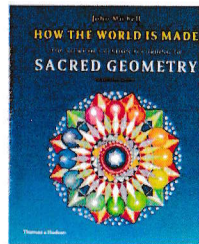
John Michell was a pivotal figure in the history of ley hunting. His books *The View Over Atlantis* and *City of Revelation* were seminal. His love of Glastonbury put it on the map, helping to initiate its great festival and design its pyramid stage.

John was educated at Eton and Cambridge. He qualified as a Russian interpreter. He also qualified as a land surveyor, a job that he did well, and tried his hand at the property business, a job that he did badly. He navigated the swinging sixties in London with charm and good looks, in the circles of the 'hippy aristocracy' and the Colony Club of Soho. He painted. He took LSD. He began to smoke cannabis, a habit he continued daily for the rest of his life. He began to write in his mid-thirties, producing many books, pamphlets, articles, poems and paintings, mostly between midnight and four in the morning.



I took a picture of John in a mellow mood – sitting in his typical position - on Primrose Hill after a big Druid ceremony in 1992. This was a celebration to mark two hundred years of the revival of Druidry by Iolo Morganwg. Around John's neck was hanging a disc of mirror and stained glass work. The shape is a version of the New Jerusalem diagram. This is the pattern of the dimensions of Stonehenge, those of the Holy City seen by St John in Revelation, and those of Glastonbury Abbey - all linked with the dimensions of planet Earth and its relationship to the Moon. John received this pattern as a channel, he said, in 1970. It was a driving force for his whole life's work.

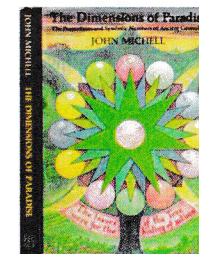
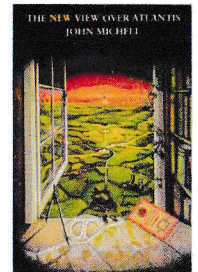
He drew the New Jerusalem diagram countless times. He painted it in spectral sequence, almost as a rainbow of farewell, for the front cover of his last book, *How the World is Made*, published posthumously. The seven-pointed star in the centre, white on indigo, symbolises the World Soul. John harnessed his many gifts with great energy and purpose, driven by the conviction that he was the recipient of a divine revelation.



Let us now take a quick look at some of the main writings that John has left us.

In his first book, *The Flying Saucer Vision* of 1967, John connected the writings of C. G. Jung with the phenomenon of flying saucers. John pointed out that many saucer sightings occur near places of ancient sanctity and went on to say, "... the flying saucer phenomenon and its literature have been associated with a change in prevailing modes of thought so radical that it amounts to a change in the popular cosmology, that is, in the way people understand the universe and their place in it."¹ Examples of these changes in ways of thinking are the Glastonbury Zodiac as perceived by Kathryn Maltwood and Alfred Watkins leys, straight lines through the landscape that connect ancient sites.

John had gained interest in phenomena associated with straight lines through the work of Aimé Michel, who claimed that UFOs travel along particular straight paths. *The View Over Atlantis*, published in 1969, became a cult book here and abroad. Overnight, John became a sort of guru. The book has two main parts. The first is about landscape and alignments of prehistoric sites and natural landmarks. The second is about sacred geometry and number. In the first part, John introduces the neglected work of Alfred Watkins of Hereford. Watkins used the word 'leys' to describe the straight alignments of ancient sites he first discovered in Britain in the 1920s. John also introduces the Saint Michael Line, a long distance alignment across the whole of southern England. The second part of *The View Over Atlantis* is about the mystical code of number underlying all ancient arts and sciences - especially connected with the dimensions of prehistoric temples and monuments. This code appears in the cosmological New Jerusalem diagram as John inferred it from the ground plans of Stonehenge and of St Mary's Chapel, Glastonbury.

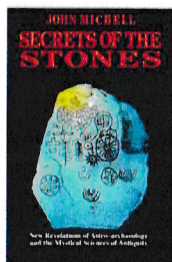


City of Revelation: The Proportions and Symbolic Numbers of Ancient Cosmology came out in 1971. This book and *The View Over Atlantis* form the two main pillars of John's writings. They established John as the leading scholar of his time in ancient science and number symbolism. The revised edition of *City of Revelation* appeared in 1988 with a new title: *The Dimensions of Paradise*.

The Old Stones of Land's End came out in 1974. This is a catalogue of forty-four stone monuments - megaliths and crosses. John dedicated this book to the young Prince Charles as Duke of Cornwall, who had expressed interest in preserving the monuments. John also catalogues any alignments or leys that these monuments mark. His aim was to provide a body of solid evidence for the existence of these alignments – very controversial among archaeologists at that time and still today.

1975 saw the publication of *The Earth Spirit: Its Ways, Shrines, and Mysteries* in a highly illustrated series by Thames & Hudson. Here, John continues his references to Plato. In the *Laws*, Plato speaks of the age of Cronus, when people lived as nomads, ruled directly by spirits and the gods. John suggests that the earth is a planetary being. Its essence is spiritual and interacts with the human spirit.

A Little History of Astro-Archaeology came out in 1976. The new, revised edition was re-titled *Secrets of the Stones*. John preferred the term astro-archaeology to the more fashionable term archaeo-astronomy, because it gives the emphasis on archaeology. John says, "... astronomy is but one aspect of a code of ancient science which was known to the megalith builders and to architects of temples throughout the ancient world. In their siting, orientation and inter-relationships, these structures are generally related to the pattern of the heavens, but they have many features which cannot be explained astronomically. Their secrets lie not merely in the stars, but on the same ground which their builders trod..."ⁱⁱ



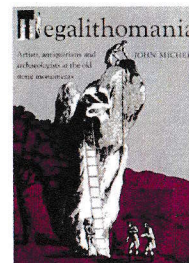
John had the ability to take what might seem an inconsequential detail and develop it into a complete aesthetic and philosophical statement. A good example of this is his 1979 book *Simulacra*, also published as *Natural Likeness: Faces and Figures in Nature*. People tend to see faces and figures in rocks, trees, clouds, and damp stains on walls. This human tendency reflects a corresponding tendency in nature to repeat certain basic designs. John passes in review the range of interpretations that scholars of different ages have applied to nature's simulacra. These are always rooted in the dominant myth of their day.

The *Rough Guide to Unexplained Phenomena* of 2007 is a substantial introduction to and compilation of Forteana of all kinds. It is a revised and

combined edition of two earlier books that John co-authored with the well-known Fortean Bob Rickard. These are *Phenomena* from 1977 and *Living Wonders*, published in 1982. Forteana are the anomalous facts excluded from the pale of scientific consideration – or, as American researcher Charles Fort put it – the 'damned' facts. A few examples would be reports, from centuries past to the present day, of levitation and miraculous statues, rains of blood and frogs, hauntings and apports, fairies and aliens, spontaneous combustion and simulacra.

Ancient Metrology: The Dimensions of Stonehenge and of the Whole World as therein symbolized came out in 1981. His style is nowhere more laconic than in this book - only forty-eight pages of finely condensed research on ancient systems of measure, all based on geodesy, that is, the dimensions of the Earth. John concludes that the ancients knew that the Earth is round and knew its precise dimensions. This knowledge was an essential part of ancient science. Metrology is a neglected but significant area of John's researches, furthered by John Neal and taught by Adam Tetlow (contact: adamtetlow23@hotmail.com).

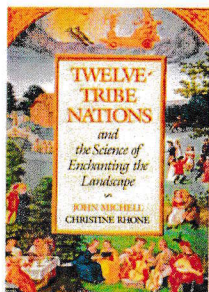
The year 1982 saw the publication of *Megalithomania*. This is an account of the conflicting arguments about the meaning of the megaliths by antiquarians, archaeologists, and artists. The word 'megalithomania' means popular enthusiasm for megalithic sites. A big wave of it came from the entry of astronomers into archaeology in the late nineteenth century. John held eighteenth-century antiquarian William Stukeley in especially high regard and wrote that his genius has never been justly acknowledged.ⁱⁱⁱ



New Light on the Ancient Mystery of Glastonbury was published in 1990. Here John gives the historical context to the unfolding mystery of Glastonbury as a place of sanctity and myth. John identifies the seven sacred hills of Glastonbury, which were formerly islands when the region was a marsh. John suggests that their positions match the star pattern of the constellation of the Great Bear. But this match is a symbol, not a precise chart of the heavens.

The Cereologist was a magazine on the crop circle phenomenon edited for three years by John. The very first issue came out in summer 1990 with the headline "New Wonders in the Cornfields". The year 1992 marked a highlight: splashed

in green across the front cover was an aerial shot of the many entries in the International Crop Circle Making Competition. The competition showed that it was easier to create a convincing crop circle than many had believed, but the phenomenon did not die away as a consequence.



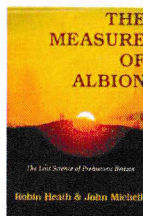
Twelve-Tribe Nations and the Science of Enchanting the Landscape came out in 1991, a collaboration between John and me. The second edition appeared in 2008 with Inner Traditions with a new subtitle. Again starting with Plato, we find that in his *Laws*, he gives the pattern for an ideal twelve-tribe constitution. This pattern was a reflection of heaven on earth. Traditions of nations divided into twelve tribes survive all over the world from antiquity to the nineteenth century. Best known are the twelve tribes of

Israel under King Solomon, but there have been many others. Such societies existed in Iceland and Madagascar, Europe, the ancient East, and America.

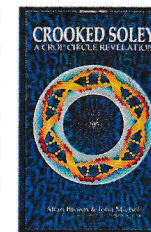
At the Centre of the World: Polar Symbolism Discovered in Celtic, Norse and Other Ritualized Landscapes was published in 1994. The philosophical core of this book is, once again, Plato. In the *Laws*, he says that the location of the state citadel must be “as precisely as possible in the centre of the country”.^{iv} Plato does not say how to define the central spot, or how to locate it. A body of specialists within the priesthood presumably dealt with such questions.

The Temple at Jerusalem: a Revelation is from the year 2000. It takes the last chapter of *Twelve-Tribe Nations* and develops it further. That chapter was about the pattern of the Temple of Solomon in ancient Jerusalem. John found this pattern repeated under modern Jerusalem, six times the actual size of the temple. John offers this pattern as a metaphor for the unity of the three Abrahamic religions and for all human unity, especially at the turn of the millennium.

In 2004, John teamed up with mathematician and engineer Robin Heath to produce another collaborative work: *The Measure of Albion: The Lost Science of Prehistoric Britain*. This same book came out in the US under the title *The Lost Science of Measuring the Earth*. Besides breaking ground in geodesy, especially in Britain, this book puts forth some important findings in metrology.



He co-authored a short book, *Crooked Soley: A Crop Circle Revelation*, with Allan Brown in 2005, who rendered the Crooked Soley crop circle as a computer graphic for the cover. This crop circle contains the numbers 7920 and 5040 - part of the 12-based numerical canon that John studied for decades – and defines an equilateral triangle with two places called Crooked Soley and Straight Soley.



John’s last book, *How the World is Made: The Story of Creation According to Sacred Geometry*, working with Allan Brown, came out in late 2009. Here John gives the story of creation according to the *Timaeus* of Plato and the biblical story of Genesis. The book is a sum of John’s philosophy. It contains hundreds of his watercolours that combine geometrical rigour with artistic vision and humour. He dedicated it to the master geometer Keith Crichtlow (1933-2020), whom he calls our modern Pythagoras.



Sadly, John did not live to see the book published and he regretted the delay in publication. So I’ve made up a little story and it goes like this... “Not gone – just temporarily dematerialized!” I see old John holding the manuscript of his last book under his arm, standing by a cafe door on Portobello Road, near his London home of many years.

The red glow of a neon light splashes over the wisps of white hair, cap and shoulders, of a thin man who looks something like a time lord or Dr. Who himself.... In my mind’s eye, I can see John beaming with the spirit that filled him to the end, with his New Jerusalem diagram, which is something like a star to guide us - a symbol of the Unity of Being.

ⁱ *The Flying Saucer Vision: the Holy Grail Restored*, John Michell, Abacus, 1974, p. 13

ⁱⁱ *Secrets of the Stones: New Revelations of Astro-archaeology and the Mystical Sciences of Antiquity*, John Michell, Inner Traditions International, Rochester, Vermont, 1989, pp. 6-7

ⁱⁱⁱ *Megalithomania*, John Michell, Thames & Hudson, London, 1982, p. 10

^{iv} *The Laws*, Plato, book 5, 745

ALONG THE SOUTH WAVENEY RIDGE

by Sue Pine

The River Waveney is the beautiful, deep river that marks the border between Suffolk and Norfolk. Its marshes are a haven for wildlife, including the Marsh Harrier and the Bittern, whose booming call can be heard on quiet summer evenings. Readers of *The Sun and the Serpent* will know that the Michael line crosses the Waveney at Beccles and is then 'pinned' by Beccles church tower. However, there are other things along the south Waveney ridge for lovers of ancient mysteries.

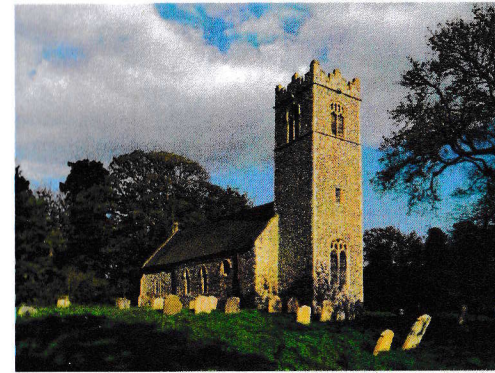


Beccles was a fishing port until well into the Middle Ages. The abbey at Bury St Edmunds owned the fishing rights, and also built the church tower. Tucked into the cliff just behind Beccles church are the remains of two standing stones, which would have been visible to river sailors and those crossing the marsh long before the church and tower were built.

Remains of an ancient wooden track across the marshes were discovered recently, similar to the Sweet Track near

Glastonbury. The Beccles remains date from the time of the Roman conquest. Some scholars think that the name Beccles is actually Celtic in origin. The findings certainly support that idea.

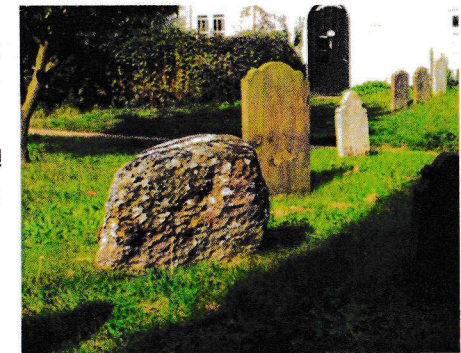
Michael heads westwards along the cliff to Shipmeadow and passes very close to Barsham Church, where an unusual phenomenon takes place at the autumn equinox. For about three evenings, the setting sun shines through a tiny window, lighting up the crucifix on the altar. There is an obvious parallel with Maes Howe in Orkney and similar tombs. Was some ancient knowledge surviving here when the church was built?



Travelling west, Michael leaves the cliff and heads cross country, eventually reaching the tiny church of St John the Baptist at Ilketshall. For several years, I passed this church on my daily commute to and from work, so I dowsed it on many occasions. In the winter months, the Michael line can be found in the lane on the south side of the church. As spring moves into summer, the Michael line shifts northwards until, on the feast of St

John the Baptist, it passes right through the altar. As the seasons shift back towards winter, it moves outside the church again. Let's leave Michael and rejoin the river cliff at the next small town Bungay.

Bungay is another ancient river crossing town. It has its own very small sacred site complex. Look for the huge St Mary's Church in the middle of the town and then look in *front* of it to find one of the only proper standing stones left in Suffolk! It's easy to miss the stone because, to the casual observer, it looks just like another grave stone. However, the educated eye will soon work out which one it is! The stone is tilted at a slight angle, which may be to indicate the direction of the Town Well; a truly ancient well which been a reliable source of drinking water for the town for hundreds of years, and has never dried up. Along the same street as the well is the third item in the complex – Holy Trinity Church, a round towered church, much older than St Mary's. This one stands right on the cliff *and lines up with the Beltane sunrise*.



In summary, then, we have an equinox site and a Beltane along the south Waveney ridge. I am sure that other secrets await discovery!

See page 5!

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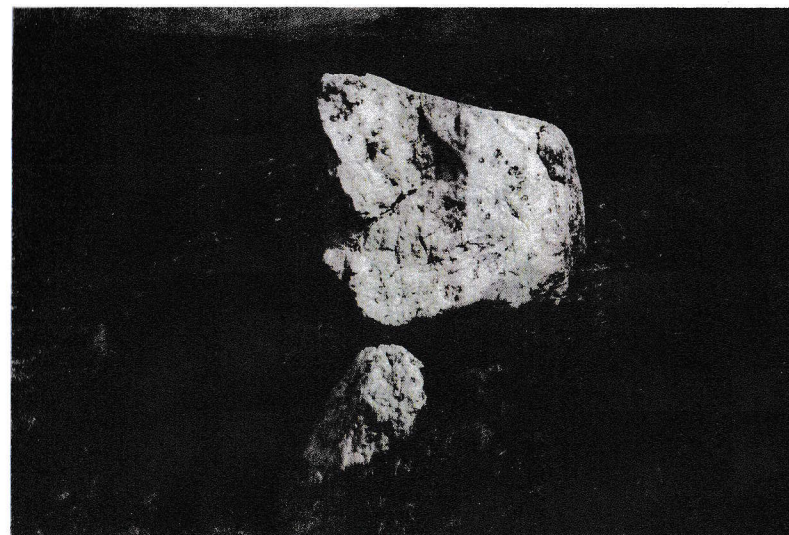
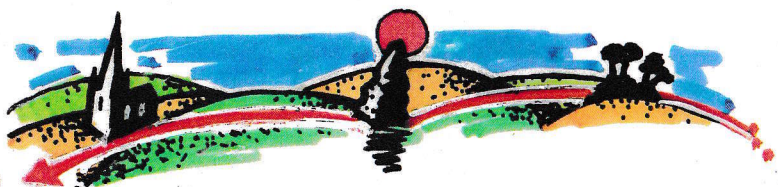
The White Cow and Calf Rocks

by Michael Dames

Presiding over the source of Britain's longest river, what is the significance of the White Cow? Are she and her offspring merely white quartz boulders, dropped there by chance during the Ice Age, c. 100, 000 years ago [1], or were they placed deliberately, less than 1 kilometer, from the Severn's source, and on a ridge, Esgair Fuwch Wen, named after her? In either case, the White Cow was given extraordinary significance by humanity, as shown by White Cow ideas, spread across Eurasia.

Thus in Hindu India, these stones may represent the cow goddess Kamadhenu, the Fragrant One, whose cow-shaped body was given a woman's head and breasts, plus a pair of wings to indicate her celestial range [2]. She gave birth to innumerable deities, both male and female, including Agnaya, the fire goddess, and Aranyani, 'goddess of all forests' [3]. Offerings of milk and of ghee were regularly made to Kamadhenu.

In Egypt the cow goddess was worshipped as Hathor, the great celestial cow who created the world and who carried a tray of food on her head. For 3000 years she was portrayed as a horned female. Her half human, half bovine, mother-goddess face still peers down from her great temple at Inuet (Dendera) in Egypt, built by Ptolemy XII (on site of the previous temple). Hathor's influence in Europe is helped by her identification with the goddess Isis, whose worship spread across our continent as the Roman Empire expanded to include the British Isles [4]. Hathor/Isis also appears in the classical horn of plenty, the *cornucopia* [5]. In prehistoric Britain her descendants can be seen in the forest-dwelling white cattle that were eventually enclosed, by the nobility, in their parks during the middle ages, as at Dynefor in Wales [6].



Yr Fuwch Wen a'r Lio, 'The White Cow and Calf' stones. This pair of glacially deposited quartz boulders, describing a smiling cow over 6 feet (1.8m) tall, gazing at her calf. She is *Ceridwen*, 'the dear white one,' an Otherworld creature, adored in Celtic myth. Together, as omens of supernatural prosperity, they stand on, and give their names to the ridge from which the Severn emerges. (from *Spirits of Severn*, p.12)

Reverence for the White Cow may still be seen along Ireland's River Boyne, named after her (Boyne/Boann = 'White Cow') [7]. She rises from the Well of Segais ('Sagacity' or 'Wisdom') [8]. Her seventy mile-long stream contains within its chief meander, or *Bru* (Welsh: 'belly' or 'womb') [9], a cluster of magnificent passage graves built c. 3000 BC, including Dowth, Knowth and New Grange [10]. The New Grange mound was faced with white quartz, carried from the Wicklow Mountains [11], as if to emphasise its White Cow origin. Irish mythology states that it was Boann (with her husband, the water god Nechtain) who were the first occupants of the New Grange monument, where she gave birth to Angus Og, the god of love, a reminder that Hathor had also been celebrated as the goddess of joy and love [12].

As MacNeill tells us, it was customary for people to swim their cattle over the River Boyne, at Kings Hole, on the first Sunday in August [13]. At the river's source, a celebratory pattern is still held on the first Sunday in June [14].

Folklore from the West of Ireland tells of the ready interplay between the White Cow and rock. On Inishbofin (Inis Bó Finne, literally, 'Island of the White Cow') which lies off the coast of Connaught, two fishermen saw an old woman driving a White Cow along the beach and, when she hit it with her stick, the beast instantly changed into a white rock [15]. There, as around the Severn's source, the White Cow deity readily becomes the physical fabric of her domain. Boann, alias Bo Finne, was the goddess of fertility, knowledge and creativity. She is said to wear bracelets on her forearm which she gives to poets [16] who celebrate her ability to merge categories.

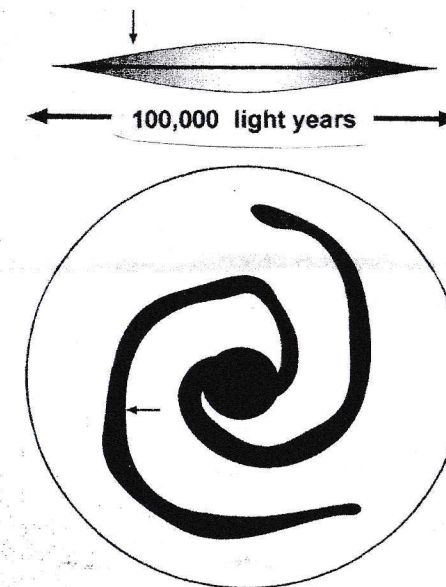
Given the close connection between Welsh and Irish culture, within the broad sweep of the Indo-European imagination, one may safely say that the Severn and its valley gets off to a good start. In the 18th century, large herds of white cattle born in Pembrokeshire were driven down the Severn valley's pastures on their way to London [17]. In addition, during six months of every year, herds of cattle were driven onto the moors that surround the Severn's source to enjoy summer grazing there. (Since c. 1800 most of these cattle have been replaced by herds of sheep). [18]

Meanwhile, the White Cow as a deity extended her range to the Milky Way stars, which she is said to have created by sprinkling her milk in that direction [19]. Thus the Severn connects us to a galaxy 890 billion times the size of our sun, a sun which resides in one of its arms. The sun and planet Earth lie 25,000 light years from this galaxy's centre. Known in Latin as the *Via Lactea*, the 'Milky Way', it was seen as a path leading to heaven, and it is also known in English as 'the region of a woman's breast,' bringing heaven, sacred cow and human female together. A Greek myth describes how Zeus placed his son Hercules, born of a mortal woman Alcmena, on the breast of the goddess Hera, to drink of her milk, but, when she rejected Hercules, her spare milk created the Milky Way. The Greek word for 'milk', *gala*, is contained in our word 'galaxy.' [20] Similarly, in Welsh myth, *Llys Don*, the 'Court of Don' (their head goddess) is the Milky Way [21].

So, on Earth, the *Fuwch Wen* ('White Cow') stone with her *Ilo* ('calf') invests the entire Severn with her fertile sanctity, and stretches to the stars that freely share their gifts with Sabrina, the river water's swimming deity. So, Britain's natural waterway flows into the heavens.

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Schematic representations of the edge-on and plan views of our Galaxy; the arrows indicate the approximate location of our Sun in the disc of stars.
[22]

References

- (1) Landranger sheet 214, Grid Ref. SN 816 903, less than 1 km Northwest of the Severn's source.
- (2) Kamadhenu, in J. Knappert, *Indian Mythology*, p.136
- (3) *Ibid.*, p.136 and J. Johorey, *Kamadhenu*.
- (4) G. Felix, *The New Larousse Encyclopedia Of Mythology* (intro. by Robert Graves), pp. 46-7. B. Walker, *The Woman's Encyclopedia of Myths*, 1983, p.287. T. Wilkinson, *The Rise and Fall of Ancient Egypt*, 2010, pp.500 and 509.
- (5) Felix, *op.cit.*, pp. 91 and 149.

- (6) G.K. Whitehead, *Ancient White Cattle of Britain and Their Descendents*, 1953.
- (7) C. Meehan, *The Travellers Guide To Sacred Ireland*, p. 271.
- (8) *Segais* as Sagacity/Wisdom, the well was surrounded by hazel trees that dropped their nuts into it, so created 'bubbles of wisdom.' (in the Irish legend of the Salmon of Wisdom, the Salmon fed on those hazelnuts – ed.).
- (9) *Y Geiriadur Mawr* (Welsh-English dictionary), p.57.
- (10) *The Rough Guide to Ireland*, 2003, pp.199-203.
- (11) *Ibid.*, p. 200
- (12) Aenghus Og, see - Meehan, op. cit., pp.258-9.
- (13) M. MacNeill, *The Festival of Lughnasa*, 1963, pp.258-9.
- (14) Meehan, op. cit., p.382.
- (15) *The Rough Guide to Ireland*, pp.492-4.
- (16) Meehan, op.cit., p.381-2.
- (17) Whitehead, op. cit.
- (18) T.M. Owen, *Customs and Traditions of Wales*, 1991, p.3.
- (19) Meehan, op. cit., p.257.
- (20) Q.E.D.
- (21) Felix, op.cit., p.231.
- (22) J. Gribbin, *Companion to the Cosmos*, 2018, p.158.



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by Martin Morrison

Article 1 Aboriginal Tenerife *A Study of Little-Known People*

by Eileen Roche

Early in 2019 I visited Tenerife, one of the Canary Islands in the Atlantic. The recently published Guide Books I consulted beforehand mostly mentioned the Guanche people, who were living there when the Castilian invasion of 1496 finally conquered the island, as being a 'mysterious' or 'enigmatic' people because 'nothing' is known about them. Once there, I soon discovered this to be a load of old hooey; actually, so much is known about the Guanche that they have a whole Museum dedicated to them. I became fascinated by their history and thought that they could make a fine series of articles for our NoL Newsletters. This first article is about general matters pertaining to the Guanche and the Canaries, the second article will be about their Pyramids and Ley orientations and the third article will address the wonderful question of their goddess Chaxiraxi and how she metamorphosed into the cult of the Black Madonna – the Blessed Virgin Mary.



Mount Teide in Tenerife (left) is a World Heritage Site, being the third tallest volcano in the world measured from its base on the ocean floor. Its eruption quite recently, about 60 million years ago, created the Canaries, an intraplate volcanic phenomenon, as the islands are not at the border of tectonic plates. Rather, they follow a "Blob" model where the magma rises in bubbles from the hot spot at the base, not as a plume ⁱ. To the Guanches, Teide was a sacred mountain and its peak was the home of Guayota, the devil. The volcano was hell, called Echeyde. The name *Canaries* derives from the Latin *canis* meaning dog, there is speculation about dog worship on the Islands pertaining to the cult of Anubis amongst the Egyptians in North Africa. A dog is still incorporated in the Islands' Coat of Arms ⁱⁱ.

In the little town of Icod de los Vinos lies the Museum of the Guanche, Aborigines of the Canaries ⁱⁱⁱ. Here, Information Boards inform the visitor that Spanish archaeologists have determined that the Guanche people arrived in Tenerife about the 5th Century BC, displaying similar behaviour to that of the North African Berber nomads. ^{iv} The Museum had many models of Stone Age Guanche life at the time of the Castilian Invasion, taken from Conquistador accounts. The photo (right) depicts a model of a Guanche young lady ^v and we see from her appearance that genetically she differs from the Saharan nomads after nearly 2000 years on Tenerife. Tenerife acts as the gateway to the Americas, Africa and Europe and was visited sporadically by more than one of the ancient civilizations from Numidians (Berber people), and Phoenicians to Carthaginians ^{vi} and Romans ^{vii}.



There have been various genetic studies of Guanche DNA. In 2009 ^{viii}, one found, similarly to an earlier study in 2003, ^{ix} that the genetics reveal the Guanche men mostly died in the Conquest or were enslaved, many of the Castilians remained in the Canaries where they married the aborigine ladies, who in turn, became Hispanicised. *Guanche* means *person of Tenerife* (Guan – person and Chinet –Tenerife), corrupted by the Castilians into *Guanchos* ^x. Still other DNA results demonstrate some mixing with South American peoples ^{xi}.



Some aspects of their culture have survived, such as the Gomera whistling language ^{xii}, still used to communicate across Canarian ravines (photo above right).



How ancient people traversed the oceans was demonstrated by Norwegian Thor Heyerdahl (1914-2002) ^{xiii}, who later lived on Tenerife and spent his working life building boats from 'primitive' materials ^{xiv} to show how ancient civilisations fashioned ocean-going craft from papyrus or balsa wood. Then he sailed the oceans in them, proving it possible to cross from continent to continent ^{xv} in these seemingly frail craft

^{xvi}. His work demonstrated links between water craft built on the Nile in Egypt, in Lake Tana, Ethiopia and in South America.

Like the Touareg and Berber peoples, the Guanche were shepherds, using meat and milk from goats and sheep as food, horns and bones as tools and the animal hides served for clothes and bags. They used obsidian chippings to cut, and bone needles



and vegetable thread to make one-piece garments. Their sewing was remarkably neat, photo right. Goatskin, pigskin and sheepskin were used to fashion hats, vests and gaiters. Their circular detached houses (called 'cabins' by the Spanish) were primitive with a single door. Photo left. The cabins had a double stone wall with a stick layer in between sticking out at the



top to receive the roof beams. Rooves consisted of straw, palm leaves and heather, reinforced with stones. Men and women had different beds, made from bales of straw covered in hides. Valuable cattle had their own farmyards nearby.

There are no metals on Tenerife, so the Guanche learned to become skilful in the use of alternatives such as pottery made without a wheel, cooking over a three-stone fireplace, storing or carrying liquids in goats' horns fitted into sticks and carving millstones to obtain a mixed cereal flour. Their surviving rock art is very lively. (See right.) Women had important roles to play in society, helping their menfolk in warfare by cooking and if their men died, they had to take them back home to bury them.

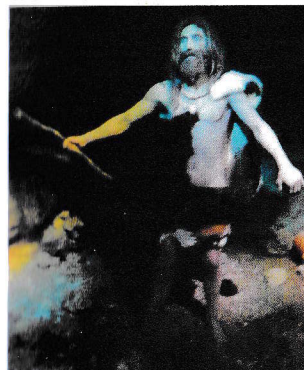


Although the Guanche had a form of writing descended from the Berbers, their history mostly dates from the Spanish Conquest. It is known that before the conquest, a man called *Tinerfe the Great* ruled Tenerife (with his father, Sunta). Maybe the Island was named after Tinerfe or vice versa. On his death, he had decreed that his nine sons rule the Island jointly. However, whilst his sons were ruling, the Spanish arrived to conquer and subdue the 'natives'. Like most colonialists, they trivialised and derided the conquered



Guanche as barbarians, Modern statues of the nine Guanche

Menceys (Kings) line the sea-front of the Plaza de la Patrona in Candelaria. Here are three of them photographed above left. As usual in cases of colonisation, as time progresses, those who have been down-trodden and taught to despise their heritage, end up being proud of it and flaunting their ancient ancestry as socially desirable, as we see in these beautiful modern statues.



We know that Mencey Pelicar was the local leader of the Icod Region just before the Castilians invaded Tenerife. He was one of the nine children of Tinerfe the Great and he surrendered in 1496 to the Conquistadores. He was then taken to Spain to the Court of the Catholic Monarchs, and sold by the Royal Butler as a slave. Freed by Royal Decree, he spent his last days as a free man in Seville. What a fate for a Tenerifian king. (Photo of museum model left).



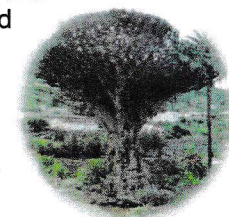
Besides the Kings, there were High Priests, who were the Spiritual Advisors, enjoying a high social status, propagating their ancient oral traditions and besides interpreting



natural phenomena, acting as Astrologers and Clairvoyants (museum model right). They had extraordinary control over political and social affairs, in many ways similar to the powerful ancient Egyptian Priests. The Guanche religion included icons, such as this (left), a female fertility idol. The icon (below left), represents a genie or protective spirit. These were used by the Priests.



The Guanche practised mummification from the 3rd century until the Castilian Conquest in the 15th Century, another activity linking them with North Africa (and the methodology very similar to that utilised by the ancient Egyptians). Bodies of high-ranking people were dried in the sun or buried in hot sand, then taken to caves and cleaned and treated with lard, ground pumice, aromatic herbs, heather and occasionally, the red sap of the Dragon Tree ^{xvii} (right) amongst other items. Men prepared male bodies and women the females. ^{xviii}.



This brief introduction to the world of the Guanche will serve as backdrop to the next two Articles to come – one on their Pyramids in Tenerife and the last on their Goddess Chaxiraxi.

ⁱ Information Board in the gardens of the Pirámids de Güímar, near Candelaria.

ⁱⁱ See https://en.wikipedia.org/wiki/Canary_Islands#Etymology

ⁱⁱⁱ Museo Guanche Aborigenes Canarias (the Museum of the Canarian Aborigines) in Icod de los Vinos.

^{iv} See <https://en.wikipedia.org/wiki/Guanches>. Another DNA study in 2017 confirmed their genetic similarity to modern day North African Berber.

^v Life-size models in the above Museum. Permission was asked to take photos, which was granted provided we did not use flash. All the photos which follow were taken in the Museum, except for the three Mencey Statues and the Dragon Tree.

^{vi} See <https://en.wikipedia.org/wiki/Guanches#Origins>: Galindo, Juan de Abreu (1999-01-01). "VII". *The History of the Discovery and Conquest of the Canary Islands*. Adamant Media Corporation. p. 173. ISBN 1-4021-7269-9.

^{vii} C. Michael Hogan, *Mogador: promontory fort*, The Megalithic Portal, ed. Andy Burnham, Nov. 2, 2007

^{viii} See <https://en.wikipedia.org/wiki/Guanches>: Fregel et al. (2009)

^{ix} See <https://en.wikipedia.org/wiki/Guanches>: A 2003 genetics research article by Nicole Maca-Meyer et al. published in the *European Journal of Human Genetics* compared aboriginal Guanche mtDNA (collected from Canarian archaeological sites) to that of Canarians.

^x According to Juan Núñez de la Peña. See <https://en.wikipedia.org/wiki/Guanches>.

^{xi} More about these studies in Article 2, forthcoming.

^{xii} Photo of Gomeran islanders using their whistling language, taken about the early 1930s, and displayed on an Information Board in the gardens of the Pirámids de Güímar.

^{xiii} See https://en.wikipedia.org/wiki/Thor_Heyerdahl

^{xiv} The *Tigris*, a reed boat built in Iraq, sailed through the Persian Gulf to Pakistan and into the Red Sea. It was still seaworthy after 5 months at sea. Heyerdahl ritually burnt it in Djibouti 1978 as a protest at the wars around the Red Sea and Horn of Africa.

^{xv} T. Hyerdahl's most influential book was the *Kon Tiki*: https://en.wikipedia.org/wiki/Kon-Tiki_expedition.

^{xvi} This photograph, placed on an outside wall of the Lecture Theatre in the Gardens of the Pirámids de Güímar, depicts Thor Heyerdahl's reed boat, the *Tigris*, which was built in Iraq. It travelled through the Persian Gulf to Pakistan, into the Red Sea, in a version of *experimental archaeology*. After about five months at sea and still remaining afloat, the *Tigris* was deliberately burnt in Djibouti in 1978, a protest against the wars raging in the Red Sea and Horn of Africa.

^{xvii} The famous Tenerifian Dragon Tree, photographed here in its Garden in Icod de los Vinos, has many legends attached to it and is estimated to be between 1000 and 2000 years old. It is 20m high and 10m in circumference at the base. It is said to resemble a dragon, with hanging roots as a dense beard, sap as red blood and entwined branches as the arms of an imaginary creature. One story relates that Atlas slew a many-headed dragon in Tenerife and a tree with many crowns sprang up from each drop of spilled blood.

^{xviii} See <https://en.wikipedia.org/wiki/Guanches>: As described by Conquistadore historians Bethencourt, Alfonso & Fray Alonso de Espinosa.

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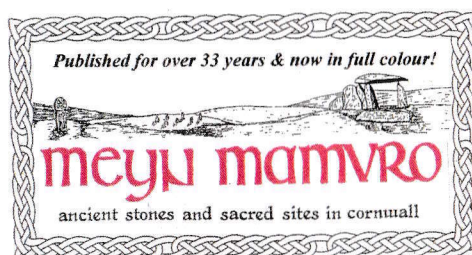
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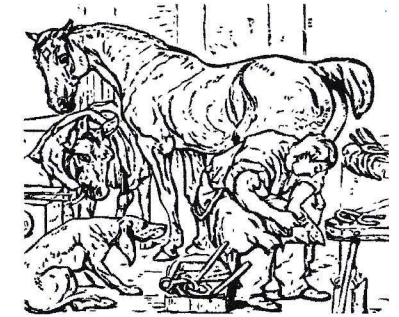
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THE STABLE END

with

Richard Knight,

the Rustic Farrier



The Strange Story of Cleopatra's Needle, part 4

At the end of Piccadilly line, up north of London, is Trent Park and in Trent Park is a huge impressive obelisk. The inscription on the obelisk informs us -

TO THE MEMORY OF THE BIRTH OF GEORGE GREY

EARL OF HAROLD, SON OF HENRY AND SOPHIA

DUKE AND DUCHESS OF KENT 1702

1702 is a misprint (mis-engage?) believe it or not, and should read 1732 !

You know how you get an automatic image in your mind of people you've never seen, well, I pictured Earl Grey as a chap with a full beard with confidence and noblesse to spare patronising some foreign dignitary with easy charm. Because of the pantomime over the wrong date, I looked up the dates and found: Born 1732, Died 1733, and suspecting another misprint, I researched some more only to find it was true - this Earl was a poor little baby who died at 5 months old.

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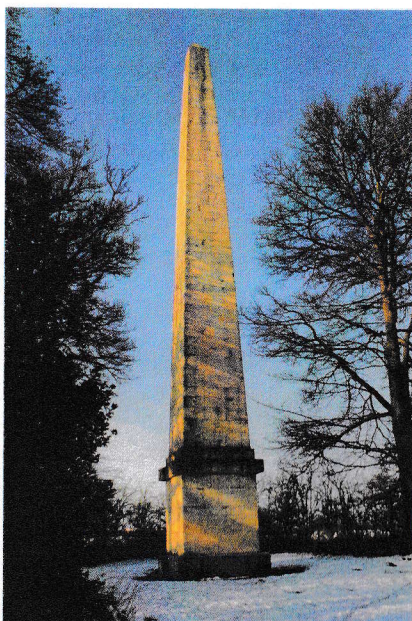
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“friendly people”

29

The whole obelisk was moved to here from Wrest Park in Bedfordshire by Philip Sassoon (cousin of Siegfried¹) for the honeymoon of the then Duke and Duchess of Kent at Trent in 1934. Sassoon owned Trent Park at the time and Kings, Queens and celebrities were popping in and out all the time as he was a great facilitator who thought nothing of moving a massive obelisk.

Well none of this may seem that interesting or significant, but as three of the Dukes of Kent have been Grand Master Freemasons, a bit of intrigue is expected.



The obelisk at Trent Park, Cockfosters, Hertfordshire, moved from Wrest Park, 1934

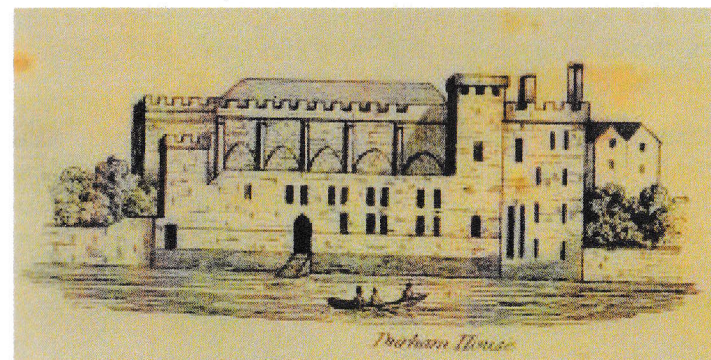
(Image: CC BY-SA 3.0, Wikipedia user: Stu's images)

¹ the famous war poet

Now shin up to the top of the obelisk and fire a laser at Cleopatra's Needle and its import and the Time Capsule buried under it -

- A. GEORGE GREY'S MEMORIAL OBELISK: 51°39' 59" N, 0°8'33" W
- B. HORNSEY MORAVIAN CHURCH: 51° 35' 15" N, 0° 7' 53" W
- C. FREEMASONS' HALL (U.G.L.E.): 51°30' 54" N, 0° 7' 16" W
- D. CHURCH OF SCOTLAND: 51°30' 48" N, 0°7' 15" W
- E. SIMPSON'S IN THE STRAND: 51°30' 38" N, 0° 7' 14" W
- F. CLEOPATRA'S NEEDLE: 51°30' 30" N, 0° 7' 13" W

The latter is 'on the doorstep' of Durham House where Lady Jane Grey married and who was later was proclaimed Queen.²



Durham House

From baby George Grey to Lady Jane Grey and Cleopatra in a straight line!

² A very brief wielding of the Royal Sceptre, she was famously known as the "Nine Days Queen".

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HORNSEY MORAVIAN CHURCH

The sort of building you pass by and ignore all the time, the sort of church God wouldn't be seen immortal in on a dreary, damp sunday afternoon. Well this *isn't* that kind of church. Founded by Jan Hus, his Hussites rebelled against the Catholic Church and became the 'Bohemian Brethren,' *Unitas Fratrum* and, finally, the Moravian Church.

Their emblem is the Lamb and Flag, same as the Middle Temple³, the Templars and St John's College, Oxford. It's a Protestant Church that predates the Protestant Reformation by a century and, under a former name of 'The Order of the Mustard Seed,' but also known as the Order of Religious Freemasons.⁴ Their leader in the 18th Century was Count Ludwig von Zinzendorf, said also to be a Rosicrucian, and possibly a Grand Master. There are theories that the Moravians were the hiding place for the banned Templars and inherited their treasures including the Holy Grail, indeed one of their early banners was emblazoned with the Grail. Also they held the scandalous belief the Holy Spirit was female!

The 18th Century Vanderbilt family were Moravians and it was Henry Vanderbilt who funded the importation of Cleopatra's Needle to New York, so if that isn't the thickening of the plot then I don't know what is! Along with the *Agnus Dei*, another emblem is the "Christingle," an orange with a candle in it - orange for Protestantism⁵ More importantly, in regards to our narrative, that part of the

³ The Inns of Court in London are the professional associations for barristers in England and Wales.

⁴ The Order of the Mustard Seed, otherwise known as "The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was introduced to Germany in 1789 by men of the Moravian denomination. Its name is a reference to the Biblical passage, where Christ compares heaven to a mustard seed.

⁵ Via The pro-Protestant Dutch Royal House of Orange-Nassau which was very influential in Europe in the 16th and 17th centuries. It originated in 1163, in the Principality of Orange, in southern France, perhaps so named because it was on the route by which oranges were brought to northern France.

Vision Quests and Pilgrimages include completing the Rod of Esse Ley plus Anna and Joseph Serpents (from Glastonbury in Somerset to Glassonby in Cumbria), resuming northwards from Leominster (Herefordshire).

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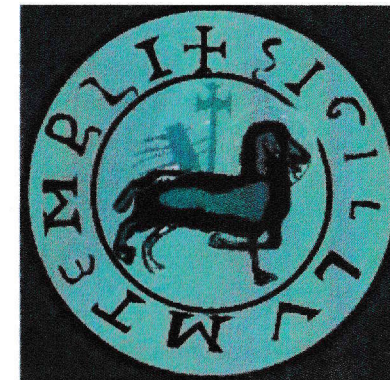
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Bible that you could call the very spine of the Moravians is St. John, chapter 3, verse 6 which has everything to do with Cleopatra's Needle as we will see.



Pub owned by St John's College, Oxford

(Image: CC BY-SA 2.0, Flickr user: Robert. cropped)



Knights Templar sigil with *Agnus Dei*

(Image: CC BY-SA 3.0, Cristian Chirita)



Middle Temple, *Agnus Dei*

(Image: CC BY 2.0, Flickr user 'It's No Game')



Moravian Church, *Agnus Dei*

(Image: CC BY-SA 3.0, J.Jackman)

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FREEMASONS' HALL

No need for much comment, the importation of both Needles, New York and London, were both Freemasonic ventures. United Grand Lodge of England (UGLE) is the main governing body of Freemasons in England and Wales and said to be the oldest *existing* Freemasonic Grand Lodge in the world. Their Headquarters and main Temple, Freemason's Hall, can be found on Great Queen (Isis?) Street, Covent Garden (Convent Garden).¹

HISTORIC KIRK OF THE CROWN OF SCOTLAND

Now we enter the realm of the Whigs, Kit Kat club and Templars, all on the north bank of the Isis².

The Kirk Party of Scotland came into being to oppose Charles I, and were enemies of the Stuarts and Catholics in general. Their nickname, *Whiggamores*, was from a band of rough-neck cattle/horse drovers who liked to shout "Whiggamore!" at their animals, although personally I can't think of anything sillier and I imagine a herd of baffled bovines looking at each other, wondering "does that mean stop, or go?" Anyway, this term was shortened to *Whigs*.

The *kirk* or church³ itself is in Covent Garden and is the oldest Presbyterian Church in England (1711), bookended by a couple of modern 'carbuncles' as the present Bonnie Prince Charles would call them.

SIMPSONS IN THE STRAND

"You're clutching at straws here," I hear you say, rather rudely, but this modern establishment was originally called The Fountain Tavern and was one of the

¹ Originally a convent with gardens, before the Dissolution of the Monasteries brought about by Henry VIII at the time of the Reformation.

² The Thames.

³ *Kirk* is the Scottish word for church

first meeting places of the Kit-Cat club, 'the friends who imagine a Nation', as Ophelia Field writes on the cover of her excellent book ¹⁰. It was also the most important venue for a game of chess, that Knights Templar preoccupation.¹¹

THE KIT-CAT CLUB

Formed in early 18th century by the embryonic Whig Party to promote liberalism, constitutional monarchy, education, the arts, getting drunk and eating pies. I'm not joking. Their name came from the man who baked their tasty pies, Christopher (Kit) Catt¹² and they would meet in a succession of pubs to plot how they would install a Whig Prime Minister, which was their main *raison d'etre*. They achieved this when the Kit-Cat Whig Robert Walpole became the first ever proper English PM to the disgust of Tories everywhere. Tories can't talk, by the way, as their name comes from the old Irish Bogtrotters who robbed and plundered during the English Civil War, pretending to be supporters of the King. No wonder the House of Commons is such a shambles – a bunch of cow drovers and bogtrotters!

To be continued...

[Editing and footnotes by Liza Llewellyn]

Brief bio of Richard Knight, the Rustic Farrier

Richard was born about two yards from the River Kennet in Minal, Mildenhall, Wiltshire 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.

¹⁰ Literally: *The Kit-Cat Club, Friends Who Imagine a Nation*

¹¹ Despite games and trivial pursuits being generally forbidden to the Templars, chess was made an exception, possibly because it taught strategic, battlefield-based, thinking that would of use to the Knights.

¹² Mentioned, in a previous Stable End article

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Why should dowsing work?

In writing **FRAYING AT THE MARGINS: THE IDEA OF DOWSING**, Bill Kenny and Network of Leyhunters Member, Nigel Twinn, took their cues for the project from two sources. Andrew Edgar of the Cardiff Dowzers asked "What would the world look like if intuition was the primary - rather than the sixth - sense?", and the seminal Earth Energy specialist, Billy Gawn, proposed that 'Information' is the base level of all reality.

Much of the work previously undertaken by others in the field has centred around the 'how' of dowsing - what mechanism enables it to operate in the world as we know it. For all their sincere endeavours, very little concrete progress has been made in that direction. Here, Bill and Nigel take a completely different approach. What must the world be like for dowsing to be a reality to people like us - as it is, so demonstrably?

Strands drawn from different areas of philosophical study, but also of practical human experience, come together to provide a more coherent picture of the dowser's world - and indeed of the world of any reader.

The subsequent lines of reasoning move in the direction that dowsing is a personal portal to a much deeper understanding of what our human existence is all about. Far fetched? Read it, and come to your own conclusions.

This book is likely to be thought provoking for most readers - and is intended to be the starting point for a wider discussion about 'why' dowsing can operate. Cheerfully challenging, but cheap and easy to read - and intended to be of interest to both the open-minded dowsing novice and the hardened practitioner!

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Bill Kenny and
Nigel Twinn

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How could - indeed, why should - dowsing enable us to find information about virtually anything, seemingly regardless of time and space?

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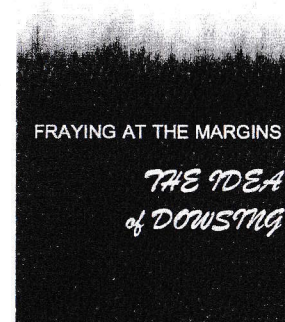
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