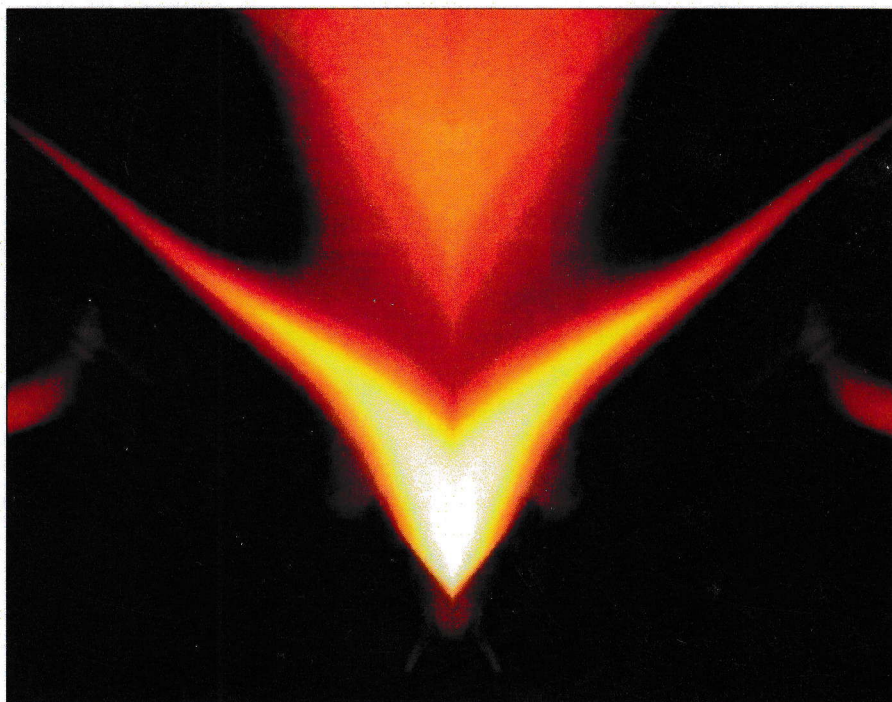


The Newsletter of the Network of
Loyal Hunters

£2.50 Issue 43

BELTANE 2022



A spark to light the Beltane fire

by Alwina

The Newsletter of the Network of Ley Hunters

Issue 43, Beltaine (1st May) 2022

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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 £20 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.

See back cover to book for our Scottish Moot NOW !

KING ARTHUR IN THE NORTH AND THE SPINE OF ALBION

PART ONE

By Gary Biltcliffe and Caroline Hoare

The Borders of Scotland was once the realm of the Brythonic speaking Britons and perhaps this is why as we cross from England we sense that we have entered a familiar and enchanted land. The Britons of Strathclyde in the Border regions and the Gododdin tribe from Lothian in the west were two Welsh-speaking P-Celtic groups that held territory sandwiched between the Antonine Wall and Hadrian's Wall. They were also kinsmen of the Picts descended from the same Brythonic-speaking Iron Age tribes. Roman historians were the first to produce a written history of Scotland, which they called Caledonia, describing it as 'wild, waterless mountains and desolate swampy plains, and possess neither walls, cities, nor tilled field, but live on their flocks, wild game and certain fruits.' Tacitus wrote that its people were 'aggressive, awkward, and difficult to subdue, many of them with red hair and large limbs', reminding him of the barbarians they fought against in the Rhine.

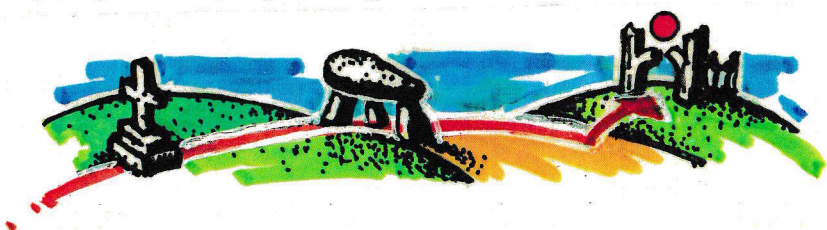
By the beginning of the 10th century, the descendants of Kenneth MacAlpin the King of the Picts and Scots, changed the name of these northern lands to Alba or Alban meaning 'high country'. Alba derives from the pre-Indo-European word *alb* meaning 'hill' and the Italo-Celtic Alpes or Alpen meaning 'mountainous regions', the 'p' and 'b' being interchangeable in the languages of the Britons and Celts.

Cináed mac Alpin or Kenneth MacAlpin was the son of a Dal Riada king and a Pictish princess from the royal house of Fortrenn who created the first single kingdom of the Scots having proved himself against the Vikings. Considered by many as the founding father of Scotland, he compares to Alfred the Great of England. MacAlpin would later move the Celtic church from Iona to Scone, bringing St Columba's remains to the Pictish church at Dunkeld in 849 CE. By the 11th century, MacAlpin's descendants were known as the Kings of Alba and ruled over all of Scotland. They spawned the longest living royal family in Britain which included Malcolm III of the House of Canmore, whose daughter Matilda married Henry I of England, and the Houses of Bruce and Stewart.

The Pictish elite had long ago converted to Christianity and traditions place both St Palladius and St Ninian in Pictland before the Roman Catholic missionaries ever came to these shores. St Columba in the 6th century would further the Christian amongst the old Britons and The Picts. Perhaps it is of no surprise that in this borderland realm of the old Welsh-speaking Britons are stories of King Arthur and Merlin. Moffat in *Arthur and the Lost Kingdoms* (1999) mentions French Chronicler Lambert de St Omer who in 1120 refers, the to 'a palace of Arthur the soldier, in Britain, in the land of the Picts, built with various and wondrous art, in which the deeds of all his acts and wars are seen to be sculpted'. We can only guess where this palace may have stood, having been lost to myth and legend long ago.

Following the male and female serpents of the Belinus Line across the borderlands of Scotland, we prepared ourselves for the vast wildness of craggy, boggy and forested terrain that awaited us. It is hard to imagine that in Roman times bears roamed the forests that once covered this region.

From Arthuret, the Belinus current takes us to the old market town of Langholm that marks the alignment, which lies next to the confluence of the River Esk, Ewes Water



and Wauchope Water. The many ghost sightings in the town are probably due to the great fault and the powerful convergence of the three rivers. This potent force of chi and telluric energies allows all manner of supernatural phenomena.

As we penetrate further north, we arrive at the wild and rugged Ettrick Forest, once part of the ancient Caledonian Forest. Today, this area is largely open moorland, the forest now severely depleted due to the advent of sheep farming and industrialised forestry. Ettrick Forest was also the hunting ground of the medieval Kings of Scotland, but according to Moffat its earlier name was Celidon Woods. This ancient realm was Merlin's place of exile after the battle at Arthuret, once a stronghold of the ancient tribe of the Selgovae. Moffat believes King Arthur fought his seventh battle here, defending the later tribe of the Gododdin against their old enemy, the southern Picts.

Merlindale

Meanwhile, Elen is meandering north just to the west of the male current and alignment. After visiting the old smithy at Gretna Green, where marriages were sealed with the striking of a hammer on the anvil, she heads for the magical landscape of Eskdale. Next to the White Esk Rive, she visits two megalithic stone circles called the Girdle Stanes and the Loupin Stanes. The Loupin Stanes has two great entrance stones and consists of twelve megaliths. Just a little north of here, she is attracted by the delightful garden and lake at the Kagyu Samye Ling Tibetan Monastery. This Eastern temple streaming with multicoloured flags seems out of place in this wild landscape.

Crossing more rugged moorland and bog, Elen looks down upon the fast-flowing Tweed River before descending to the village of Drumelzier. Once the territory of the Welsh tribe called the Cadeni and the Gododdin, this remote region has place names more akin to the Welsh Cymric language. Local legends here recall the tale of Merlin, the last of the royal Druidic bards, who fled into these parts after the Battle of Arthuret. We found the female current flowing along the axis of Drumelzier Kirk, supposedly founded by St Cuthbert or one of his disciples. Its origins are a mystery but parts of the present building seem centuries older than its Post-Reformation structure. According to the church guide, Drumelzier is a Cymric name, meaning 'the dun of Myrddin' or 'Merlin's fort'. Deike Rich and Ean Begg in *On the Trail of Merlin*, suggest *Dunmeller* as one of its earlier names, meaning 'hill of Merlin'. Of interest is a house in the village aptly named Merlindale. Just below the Kirk by the river, marked on the map as Burnfoot Pool, is the spot where the famous poet Sir Walter Scott in 1807 recalled the 12th century rhyme by Thomas the Rhymer, 'When Tweed and Pausyl meet at Merlin's grave, Scotland and England shall one monarch have.' (Moffat 1999)

The prophecy seems to have come true, for on the 25 July 1603, the day James VI of Scotland was crowned James I of England, a terrible flood changed the course of the Powsail Burn causing it to join the Tweed at the supposed spot of Merlin's grave. The River Powsail or Pausel is the old name for Drumelzier Burn and where it now meets the Tweed there is said to be an old thorn tree that locals point out as Merlin's grave. According to legend, as Merlin lay entranced under the thorn tree the spiders gathered from all sides and bound him in their threads, making him only visible to the fairy realm. The tree became famous as 'Merlin's Thorn', an oracle place where his spirit could be invoked to receive his wisdom and prophecies.

Jocelyn, a 13th century monk who wrote *The Life of St Kentigern*, likens Merlin to the Scottish prophet *Lailoken* and recalls his place of passing near the River Tweed

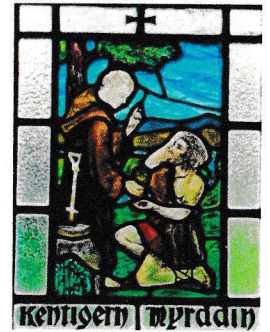
After killing many men in battle, a voice from Heaven condemned Lailoken to wander the woods until his death. He also prophesied his demise, stating where it would occur and how his three-fold death would befall him. The very same day, he was caught and stoned by local shepherds before being impaled upside down on stakes left by fishermen, having fallen over a ridge into a river, and eventually drowned when the tide unexpectedly rose.

Further north along the banks of the Tweed there is a standing stone on the edge of fields. The 2 m (6 ft) tall megalith stands near the original meeting place of the Rivers Powsail and Tweed before flooding changed its course. Was this standing stone the real grave of Lailoken or Merlin? However, a more suitable site for a grave would surely be the site of the church, set on a high plateau. Here, the final resting place of such an important figure as a prophet of the Strathclyde Britons would be safe from flooding.

At the side of the road, a little further along the valley near Altarstone Farm, Elen passes through a large boulder with a flattened top half-hidden in the undergrowth. A story associated with it describes the day when St Kentigern was surprised in his solitude by an apparition of a wild and naked savage, who commanded to speak to him. He said that his name was Lailoken, a bard also known as Merlin in the British court of King Vortigern who had converted to Christianity after a great battle. Now a homeless wanderer 'living amongst the beast of the fields', he believed himself a grievous sinner seeking repentance after causing the terrible slaughter of so many men at the Battle of Arthuret. After hearing his confession, St Kentigern received from him the Holy Sacrament and baptised the bard on the altar stone. Later that same day Merlin suffered his deadly fate.

To the northwest of Drumelzier, we follow Elen to a church at Stobo dedicated to St Mungo, also known as St Kentigern, which Dr Gunn believes was founded over a hermit's cell built during the time of this saint. It was here that Merlin was allegedly baptised, as depicted in the stained-glass window in the north aisle. Elen passes through this part of the church, reconstructed in 1928 from the body of the earlier 15th century mortuary chapel, thought to be the original site of St Mungo's or St Kentigern's Cell. Stobo is derived from an Anglian word meaning 'a holy place', which according to Moffat suggests that the story of Merlin and St Kentigern was very much alive during the Angles' occupation of this area in the 8th century.

The reconstruction of St Mungo's Cell is identical to others found in Scotland built by the mystical sect of the early Celtic Christians. Here, Elen also connects with a fragment of the original altar stone found at the side of the road near Altarstone Farm visited earlier. Set into the exterior wall of the reconstructed cell is a megalithic standing stone, perhaps part of a pagan sanctuary that once existed here and preserved by the early Christians. Similar to Ninekirks in Cumbria, the early Celtic Christian Culdee monks established their religious settlements on or near places where the feminine serpent power is at its most potent, further enhanced by their proximity to rivers. Stobo next to the Tweed is no exception, where in the absence of a cave, the monks built beehive-like structures to directly commune with the Earth and the serpent energy.



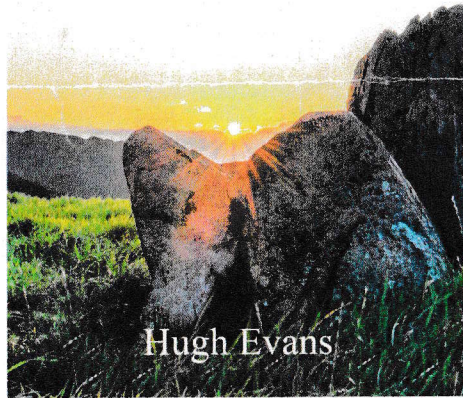
THE ORIGIN OF THE ZODIAC

by Hugh Evans, is rediscovered in Gwynedd, North Wales.

Covering 1,000,000 acres, 1,500 square miles, a quarter of Wales and all of Ancient Gwynedd, the Star Maps of Gwynedd is the largest Neolithic structure on Earth. It is a gateway to a previous civilisation, a glimpse of their culture, spirituality and knowledge. It is proof of their advanced astronomical understanding, never to be underestimated again.

THE ORIGIN OF THE ZODIAC

Cadair Idris and the Star Maps of Gwynedd



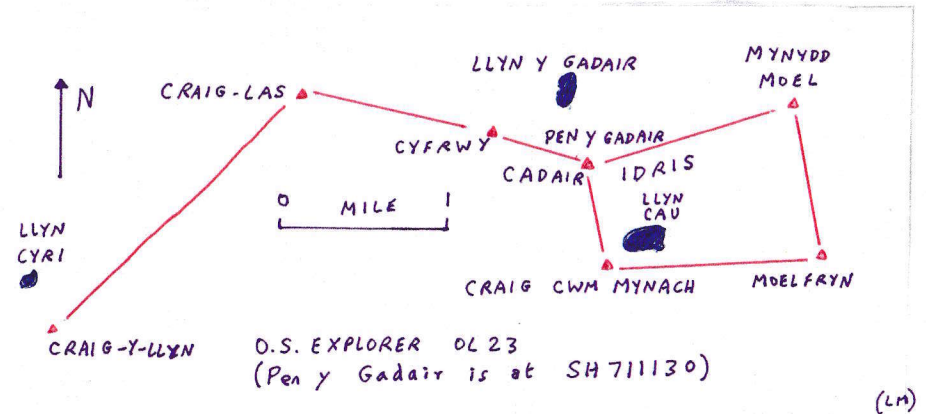
Full colour paperback £14.99+£2.99 p&p at originofthezodiac.com.
Less £5 Leyhunters discount: email me at starmaps2020@gmail.com.
Or post cash £15 to me: 28 Sedgmoor Road, Flackwell Heath HP10 9AU.
Kindle also available. YouTube is at 'Origin of the Zodiac'. Please share.

Two years of painstaking research, walking mountains and consulting with all learned sources present and past, has resulted in the book above. Star maps have existed since people could point to the heavens and every culture has their individual sacred beliefs. But there is only one common Zodiac and it started in Gwynedd.

I hope you don't mind the pitch on the previous page, I wanted to have an impact! This Star Map has been lost to knowledge for maybe two thousand years and I'm concerned it isn't lost again: your help is needed.

The Star Map of Gwynedd represents an intrinsic spirituality of a people, connecting their beliefs about the journey of life, with the land, the heavens and time itself. What Jung hypothesised as the 'Collective Subconscious', existed aeons ago: the foundation of a civilisation's harmony for thousands of years. It is ironic that in our modern lives, we have forgotten how to be at one with the world.

How old is the Star Map? I don't know. It is at least 5,000 years old as defined by Welsh Heritage (CADW). It may predate Gobekli Tepe, making it 12,000+ years old. That will be explained in Book 2, or on my YouTube channel. The mapping of the constellations from Cadair Idris is described in the Book of Enoch. Here is the sacred mountain:



BRITISH IDRIS = BIBLICAL ENOCH (the Arabs also call Enoch Idris)

How was the Star Map found? I had read about the ancient peoples and their myth for some years, and at the start of lockdown a few serendipitous nodes came together. A lecture by Hugh Newman on the Giants of Britain where Cadair Idris was mentioned, my cousin talking about Cadair Idris where our grandfather grew up, and I read *Awen* by Mike Harris, therein the constellations Ursa Major and Ursa Minor had been suggested on and near Cadair Idris. From that point, the whole Star Map slowly appeared to me from the landscape.

Hear Hugh Evans speak at Megalithomania in Glastonbury on 7/5/22 (01458-746101)

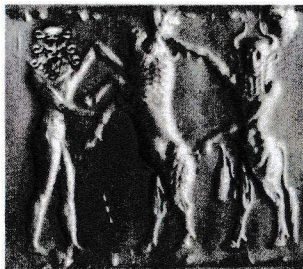
On the left is a summary of the Star Maps of Gwynedd. The orange line is the Ecliptic.

The blue pole star is Polaris. The white lines represent the constellations.

All twelve Zodiac constellations are in their proper places, as are all the circumpolar constellations, and many in the southern hemisphere.



There is one common theme or story that joins all the constellations. One common language that explains all their names, their juxtaposition and their symbolism, in all the ancient cultures. And one common antediluvian source antecedent to all: Enoch, sat atop Cadair Idris, mapping out the heavens, before Noah.



The twelve tablets of the Epic of Gilgamesh and the twelve Labours of Hercules are wanderings through the zodiac and both these ancient stories come from the original at Gwynedd. Even the six curls depicting Gilgamesh is explained only in Welsh, the living remnant of the Ancient British Star Map language.

Gilgamesh battles the Bull of Heaven (Taurus) with Enkidu.

Hear Hugh Evans speak at our Longtown Moot on 21/5/22

In researching the location of the Star Map of Gwynedd, checking every new facet with those preceding, unravelling the intricate adjacencies and reconciling them to myths across the ancient world, I have built an insight into our ancestors spiritual beliefs, that developed into the Druidic tradition and then to the modern religions we have today.

The constellations are explained by three 'life' circles, all interconnected and inter-reliant. Any two rings would collapse without the third and the three make a sphere, the celestial heavens upon us from above. The Zodiac, along the ecliptic, circles the celestial heavens around the middle, representing the passage of sun, planets and time itself.

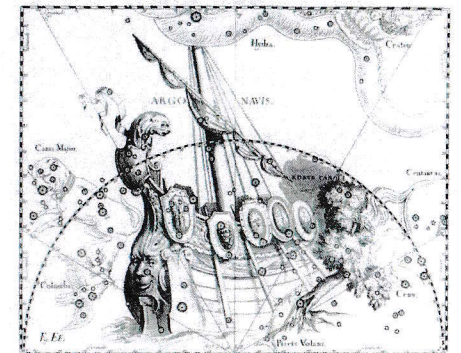


The beautiful Milky Way circles the celestial heavens, going over the north celestial pole and down to the south celestial pole. It represents the journey of spirit, 'Awen' from the spiritual heavenly plane, crossing the ecliptic into the mortal plane, enriching the lives of mortals during our lifetimes. And then it crosses the ecliptic into the Underworld, helping souls on their last journey, aboard The Great Ship, to the west, to be with our ancestors and return full circle to enrich future generations.

The last circle is the Epic of Creation and creates a context within which time and life is framed in the grand scheme. It is a story of survival of the cataclysm and the re-emergence of mankind.

Tell your family and friends: our history has been refound.

The Great Ship:



Hear Hugh Evans speak at our Longtown Moot on 21/5/22

Origins of the Zodiac

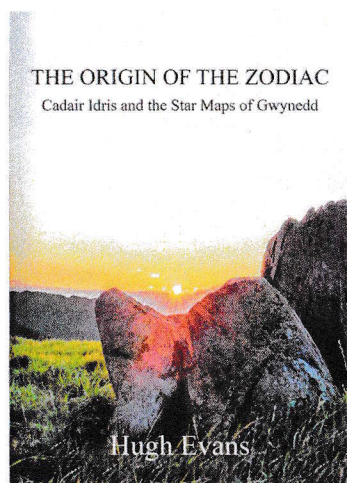
Hugh Evans

Publisher: Self-published. Paperback, 256pp.
Price: **£14.99 p&p**, available from website,
www.OriginOfTheZodiac.com
ISBN: 978-191688 -710-7.

The author discusses a star map in the county and ancient Kingdom of Gwynedd. A star map is a collection of terrestrial features, including natural features such as rivers, mountains and valleys, and unnatural features such as stone circles, barrows and cairns, that reflect, in their positioning and nature, the celestial zodiac above. The area of the star map discussed covers approximately one million acres and is centered on the mountain of Cadair Idris (literally 'the Chair of Idris'). According to *The Welsh Triads* the giant Idris was said to be one of the Three Great Astronomers of Great Britain and, of course, from his chair, Idris would have been in an excellent position to map the heavens. We have heard of Ptolemy as the creator of the modern zodiacal representation of the heavens, but here Hugh Evans presents the case that, before Ptolemy, this mapping had already been done by earlier observers of the night sky, observers closer to home here in North Wales, and that this earlier British understanding of the zodiac may even pre-date the ancient Egyptian and Babylonian ideas of the Zodiac. The book shows how these early British observers based their concept of a zodiac on the landscape itself, defining and delineating the constellations according to what they saw there – essentially, conceptualizing the celestial in accordance with the terrestrial.

This is a new fire-brand approach to an old idea, namely, that the landscape mirrors or maps the heavens and I am told the author is in the process of fine-tuning his work by taking advantage of the local knowledge of the chief editor of this newsletter, who lives in, and has explored, many of the salient locations in the Gwynedd area. If ancient British history, mythology and landscape zodiacs are your interest, then you will certainly find many valuable gems here.

Hugh will be giving a talk at our Longtown Moot on Saturday 21 May, 7-9pm, in the Village Hall, at which copies will be available for sale for £10 *in cash* on the day.



Mother Earth Hill theory proven by new technology

Dr John Hill

In his popular guidebook to British prehistoric monuments, *The Modern Antiquarian*, rock musician and poet Julian Cope, proposed that a distinctive Aberdeenshire Scottish Hill, Dunnideer Hill (264m), formed a visual focal point of reference (in the landscape) in relation to the positioning of ten nearby Scottish Recumbent Stone Circles (RSCs). Notably, no physical survey data was presented by Cope so I can only assume his comments were intuitively based, undoubtedly after physically visiting each circle and seeing for himself their collective inter-visibility with the hill (Figure 1). A reasonable assumption but as an archaeologist I have to be careful when accepting such intuitively based information. More so, when his intuitions are expressed using emotive language as describing the hill as a "Mother Earth Hill". However, I decided to give him the benefit of the doubt and test his "inter-visible-theory" by conducting a quantifiable survey using GPS technology.

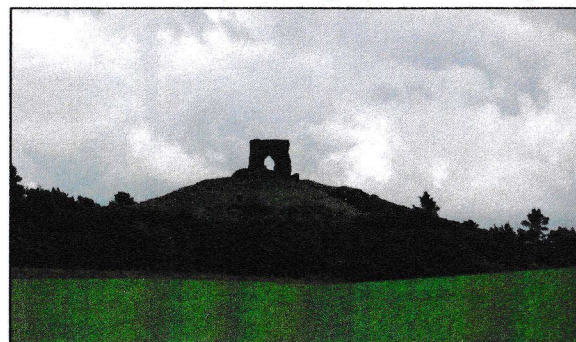


Figure 1. Mother Earth Hill - Dunnideer. The remains of the hill's Medieval Chapel enhances its visibility across the surrounding landscape.

OS EXPLORER MAP 420

Recumbent Stone Circles (RSCs)

The stone circles surrounding Dunnideer Hill belong to a greater class of stone rings known as Recumbent Stone Circles (RSCs). A distinctive class of prehistoric circles which were confined to North-east Scotland. Their architecture was consistent, set out in a ring, they often contained between ten or eleven standing stones plus an outlandishly large recumbent stone that was deliberately laid flat in the southern quadrant of the respective circle – hence their name (Figure 2). Amazingly 156 of these monuments were built across the entire landscape of Aberdeenshire. Regrettably, only 71 of them survive today. Carbon dating places their construction to the Late Neolithic, *circa* 2500 BC. The original purpose for building these stone circles remains unknown but what we can say with certainty is that no human burials have been found in any of their primary contexts.

In a recent article, which was featured in the Northern Earth magazine (Issue 166), I proposed that a single specialist was responsible for designing every one of these RSCs. As I also mentioned in that article, these RSCs were positioned across the landscape so that they

were astronomically aligned towards each other forming clusters of circles within their respective landscape settings.

Although I had suspected that these clusters were also deliberately aligned towards natural features of the landscape, such as hilltop summits, I did not have any survey data to prove it. So here was an opportunity to not only test the extent of stone circle alignments towards natural hills but also see if Cope was correct with his intuition.

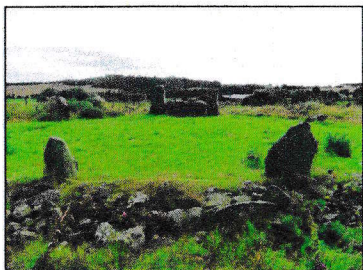


Figure 2. The distinctive architecture of an RSC. A ring of standing stones plus its recumbent stone as seen at the Strichen House RSC.

Method

To survey the alignments between the Dunnideer Hill and its surrounding cluster of ten stone circles, I utilised GPS. I used the technology in the following manner. Standing on the summit of Dunnideer Hill the GPS plotted my precise position on the ground. This information was then relayed back to me via a positional coordinate for where I was standing. Then systematically moving to each of the surrounding RSCs, the GPS plotted my successive positions, each time providing me with the corresponding coordinates. Using the "go to" facility on the GPS, I could then obtain the distance and direction travelled between each coordinate. After completion I was able to cross reference the combined GPS data to produce the maps discussed here.

What I was particularly looking for with the GPS data was to search for astronomical alignments between the hill and the surrounding ten stone circles. Now, if I know the angle of the ecliptic (between the sun and earth) at around 2500 BC, I can divide that angle by the exact latitude for the hill and whichever stone circle I was standing at. This "scientific calculation" then gives me the directions of where the sun rose or set on the days of midwinter and midsummer for Aberdeenshire around 2500 BC. With some adjusting (to cater for the angle of the moon's orbit around the earth), I could also determine similar positions for the moon as well. After obtaining this "scientific calculation" I was ready to start.

Dunnideer Hill (OS Landranger Map 37; NJ 61206 28155) OS Explorer Map 420

Of course my starting point was Dunnideer Hill. Located close to the small town of Inch, Aberdeenshire, this hill possesses its own long archaeological history. Unfortunately, if ever

a stone circle stood on the summit of this hill then what ever evidence for it is now lost. Certainly, some 440m downslope, north-west of the summit, are the remains of the Dunnideer RSC (B), indicating that the hill was at least known to the Neolithic communities as far back as 2500 BC. But the summit has been subjected to many alterations and much disturbance since that time. For instance, during the British Iron Age, a hill fort (circa 700 – 500 BC), was dug out across its summit. Fifteen hundred years later a Medieval Chapel with both solid stone flooring and walling was built above the foundations of the fort, further disturbing any archaeology below it. Still, the views from the top of Dunnideer Hill are amazing (and well recommended – despite the short climb). Certainly, I could imagine the Neolithic specialist builder standing here some 4500 years ago, viewing the landscape below, pondering where to position the ten stone circles in relation to those areas of land below being opened up for domestication and cultivation.

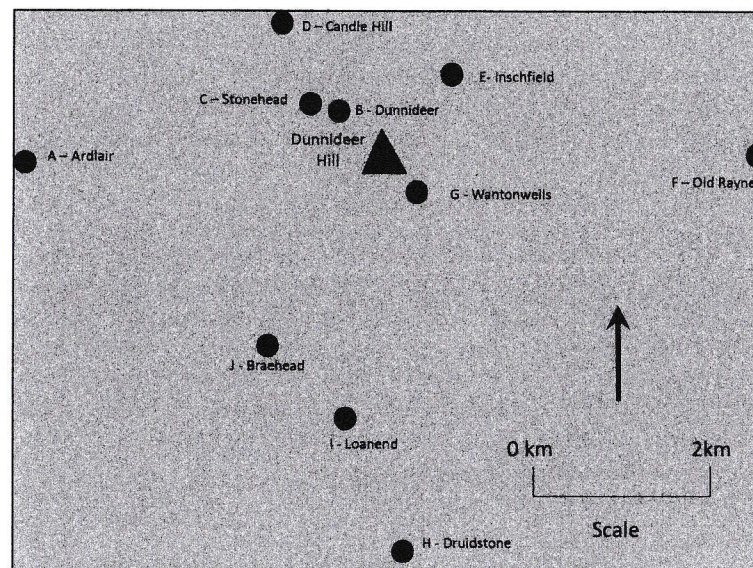


Figure 3. The ten RSCs that are inter-visible with Dunnideer Hill.

Survey Results

I had established with my GPS an arbitrary distance equal to a radius of 6 km circumnavigating Dunnideer Hill. This radius immediately captured the ten RSCs (Figure 3). The logic behind this distance being that (at the most) it would take an hour to walk from the farthest RSC to the hill. Secondly, all ten circles were physically inter-visible with good views of Dunnideer Hill. Incidentally, another interesting observation uniting this cluster of circles is that they all shared similar oval-shaped large but thin recumbent stones - usually these recumbent stones are very broad and thick (Figure 4). Possibly, these thin recumbent

stones signified a specific local identity associated with this particular cluster surrounding the Dunnideer Hill.

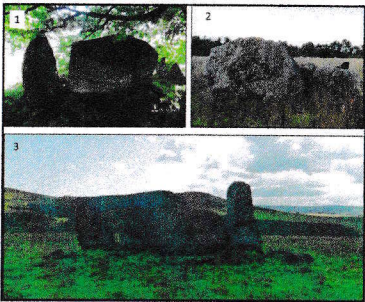


Figure 4. Three examples of the thin, oval-shaped recumbent stones. 1 = Dunnideer RSC; 2 = Wantonwells RSC; 3 = Stonehead RSC.

After compiling the GPS data from Dunnideer Hill, the rock musician's theory of it being a focal point for the surrounding stone circles was proving to be disappointing. I could not find any data that would indicate that the hill possessed any astronomical correspondences towards the surrounding ten circles other than them being inter-visible with the summit. Incidentally, Dunnideer Hill is not the only hill in this landscape, there are other hills which could have acted as alternative focal points. Nonetheless, I wanted to give Cope the benefit of the doubt so I continued to collect GPS data from the surrounding stone circles.

As I visited each of the stone circles I needed to re-compute my "scientific calculation". When I was standing on top of Dunnideer Hill's summit I was looking downward towards the directions of the surrounding stone circles, so the altitude factor (within my first equation) did not matter with regard to the astronomical data I collected. Now, standing at the circles, I was looking upward, towards the summit of the hill, so I had to make the necessary adjustments for the "upward" angle of altitude. Having made these adjustments to my second equation the results I was anticipating began to materialise but not in the manner I expected. Yes, Dunnideer Hill was important to the astronomical alignments connected with the ten circles but it was not the single focal point as I thought it would be. Rather than being a single point of reference in the landscape for any one of its surrounding RSCs, the data suggests that Dunnideer Hill appears to have acted like an *axis mundi* around which the rising and setting of both the sun and moon would be seen to rotate during the seasons. And it all depended on when and where one was standing in order to see the corresponding astronomical event at each of the respective stone circles. Indeed, one would have to follow a circular route around the hill, visiting each circle at different times of the seasons to appreciate how the Neolithic communities organised their agricultural and ceremonial calendars. In short, they were using the hill as a gigantic beacon in the landscape to monitor the movements of the sun and moon. Or rather, the cosmos above revolved around the earthen-hill below, with the hill acting as the *axis mundi*. Let me explain further.

In Figure 5 we see an alignment between Ardlair RSC (A), Dunnideer Hill and Old Rayne RSC (F). Taking into account the altitude factor for the hill, then the alignment runs due east /

west. So let us imagine that we are standing at Ardlair RSC, looking eastward, and watching the sun as it appears to rise behind the eastern summit of Dunnideer Hill. When the sun appears to rise in this direction then we have an astronomical alignment between the two circles (and the hill between them). Now, this is the alignment that would only occur on the morning of either the spring, Vernal (21st March), or autumn equinox (21st September). And vice versa, standing at the Old Rayne RSC, looking westward we can watch the equinox sunsets, setting behind the hill in the direction of the Ardlair RSC. Thus, the two circles and the hill align with the equinoxes and as such we have an ingenious method of predicting the times in the agricultural calendar for sowing (i.e. spring) and harvesting (i.e. autumn).

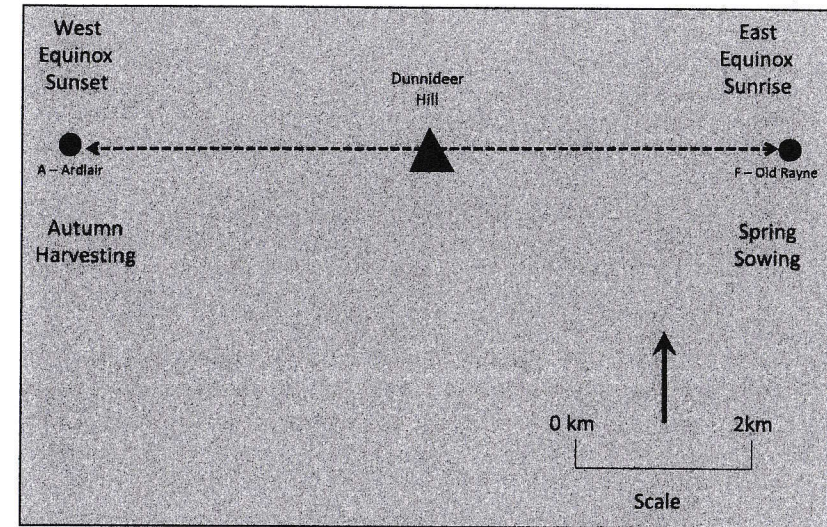


Figure 5. The equinox alignments between two RSCs and Dunnideer Hill.

Similarly, in Figure 6, we can see an alignment between Wantonwells RSC (G) and Dunnideer RSC (B), with Dunnideer Hill again positioned in the middle of the two circles. The axis of this alignment corresponds to the direction of the summer solstice sunset (21st June) and vice versa the direction of the winter solstice sunrise (21st December). So if we were to stand at Wantonwells RSC and watch the sunset behind the hill then we would be looking in the direction of both north-west and the Dunnideer RSC (at the time of midsummer sunset). Such an observation might have been a cue for the Neolithic farmers to move their cattle northward, during the warm summer months, to the higher pastures around the Candle Hill RSC (D). Alternatively, standing at Dunnideer RSC and watching the sunrise behind Dunnideer Hill in the direction of Wantonwells RSC, then we would be looking towards the direction of the midwinter sunrise. Seeing the sunrise in this direction may have been the cue for the Neolithic communities to commence the culling of their surplus livestock which would have provided them with plenty of meat for the cold winter months.

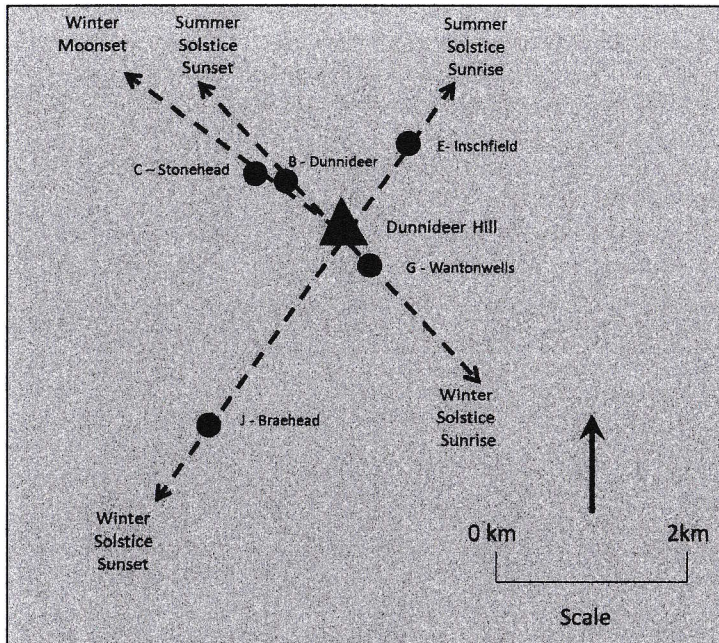


Figure 6. Solar and lunar alignments revolving around the *axis mundi* of Dunnideer Hill.

The GPS also provided data to support the statement that the Neolithic communities were also using Dunnideer Hill as a means to monitor the movements of the moon. For instance the alignment between Wantonwells RSC (G), the hill and the Stonehead RSC (C) captures the setting position of the midwinter full moon at its most southerly position on the distant horizon. In effect, by using Dunnideer Hill as an *axis mundi*, the Neolithic communities could operate (albeit a basic) solar-lunar calendar.

I did not want to bombard the reader with too much of the astronomy in this article so the above examples are just a sample of the alignments I have obtained for this particular cluster of stone circles. For sure, there are many more alignments that I could have discussed here. Of course, the reader may question as to how these astronomical alignments were achieved when their inter-visibility between the stone circles mentioned here was blocked by Dunnideer Hill. Certainly, this is an important question and in my recent book *The Recumbent Stone Circles of Aberdeenshire* I propose a number of sacred and profane solutions.

But here is one of my practical solutions. That is the people were using “smoke signals” across the landscape in order to set out their stone circles in alignments (Figure 7). For we have good archaeological evidence that fires were regularly set alight before, during and even after these RSCs were constructed. Although whatever the reasons for these fires

remains conjectural, I can reasonably propose that they were a sure way for the Neolithic communities to set out their stone circles in straight lines across the landscape, especially when their visibility was blocked by natural hills such as Dunnideer Hill.

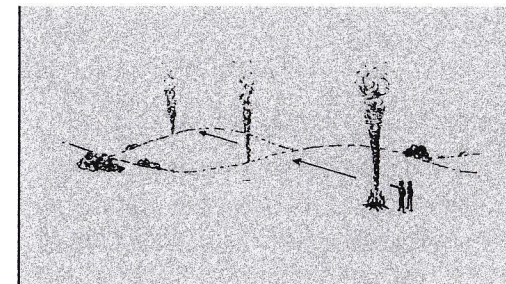


Figure 7. Smoke signals were used to set out alignments across the landscape.

Summary

As well as acting as a visible focal point in the landscape, Dunnideer Hill also operated as an *axis mundi* for the local Neolithic communities to organise their agricultural activities. Of course, I have so far interpreted the GPS data within the practical terms of farming and there is no reason why sacred explanations could also be offered. Social ceremonies such as weddings or funerals could have been scheduled around the hill in accordance to the relative positions of the sun and moon. Indeed, at certain times of the year the solar and lunar orbs above may have even been invited guests to visit the stone circles below. An ethnographic analogy springs to mind here with the ancient Japanese, shamanistic religion of Shinto, which was populated by *kami-spirits* who lived on the summits of certain sacred hills across the Nippon landscape. The Shinto-shamans would place special stones and rocks at the bases of such hills in order to entice the benevolent spirits to come down from their summits and enjoy both the seasonal gatherings and offerings left by the people in exchange for good fortune, health and productive harvests. Could it be that Dunnideer Hill was such a benevolent mother-figure in the landscape?

Finally, I should thank Julian Cope for his intuitive observations. Had he not written about his ideas about this Mother Earth Hill and its inter-visibility with its surrounding stone circles then I would not have undertaken this GPS survey nor written this report.

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POLARITY OF THE SUN AND EARTH

I refer to the latest issue of the LEY-HUNTER magazine, specifically page 28. First allow me to emphasize with Laurence and Cheryl as I also, one year off eighty, can no longer do five mile hikes over hills due to osteo-arthritis in both ankles.

In respect of the way different cultures see the polarity of the Sol and Gaia they are all right! I will explain. When the Cosmos created a new Universe, having created the 'ground' of certain powers and universal soul-substance, it seeded it with an infinitesimal number of Divine Sparks. These Spirits were of the substance of the Godhead itself, holograms of the totality. Each Divine Spark was imbued with three powers; Will, Divine Feminine, Divine Masculine. Through a long process of involution down the Planes lasting tens of thousands of Earth-years it built up a Soul Body, within which to create a Soul Personality, then a Mental Body, and then an Astral Body. From there it could then project part of the Soul Personality through the Etheric magnetic field behind matter to live a number of physical incarnations. Now these Divine Sparks have themselves lived through numerous previous Universes, gaining enormous experience on their Journey. In the present universe humanoid beings evolving on various planets in the Universe, could start their lives in the next Universe as Archangels, and in the next as Planetary Spirits, and then stars, and finally as the super-consciousness of galaxies. All these are living conscious beings. So the Sun, Earth and Moon are bi-sexual.

The masculine consciousness of the Sun is the Solar Christos, the power that infused itself into Jesus of Nazareth 2,000 years ago. The female consciousness is the Goddess Sophia, the power that infused itself into Jesus' mother, Mary. And then into Mary Magdalene. Gaia, as the Earth Mother, has its masculine side in the God Pan. The moon's female aspect is Selene, who controls human cycles of birth, disease and death. As the moon, a minor orphan planet that has strayed into our Solar System and become trapped in the Earth's stronger magnetic field, it has lost its spin, which means that it is always the female aspect that faces Earth. It is said that the dark side is the hidden male, who has been equated with the Jewish God Yahweh, an ancient Semitic storm God who was one of many gods and goddesses in the Middle East before Moses elevated him to equate with the absolute Cosmos. It is a

puzzle therefore as to why Jesus condemned Yahweh as being the Devil. For someone like me who has had Jewish friends it makes one feel uncomfortable. I feel however that there is some mystery there that we haven't solved. Does it relate to the ancient Sumerian Anunnaki?

I have gone into the above matters more deeply in my book *THE ORIGIN OF EVIL* which was published as an e-book in all e-book libraries, such as Amazon.

So what relevance does the above have for us ley-hunters and dowzers? As explained in my book *THE PLANETARY MATRIX*, the whole planet is criss-crossed by an interlocking grid of energy lines. Each line has a particular quality to its energy which is related to one of the five elements, and also the planets and, to some extent, the Galaxy. They are powerfully effected by the solar energy interacting with the energy of Mother Earth spiralling up nodes where lines cross or meet.

Blessings to all of you,

Roy Snelling

February 2022

p.s. Sorry dear Christian Church. Yes, I am an absolute heretic. You can try and burn me at the stake if you like. At least I will rise to join my Gnostic Cathar friends, and not join Dominic (saint?) in Hell!



77 PIECES OF NORTHUMBRIAN GRANITE FOUND AT A NEOLITHIC SITE NEAR AVEBURY

Near Avebury at West Kennet Farm by the River Kennet are the remains of Neolithic palisade enclosures dated to around 2500 BC. Excavations of a grave and of deep post-holes at one timber enclosure or structure have uncovered 77 pieces of igneous granite whose origin is the Cunyan Crags in the Cheviot Hills of Northumberland. The distance to Avebury is 450 km or 280 miles. The collective weight of these weathered and decayed rock fragments known as grus is 22 kg or 48 pounds. The average weight is nearly 300 grams. The grus in the grave were set in a ring around two corpses.

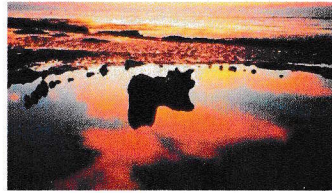
The small stones must have been brought to this location by people who had found them either in Northumberland or, less likely, in glacier moraines which can be no further south in Britain than the coast of Yorkshire or Norfolk.

The researchers are Rob Ixer, Richard Bevins, Duncan Pirrie, Mark Gillings and Joshua Pollard. The latter said "Was it simply pilgrimage, or more daily matters such as histories of migration, intermarriage, kinship and common self-identification?"

British Archaeology Magazine, published 16 February 2022.

Seahenge

Two Rings to Divide Us All? Chris Wood



Holme I in situ in 1999
Courtesy & ©
Rod and Rue Chapman

What have we learned since the confrontations over ‘Seahenge’ in 1999? Some of the timbers from the Holme Tree Ring are currently on show in the British Museum’s exhibition, ‘The World of Stonehenge’, along with other iconic Bronze Age artefacts, such as the Bush Barrow horde and the Nebra Sky Disc. This visibility is good reason for considering what, if anything, has changed over the two decades since the monument’s extraction.

Holme-next-the-Sea lies on a bleakly beautiful coast in North-West Norfolk, where the sea has been slowly uncovering ancient remains buried beneath layers of peat. This is a precious National Nature Reserve, important to wintering and breeding birds, and a quiet corner of East Anglia, but a Roman road (the Peddars Way) ends close by, perhaps a token of the on-going importance of the place to people for whom the Bronze Age was as ancient as they are to us.

In 2049 B.C.E., two timber rings were constructed, about 100m apart. They were both made of oak posts, forming palisades. The first to become widely known, in 1998, was a c. 6.6m-diameter ellipse of 54 posts (with one forked and one possibly blocking the gap in the fork), with an inverted tree bole set off-centre within the ring. This became known officially as Holme I and unofficially, thanks to the local newspaper, the *Eastern Daily Press*, as ‘Seahenge’. It was not, however, a henge (which is a bank-and-ditch earthwork, with or without a stone or timber circle within) and was built back from the sea in what was probably saltmarsh at the time. It also did not resemble timber circles, like Woodhenge in Wiltshire or Arminghall in Norfolk, as its posts formed a palisade without gaps.

The second ring, designated Holme II, was bigger, its outer palisade being about 13m in diameter, with a second, concentric arc of posts inside, which may once have been a complete ring. In the centre was a pair of logs laid parallel to each other, encompassed by a wattle fence. The overall pattern would seem to fit with the interior of a round barrow. Holme I may also have had an earthen barrow raised over it, but there is no actual evidence of this in either case.

Holme II in 2002 Chris Wood



1999 and after

‘Seahenge’ was special. Local people saw it as one of the mysteries of a beautiful and enigmatic coast. Clearly, the structure was not random, with a forked post in the South-West aligning to a post in the North-East that was the only one to have its inner face turned outwards. Such an alignment may well have been meant to reflect the Midsummer sunrise and Midwinter sunset, tying the monument to the patterns of the cosmos. Some also saw significant alignments in the position and orientation of the upturned tree bole and others reported dowsable leys, and, somewhat more fancifully, links to Stonehenge and Avebury along the Icknield Way (East of the Chilterns, that is an invention of Medieval antiquarians). However, most people needed no rationalisation to be certain that this was a sacred place.

Some people were convinced that the monument would be buried by shifting sands once more, but the dominant feeling was that the ring should be left in place, even if was eventually washed away. Libby Purves put it quite eloquently in *The Times* on 29th June 1999, the presence of ‘Seahenge’ was “A transient beauty.” She wrote, “Seahenge inspires a sense of mystery that it will lose once in a museum. ... There is real bitterness locally and a sense of violation ... the Druids have dramatised the debate, and for that they too deserve some honour.”

I wrote “extraction” in the introductory paragraph deliberately. At first, there was no money for more than minor archaeological investigations. This suited locals and the wider Norfolk community in general, except that a substantial segment had already been chainsawed out of the central bole for dendrochronological dating (tree-ring analysis, which normally only needs a small bore). English Heritage (EH) did eventually apologise for this act of vandalism, but it set the tone for the archaeological engagement.



The bole with chainsaw wound
Courtesy & © Rod and Rue Chapman

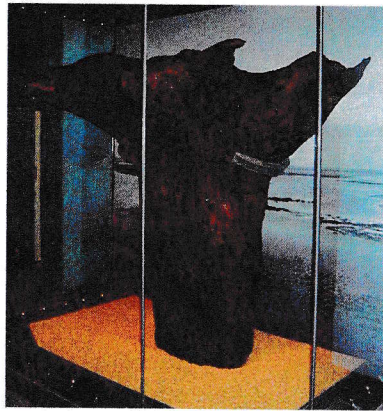
Things changed in May 1999, when EH decided the site should be excavated after all, following pressure from the media and the Secretary of State for Culture (advised by EH...). A public meeting was called, to which local people went expecting to debate the future of 'Seahenge', but at which they were presented with a *fait accompli*. Indeed, equipment was being moved to the site at that very moment. Not surprisingly, the archaeologists soon faced peaceful protestors, mostly local, but with aid from elsewhere in the form of the Council of British Druid Orders (CoBDO) and Essex tree campaigner, Buster Nolan. A second public meeting was instigated to give the appearance of listening, but EH took out a High Court injunction against anyone entering the site.

The excavation finished on 17th July and the timbers were taken to Flag Fen, near Peterborough, for preservation work. Holme II was not talked about and not excavated, but allowed slowly to be taken by the sea, until one of the central logs was removed in 2004 (the other having been washed away) and samples were taken from the palisade posts in 2013, which is how we know that the two rings were constructed at the same time. That remains the most significant finding of the excavations, but its value is limited because we have no idea what else was happening in 2049 B.C.E.

In 2008, half of the palisade timbers were put on permanent display at King's Lynn Museum, with the controversy over the excavation conspicuous by its absence. The central bole followed in 2010, but is placed to one side of the arc of the timbers, not in the middle, carefully orientated to hide the chainsaw cut.

The legacy

Two decades on, a recognition of sanctity appears to be gaining some ground within archaeology, a profession which does include Pagans and others with a spiritual engagement in the subject. But this seems to have more to do with Pagans becoming more open and accepted in society than archaeology becoming more inclusive in its thinking *per se*. Academic interest in magical and sacred aspects of the past and present is also growing, but still remains a 'fringe' topic for most of the archaeological world.



*The central bole of Holme I in
Lynn Museum in 2010
Picture: Chris Wood*

Archaeologists are popularly seen as using the word 'ritual' for anything they don't understand, and indeed it is often used to avoid other words like 'sacred' and 'magic', yet 'ritual' seems to have attained the status of a concrete category of object or assemblage, so that its meaning has been appropriated to signify an academic concept with precious little relation to actual ritual! This should not be surprising given that there is still a general sense of a supposedly scientific profession knowing better than wannabe amateurs. It does not help, of course, when outdated ideas get presented as facts to the people whose profession came up with those ideas in the first place. Similarly, many Norfolk Pagans cringed when nationally known Druids claimed Holme I as a specifically Druid sacred site. At the end of the day, it was local people who felt closest to the Holme rings and who were most bereaved by the events of 1999, events in which the major actors were not local, but outside bodies, whether EH or CoBDO.

In conclusion, Nature or the Gods revealed a wonder to us, but how did we react? We made egocentric claims for the ring and ultimately (as a society) chose reductionist analysis over the wonder. When we acquire a personally meaningful object, piece of jewellery or garment, we use it or wear it, carefully perhaps, but it conveys its meaning to us by continual proximity. If it is lost or damaged, we mourn the fact, but do not regret having had it with us in the preceding time rather than hidden away. 'Seahenge' was taken from us, before most people could appreciate it properly, and its magic, derived from its place in the landscape, was removed.

For some time, there was a spiritual gap in the north-west of the county, comparable to a missing tooth or a favourite ring being lost. The wound has slowly been healed by Nature and the magical work of many in the county and beyond. Whether we as a society have learned anything is another matter.

The exhibition, 'The world of Stonehenge', runs from 17th February to 17th July 2022 at the British Museum: <https://www.britishmuseum.org/exhibitions/world-stonehenge> or ring 020 7323 8181 for tickets.

The sites of Holme I and II were at TF 711 452 and TF 712 452 respectively (O.S. Explorer 250).

See <http://www.norwichsphere.org.uk/essays/seahenge.pdf> for further reading and sources. Chris Wood has helped run Norwich Pagan Moot (www.norwichmoot.co.uk) since the mid-1990s, curates the Ickeny Collection (www.ickeny.co.uk) and is an independent researcher on mythology, magic and the land, writing regularly for *Quest* magazine.

THE DURGA AND RUDRA MERIDIAN / THE ICENI LEY AND THE 2021 NETWORK OF LEYHUNTERS MOOT

BY FIONN RAWNSLEY; thestonehengezodiac.com

Those of the Network of leyhunters who made it to the moot and continued to the day of exploration, enjoyed a spry bright morning standing overlooking the bay of Dunwich from a cliff top promontory. I had briefly explained to those who had collected there that we were standing on what I have called the Durga and Rudra meridian (also called the Icení ley) on which I had counted over forty churches, sanctified sites and ancient earthworks in Norfolk and Suffolk alone. Here we were standing at the extreme end in England of this alignment and as we walked along together we came to a lone gravestone marking the edge of what had been an extensive cemetery attached to the Greyfriars' monastery of Dunwich. The cliff had dropped away along with the cemetery far below into the sea, many years ago. We continued into the compound of the ruined monastery, greeting us at the gate was the customary information board illustrated with a drawing of a carved head found during a recent dig there, it was a male face with the tongue protruding. I was personally delighted to see this as it seemed a clear statement that the circular terrestrial sun temples' which I have identified on this meridian were once known about.

A circular sun temple is a landscape image exactly like the very well known Aztec sunstone in every pictorial detail but carved into the landscape on such a scale that it is not possible to see without the use of satellite imagery. In this article I will refer to them as ASC's (Aztec sun calendar's)

(At the centre of the ASC is an image of the Sun god Tonatiuh with his blade form jade tongue protruding on which sits a human heart.)

We continued into the monastery compound surrounded by flint and stone walls and people began to get a feel for the ancient meridian. Powerful currents' of energy were detected by many as the energies were enlivened by our conscious awareness of them. There is something here I heard on people's lips'. I believe there is a meridian here and I wanted to explain a further discovery relating to what I call the Rudra and Durga meridian.

At the far northern end of the Durga and Rudra meridian at Blakeney point in north Norfolk sited on a sandy margin of a coastal dune landscape is an ASC, very eroded and partially washed out by the sea. The meridian which we encountered at Dunwich disappears into the North Sea. There had once been a rich and fertile landscape out there with mountain's, hill's and verdant plain's full of people and settlements', we now refer to it as Doggerland because of the Dogger Bank which are shallows known well to

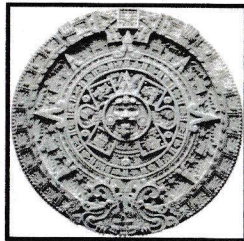


Fig 1; ASC Aztec calendar
Credit ;karnhack.com

North Sea navigators and fishermen. The landscape was finally inundated at the end of the last ice age by a mega tsunami, one of the biggest ever known to have swept the ancient world obliterating everything. It's a rather good thing, a straight line, one cannot argue with it and a meridian establishes one around the Earth. One can see that this meridian is marked along its course by a number of substantial building's in Norfolk including Norwich castle and in Suffolk several others including the remains of Dunwich Greyfriars monastery, it's there to be found but why the alignment disappears into the North Sea is because it's a meridian and not a ley. By its very nature a meridian should circumnavigate the Earth. The Greenwich meridian and others which go through Stonehenge about which I have briefly written in articles 4 and 5 of the 'Stonehenge Zodiac Mechanism' also have similar characteristics.

I became more curious about the Durga and Rudra, it's this meridian which led me to examine Stonehenge's meridians', I have sensed its energy and it has influenced my researches'. Extending the measuring line in Google Earth on my computer tablet, I took the line north as far as I could extend it. Because I doubled it over I was able to project it dead straight as far as the coast of British Columbia. By taking a sample test in British Columbia with a screenshot and photographically superimposing the ASC design onto an area within the coast, I got a confirmed sun calendar pattern linking this point direct to Dunwich. A significantly clear match with half the ASC lost into the sea. Extending this northern limb of the meridian from Blakeney it's course crosses the Wash and cuts along the east coast of England up across Robin Hoods bay and Whitby, Berwick-upon-Tweed, linking into Scotland, across a powerful and visual ASC which centres upon the mountainous area called the Cairngorms. Passing close to Inverness it leaves the Scottish highlands through a partially surviving ASC landscape then traverses 900 km to the next landfall at Iceland. The most significant node at this point in Iceland is without doubt the Askja volcano, a massive and very active volcano. I can think of nothing more direct which speaks of the conduit between the infernal boiling caldera of the underworld and the dazzling brightness of the sun, this is where they meet. The polarity between the worlds, on one hand bringing the promise of fertility and on the other the terror of destruction. Askja volcano was once also a sun temple landscape but has eroded to the point of being nearly unidentifiable as such except with my special technique of photo superimposition. The most recent sacrifice at this volcano were two scientist's who disappeared while studying the volcanic lake and were never seen again. Onwards to another landfall with a glaciated ASC on Greenland, it must be noted that the Greenland ice sheet has been in existence for about 18 M.y. And to find glaciated, man made images at the coast suggests that they were created prior to that distant date. Crossing the northwest passage the meridian conjuncts with another geoglyphic find.

From my research with the Stonehenge meridians' I have found that meridians' were always connected with vast images of the Cosmogenic world tree (CWT for reference) as depicted by the ancient Maya. CWT's are also identifiable by photographic superimposition. It's as though the CWT was the destination for what or whoever may have been conducted along the meridian in spirit form. I suppose one could imagine the story of Jack and the beanstalk as being a kind of folk memory image of the process of spirit transposition and translation into the land of the giant's/or god's. The Durga meridian does not however end here but as I have explained continues on to circumnavigate the globe. Traversing the Arctic circle the meridian then crosses the seemingly endless Canadian Shield eventually meeting the North Pacific where it is met by yet another CWT in a semi submerged condition. The Omphalus or umbilical point is actually still on land in the northern Rocky mountains of British Columbia. This coast is a tectonic subduction zone and while the cooler crust slips down into the mantle of the Earth, powerful magnetic anomalies are registered. It's hardly surprising that most of this CWT now forms part of the Pacific Ocean floor scattering potent hydrothermal vents into the waters of the coastal zone.

Studying the southern limb of this meridian, that which heads south from the remains of Greyfriars' at Dunwich, where we began this article. I was able by using Dunwich as a sighting point to project the line from Blakeney, straight, all the way down as far as the east coast of South Africa where it disappears into the ocean. I took a photographic screenshot at the African coast and

superimposed an image of the ASC, using traces I could detect to scale the image and then fading the layer to see how much of a match there was in the landscape, success again. Another ASC sun temple, very large indeed. Possibly hundreds of mile's across and only partially still there. Back tracing the line north, it cuts through Mont Blanc and after entering the Mediterranean it cuts

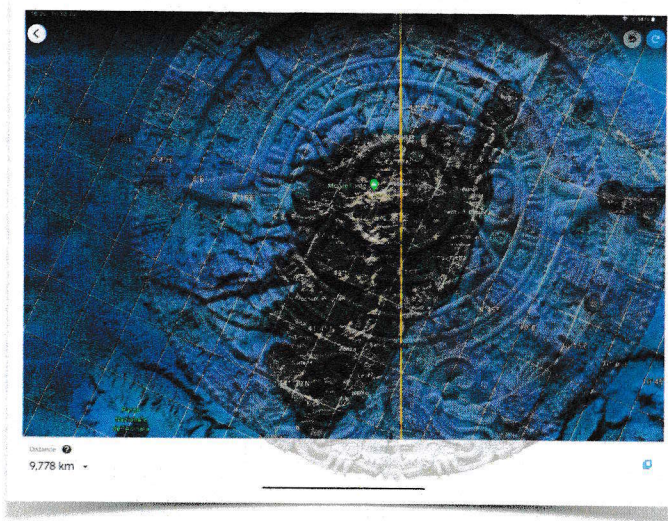


Fig 2; Durga and Rudra meridian at Corsica with original design 5.33 M.y ago

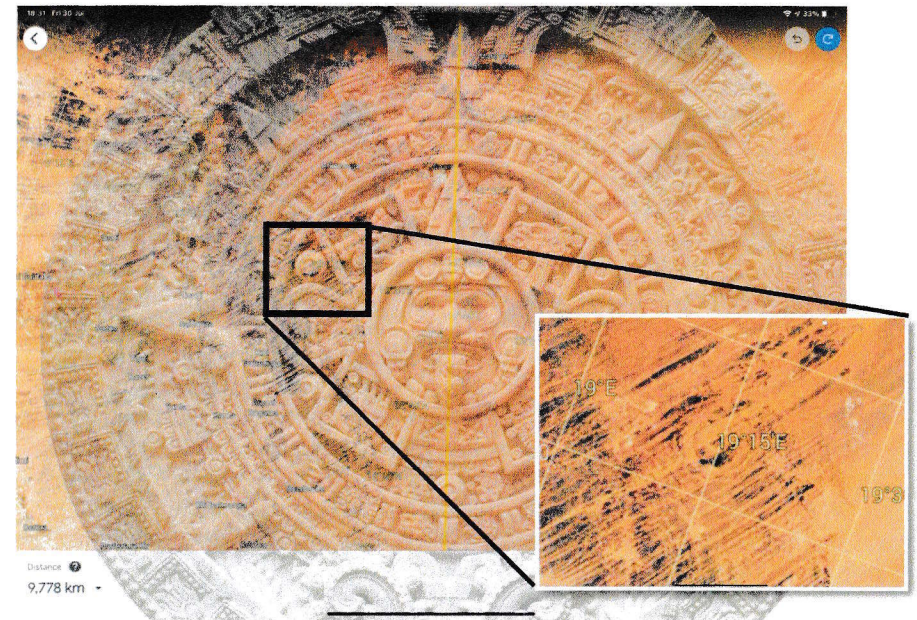


Fig 3; Very exposed bedrock detail from ASC. Detail of circular boss is 12 Km across. Photo superimposed ASC as it would all look

across Corsica where there is a spectacular ASC dominating the central part of the island with extensive peripheral loss at the edges of the design into the sea. This is so distinctive I have included the image for your pleasure. Because of the loss of so much of the ASC design I must conclude that it was achieved during or before the messinian salinity crisis about six million years ago where the Mediterranean dried out into a saline desert in which nothing could live. The salinity crisis ended in the Zanclean flood of the Mediterranean basin 5.33 million years ago when the Atlantic broke through a land bridge catastrophically flooding the whole Mediterranean basin area within days. During the salinity crisis Corsica would have been a mountain rising from the basin floor by over 13,700 feet, a very significant terrestrial sun temple indeed.

The Durga and Rudra meridian continues down to the north coast of Africa and another half inundated ASC. Then down into the most arid central deserts of Africa. In Chad can be seen a very exposed feature of an ASC (above) a part of a now lost civilisation inundated by desert sands. Finally the Durga and Rudra meridian arrives at the east coast of South Africa disappearing into the Ocean through a now half missing ASC on a similar huge scale (700 mile diameter) but half of the design is missing here for a very different reason. A piece of landscape is missing! I did some paste up collages to find out which part of Madagascar could ever have been attached to the African coast and by finding a pretty good match was able to

identify the landscape which would have been attached. Again I superimposed the ASC and was able to match the ground features to the design. Madagascar was part of Africa 200 M.y. ago. The only way this design could appear as a complete circle design was before Madagascar had drifted away from the mainland over a thousand kilometres through tectonic drift. Suddenly are we looking at a human design which could have only been executed in the Triassic? This really is very hard to take in and I find it difficult to imagine an answer why this is so. The Triassic really was the land of the giant's, Sauropods' are said to have been the prevalent fauna on earth at this time.

There is another question, I count four animals depicted in the Aztec calendrical circle as mammals, how did they become part of the design which clearly already existed in the Triassic. There is a jaguar, a tufted deer with fang's, a feline like an ocelot and a horned deer like animal. Perhaps these animals did coexist along with sauropods' but as yet we have not found fossil evidence that these animals had already evolved. I have no answer here except to point out that the ASC was illustrated exactly as we find it now right from the earliest time.

Returning to the Durga and Rudra meridian. I was very lucky here as it is hard to pin the angle to the ASC correctly given that I am looking at traces in the landscape which are specific and complex. In Madagascar there is a very exposed area of the design which is so clear one can establish the scale and angle of the ASC with ease. The fragment of the ASC covers a large portion of the island (the portion remaining on the African mainland is 700 miles across) and is very notable as the scale does not fit with the island in any way, it was designed as a part of a continental land mass. By extending the central axis of the ASC on the coast of Madagascar, the line traverses the island and again one will find another ASC, again half lost and the meridian then falls into the Indian Ocean. By further matching of the Madagascar coastline with that of the west coast of India one can pick up the lost segment of the ASC in India 3000 miles away where it again resumes as straight a line as it was across Africa, Europe and the Canadian Shield. The meridian traverses the Indian subcontinent hitting so many ancient temples. It would be the most amazing project to walk its length across India and visit every temple on the line, so very many. Crossing India diagonally the meridian goes up to the far distant mountains of Bhutan in the Himalayas where it finally meets a cosmogenic world tree which could easily be mistaken for a mountain range in the borderlands of China with Arunchal. Something interesting here is that the Indian subcontinent has only in the last 50 millions of years supposed to have collided with the Asian landmass pushing up the Himalayas having sailed itself across the Indian Ocean for the previous 80 million years. The broken chain of landscape temples which I have described, and tracked like footprints in the snow must have been in existence when Pangea was intact, but can be traced as far as China and

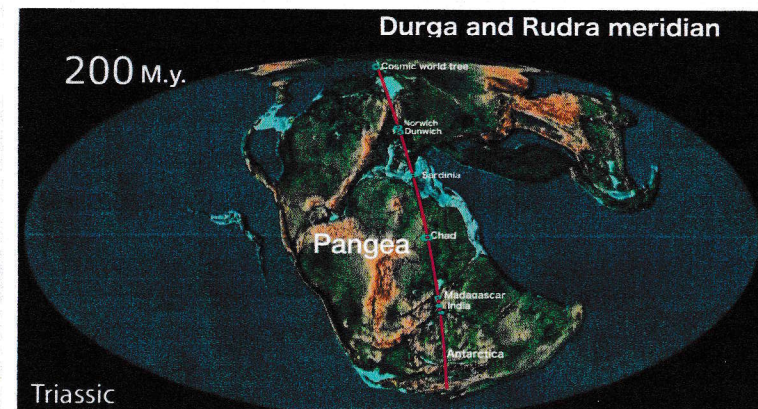
the Russian coast adjacent to Japan. This does not fit current models of continental drift so some correction may be necessary.

Watching the break up of Pangea into separate continents, in a Scotese animation available on YouTube is simply amazing. 200 million years compressed into five minutes, it is astonishing the journey that has been made by the Indian sub continent from its original location as part of Pangea, nearly 5000 miles away. I must assume that Bhutan was a part of that land migration attached to what would one day become India and Arunchal Pradesh. The meridian actually continues beyond the CWT in the southern mountains of China and by projecting the line I am able to detect a broken fragment of a Sun-form landscape on the coast of Russia near Vladivostok disappearing into the Sea of Japan.

The meridian we so innocently dowsed on our moot which links many churches and sacred sites in Norfolk and Suffolk was probably once an ancient line of Sun temples. A truly antediluvian alignment of ancient earth energy centres. A line broken by the cataclysmic forces' of telluric power over millions and millions of years and amazingly still traceable using the alignment of landscape geoglyphic forms on a truly vast scale.

One last observation about this meridian is that the ASC's of which I write is that the central axis can be upright or inverted and so I am assuming that this acts rather like a valve in a blood vessel conducting the spirit energies towards the important node of power in the case of the Durga and Rudra meridian it appears to have been where the active axial polar star henge was, The henge which relates within a terrestrial zodiac to where the polar star was e.g. Vega pole star in Lyre 12,000 B.P; Norfolk Zodiac landscape.

The Durga and Rudra meridian seems to be independent of all other alignments unlike the meridian's which go through Greenwich or Stonehenge. **Please do read my article which is the final piece of five on the Stonehenge Zodiac mechanism as I have much more to tell about this ancient terrestrial spiritual system amongst which we live.**



THE STONEHENGE ZODIAC MECHANISM, PART 5, will be in our next issue (44).

CARVED CULT IMAGES ON THE STONES OF WEST KENNET LONG BARROW

By Terence Meaden

West Kennet Long Barrow, near Avebury and Swallowhead Spring, and in sight of Silbury Hill, is one of Britain's best-known prehistoric chambered monuments. It is open every day of the year to respectful visitors and free to enter. Topping a ridge over a mile south of the great stone circles of Avebury, it was built about 3600 BCE by Late Neolithic Britons. In the Early Bronze Age, the barrow was sealed and closed down around 2400 – 2300 BCE.

This five-celled long barrow comprises a medial gallery open to the east, with a cell at the western end and two cells off each side of the gallery. Over 40 standing stones were used to build it—sarsen stones like those at Stonehenge and Avebury—together with numerous capping and corbel stones in the roof. Excavations in 1859 by John Thurnam and 1955-1956 by Prof. Stuart Piggott revealed large numbers of human bones, simple ritual objects and positioned skulls. Because of the bones, most archaeologists refer to it as a tomb of the dead and declare it to be a monument where bone portage and unspecified morbid funeral practices were carried out as principal purpose. When the barrow was taken out of use, it was filled solidly with soil and chalk rubble, and huge blocking stones were raised as a façade.

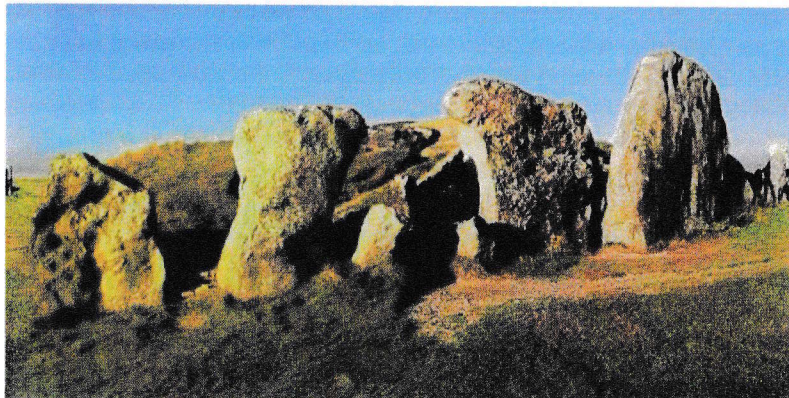


Figure 1. The stones of the broad façade at West Kennet Long Barrow.

However, this well-known monument is more than just a tomb. It is more like a death-and-rebirth tomb-temple through the demonstrable influence of a belief in the Earth Mother or Goddess. This greatly raises

its significance as a mightily important monument because inside the main chamber and gallery (see plan) there are carved images of human heads of such subtlety that they went unnoticed during the first 40 years (from 1957 to 1997) that the barrow was open to the public.

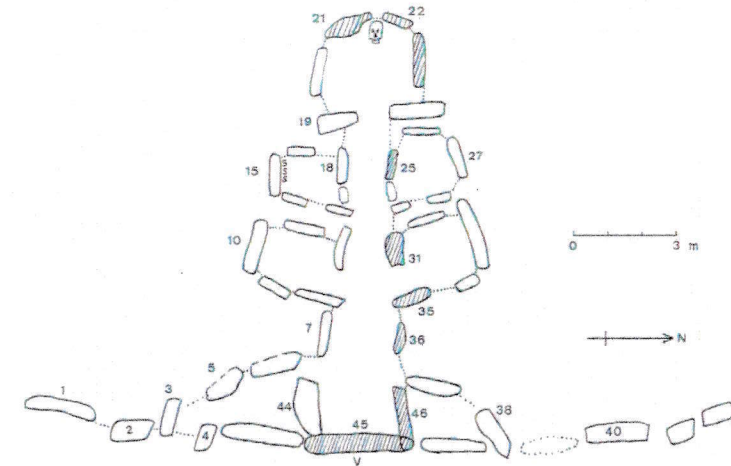
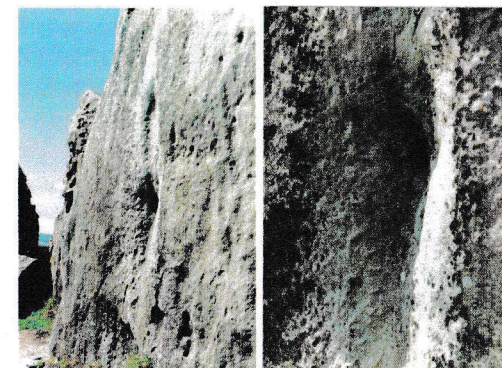


Figure 2. Plan of the long barrow at West Kennet (after S. Piggott).

Firstly, in 1997 I brought attention to the huge yoni or vulva symbol carved on the outside of the central blocking stone (Stone 45 in the plan) at the eastern end of the monument. This feature is a vertical grooved hollow 160 cm (5 feet 3 inches) long and 50 cm (or 20 inches) wide at maximum. It is the sixth really prominent Neolithic yoni that I have identified on megaliths in the Avebury region. Its maximum depth is 70-75 mm.



Figures 3 and 4. The vulva 1.6 m long carved into the middle façade stone.

The narrow carving was made by pecking and rubbing along the middle of the biggest stone which aligns with the east-west gallery directly behind it, i.e., the carved vulva is positioned to signal the entrance to the vagina gallery and attendant womb-like cells, all of which express the idea that aspects of a fertility religion are involved.

The same day of this discovery I became aware of a sequence of mural human heads and one sheep's head inside the monument. This is fully reported in the book *Secrets of the Avebury Stones*, published in 1999.



Figure 5. The internal carved human head in the end chamber.

The best head is on a standing stone that faces east in the chamber at the gallery's western end. Carved in bas-relief it is seen in left-side profile (Stone 21). The human facial proportions are perfect—for the fine tuning of the eye, nose, lips, chin and ear are highly praiseworthy. As explained in *The Goddess of the Stones* (1991), left-facing features—indeed anything left-handed in the symbolism and beliefs of traditional societies—imply femininity.

This led me to propose that the icon represents the *female* deity of the tomb-temple and of the community, namely the Divine Protectress sculpted with such care and finesse that only the initiated—the local worshippers and adorants of the Neolithic Earth Mother or Goddess—would know it was there. Its presence on the far western wall allowed the rising sun to illuminate it in the week of the March equinox (and

September too) for a thousand years or more until the sealing of the barrow. At these auspicious seasons the image may denote the fertility Goddess of spring and autumn.

Cheryl Straffon in her book *The Earth Goddess* describes how the perceived 'Goddess of Winter' in the eternal round of the seasons becomes the 'Goddess of Spring'. This makes one wonder whether the next megalith in the end-cell of the barrow, when continuing clockwise round the cell, might represent the winter aspect of the divinity. Indeed, inspection suggests that this next stone (Stone 22 in the plan) has the shape of a left-facing skull with dome-shaped cranium and left-side cavity typical of a skull's noseless hollow. This megalith—the Skull Stone—would receive the pre-equinoctial mid-March sunshine before the female Human Head Stone 21 gets to receive the rays of the rising sun a few days later in March. Moreover, and surely meaningful in terms of intentional young-life symbolism, was the finding by medical doctor John Thurnam in 1859 of "the chief part of the skull of an infant about a year old" which had been placed on the floor between the upright edges of these same two megaliths in line with the gallery to catch the light of the near equinoctial rising sun.

Because the barrow faces east, the order in which the sunlight falls first on the skull-like Winter Stone 22 before reaching the Spring Goddess Head on Stone 21 indicates that the transition from winter female deity to the spring deity was planned into the mural sequence, suggesting that the ancient Britons were celebrating the Rites of Spring as early as 3600 BCE.

In the south-western side chamber is a megalith (Stone 13) with three cup-like depressions near the top. These in-line hollows hint at the presence of a discerned triple goddess because it was in this chamber in 1955-1956 that excavator-archaeologist Stuart Piggott found that "three skulls had been arranged against the south wall" (i.e., Stone 15) in a row: namely, the skulls of a child, a young woman, and an elderly woman. This alludes to the tradition of the three ages of woman.

Along the northern side of the gallery of the barrow, there is a sequence of at least five more sarsen stones with impressions of human heads in left profile. Some are not difficult to see, but others require the illumination to be just right, their detection helped by oblique lighting such as the rising sun can provide.



Figures 6 and 7. The lintel, head and rear views of the carved animal

Surprisingly, I had entered the barrow dozens of times before noticing another major sculpture in May 2002. It is the realistic full-body carving of a bovine calf or deer on the lintel of the barrow's portal entrance. What is more, the rear end of the animal is fully rounded in a manner that suggests the animal was portrayed as being newly born. The sculpture might depict a cult image or clan totem that would be appropriate at a place with aspirations of rebirth. The best photographs are taken about midday when the grazing rays of the sun are from the south.

The rediscovery of these fine images has considerable consequences for rebirth mythologies of old, and provides some understanding of the spiritual thinking behind the construction of megalithic long barrows. Such structures were deemed places under the control of a female fertility deity considered responsible for the afterlife of the ancestors and a place for the rebirth of later deceased persons. So, we ask, as I did in 1991, might the end chamber and gallery inside the great mound of Newgrange in Ireland similarly be an earthen cover for the cave-like womb of a female divinity? Moreover, might the concept of "the Marriage of the Gods" or *hieros gamos* play a role too, in which light from the Sky God at sunrise couples with the female deity. This idea I explored in *The Goddess of the Stones: The Language of the Megaliths*.

Another time I can discuss similar matters for the chambered long barrow of Stoney Littleton near Bath in Somerset into which the midwinter rising sun shines all the way to the end chamber. At the time of my M.Sc. in landscape archaeology at Oxford University, I analysed alignments involving self-orientations of some 80 long barrows in Neolithic Wessex. Additional information about beliefs of the prehistoric peoples is available on my several Facebook timelines, together with *The Book of the Universe, Stars, Earth, Life, and Prehistory and History of Humankind* (New Generation Publishing, London, 2021).

THE STABLE END

with

Richard Knight,
the Rustic Farrier



33 Minutes to the Circle of Britain, part 3:

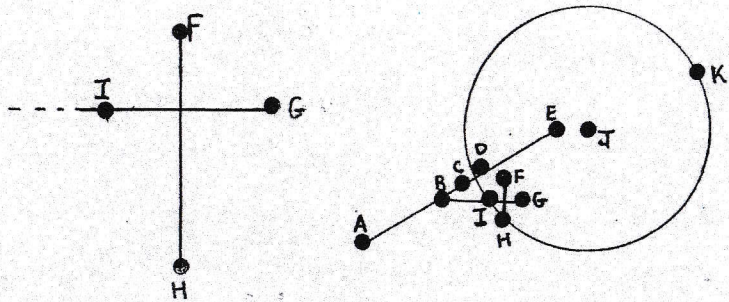
Jack The Treacle-Eater

Jack lives among the follies at Barwick Park which should be fresh in the memory because the one to the south of the Park, The Needle, is one of the 14 obelisks surrounding the arboreal Templar Cross near Henley in concentric circles. It is paired with the arboreal Gamma Cross near Mildenhall Suffolk if you remember.

The four follies of Barwick form a cross that is roughly a signpost to the four cardinal points North, East, South, West. The East-West axis of this cross, when lengthened, runs slap bang into the Wellington obelisk which itself is part of the amazing Boconnoc-Cherhill line.....clear as mud?...As ever it's better to look at the diagram than my explanation.

Key for diagram (diagram on next page)

- | | |
|----------------------------|----------------------------------|
| A. Boconnoc Obelisk. | B. Wellington Obelisk. |
| C. King Alfred's Tower. | D. Glastonbury Tor. |
| E. Cherhill Obelisk. | F. Fish Tower. |
| G. JACK THE TREACLE-EATER. | |
| H. Barwick Needle Obelisk. | I. Rose Tower. |
| J. Arboreal Templar Cross. | K. Arboreal Templar Gamma Cross. |

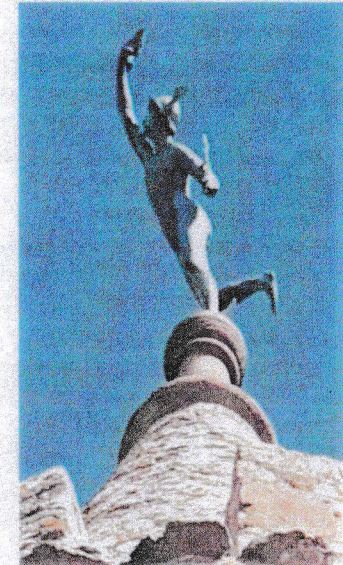
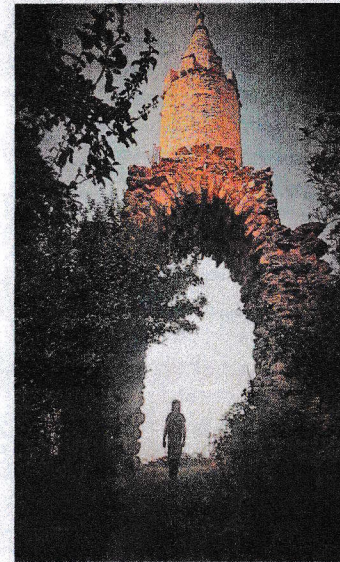


King Alfred's Tower is a relatively new discovery for me and is only a few yards from the Boconnoc-Cherhill line. About half-way between the Wellington Obelisk and Rose Tower and, right on the line, is Dillington house which has not only an obelisk but also a statue of Hermes almost identical to Jack The Treacle-Eater.

Now, when you translate "TREACLE-EATER" into Latin you get, "THERIACA ENIM COMEDENTI", and this turns out to be an anagram of..."A MEDICINE TO AN HERMETIC", which is amazing in and of itself, but when I looked up the words "Theriaca" and "Medicine" together it was like opening the door of a very, very overstuffed cupboard because *theriaca* means "medicine" and it also means "treacle". Treacle was a medicine and, in particular, an antidote to...snake bite venom! The exclamation mark is in honour of the two snakes wrapped round the Caduceus held in the left hand of Jack and every version of Hermes-Mercury. At the mad hatter's tea party, which is brilliant, the dormouse tells a story about 3 sisters, Elsie, Lacie and Tillie who lived at the bottom of a well. Alice asked what they lived on and was told that it was treacle. She then asked why they lived there, at the bottom of a well, and the dormouse told her that it was a "treacle well". Lewis Carol got the name from the treacle well in the graveyard of St. Margaret of Antioch at Binsey, near Oxford, which is still a healing well. There are several treacle wells around England, all healing wells.

JACK THE SNAKE VENOM ANTIDOTE EATER!

Jack is to the east side of Barwick Park, meaning that, viewed from Barwick House at the centre of the cross or from the Rose Tower, the sun will rise over Jack's raised right arm. This would happen at DAWN and possibly be of a hue that one might describe as GOLDEN. You may be getting ahead of me now but if you enter Barwick along the West-East axis you first come to a ROSE Tower then a CROSS then HERMES and bear in mind, the Inner Order of the GOLDEN DAWN was called the Order of the Red ROSE and Gold CROSS as it was ROSICRUCIAN in nature.



Above Left: Barwick House folly with Jack from distance,
Above Right: figure of Jack of the folly, close-up.

The owners of Barwick Park around the time the follies were built were the Messiters and not much is known of them. However, Dr. Husband Messiter, close to the time, moved in Moravian circles and knew Zinzendorf and William Blake. A brief pause here to relive the scene at the birth of baby Messiter - "My darling wife, what shall we call our baby boy"?....."Let's name him after you and call him Husband". Anyway the piece you can find him in is called, *Why Mrs Blake Cried: William Blake and the Sexual Basis of Spiritual Vision*¹. To think that my only introduction to the Moravian Church was a straight line from the obelisk at Trent park to Cleopatra's Needle through a dowdy-looking church which I said at the time looked like the place where the five members of the *Baptist Method of the 3-Day-a-week Advent Mormon Society* met to discuss what deluded morons the members of *The Baptist Method of the 4-Day-a-week Advent Mormon Society* were... I mean 4?!...get real ! And here are the Moravians mixed up in sex, masonry, Rosicrucians and the Messiters.

Some stories are good whether they're true or not, like this one. A child was asked if he preferred television or radio and he replied "Radio because the pictures are better". I think staring into a fire is better than both of these

¹ by Marsha Keith Schuchard

because the pictures and the sound is better. Imagine you're staring into a campfire, it's dark, you're leaning against a heap of stones and the year is 1200 AD. You look away and after about 5 minutes you realise you're staring into a big bearded unkempt face that is so close you didn't realise it was there....and you jump out of your bloody skin! Then you give your guard dog a bit of a look which he returns for waking him up with a scream, you calm down and say, "where the hell have you been?" Because this is the HERMIT, the man whose wages you help to pay, who meets travellers at this crossroad by this pile of stones or sometimes a standing stone and is the guide for this difficult part of the journey. Hermes gets his name from a *herma*, a pillar of stone with a Hermes head on top and often genitalia, which replaced a heap of stones at a crossroads meant to bring good luck to the traveller. This is much like our Jack The Treacle-Eater who is of course Mercury-Thoth-Hermes and stands on a "heap of stones" in the form of an arch.

The main accepted etymology of the word "Hermit" seems to be that it comes from the Greek word *eremites* meaning "desert-dweller", but I prefer the one which comes from "the Bible"² - *The old Straight Track* by Alfred Watkins. He asserts that "hermit" is named after Hermes, and given the above information, it would seem to make sense. Chapter 23 *Hermes and Hermits* is especially interesting where he quotes Sir John Lubbock as saying...."The origin of stone worship is arising from the respect paid to boundary stones" which I reckon explains many things. These stones were often on hills or mounds and if you think of carved horses on hills they could also double as boundaries, especially The Red Horse Of *Tiw*.

Toot, *Tout* and *Twt* (*Twt* is still the word for mound in the Welsh Borders) all names for the Chief Celtic God who Caesar said was the Druid's HERMES. Romanized as *Toutates* we now know that the Red Horse of *Tiw* is also Hermes and thus a guide to the tracks on Earth and guide to the afterlife. Regardless of spelling, all these toots are mounds or hills and Watkins points out that in *The Book of Abraham The Jew*, there is a picture of Snakes among the Hills, with snakes as the paths and the hills as sighting mounds another reason for Jack to pack his treacle. Nicolas Flamel, a famous alchemist, saw the book in the 14th century and has reproduced other pictures from it, including *Planetary Dragons on a hill* (brilliant title!), which calls to mind the Uffington Horse, and a bizarre and intriguing "crucified snake", which is a snake nailed to a cross....of course.

Back in the days of King Alfred, the local Parliaments would meet at standing stones, boundary markers, mounds, burial or otherwise, toots, etc. and the name for this moot or meeting was a "THING". I specifically use capitals for the THING as it actually gave us the word "thing", meaning an assembly of things to make one whole thing. The word lingers on as Iceland's Parliament

² i.e. the Bible of ley hunting

"Althing", that of the Isle of Man "Tynwald", and in the word "Hustings"³, House Parliament. A lot of the meeting places still exist such as the Kiftsgate Stone where, as late as 1830, the coronation of William IV was proclaimed. It's near Chipping Camden and Dover's Hill where the first English Olympics took place in 1612 including the noble art of "shin-kicking"⁴.

Now a very, very surprising and recent discovery just to the east of Watlington...

To be continued

[Footnotes and editing 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.

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³ Hustings = *Hus* meaning 'house', plus *ting* or *thing* meaning 'assembly.'

⁴ Both a competitive game and described as an "English martial art", it involved two men kicking each other's shins until one cried out "sufficient", meaning they had had enough.

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**AT CERNE ABBAS WELL ON LAST YEAR'S MOOT
(PHOTO: DOREEN DUTHIE)**



IN MEMORIAM

Anne Bowen-Jones of North Powys has died, aged 67.