

The Newsletter of the Network of

Ley & Hunters

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Issue 40 - Lughnasadh 2021



LONG MEG - THE OUTLIER BY HER DAUGHTERS
HEATHER CHARNLEY

The Newsletter of the Network of Ley Hunters

Issue 40, Lughnasadh (1st August) 2021

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The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns in 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.



Use Your Portland Moot Tickets (at last!)

One year ago the government forced us to postpone our Portland Moot. All 73 attendees opted to keep their tickets for, hopefully, this September. We now look forward to honouring these tickets and holding our Moot as originally intended, but with new dates:

Friday, 3rd September, 2021 5pm optional extra visit to the Memory Stones with talk (£5 cash).

Saturday, 4th September, 2021 10am – 8pm.

Moot in St George's Centre (Reforne) – Peter Trim Hall.

Speakers: Penny Billington, Gary Biltcliffe, Roma Harding, Jerry Bird, Yuri Leitch, Jonathan Harwood, Serena Roney-Dougal; plus stalls.

Book your vegan lunch in advance on 01305-823761.

Sunday, 5th September, 2021 10am Portland walk led by Gary Biltcliffe & Caroline Hoare (bring picnics – *NO DOGS* !)

Monday, 6th September, 2021 9.30am Coach Trip to Cerne Abbas & Maiden Castle with Gary Biltcliffe & Caroline Hoare.

Tuesday, 7th September, 2021 9.30am Coach Trip to Abbotsbury area with Roma Harding.

A FEW TICKETS ARE STILL AVAILABLE FOR SATURDAY, 4TH SEPTEMBER, 2021 @ £45 EACH. Telephone 01650-531354

Please don't try to park a car on Portland. Trains run to Weymouth, from where there is a good local bus service to Portland. Budget accommodation includes Portland YMCA, tel. 01305-823761 & BHP Weymouth, tel. 01305-789257. The approx. grid ref. for Portland YMCA & St George's Centre is SY689720 on OS Explorer map OL15.

* * * * *

We trust our Moots will also go ahead next year, being **ALFRED WATKINS COUNTRY**, Longtown, Herefordshire, 21 -27 May, 2022 (narrow lanes = small coach = limited numbers, so you may send £100 **deposit NOW** to secure your seat) *and* the penultimate stage of our highlights pilgrimage up the **SPINE OF ALBION**, led by Gary Biltcliffe & Caroline Hoare, in early September, 2022, based in either Edinburgh or Rosslyn. Further details next issue.

COME TO OUR MOOTS !

Laurence Main

THE STONEHENGE ZODIAC MECHANISM PART 2
BY Fionn Rawsley M.A.

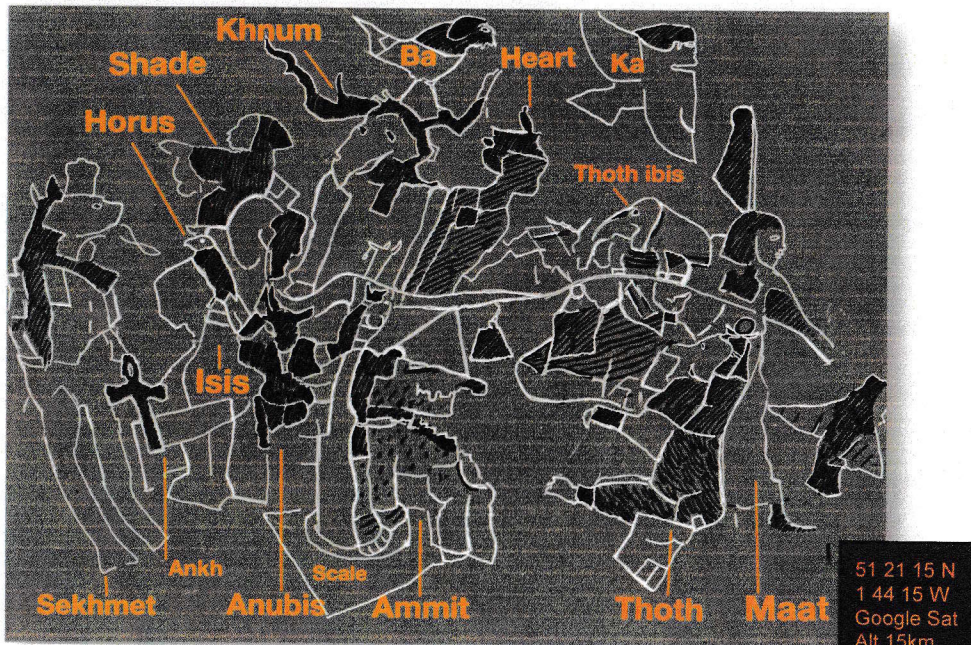
THE DUAT/ LAND OF THE DEAD

After my initial discoveries, I delved deeper into the Stonehenge zodiac landscape, I began to see, not astrological images as I knew where they were already but also mythic friezes drawn huge into the landscape. I literally began to kind of read the images like text. I traced them, each time taking a Google satellite image into my drawing program in my tablet and drawing the images in as they presented themselves to my vision. By sticking faithfully to detectable features like paths roads and boundary's, with each new illustration a new story would unfold.

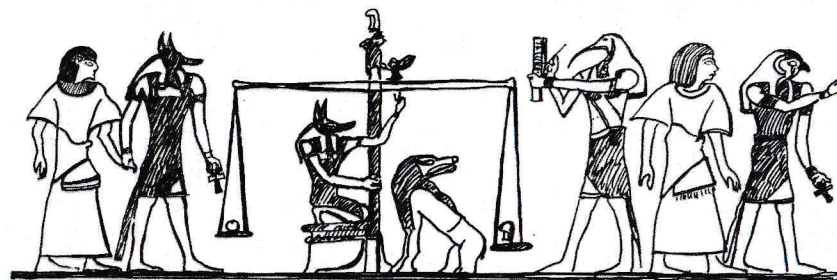


51 14 46 N 1 53 06 W Alt 14km

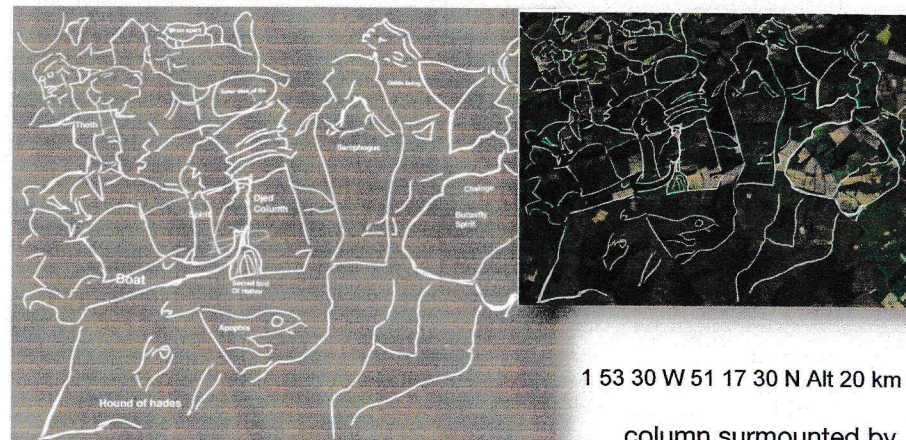
First there was a drawing of Orpheus striding, Persephone touches the harp he plays. The weighing of the heart in the Egyptian religious tradition was another tableaux: Weighing scales, watched by Thoth. Ammit a crocodile being awaits ready to gobble the heavy karmic heart attended by a figure who may be the horned Khnum, a sort of primeval potter .



51 21 15 N
 1 44 15 W
 Google Sat
 Alt 15km



This is a comparable scene of the weighing of the heart from ancient Egypt. In another sweep of drawings reading from left to right a boat transports the soul to the land of the dead, guided by a male figure (Thoth). A swift sits upon the primal mound. A sarcophagus is followed by an erected Djed



1 53 30 W 51 17 30 N Alt 20 km

column surmounted by the solar disc, then something rather like a butterfly with a human head, this may represent the soul, or changeling spirit. A new formed being as it emerges from the sarcophagus like a chrysalis. This imagery is all very Egyptian; like a coffin text written huge in the landscape, and about seven thousand years before the pyramids were built assuming my precessional dating is correct for Stonehenge. (Ref Article 1 issue 39 network of leyhunters newsletter)

Amongst shapes of woodlands and fence boundary lines, I realized one area of open heath conforms to what is known as 'the field of rushes'. During the middle kingdom in Egypt 'The field of rushes' was depicted as a sort of map of the marshy afterlife world painted on the inside of the sarcophagus giving the disincarnate soul, a chart of how to navigate the dangers which may beset it on its journey through the afterlife. This image

at 1 52 30 W 51 13 N slightly north N.W.N of Stonehenge and would all have to be contemporary with the active phase of the temple, 12,000 years B.P.

DURGA AND RUDRA

30 km from Stonehenge to the north lie's Calston and Churhill downs, owned by the N.T. It has a very extensive biform ditch circle situated high up upon the down and a much more recent Nuevo Egyptian needle which can be seen for miles. I developed a superimposed drawing using only existing landscape features from a Google satellite image of the down and found a most strange figure. Still clearly defined in some places a female deity with multiple arms standing on the back of what looks really like a tiger. Powerful feline flanks with a cat like head and long fangs. I made a research to find similar images and found a Hindu creation Goddess; Mater Durga. Durga is the female aspect of Rudra/Shiva, she has another more wrathful incarnation as the dark goddess Kali. Durga is often depicted riding a tiger in battle with a bull demon as she is here in the landscape.

This new discovery put me in mind of another picture I had found next to Stonehenge, that of an elephant. I was not so sure what to make of the elephant find so it's been on a back burner. Returning to Stonehenge I superimposed a traditional Hindu image of Rudra riding an elephant over the image of the elephant next to Stonehenge. By matching the form of fields etc an image became clear, a huge drawing of Rudra, that I had not seen before photographic the superimposition tests. Of course I have revisited each axial polar henge and as I say there are six in total including Stonehenge (Ref issue 39) each has an incarnation of Rudra/Shiva and Mater Durga. These images are overlaid onto the same area in every case. They may be magical invocations of the linked gods. Magical images still visible despite terrible erosion and destruction in the area of Stonehenge.

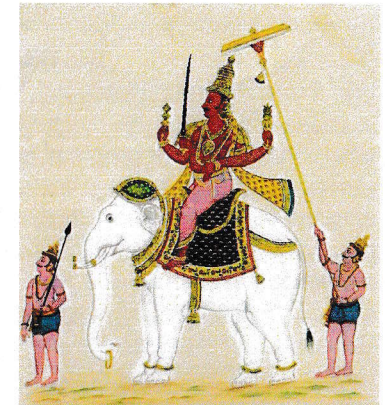
AVEBURY (Draco Pole star Henge)

In trialing images near Avebury I found an exquisite fit for a superimposed image of Mater Durga (mother Durga) again she is in battle with the bull demon as she rides her tiger. At Avebury the tigers eye corresponds with Silbury hill the largest earthen mound in Northern Europe. Two years later now I am happy to describe these huge geoglyphs within this context despite them being over laid one upon the other as in my study's on other zodiacs I have found the same, time and again. Durga and Rudra images always over laid into the same area within terrestrial zodiac landscapes.

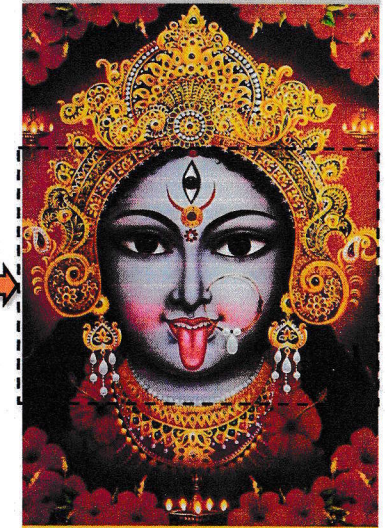
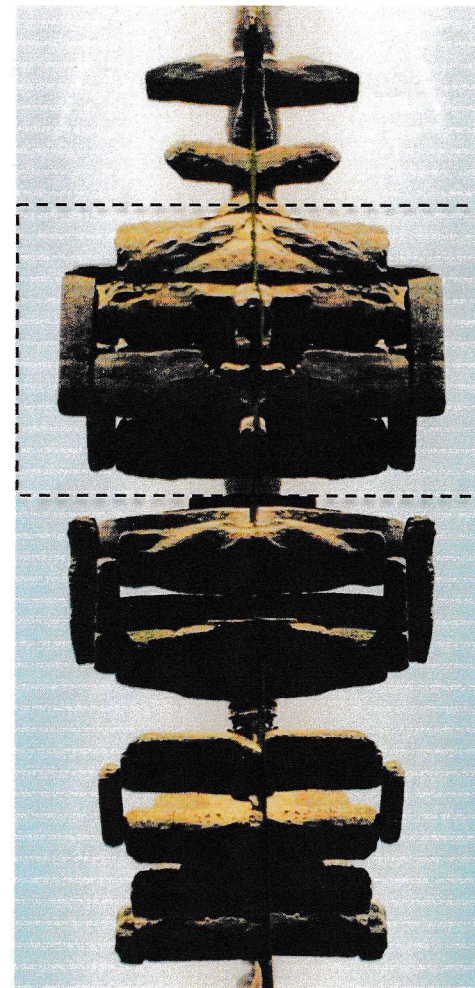
Perhaps ancient Britain had a Hindu basis to the culture extensively graven into the landscape. Would this not mean that we are inheritors of Grecian mythology of the planets but also the wonderful classics of Indian literature once written in Sanskrit, but still actively used in religious practice.

The Rig Veda, Mahabharata etc, all the Vedas were passed down through verbal transmission for thousands of years possibly from the Neolithic before finally being written down in about 300 BCE.

Right; Rudra in a classic traditional image as he is also found in the landscape at Stonehenge.



RUDRA



(above) MATER DURGA WITH TONGUE PROTRUDING. SHE SUMMONS KALI

Please spend a moment to make a comparison between the Hindu Goddess Durga and the impression given by Stonehenge mirrored and rotated
LEFT ; TOTEMIC GODDESS Mirrored Stonehenge (one of twelve)

MAGICAL LETTERS

In researching Durga I realize that no image of the great Goddess can be complete without a magical invocation summoning her most powerful presence. Stonehenge stands I suggest as a huge sacred magical invocation written in a sort of proto Sanskrit text summoning Durga's benevolent and powerful influence. (*Sanskrit was thought to have developed in about 1500 BCE, but may have evolved earlier*) Each stroke in stone instead of ink, the same form and rhythm as Sanskrit text, linked like Sanskrit with a heading stroke, the lintels of the Sarsen stones. Words taking material form, incantations sounding their resonance throughout time. A prayer to the image in the surrounding landscape.



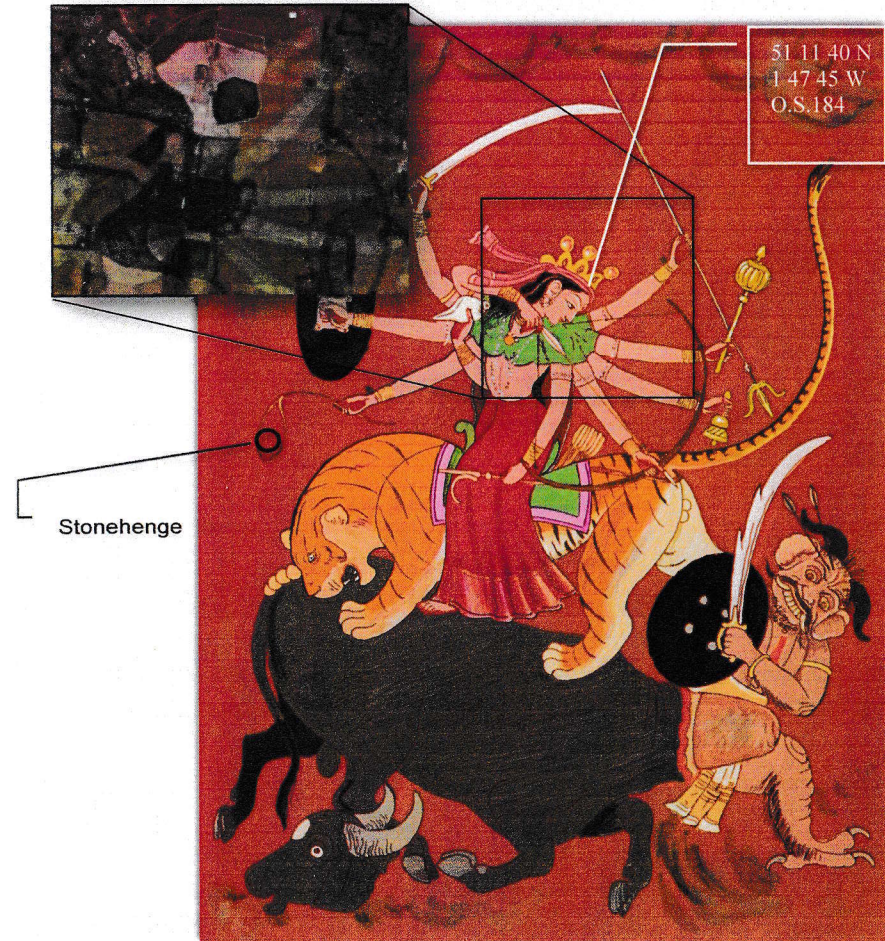
दुर्गा माँ स्तुति INVOCATION TO DURGA

Durga is absolutely imprinted on every sacred landscape within the Stonehenge Zodiac that I have studied. Durga and Rudra may represent the masculine and feminine aspects of creation, she is the guardian of the divine energy conducted to earth through the Stonehenge Zodiac, She I feel is the mainspring of the Stonehenge Zodiac Mechanism.

TOTEMIC GODS

On a visit to Stonehenge as I contemplated the Heel stone as a sculpture of Orpheus and its strange semi emergence from the ground (the sculpture appears to be only two thirds above ground) I thought; If Orpheus is emerging from the underworld now, perhaps I could find a way to see the other world, how about using a mirrored shield like Perseus, a camera!

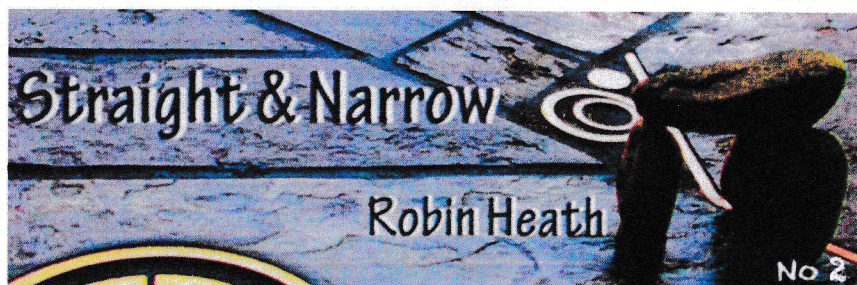
Later I created an image by mirroring one of my photographs taken at Stonehenge that day, I then rotated it and immediately the henge was transformed into a magical being. I did this six times with different views and each time I was able to invert it and see an opposite. The twelve totemic aspects of Stonehenge seem to be the Ogdoad, the four opposing principles of creation, plus Durga, Rudra, Khnum and his consort Satis, The totems are perhaps the doorways in the Stonehenge Zodiac mechanism, How things come into manifestation and cease from existence.



MATER DURGA at Stonehenge Google earth
inset of sample area superimposition test.

दुर्गा माँ स्तुति

Ref, Temple of the cosmos, Jeremy Nydler, Inner traditions ,Rochester Vermont. 1996
Satellite images , Google earth; 2020. Rudra/ Durga. Creative Commons 2020



A New Look at a Very Old Landscape

- Part Two -

In the first part of this article, it was made clear that well known megalithic monuments on Anglesey were connected by straight lines, through clearly inter-related geometrical, astronomical and metrological relationships. In part two, this discovery leads us into some further significant revelations.

First: a question, dear ley hunter. *Have these straight lines, running across the landscape, any or every right to be called leys?*

For the Anglesey dolmen triangle(s), these 'ley lines' are connected within Pythagorean 3-4-5 triangles. It is clear that these triangles were the result of human interaction with both the skyscape and the landscape during the early Neolithic period, perhaps even earlier. We might argue that this human interaction prevents these straight lines from being 'energy lines' or producing 'telluric currents' or that other mouthful, 'chthonic forces'.

If, in the freshly Brexited Britain, one is still allowed to lapse into the French tongue, we would also have to include the 'wouivre,' that celestial great serpent, that is the polar twin of the terrestrial wouivre, the dragon which is shown at Chartres Cathedral and at a thousand other Christian monuments, being kept in check by Mary, *Notre-Dame*, who has firmly placed her feet on its head.

Now, the feet being involved suggests that this branch of *Wouivre PLC* has something to do with the ground, the earth. Mary apparently holds these 'earth energies' in check, while St George is found killing this earth dragon, while St Michael (of the high places) deals with the Sky Dragon of the *Book of Revelation*. For two thousand years we have assimilated a whole lot of nonsense about snakes, serpents, and earth energies as being somehow bad for us, with powerful words being uttered by upholders of the New

Faith giving pagans, healers, dowzers, (and especially women pagan herbalist crystal dowzers healers!) one hell of a bad time. Astrologers were similarly damned or burned for paying attention to the sky serpents, *Draco* and his ilk.

Behind all this kerfuffle lay a Big Fear. To the Church this fear is perceived and personified by the creation of a Devil, who presides over the promotion of all manner of sins. To prevent the Devil attracting a larger following on earth, the ordinary citizen was denied the fruit of the Garden, not taught to read or write, and basically kept in a state of ignorance concerning the rhythms and nature of human life. Meanwhile the history of the Roman Church is easily seen to have been..., well, .. consistently less than perfect.

So, we now return to the Anglesey dolmen/stone circle triangles. The structures being introduced in part one showed them to be very pre-Christian. The humanly created (and imaginary!) lines that form these accurate triangles are evidence of a high level of consciousness being displayed via the landscape by what, to all intents, are ley lines, which are also invisible, although their effects on the landscape and people are evident to those who look hard enough to reveal them.

Leys as Forms of Communication across the Landscape

If this is accepted by the reader then ley lines must *communicate* some evidence of intelligent action *across landscapes*, as do the soon to be replaced phone lines and the (almost) moribund railway and the old canal systems. And what about our electricity and the National Grid, our motorways, and even aviation routes in the sky. And, if we go back to Victorian times, were not the great Ordnance Survey lines that formed the National Grid of their time a form of ley line, laid down while our land became more accurately surveyed than perhaps it had ever been during the Neolithic?

So here may lie the answer as to why the Church has so vehemently attacked the earth mysteries and their followers. Trading routes have always carried *ideas* alongside the spices, metals, wine, wool and drugs that humankind have been keen to trade since heaven's knows when. Communication offers the possibility to educate, to lift consciousness and to awaken people. The Church strove to maintain a monopoly on this last commodity and has throughout most of its history denied its flock access to any communication that is not within the tenets or axioms of the Church.

Today, it is safer to discuss these things openly and possible to embrace a wide interest in leys, UFOs, fairies, megalithic monuments, dowsing energies, herbal medicine, yoga, channelling and everything else of that ilk. In earlier times this would have been unimaginable and certainly unsafe. In those grim times those in the know had to encrypt, encode, and hide this beneath the surface of life or pass it on orally, through traditional stories, musical narratives, geometric shapes, certain body languages.

But there's a problem with this. In recent times, our main communication channels have become more and more run by huge corporate entities, the new *giants*, that have no concept whatsoever of about any of the stuff just mentioned here, and perceive the peak of human endeavour is to be able to watch endless small film shots of kittens falling off fridges, or wall to wall i-Player movies on a 4 by 2 inch screen and a 1" loudspeaker while getting mildly microwaved.

This second article will show that the Roman Church knew full well what earth mysteries were all about. So vehemently was this knowledge suppressed to the common man that it appears to never have existed at all. Today, our children get nothing in their education about what might have been routinely going on in Neolithic Britain. Which was what? Well read article one again if you want some recap.

Some Inconvenient Facts

Stonehenge is known as being the *British National Temple*, although Avebury would perhaps be more deserving of that title. Callanish is known to Scots as *The Stonehenge of the North*, and Arbor Low also has that title bestowed on it, if you're from the Peak District. (I have taken to calling Stonehenge the "Callanish (or Arbor Low) of the South", and this really annoys some home counties folk!

It might interest quite a few readers to learn that Arbor Low and Stonehenge are indeed connected, and by rather more than just sharing names that contain the words *north* and *south* in them. They are connected through the same three subjects - astronomy, geometry and metrology - that we met in Part One. Let's now further investigate this technique.

To strike off northwards, or southwards, eastwards or westwards requires a knowledge of astronomy. To align a monument to the midsummer sunrise, or to the major standstill setting point of the moon requires a more

advanced astronomical knowledge. It turns out that Arbor Low is located very close to true north of Stonehenge, within well over 99%, and just a tiny amount short of two degrees of latitude distance apart.

These kinds of fact carry no weight within our modern scientific world, and as our present knowledge of Neolithic life goes, there are no hooks upon which one can hang such information. So we get: "Humankind could never have planned such a thing five or six thousand years ago", end of discussion. Except, er.. they actually *did* plan and execute such things.

Maps and GPS devices inform us that Stonehenge centre is located at a latitude of 51.178 degrees north and longitude 1.824 degrees west of Greenwich, with Arbor Low centre at 53.166 degrees latitude and longitude 1.766 degrees west of Greenwich, and 1.99 degrees apart. Can't be true, can it? Yup, I'm afraid these facts, and they are facts, are not speculations and can easily be revealed by the instruments of modern science. The implications are perfectly clear to anybody with an open mind.

Anglesey Links up with Stonehenge

A quick look at the map shows Bryn Celli Ddu (BCD) to be located at a similar latitude 53.2* to Arbor Low at 53.16*. Their distance apart is 102.84 miles. Everything is now in place to reveal some unexpected prehistoric activities, i.e. surveying, that nobody in archaeology can accept to have ever taken place. This stuff gets the full '*lunatic fringe*' treatment, and is judged as pure fantasy. It is dangerous for academics to investigate any further, and well bad for any archaeologist's future career prospects. Look at the table below, of distances between each of the three discussed sites, at your own peril:

Stonehenge - Arbor Low = 726,617 feet = 137.6168 miles (angle 1.11*)

Arbor Low - Bryn CD = 543,012 feet = 102.8431 miles (angle 272.47*)

Stonehenge - Bryn CD = 916,940 feet = 173.663 miles (angle 324*)

It can easily be shown that these are accurately the sides of a 3:4:5 triangle whose unit length is 240/7 miles, a unit of ancient geodetics first discovered by John Michell, at other important megalithic sites. So,

$$102.8431 \text{ miles} \times 7/240 = 2.99959 \text{ [3]}$$

$$137.6168 \text{ miles} \times 7/240 = 4.01382 \text{ [4]}$$

$$173.6631 \text{ miles} \times 7/240 = 5.06517 \text{ [5]}$$

Evidence of Prehistoric Surveying during Prehistory

This reveals an unlikely and accurate 3:4:5 right-angled triangle defined by the locations of three of the most prominent and well known prehistoric monuments in Britain. This triangle could never have been *exactly* accurate because it is a plane triangle laid out on a curvaceous earth. The task is like wallpapering a football, either the internal angles of the triangle all add up to 180 degrees, but the ratios of side lengths become less exact, or the angles wander from true while the side lengths are exemplary.

The title of my column tells me that I must keep to the straight and narrow with readers! So let me make it perfectly straight that what you are reading about is the discovery of a type of prehistoric surveying from before 3000BC that would be considered credibly accurate today if undertaken with just ropes, staves and sightings to various astronomical bodies, plus knowledge of pythagorean triangles. The larger 'new' triangle has the smaller Anglesey triangle (*featured in article one*) perched right on top of it.

But there's more yet to come, for this second triangle sits on top of a *third* and even larger example, connecting the now long defunct medieval Abbey at Cemlyn bay, (off the northwestern tip of Anglesey, an incredibly isolated spot) with Chartres Cathedral, which was built right on top of a massive prehistoric dolmen, and was long used as a place of worship of the Black Virgin by Celts and then Romans well into early Christian times.

So, we can cease taking any nonsense from those who cannot accept that these things represent nothing less than our legacy from a past long gone and which remains out of bounds to the academic world. Those who once decided to locate that monastic settlement on Ynys Mon, *aka* Anglesey, must have known about the earlier megalithic surveying techniques of the past that had first wrought these three triangles.

Over the page is revealed that lost legacy from the past. A schematic diagram, a colour supplement if you like, links the three triangles together, within a kind of Pythagorean tapestry from prehistory. Remind yourself that the Church appears to have known all about this legacy, so we need no longer guess who removed this type of history from the modern cultural beliefs. It was wilfully, intentionally and deliberately erased from the collective, from Pope Gregory onwards (his edict to we Brits, was delivered by Augustus, in 597AD). The evidence for megalithic science must now be restored to our history, and perhaps more crucially, to the history of Science.

The capabilities of Neolithic people go way beyond being barbaric.

EVIDENCE OF PREHISTORIC GEOMETRY & SURVEYING SKILLS from 5000 BC

Three Interconnected 3-4-5 Triangles

1. The Anglesey Triangle, connecting Bryn Celli Ddu with Barclodiad y Gawres and Cemlyn Bay Dolmen (and Monastic Settlement) Unit length = 20,000 Roman feet (0.9732 English feet).
2. The Stonehenge - Arbor Low - Bryn Celli Ddu triangle. Unit length = 240/7 miles.
3. The Stonehenge - Chartres - St Samson triangle. Unit length = 24/7 miles.

The '5' sides are all connected end to end from the northernmost tip of Anglesey to the centre of Chartres Cathedral. Alignments of this angle are sometimes termed 'goddess lines'. They mark the angle of extreme moonset at the major lunar standstill, every 18.6 years. (Around the latitude of the UK).

Unit length = 240/7 miles

Evidence of Prehistoric Surveying

The artwork is of the remains of a dolmen visible during an extreme low tide in Cemlyn Bay, at Harry Furlough's rocks, on Anglesey. (in June 1968).

It is hoped that the reader will recognise that this two part article has revealed a significant lost legacy from our prehistoric past.

UNIT LENGTH = 48 miles
In geodetic units of 24/7 miles, the side ratios become 42:56:70

www.robinheath.info - 2021

Straight & Narrow, Network of Leyhunters, Summer Solstice, 2021

A Secret History of Pandemic and Plague Predictions 2019 - 2021: Virus Years
Author: R E Slater

Amazon / Kindle Direct Publishing: 78 pages
Paperback \$12 or £8.71 <https://www.amazon.com/dp/B08VCYDF9W>
E-book \$3.03 or £2.20 <https://www.amazon.com/dp/B08R68V1CM>

EXTRACT FROM LONG MEG & HER DAUGHTERS ORACLE BOOK

How to use this book by Heather Charnley

As you look at the images, hold the book in front of you, so the given image of interest is hovering near your third eye. By doing this, and closing your eyes at the same time, you can link into the energies of that stone, and hopefully receive information from that stone.

If it does not happen the first time, just keep trying and nothing will be lost by doing that. Maybe it is better for you to visit the site with the book, and try tuning in there, so that you have the energies of the stones with you as well as the book.

Have a notebook to jot down anything of significance for you as you link to the stones. Try each one, or a chosen few, and see if there is a particular stone or group of stones that you link with, and see how their gifts combine together, and whether that will help you in your life.

You can ask specific questions, and write down both the questions and answers, so you have a record from that time and any others in due course. I know only too well that I've always had to write things down and record them, as I only too soon forget things, and then begin to ask the same questions at a later date and wonder why I don't always get an answer, as the spirit world may be thinking, 'she's asking those questions again, and we told her before!' However, spirit are usually very long suffering and will always be patient, thankfully!

EXTRACT ABOUT LONG MEG (stone no 69)

Information from 2001

'I am the priestess at her altar, the overseer of the circle. My riches come in from universal stores held within this stone, and can give much wisdom over time.

Tune in as often as you can, and much will be received. Today's message is here for you.

'I was the stone used by the priestess and where she stood in any ceremonies, and I would offer my wisdom. The priestess would recite it, and the priest standing nearer the circle would officiate within the circle itself.'

The advantage of this stone is that it is an outlier, and they usually have the job of linking/mediating between the outside world, spirit world, and the circle. They often provide the life force and inspiration for the circle.

In times past, much information came through, and this stone is like a protective Mother, priestess, link to Gaia and a figure who can be of all times, as the energy flow has covered all times, and so there is a large residue or reference area for messages and information held within this stone.

'Linking to me brings through the wisdom that is timeless, closely linked to Mother Earth. My spirals show how humans intuited how close to the spiral of life cycles I was, how much in tune to Earth

and the cosmos I had become. Touching those places brings in energy. The upper of two lower spirals can offer radiant energy, and a link to the Source. The top spiral lets you see into your own third eye, and also into the depths of matter itself. The lowest spiral links you to the radiant energy from the depths of the Earth.'

Long Meg is made of red sandstone from either the River Eden or Lazonby Hills. The Daughters are made of rhyolite and glacial erratics. Two barrows originally were in the circle and were 9/10 feet high. There are four stones in the circle that are non-local, with crystals of quartz in them, and are marking the solstices. The colours of red, white, blue and grey stone colours were used.

Information from 2019

A tall column of light splays down over Long Meg, while a large and strong spiral comes up out of the Earth and reaches right upwards. She is a very strong outlier!

There is an eye at the centre, the heart centre of Meg, and she watches over the circle like a grandmother. Her face has always looked like a South American to me. There are three vortices of energy, at the base of the stone, another level with her eye, and the third at the very top. From inside the circle, Long Meg looks wide and strong, and from outside the circle to the south east, she looks tall and thin, which is the back view to her face.

'Tune into the lowest spiral and it will tell you about the energy that comes to me from the hills and deep within the Earth. The central spiral level with the eye will show you energies I hold inside me that are like treasure, the people who have come to me and I inspire how to open the heart centre even further. Often with the case of women, it is the requirement to get stronger in themselves. Believe in yourself, and what you are doing, and let that take you onwards. I look fierce and not to be messed with, but my heart is gentle and warm, be like me as much as you can, but don't scare anyone!

The crown chakra spot links to the sun, light and the stars, but also links to the Ursa Major star constellation, to bring that energy into the circle.

Tune to me to find out more about this constellation.

Long Meg says I've been most useful, even though I've had some challenging inner times for years, and not got that far with things I feel, she said don't forget that I've been useful.

I'm saying this in case anyone out there has gone through inner states for so long, and can't find their way in life, don't forget that here are some stones that could gently help to unfold new ways, new confidence, and new vision. The stones will help and encourage!

THE STONES THEMSELVES!

LIGHTHOLDER STONE – no 1

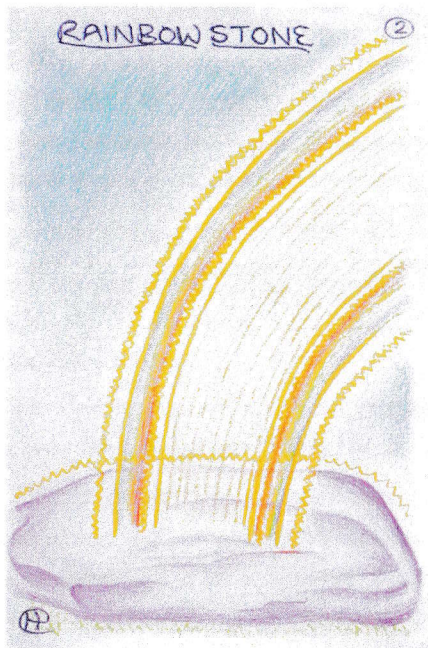
This is the entrance stone to the west side of Long Meg stone circle, and on the northern side of that entrance. It is the outer stone of a pair.

Energy rises up and enfolds the whole circle from here.

A shaman or wise person working at this site in a ceremony would address this stone as it holds a pot of energy inside and this would help towards healing or divination purposes.

'I am a strong stone, and being the outer stone, I keep guard on the circle, and stop anything getting in that is not of the light. You could call me a guardian stone.'

I am a protection and I also hold the light for the circle.'



RAINBOW STONE no 2

This is the other entrance stone on the west side of Long Meg stone circle, and is the inner stone of that pair of stones.

Rainbow/multi-coloured light goes out from this stone to the centre of the circle. The rainbow is sheathed in white light.

'The outer stone sends out energy to protect and illumine the whole circle, and I send out illumined light to the centre of the circle. This shaft of energy has allowed the circle to lift up and continuously grow more spiritual as time progresses. The rainbow is a very ethereal structure, and so will help the land and anyone who visits to transform.'

I help to bring wishes true, as by tuning to the rainbow helps you to see what can be for you in your life, to encourage you to get going! I help towards personal and spiritual self-transformation!

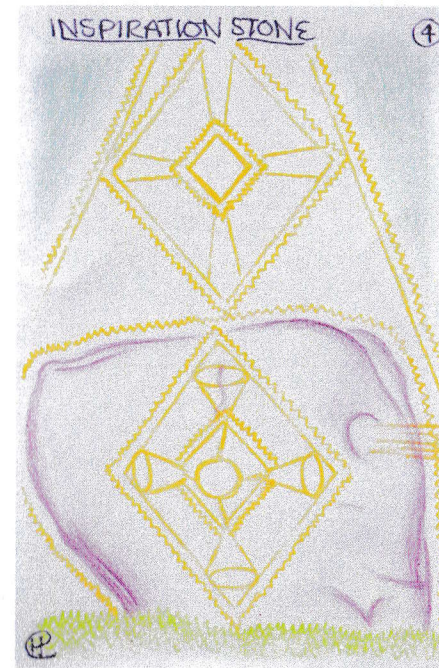
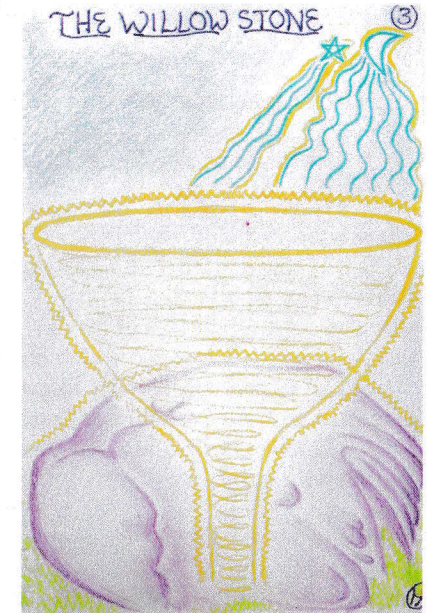
WILLOW STONE no 3

This is the first stone past the entrance stones, going clockwise.

The energies become more apparent at night, as the stone collects energies of the moon and stars.

'I talk to the stars and link with them. The moon regulates life on earth by her phases. If the moon was full all the time, there would be too much abundance of energy, so we need the phases, and not just of the moon. The stars hold many secrets and energies, and can communicate many things from the Earth's past, and bring in so much wisdom.'

This energy is held in the large chalice, for anyone to link in and find out for themselves. It is there for you and anyone else, to understand.'



INSPIRATION STONE no 4

'I reach up to the heavens and bring down the light into myself, and it gradually reaches out into the circle, offering the blessings of clear sight and inner knowing towards whatever a person or animal may need inspiration for.'

There is a shaft of white light with golden tinges, and a diamond inside a bigger diamond, and the smaller one radiates light outwards, filling the larger diamond with potent energy. This hovers and links to the shaft of energy coming down.

Within the inspiration stone is another small and large diamond formation, though conical shaped structures emanate from the diamond's points. They emanate energy and are like an Earthier version of the higher situated diamond formation coming from above.

A lot of powerful energy consolidated here for plenty of inspiration!

Beccles Moot, Report

by Liza Llewellyn

Saturday, 5th June 2021 – Talks in Beccles town centre

Thanks to **Sue Pine** for organising this moot.

There were 29 attendees (a number within the prevailing legal requirements).

The day opened with a Ceremony of Blessing, conducted by **Val Thomas**, with **Chris Wood** manifesting the Ickeny, the magical skull-horse (see photo below). Val was also our first speaker of the day and spoke of the mystery of the ‘**chalk and flint**,’ the goddess and god within the land.

The second speaker was **Fionn Rawnsley** who revealed his valuable perceptions on the **Stonehenge Zodiac** (see related articles in our recent newsletters).

The third speaker was **Jill Smith** who talked about her experience of travelling ‘the **Gypsy Switch**,’ - a zodiacal journey around Britain; speaking of her close relationship with the spirit of the living land.

The fourth and final speaker was **Steve Dawson** of Dowsing Anglia who talked about his dowsing of the **missing crown jewels of King John**, lost in the **Wash**, East Anglia.



*Photo of the Ickeny (right)
by Steve Dawson;
all other photos
by Liza Llewellyn.*



Sunday, 6th June 2021 – Coach Trip in Suffolk

We started in Dunwich and traced the **Iceni Ley**, including its accompanying male and female ‘serpents’ – Rudra and Durga (see previous articles), included **Greyfriars Monastery** (see photos below) then onto **Mettingham Castle**, near **Bungay**. After that, we turned right onto the **Dragon Ley** and, in old **St. Margaret’s Church**, dowsed its accompanying **Michael** and **Mary** ‘serpents,’ finishing at **Hopton-on-Sea** where the *eastern* end of the **Dragon Ley**, which came from Cornwall in the west, enters the North Sea and where you would see the sunrise at the Beltane dawn. We finished our Moot there, paddling into the sea to perform the closing ritual.

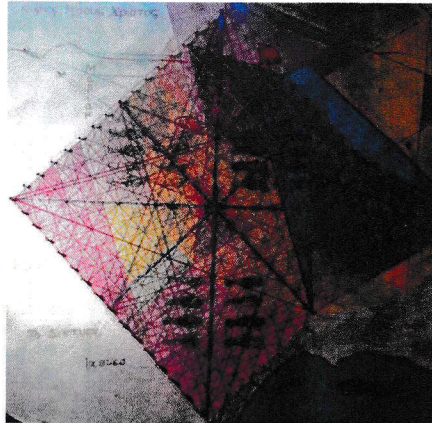


A Gnostic Landscape Temple in South Dorset and the Transformative Power of the Number 8

Part 2 by Jonathan Harwood

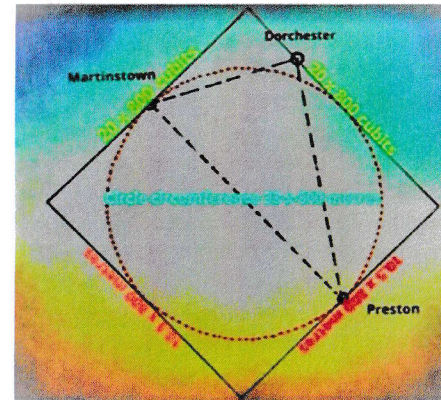
After reading **Part 1** in the last Newsletter, you may have been asking yourself the question: could sacred numbers such as 5040 and 10080, expressed in metres, which are to be found in the design of the eight-pointed star within the grid, really have been intentional on the part of the designers of the landscape temple? After all, the metre is surely a relatively modern invention that made its first appearance during the French Revolution. It was intended as a rational measure based on a dimension of planet Earth.

A number of other questions also need to be addressed. The evidence given previously points to this 'temple' as representing the Net of Salvation. That would, however, be a very odd basis on which to design a temple. The evidence also points to the designers being Gnostic Christians, dating the temple to the first two or three centuries of the Christian era. Is there any historical evidence to support this idea?



Early on in my researches, Gary Biltcliffe put me in touch with Joan Moore. Sadly no longer alive, Joan spent many years studying the geometry of the floorplan of the Abbot's Kitchen in the Glastonbury Abbey complex. She very kindly gave me a copy of a translation by Michael Behrend of an academic paper written in German by a town planner called Dr Josef Heinsch, titled *Principles of Prehistoric Sacred Geography*, which he delivered to the International Congress of Geography in Amsterdam in 1938. Dr Heinsch believed that vast areas of Europe and Asia had been very accurately surveyed in prehistoric times and that the principles involved can be ascertained by analysing the positions of ancient sacred sites, many of which are now occupied by churches, temples and mosques. He concluded that the basic unit of measure used in such a survey is what has now become known as the modern metre.

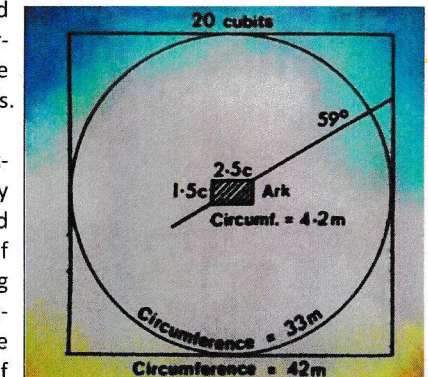
In the course of his lecture, Heinsch analysed the floorplan of the Holy of Holies of the Temple of Solomon, according to the numbers provided in the Biblical account. The dimensions are given as 20 x 20 cubits. The view of scholars, both past and present, is that these were most likely to be Royal Egyptian cubits and that a cubit measured the equivalent of 0.525 metres. Since $20 \times 0.525 = 10.5$, the 80 cubit perimeter of the Holy of Holies measured 42 metres, a number to which Dr Heinsch attached much significance. (This may have been what drew Joan Moore to his work, since she reckoned that the sides of the Abbot's Kitchen floorplan measured 42 feet.) For example, in Willibald Kerfel's monumental study of the cosmologies of India (*Kosmographie der Inder*, 1920), 42 is given as the number of the Holy Hill and 84 as the number of its summit. 42 is also the number of generations given in the New Testament between the patriarch Abraham and Jesus (Matthew 1:17).



The triangle that first enabled me to identify the South Dorset grid exactly fits a rectangle measuring **4,200**

by **8,400** metres. The significance of all of this completely escaped me for many years, until one day when I was thinking about the fact that the sides of each of the 256 squares in my grid measured 525 metres, it suddenly dawned on me that it followed that they also measured 1,000 Royal Egyptian cubits. Furthermore, my grid was exactly 800 times the size of the floorplan of the Holy of Holies.

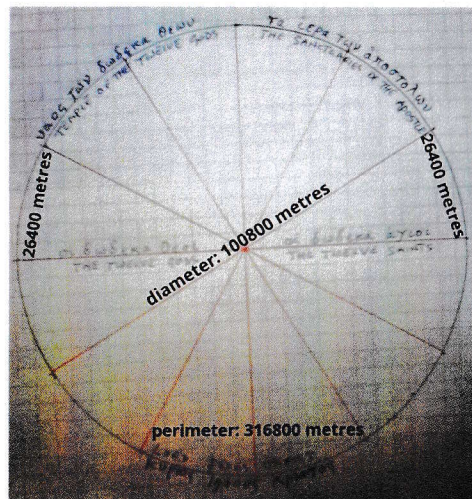
Dr Heinsch drew a circle that can be fitted into the square floorplan of the Holy of Holies, shown in the figure. He noted that, since this circle has a diameter of 10.5m, its circumference is 33m using the traditional π value of $22/7$. A kite-shaped figure drawn within this circle has sides measuring 8.4m and 6.3m. If



this kite shape is divided in two by its long axis, which is the circle diameter, the two resulting triangles are Pythagorean 3:4:5 right-angled triangles. (6.3m, 8.4m and 10.5m translate into 12, 16 and 20 royal cubits.) If the other axis of the kite is drawn it is found to be a chord of the circle measuring 10.08m (19.2 royal cubits). The 3:4:5 Pythagorean triangles found within the Starcut diagram drawn within the Dorset landscape temple are clearly related to these triangles and represent a working out of mathematical relationships already present within the Biblical floorplan of the Holy of Holies.

If this circle is fitted into the square of the Dorset landscape temple, its perimeter measures $33 \times 800 = 26,400\text{m}$. I pondered this number, and, after trying out a few possibilities, I stumbled on the fact that $26,400 \times 12 = 316800$ (this relates to $33 \times 96 = 3168$ and $96 = 8 \times 12$). Thinking about this some more, I realised that the relationship between the square floorplan of the South Dorset landscape temple and the 'canonical' numbers 1008 and 3168 can be explained by the fact that there is a 5 to 6 ratio between a square with sides of 8,400 metres and a square with sides of 10,080 metres.

According to John Michell in *City of Revelation* (1972), the pre-Christian gematria of **316800** is $\text{ναος των δωδεκα θεων}$, meaning 'Temple of the Twelve Gods', the diameter of **100800** being οι δωδεκα θεοι , 'The Twelve Gods'. He comments that



the gods were arranged by astrologers into six pairs of opposites, as shown in the figure, a segment allocated to each God measuring 26,400m around the circumference. The Christian version of this substitutes 'The Twelve Saints' for 'The Twelve Gods' and 'The Sanctuaries of the Apostles' for 'The Temple of the Twelve Gods', but the idea is essentially the same. This is intended to illustrate how relationships between patterns of numbers, that play out spatially through geometry, can be used to describe the ordering principles

of the cosmos that are personified by the gods. As Nigel Pennick points out in his preface to Dr Heinsch's lecture, the ancient metre is most likely to be a unit of three Drusian feet. For more detail about the Drusian foot in the context of the South Dorset landscape temple, see my website www.dorsetgeometry.com

Before returning to the Holy of Holies, I must briefly mention some other crucial discoveries. The first, based on the work of Margaret Starbird, is that the number 153 is not only the number of fishes in the Net but also the numerical value of the phrase $\eta \text{ Μαγδαληνη}$, meaning 'the Magdalene'. This number, therefore, potentially places Mary Magdalene, together with the Rabbi (185), within a scale model of the floorplan of the Holy of Holies spread out over some 70.56 square kilometres of the South Dorset landscape. As Margaret Starbird writes in *Magdalene's Lost Legacy* (2003):

"The number 153 is not only the number of fishes caught in the net, nor is it merely a basic measurement of the Holy City. The number 153 is also by gematria the sum of the letters $\eta \text{ Μαγδαληνη}$, 'the Magdalene'. This is monumental! The correlation of these numbers irrevocably links this beloved Mary with the mystical bride of Jesus, equating her with 'transformation' and 'the new creation'. She is the bearer of the archetypal bride, since 153, the number of fishes in the Net (John 21:11), represents the chosen community or church of the new covenant. In the number 1224 she is united with the bridegroom of her longing, represented by the number 8. The New Testament characterises the church as the bride, 'whom Christ loved so much he gave his life for her' (Eph. 5:25). From these simple calculations expressed in symbolic numbers, the Magdalene and the Bride/Church are linked for all time in the gematria of the New Testament. Thus, the Gnostic symbolism of the Net of Salvation is inextricably linked to Mary Magdalene as the mystical 'bride' of Christ."

Mary Magdalene also represents the wisdom goddess Sofia. In Valentinian Gnosticism it is Christ's mission to rescue Sofia, who has fallen into the material world created ignorantly by her 'son' Jehovah. The central rite of the Valentinians was the 'marriage chamber' in which adherents symbolically enacted the sacred union of Christ and Sofia within the Holy of Holies of the Temple of Solomon, the *hieros gamos*, which also brings fertility to the land. To quote Margaret Starbird from *The Woman with the Alabaster Jar* (1993):

"The blessing derived from the 'sacred marriage' spreads out from the 'bridal chamber' to the land, bringing fertility and well-being to people and their crops and herds."

This may say it all in terms of motivation for creating this huge scale mode of the Holy of Holies in the South Dorset landscape. It is also worth adding that following an analysis, by the distinguished archaeologist Dominic Perring, of the iconography of Christian mosaics found in a Roman villa at Frampton near Dorchester, there is a growing recognition that the villa-owning tribal elite of southern Roman Britain were Gnostic Christians. The archaeologist Francis Pryor, in his book *Britain AD: A Quest for Arthur, England and the Anglo-Saxons* (2004), writes that the tribal elites in Roman Britain:

"... started to develop their own, Southern British, style of Roman culture. New evidence is now starting to emerge that their culture was distinguished by mystical religious beliefs that might seem strange to us today. The beliefs in question are known as Gnostic, after the Ancient Greek word *gnosis*, knowledge."

Some, at least, of the villa-owning elite around Dorchester might well have been Marcosians who combined Valentinian theology with Pythagorean number symbolism and Greek gematria – exactly the combination required for the creation of the South Dorset landscape temple. Marcosians are known to have inhabited the Rhone valley in the second century AD. Ideas, as well as goods and people, travelled along the trade route through the Rhone valley on their way from the Mediterranean to southern Britain. Marcosians were singled out for special treatment by Bishop Irenaeus of Lyon in his famous diatribe known as *Against Heresies*. He accused them of outwardly seeming to conform to the orthodox teachings of the Church in order to worm their way into Christian communities, such as the one known to have been present in Roman Dorchester, and subvert them with 'heretical' ideas and practices.

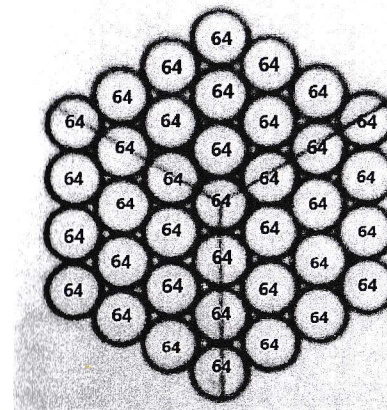
Whilst the floorplan of the Holy of Holies of the Temple of Solomon is square, the structure in the Biblical account takes the form of a cube. Why a cube? In their book *Materials for the Study of the Apostolic Gnosis* (1919), Thomas Simcox Lea and Frederick Bligh Bond write:

"... What is the thing most fundamental in the teaching of religion? I think the

answer must be 'Truth'. And the Gnostic teaching gives this answer. For the Cube, representative as it is of perfect symmetry and consistency of form is verily the most apt of all possible emblems of Truth. And in this respect the key-word of the mysteries, of this Christian and orthodox geometrical Gnosis, is Truth - Αληθεια - whose number, reckoning the letters, is 64, the most perfect of numbers as the cube of the square number 4, and the square of the cube number 8. And everywhere, throughout the Christian era, in sacred literature, in liturgical symbol, the number Eight has been mystically held as the number of perfection and of regeneration. We call it the 'Dominical' number, or the Number of the Lord. And Αληθεια is his cube symbol."

The authors make the point that in the seventeenth *Clementine Homily*, reputed to be the teachings of St Peter, the locus of God is situated at the meeting-point of six boundless lines, which represent the six axes of symmetry of the cube. It is

appropriate, therefore, that the cube should be the foundational form for a great series of numbers of which the greatest is 2368, the numerical value of the phrase Ιησους (Jesus - 888) Χριστος (Christ - 1480).



The cube is displayed on the flat in isometric projection as a hexagonal 'stone' which Lea and Bligh Bond call the 'Metacube'. The parts of this image give all the mystic numbers of the series in turn. The cube, with sides of 4, is composed of a total of 64 blocks of which 37 are visible in this projection.

Each block has a value of 64 and, although not stated by Lea and Bligh Bond, each block must itself be a 4 x 4 x 4 cube. So, we have 37 x 64 = 2368 (Jesus Christ).

If the 37 blocks are removed, we will then be able to see the concealed cube of 27 blocks (3³) of which, in this projection, 19 blocks will be visible. 19 x 64 = 1216, the numerical value of the phrase η πνευμαικη εκκλησια, meaning 'The Spiritual Church'. If these 19 blocks are removed, the small cube of 8 blocks at the heart of the figure is revealed, of which 7 blocks are visible at this projection. 7 x 64 = 448, the numerical value of the phrase δ αληθινος, meaning 'the True'. When these

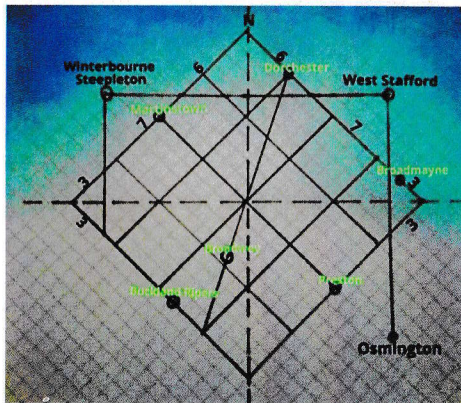
blocks are removed, one block remains with a numerical value of 64 (Truth). The whole numerical value of the cube is $64 \times 64 = 4096$. This gives the value of the phrases *To Θνσιαστηριον Ιησου Χριστου*, meaning 'The Altar of Jesus Christ' and *Ιησους Χριστος φως αληθινον*, meaning 'Jesus Christ the True Light'.

In order to demonstrate the central importance of the number 2368 to the Christian Gnostic tradition, Lea, in his role as a field naturalist collecting specimens, found no fewer than 500 phrases used in the Greek New Testament and other early Christian texts, each with a numerical value of 2368 and each relating in some way to Jesus and his mission. His objective, obviously, was to refute the criticism that all of this was no more than the result of the laws of chance.

So how does the Metacube relate to the Holy of Holies in the Temple of Solomon? Its dimensions must be 16^3 as each stone can only have a value of 64 if it is 4^3 , and the dimensions of the Holy of Holies are 20^3 . The effect of multiplying the dimensions of the Holy of Holies by 800 is to transform the cube, measured in Royal Egyptian cubits, from 20^3 to $16,000^3$. In other words, the number 8 transforms the Holy of Holies into the Metacube. The only difference, in terms of the Metacube, will be the number of zeros following each number. There will still be 64 stones, each with a numerical value of 64,000, making a total of 4,096,000.

The South Dorset landscape pattern is both a scale model of the floorplan of the Holy of Holies at scale 800:1 and is also one face of the Metacube. This could be seen as reflecting the transformation of the Old Testament Holy of Holies, by the power of the number 8, and the light of the New Day of Christianity, into the bridal chamber of Christ and his consort, Mary Magdalene/Sofia – their union bringing fertility to the land and well-being to the people of South Dorset.

Jonathan Harwood is a retired civil servant, having spent 29 years at HM Land Registry. He has a degree in Social Anthropology. When not working with maps, he enjoys painting and is an active member of a local choir. For further information visit www.dorsetgeometry.com



The Cockpit of Conscience and John Webster J. A. Hilton

In the seventeenth century English people underwent a fundamental shift in the way they viewed society. At the beginning of the century belief in God and other supernatural beings was taken for granted. Religion was regarded as the glue that held society together. Uniformity in religious belief and practice was essential, and conformity to the services of the Protestant Church of England was required by law. There was, however, a small and persecuted minority which remained loyal to the Roman Catholic Church. Catholicism was strongest in Lancashire, the old county covering everywhere west of the Pennines from the Mersey to Windermere. Like most of the rest of England, it was a largely rural and agrarian county, dominated by the aristocracy and gentry. Catholicism was counterbalanced by another minority: the Puritans, those members of the Church of England, who believed that it was not Protestant enough, in that it retained not only the formerly Catholic parish churches but also some Catholic ceremonies, such as the sign of the cross in baptism. The Puritans were strongest in Manchester and the other nearby textile-making towns. Therefore the historian Thomas Fuller, in his book *The History of the Worthies of England*, published posthumously in 1662, argued that 'this county may be called the cockpit of conscience, wherein constant combats between religion and superstition'. By 'religion' Fuller meant Protestantism, and by 'superstition' Catholicism. Moreover, the county was superstitious in the modern sense: belief in fairies, demon possession, and witchcraft was widespread. My book, *The Cockpit of Conscience: Society, Politics, and Religion in Stuart Lancashire, 1603-1714* explores these themes.

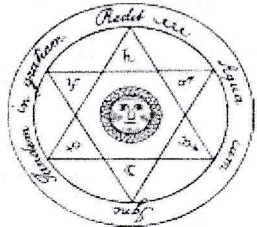
John Webster (1611-1682) – not to be confused with John Webster (c.1580-c.1632) playwright - illustrates some of these trends. Born in Yorkshire, my Webster was ordained a minister of the Church of England in 1632, and appointed curate of Kildwick, near Skipton, where he came in contact with a case of supposed witchcraft. A ten-year old boy claimed to have been abducted by witches in Pendle, and was paraded through the area by his father, threatening to denounced people as witches unless they paid him money.

However, in 1637 Webster was deprived, probably because of his morally subversive views. The dominant theology among the Puritans and indeed the Church of England as a whole was that of John Calvin (1509-1564), the minister of the Church of Geneva. Calvin taught the doctrine of Predestination: as a result of the Fall of Adam, all mankind inherited Original Sin and, therefore was condemned to Hell, but Almighty God chose to predestine a few, the Elect, to Heaven. The Elect did not earn salvation by their good works, but their works were the signs of their election. A few took Calvin at his word, and argued that, since good works did not earn Heaven you might as well as sin, a doctrine known as Antinomianism. This convenient belief was centred in the village of Grindleton, on the Yorkshire side of the River Ribble, within sight of Pendle

Hill, notorious for witchcraft, and Webster seems to have become a Grindletonian.

In 1642, disputes between King Charles I and the House of Commons over taxation led to the outbreak of the Civil War, and Webster joined the Parliamentarian army as a chaplain and surgeon. By 1645 Parliament was triumphant, and abolished the use of the Church of England's Book of Common Prayer, replacing it with extempore Puritan services, providing Webster with the opportunity to become the preacher at Mitton chapel, not far from Grindleton. Filled with Protestant zeal against Catholic idolatry, Webster had the three Anglo-Saxon crosses, said to date back to St Paulinus, the apostle of the North, removed from Whalley parish churchyard, and placed in a boundary fence. Meanwhile, with traditional authority in State and Church overthrown, English Protestantism fractured into several sects: Anglicans (High and Low), Presbyterians, Congregationalists, Baptists, Seekers, Quakers, Ranters, doubters, and atheists. This was a step towards our current beliefs in any religion and none.

About 1647, Webster abandoned preaching and moved to Clitheroe, described by H. V. Morton as 'half in Lancashire and half in Fairyland', and in the shadow of Pendle Hill. He earned his living by practising medicine, holding a number of local government posts, and devoting his spare time to research in and writing about a variety of subjects including the Bible (which he declared should not be taken literally but read allegorically), astrology, mathematics, and metallurgy. He argued against the traditional reliance on Classical Greek and Latin learning, and advocated the experimental method. Perhaps his most famous work is his *The Displaying of Witchcraft* (1677), in which he declared that witchcraft had no reality, but was either a delusion to be treated as an illness or a fraud to be punished as a crime. He seems to have mellowed, buying back and restoring the Anglo-Saxon crosses to Whalley churchyard. Moreover, as his memorial tablet in Whalley parish church (usually open) reveals, he was also an adept of the esoteric occult Hermetic Tradition, seeking the unification of Fire and Water.



The Cockpit of Conscience is obtainable from the author, Mr J. A. Hilton, 282 Whelley, Wigan, Lancashire, WN2 1DA, by payment of a cheque for £18 to cover packing and postage.

A Cattle Thief's Last Walk to the "Kind Gallows" of Crieff

David R. Cowan

In the 18th century highlanders came to sell their black cattle in Crieff at the Michaelmas sale, when in 1723 an estimated 30,000 cattle blackened the surrounding fields and hills.

Inevitably it became more like a wild west town, with horse thieves, bandits, drunken drovers, murderers and especially caterans "lifting" cattle. They were tried by the Earls of Strathearn at the Stayt of Crieff, a Justiciary Court, originally a Bronze-age burial cairn containing two cists, one containing a food vessel and one a 5 foot long sandstone slab covered by a boulder of almost 2 tons.

This town has been designed in accordance with sacred geometry – aligning ancient sites like burial grounds, standing stones and circles with streets and churches, even with the Sun setting at the foot of King Street on the Winter Solstice, with its alignment traveling north to a four stone circle on the golf course and twin stone circles at Tullybelton to the north west of Perth.

There are almost 200 alignments in and around this town, including most of the "old straight tracks" – straight country roads, originally built by our pagan ancestors, now metalled over since Roman times.

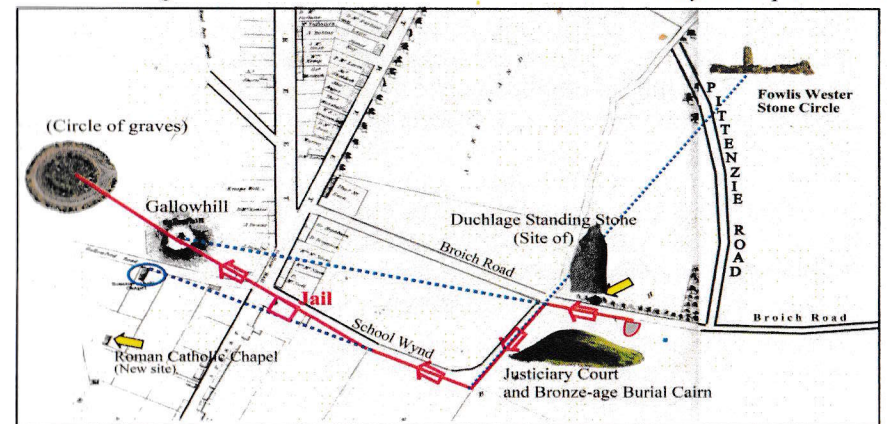
One of the most interesting parts of this town is Broich Road, at the foot of the Burrell Street/King Street junction, with East High Street making a perfect right-angled triangle of streets, very similar to the later USA's Federal Triangle.

Any cateran tried at the Justiciary Court would be carried or made to walk along Broich road, past a standing stone on the right, then down the road aligned to Fowlis Wester stone circle, along the first part of School Wynd (in line with the door of the old Catholic church to the jail) with its round tower, then along the second part of School Wynd with the "Kind" Gallows directly in front of him (it was called "kind" because it was a short drop). Highlanders would doff their caps as they walked under the shade of up to 8 of their fellow clansmen swinging from its branches, muttering "God bless you and the de'il damn you".

He would have been led along School Wynd with the door of the Catholic church in view, then, after spending a night in the jail (he would be able to see the gallows tree with a Neolithic cairn in line-of-site), the cattle thief would be led the final hundred yards to the gallows tree with a circle of over (now) a hundred gravestones directly in line behind. A daunting final walk for any cattle thief!

Astonishingly, there are still some modern buildings in Crieff which have been carefully aligned and in resonance with ancient sites – there is still some organisation with this ancient knowledge and able to use it.

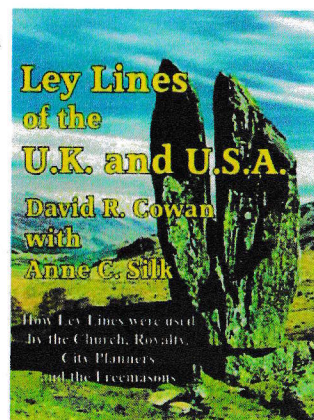
Website is leylinesexplained.com



Ley Lines of the UK and USA

David R. Cowan, with Anne C. Silk

Publisher: Adventures Unlimited, 2014, USA.
Paperback, 165pp. Price: £10.87 (Amazon)
ISBN: 978-1-939149-24-4.



The book is subtitled: "How Ley Lines were used by the Church, Royalty, City Planners and the Freemasons." The book cover depicts The Praying Hands of Mary, Glen Lyon, Scotland.¹

Where this book is different from many other books on leys previously reviewed in this newsletter is that, as the title shows, it does not just discuss leys of Great Britain and Ireland, but looks at leys across the world, with a focus on the USA, but also mentions leys in other parts of the world such as mainland Europe. And also, there is a theme discussed throughout about *volcanic* energy and David Cowan makes a very interesting and possibly entirely original point, namely, that most, if not all, these 'power points' are on volcanic fault-lines or, at least, in some way formed by volcanic activity. One very striking example of this is the alignment of the US Capitol Building and White House in Washington DC with two volcanically-formed hills or, more correctly, buttes, formed from molten rock. One of these buttes is the now very well known Devil's Tower made famous by the popular movie *Close Encounters of the Third*. This is possibly an extinct volcano or, at the very least, a structure formed from volcanic activity. The other one is called Bear Butte (not to be confused with Bear Lodge Butte² which is simply an alternative name for Devil's Tower). On this point, it is interesting to note that, closer to home, Carn Ingli in Pembrokeshire is also an extinct volcano and is a really powerful such power point as anyone who has ever dreamt on it will tell you).

Aside from discussing leys, the authors refer to dowsing to discover underlying issues and to uncover trapped negative energy and then to 'clear' this 'bad' energy. Many other examples of the practical utility of dowsing are

1 The book uses the term 'ley line', although in the Network, we prefer the simpler term 'ley' as 'ley' means 'line.' It is worth noting also that Alfred Watkins always wrote 'ley'.

2 Names relate to Native American legends about giant bears clawing at the butte (hill), to explain away its appearance. A butte is an isolated hill with steep sides and flat top.

given such as how dowsing was used to discover the identity of a local vandal who had damaged the author's beloved kit car, as well as other property.

Also, a theme throughout is how Freemasons have apparently used knowledge of leys to influence the building and layout of cities. And, on a darker note, there is a chapter on how the Nazis used knowledge of underlying earth energies to support their plans for domination and control.

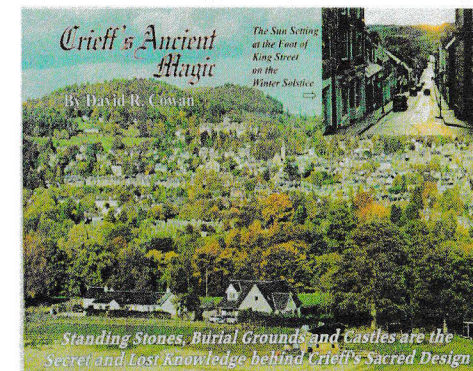
References, and builds upon, the work of previous 'ley hunter authors' including Alfred Watkins, John Michell, Paul Devereux, Hamish Miller, Paul Broadhurst, Robin Heath, Gary Biltcliffe and Caroline Hoare.

Contains many colourful photographs and maps throughout. All in all, this is an excellent book and an enjoyable read, contains a myriad of fascinating material and should be read by all ley hunters everywhere.

Crieff's Ancient Magic

David R. Cowan

Publisher: John McKinlay, Perthshire, Scotland. Paperback, 40pp. To be released. See website for updates:
www.LeyLinesExplained.com
ISBN: 978-1-78972-836-1



On the front of the cover it states:
"Standing Stones, Burial Grounds and Castles are the Secret and Lost Knowledge behind Crieff's Sacred Design."

Crieff is a small town in Perthshire, central Scotland, and is the home town of the author. He states at the beginning of the book that this is his 'fifth and final work'. The book contains many coloured photos and images, including detailed maps with multiple alignments between many old sites, churches, standing stones and castles. For a town with a population of only about 7000, it is amazing how many interesting alignments and sites are packed into its relatively small space. Naturally, anyone from Crieff or Perthshire would find this book of particular interest.

BOOK REVIEW

GLASTONBURY HOLY THORN The Story of a Legend by Adam Stout.

The legend of the Holy Thorn of Glastonbury tells the story of how about 2000 years ago, after the death of Jesus on the cross, Joseph of Arimathea, Jesus' great-uncle, came by boat to Glastonbury with 12 companions, fleeing persecution in the Holy Land. They moored at Wearyall Hill and climbed it. Joseph planted his staff in the ground and immediately it budded, grew leaves and blossomed. It was the ancestor of all the Holy Thorns which grew on Wearyall Hill until the beginning of the 21st century.

The book is, as the subtitle says: NOT the story of the Holy Thorn, but the story of how the LEGEND of the Thorn was formed; how the importance of the legend grew and diminished, grew again and still is alive and kicking.

From the blurb on the back page: "Stories grow (on the tree) like fruit and wrap around it like creepers. It's a shape-shifter. It's been Catholic, Protestant, Pagan, Universal. This book is the biography of a symbol."

And a very attractive book it is. A hard-cover in green, the inside pages are teeming with illustrations, of which some in colour. But the text is of course the most important. And what a text it is! The subject was never more completely covered. An avalanche of facts and fiction, old and new sources, anecdotes to illustrate the main direction of the book. It is very well and thoroughly researched; it gives many pages of references, sources, bibliography and a long index, so all people with academic interest are provided for, but, in spite of this, surprising and much more important: the book is not dry and boring, but utterly accessible, written with flow and humour, zest and zeal and a true page-turner. It doesn't deny the spiritual importance of the legend. Neither does it deny historical truth or probability. It describes, interprets, chuckles and sheds a tear. And – very important – it speaks with respect of the legend. Often historians mock the old and new legends of Glastonbury, as if they were only the products of ignorant, naive and superstitious minds. Dr. Adam Stout doesn't do that. He is a writer and historian of integrity and has written and lectured widely on the idea of Glastonbury. I loved the book and its Niagara Falls of information and highly recommend it.

Johanna van Fessem

Published in 2020 by Green and Pleasant Publishing Glastonbury.
ISBN 978-1-9162686-0-9 £ 12.99



THE STABLE END

with

Richard Knight,
the Rustic Farrier



Leys of the White Horse (continued¹)

You have to admire Joshua Pollard of Southampton University. He's had a look at the stuff about the Uffington Horse and said "Well this is all boll**ks!" but then... went back to it and took another look!

It's hard to see it from the ground... running uphill and copying the arc of the midwinter sun. His conclusion is that it is a SUN HORSE - one that drags the sun across the sky by day and the underworld at night. The NEDER HVOLRIS razor is quoted as an example of just such a Sun Horse.

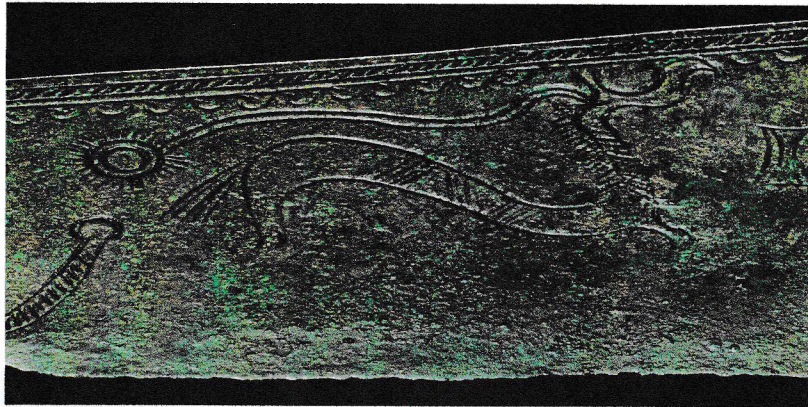


Neder Hvolris Razor ²

It is shown taking the Sun away from the bows of a ship that itself has a beautiful horse's head. This bronze age knife (900-700 BC) was found near Viborg in Denmark. See the enlarged image in the next figure -

¹ This follows on from earlier *Stable End* articles, in issues 29 and 30 of this newsletter on 'Leys of the White Horse.'

² Photograph by John Lee, National Museum, Denmark, Licence: CC-BY-SA 2.5



Neder Hvolris Razor (with central area enlarged) showing horse with Sun ³

The Neder Hvolris razor and the Celtic gold stater (coin) shown below display very similar symbolism and both resemble the Uffington Horse.



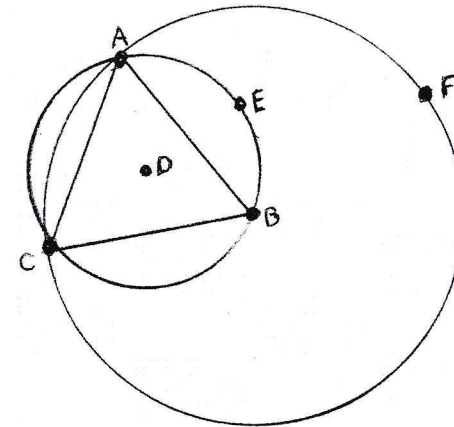
Celtic gold stater, showing horse with Sun ⁴

Pollard doesn't mention that the Uffington Horse is the only one of the now visible

³ Original photograph by John Lee, National Museum, Denmark, Licence: CC-BY-SA 2.5
⁴ Gold Stater: photograph from www.SilburyCoins.co.uk

British landscape horses that faces to the right, copying the direction of the path of the sun although we now know that the MAGNIFICENT MOON STALLION⁵ at Westbury also faced right dragging the Moon across the sky. Now the Moonlit gallop of the Stallion to make love to the SUN HORSE becomes even more intriguing and could even celebrate a lunar eclipse.⁶ We still talk of a stallion 'covering' a mare. The way the Moon exactly covers the Sun in an eclipse is a thing of great wonderment, just as it was thousands of years ago, and I'm reminded of a comment by Rupert Soskin on finding a perfect shiny button made by ancient man, during a dig. It made me want to cry then and still does now. He held up the button to the camera and said - "If you're wondering what happened to the people who made this...we're still here!" Still here and watching the sky!

Here is some geometry that unifies the horses and the obelisk circles. This circle centres on the Inkpen Horse and takes in the Westbury Horse (Moon Stallion) and Templar Tree Cross at Henley while also defining the third point of an equilateral triangle perfectly. As ever, it's best to just look at the diagram rather than read my explanation.



⁵ See earlier 'Leys of the White Horse' *Stable End* article (Newsletter Issue 30)

⁶ It is important here to realize that, while the moon is, in modern paganism, typically seen as female and the sun as male, in ancient cultures the opposite is very often the case. For instance, in ancient Egypt, while the male gods Ra and Horus were solar, so also was the lion-headed goddess, Sekhmet who represents not just the sun, but the sun at it's hottest and most fierce; meanwhile the gods Thoth and Khonsu are both male lunar deities. Similarly, in Japan the Sun deity, Amateratsu is female and the Moon deity, Tsukuyomi, is male, and, (not unlike our Sun Horse and Moon Stallion,) according to Shinto legend, the latter spends eternity chasing the former across the sky.

- A. Intersection defining the 3rd point of the equilateral triangle.
- B. Inkpen horse.
- C. Westbury Moon Stallion.
- D. Avebury.
- E. Uffington Horse.
- F. Templar Tree Cross.

[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.



Uffington White Horse (L. Main)

Voice of a Kola Reindeer, part 2

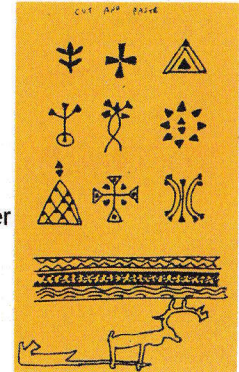
The people who lived centuries ago on the Kola Peninsula were the forest Sámi, they were the nature of the land. The Kola Sámi lost their languages, their homes and their way of life to the Soviet state oppression.

Originally, there were three languages one of which, the Kildin, is still in use. Lands and waters were nationalised by Russia, people were put into settlements or labour camps, killed, tortured and families torn apart.

Even into the 1960s people were being forced into settlements as reservoirs were built, destroying some of the world's most ancient rock art.

Civic rights were returned in 1975 to the Kola Sámi and the last of those in labour camps were released. Just over 10 years later, the Chernobyl Disaster contaminated the land and over 30,000 reindeer were slaughtered.

The Kola land has survived, having had one of the most ancient civilisations on Earth, it is a land of magic and mystery and holds secrets of which, even today, few people are aware of. There are pyramids that are over 9,000 years old and great stone labyrinths 2,000 – 4,000 years old.



The patterns of people are both creative and destructive. Moving across the landscape is instinctive and the energy that lies beneath can be seen in our shadows when we run in the Sun.

- The Reindeer Druid, Caryl Dailey

Grandmother of my Tribe, Lover of land, sea and sky.

Works arcanelly with the elements, colours, sound, numbers and magic.

Teaches those who wish to learn, learns from those who wish to teach.

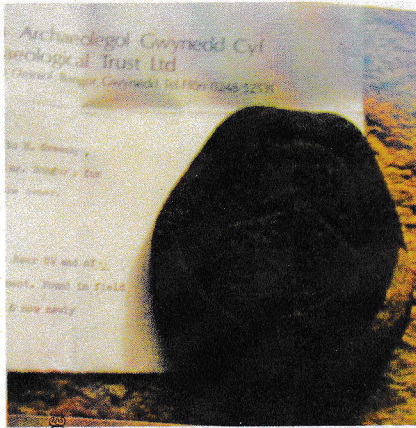
EXCHANGE MAGAZINES

CADUCEUS www.Caduceus.info, Simon 01373-455260 (£4.50)
CAERDROIA 53 Thundersley Grove, Thundersley, Essex SS7 3EB www.Labyrinthos.net (£8 pa)
MEGALITHOMANIA 01458-746101, www.Megalithomania.co.uk
MERRY MEET 23 Swanbridge Park, London Road, Dorchester DT1 1ND (£8 pa)
MEYN MAMVRO Whitewaves, Boscawell Village, Pendeen, Penzance, Cornwall TR19 7EP (£9 pa) www.MeynMamvro.co.uk
NORTHERN EARTH c/o 5 Foot Kiln, Old Town, Hebden Bridge, W. Yorkshire, HX7 8TW www.NorthernEarth.co.uk (£9 pa, payable to Northern Earth Mysteries Group)
PAGAN DAWN The Pagan Federation, BM Box 7097, London WC1N 3XX
PSYCHICAL STUDIES 15 Brier Mill Road, Halesowen B63 3HA
QUEST Marian Green, 80 Bishopsworth Road, Bristol BS13 7JS (£12 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

INCISED STONE FROM ANGLESEY HELP! Tim Willcocks, March 2021

My mothers' original family home was near Llangefni on Anglesey. I loved to stay at Plas Tregayan, that rambling 14th Century farmhouse which had been seriously updated by Admiral Robert Lloyd in the early 1800's. Aged 19 or 20 (60 yrs ago) I was shown by my great uncle a *piece of rock/stone with carvings*, which was kept in a sideboard or cupboard in the sitting room. I was told that that there was no explanation of its origin or meaning, etc. From memory the stone was about 3- 4" across, possibly of brownish sandstone. I took some photos of it, and secretly hoped that it was unique and very ancient! Since that time nobody to my knowledge has been aware of its existence, and although the house remains in the family, the generations have moved on!

Provenance, and Current Whereabouts?



On headed paper, an undated (but prior to 1960) typewritten note from Gwynedd Archaeological Trust Ltd, Bangor, Tel: 0248-52535, tells us:

*"Please return to E.Greenly, nr Bangor
..... for
(Col 1/2) the owner.*

*Holyhead Island. N.W. end of
'Valley' Embankment, found in field
long under grass and now newly
ploughed."*

In Feb 2021 I sent all this information, with photo, to **Gwynedd Archaeological Trust** asking if they could suggest any information about it.

Email me for larger copy: greater clarity

- Their reply of 12th March calls it 'an interesting find' which appears to be of 'some antiquity'; but that they so far had not received any information from 'individuals', the Historic Environment Record, or Archaeology Dept at Bangor University. However it is now on their radar!

- My Irish friend, with archaeological background suggests:

'Possibly an Ogham writing?''written with lines cut in the edge of a standing stone, and could be adapted for writing on the flat: as maybe in your stone. The Egyptians enclosed the name of their kings with a line or cartouche - also on yours?'

- **The 'Main man' of the Ley Hunters** has past life info about stones in Anglesey.

* **Prize for Information** leading to finding and explaining this artifact A copy of my book: 'On the Trail of the Waitaha' - the original people of New Zealand (Aotearoa).

Tim Willcocks from Malvern E: books@thebowenman.co.uk. T: 01684-567721.