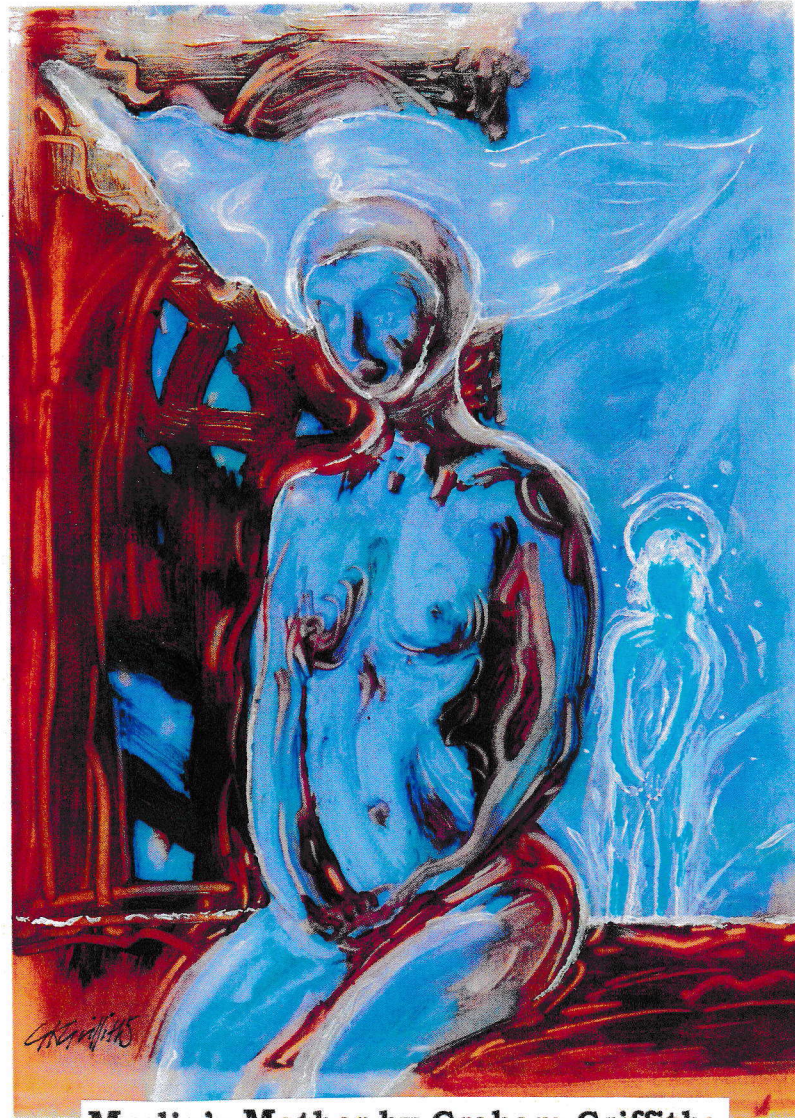


The Newsletter of the Network of
Ley & Hunters

£2.50

Issue 45 – Samhain 2022



Merlin's Mother by Graham Griffiths

The Newsletter of the Network of Ley Hunters

Issue 45, Samhain (1st November) 2022

Editorial address: Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, United Kingdom. Telephone 01650-531354.

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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 (OS Explorer 130).

A major function of the Network is our Moots and Field Trips. Apart from the interesting places visited and the expert speakers you can hear, these are good ways to meet other ley hunters. We have much to teach each other. By coming together as a group we hire buses and drivers for our trips, and even book carriages on sleeper trains to and from Scotland and Cornwall. Apart from encouraging group spirit, providing 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.

Circulation: 360



BOOK FOR OUR SOUTH WALES MOOT NOW!

Moving westward from Alfred Watkins Country, we're exploring the homeland of our Assistant Editor, Liza Llewellyn, next May. We'll muster on **Saturday, 20th May 2023**. Trains run to **Neath**. Bus no. **T6** takes you from there to **Penycae** (grid ref. SN838132 on OS Explorer OL12), where our base will be the **Brecon Beacons Camping and Caravan Park**, SA9 1YY (tel. 07908-399453) where camping is £10 pppn. This is just behind **The Ancient Briton** inn, SA9 1YY, tel. 01639-730273 which provides **B & B**. Meat-eaters will particularly like this place for its range of local dead flesh. **Vegans** are exceptionally well-catered for at the nearby **Penycae Inn**, SA9 1FA, tel. 01639-730100 at grid ref. SN844 138 (OS Explorer OL12). The Penycae Inn also provides **B & B**, but in this case it comes with a menagerie of exotic living creatures in the grounds including **Cranes** (the Goddess Rhiannon's ultimate bird).

Don't miss out on these B & B 's and campsites by procrastinating! Get in first by phoning your choice of accommodation **NOW!** Book from Saturday evening, 20th May to Friday morning, 26th May (six nights). **SAY** you are ley hunters.

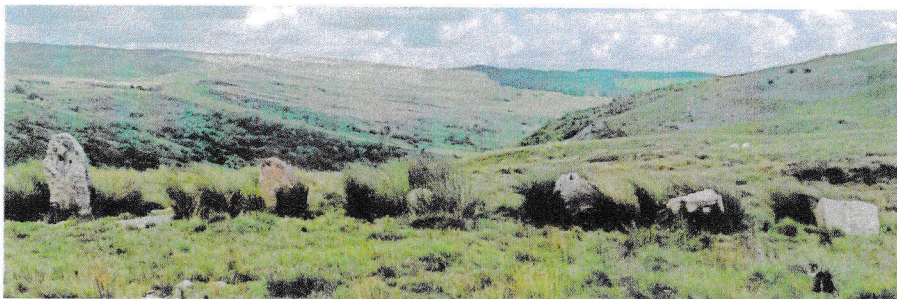
Proceedings will begin with **Speakers** (to be confirmed – watch this space!) in Liza Llewellyn's local village hall at Cwmtwrch Uchaf (OS grid ref: SN757113) on the Saturday evening.

Go to your accommodation first! We'll have our own Moot bus and driver to ferry you to and from the hall.

Our own **Moot coach and driver** will take us on daily **field trips** from Sunday, 21st May, to Thursday, 25th May, inclusive. Apart from the spectacular scenery (including waterfalls) this is an area of immense interest to ley hunters. Awaken Arthur's knights at **Craig-y-Ddinas**.



Visit the stone row **Saith Maen** ('Seven Stones') – see photo below:



then ford a stream to reach a sacred complex of a stone circle (**Cerrig Duon**), stone avenue and **Maen Mawr** standing stone. **Maen Llia** features in Paul Devereux's book *Places of Power* (1990). Read about **Llyn Y Fan Fach's** White Lady of the Lake in *Walks in Mysterious Wales* by Laurence Main (1995).

Come see the **Sleeping Giant** of the Cribarth, and visit the **Defynnog Yew** (a contender for the oldest Tree in Britain!)

Carn Goch Forts outline a landscape goddess on an important ley where your editor met a black cat (like a puma) in 2006. Discover the cave under **Carreg Cennen Castle** and look out for Merlin at **Dinefwr Castle**. **Dryslwyn Castle** was an important seat of the princes of Deheubarth. **Paxton's Tower** is nearby. We'll wander to **Dunraven Hill Fort**, **Ogmore Castle** (in Bridget's domain), **Arthur's Stone** (Gower), burial chambers at **St Lythans** and **Tinkinswood** ... AND MUCH MORE!

SECURE YOUR SEAT ON OUR COACH by sending a deposit of **£ 90 NOW**. The total cost of your ticket is expected to be **£ 270**, payable in one go or in instalments. Make cheque payable to *Network of Ley Hunters* and post to -

Laurence Main, Network of Ley Hunters, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth, SY20 9LW, Wales, UK

DON'T DELAY - BOOK TODAY !!

TELEPHONE 01650-531354.

'A NEW DIMENSION TO ANCIENT MEASURES'

Dr Thomas Gough and Peter Harris

"There are many hundreds of prehistoric stone circles in Britain but no satisfactory explanation for them. The findings in this book may give at least some of the answers. It centres around the recent discovery of an ancient unit of length that probably originated in Mesopotamia more than six thousand years ago.

When the dimensions of carefully surveyed structures are converted to the 'new' unit of length the number obtained is frequently a simple multiple of a known celestial value. Use is made of ring dimensions as measured by Professor Alexander Thom (1894-1985)"

Rear cover of "A NEW DIMENSION TO ANCIENT MEASURES"

Moravian Press 2021

When Peter Harris wrote his first book "Astronomy and Measurement in Megalithic Architecture" Northern Earth, 2015, he had three main objectives:

First, to honour Norman Stockdale, his co-researcher and father-in-law, with whom he had collaborated with in private for over 40 years in regards to a newly proposed megalithic measurement,

Second, to provide evidence for this newly proposed unit of length, later named the 'The Harris and Stockdale Megalithic Foot', (HSMF), which they believed was used by the megalithic designers to incorporate key astronomical data into their monuments,

Third, to produce a book written in a manner that was both easily accessible in content and price to anyone, whether they be an academic, archaeologist or an interested amateur.

Following positive book reviews of 'Astronomy and Measurement in Megalithic Architecture' in a variety of journals and on the Megalithic Portal website, a dedicated HSMF thread was created.

This Megalithic Portal thread has from 2016 had over 80,000 visits and 1500 comments. There is also a public Facebook group and website for information and discussion about the HSMF.

Being open to such widespread public scrutiny introduced Peter to a number of questions and viewpoints that he had previously not had to consider and it became a

very steep learning curve. Having to reflect on a variety of issues and questions that were related to the HSMF, Peter felt the need to fully address as many of these issues as possible in a new publication.

It was then that he was introduced to independent researcher Dr Thomas Gough, who became co-author with Peter for the book, "A New Dimension to Ancient Measures".

The initial purpose of the research for this second book was to establish that a unit of length, the Harris and Stockdale Megalithic Foot, (HSMF), of 1.1785 feet, as deduced by Peter Harris and Norman Stockdale and first put forward in their book. "Astronomy and Measurement in Megalithic Architecture", Northern Earth, 2015, was known and used in prehistoric Britain.

In this new specific study, using professionally designed computer programmes and statistical assessment not available to the previous authors, the dimensions of stone circles together with other megalithic remains were used to test for use of the HSMF. An unexpected consequence of this was that it revealed much more about these megalithic structures and the abilities of the builders.

It has been generally assumed that the inhabitants of Britain, 4 or 5 thousand years ago, were 'primitive' and of limited abilities. It was simply assumed that 'Megalithic Man' did not have the required abilities to use mathematics and geometry including universal measurements or study astronomy to any degree of complexity. Until the work of Alexander Thom (1894 – 1985), only rudimentary dimensions were known of those few stone circles that had been measured, their purpose still remaining unknown and therefore open to conjecture.

The dimensions that Thom found form a large part of the new book's research when seeking evidence for the use of the HSMF. In all about 100 rings were investigated using published data. The major part of the investigations involved an improved method of testing of the 62 true rings (circles). These were analysed for the HSMF, the Alexander Thom Megalithic Yard of 2.722 feet, (ATMY) and for many other Unit Lengths (ULs). Using computer programmes, the HSMF was subjected to statistical analysis; the data used being made available to the reader. It was recognised by the authors that it was unlikely that the HSMF had been used exclusively for the construction of stone rings as some evidence was found for the use of other unit lengths. These processes and results are covered in Chapters 1 and 2.

Methodology

In the BAR 81 publication the dimensions of each stone ring were given, usually in Professor Alexander Thom Megalithic Yards (ATMY) of 2.72 feet and/or feet. From

these each dimension in the unit HSMF was calculated and its relationship to the five key celestial values was evaluated on a percentage scale.

These celestial events were: The Solar Year 365.25 days, The Eclipse Year 346.62 days, The 18.6 year Moon Cycle, The Sidereal month of 29.53 days and the Anomalistic month of 27.55 days.

HSMF	RED 0 – 0.20%	7	7*3 = 21
	Red 0.20 – 0.50%	1	1*2 = 2
		Total Points 23	
Imperial Feet	RED 0 – 0.20%	2	2*3 = 6
	Red 0.20 – 0.50%	3	3*2 = 6
		Total Points 12	
ATMY	RED 0 – 0.20%	1	1*3 = 3
	Red 0.20 – 0.50%	4	4*2 = 8
		Total Points 11	
Random	RED 0 – 0.20%	1	1*3 = 3
1.662 Feet	Red 0.20 – 0.50%	3	3*2 = 6
		Total Points 9	
Drussian	RED 0 – 0.20%	2	2*3 = 6
1.1 Feet	Red 0.20 – 0.50%	1	1*2 = 2
		Total Points 8	
Random	RED 0 – 0.20%	1	1*3 = 3
1.604 Feet	Red 0.20 – 0.50%	2	2*2 = 4
		Total Points 7	
Roman	RED 0 – 0.20%	1	1*3 = 3
0.972 ft.	Red 0.20 – 0.50%	0	0
		Total Points 3	

An example of the analysis of one site, Ringmoor (East) is set out in the table below. (365.25 omitted) Coloured percentages and data analysis have been written in a way as to be easily understood. As stated previously all the research data gathered by the authors is available in the book as are the impartial assessment results from independent, statistical specialists.

Thom	Site	Com-	MY	Feet	HSMF	18.61	27.55	29.53	346.62
Page	name	ment							
110	S2/4 SX	Ring- moor (East)	Peri.	15.20 41.34 47.80 130.0	35.08 110.32	5.928	1.273 4.004	1.188 3.736	9.880 3.142

Overall, the results of these and related analyses showed that the HSMF was probably the dominant unit length used for the construction of true stone rings. This outcome was found for all regions of Britain covered by Thom's stone ring measurements. Thom's Ring measurements and Types, the Thom Megalithic Yard and other related units of length, are covered in more detail in Chapters 3 and 4.

Further supporting evidence for the use of the HSMF was found in the dimensions of the Carnac complex in Brittany as surveyed by Alexander Thom with the assistance of Archie Thom, his son, and others. Additionally, Archie

Thom, with the assistance of Robert Merritt, surveyed a number of rings in Scandinavia in 1980. Their results showed clear evidence for use of the HSMF. More sites and data, including Newgrange and Merrivale, are covered in Chapter 5. An analysis of carved rock art, the Swastika Stone in Yorkshire and other sites in Scotland, are provided in Chapter 6.

When first found the HSMF unit of length was thought be a new discovery. However it was soon realised that it was a very ancient unit of measurement, probably originating in Mesopotamia more than 6,000 years ago. This is further discussed in Chapter 7.

When the analyses of stone ring dimensions using the HSMF are examined, the authors' unavoidable conclusion is that the knowledge and expertise in prehistory was far in advance of what has been considered possible. Knowledge of the celestial values built into stone rings was not necessarily determined in Britain and had possibly been known for a long time. But the fact that employment by the megalithic designers of the HSMF in the architecture to unify geometry, important time values and astronomy, poses serious questions to our current commonly held views about prehistoric peoples and their capabilities. These issues and the implications are dealt with in the concluding Chapter 8.

As the book provides much of the data that was used by the authors to substantiate their conclusions, it allows the reader to formulate their own opinions as to either verify or reject the authors' proposals. But in addition to that the book challenges readers, whether they be archaeologists, archaeoastronomers, historians, mathematicians, academics or people with a general interest in the Megaliths, to themselves provide an alternative explanation for the evidence presented and subsequent claims of the authors re the validity of the HSMF. The book certainly asks the reader to reflect on the commonly held view of the megalithic people's supposed limited knowledge and capabilities and poses some serious questions that challenge our view of history and the evolution of mankind.

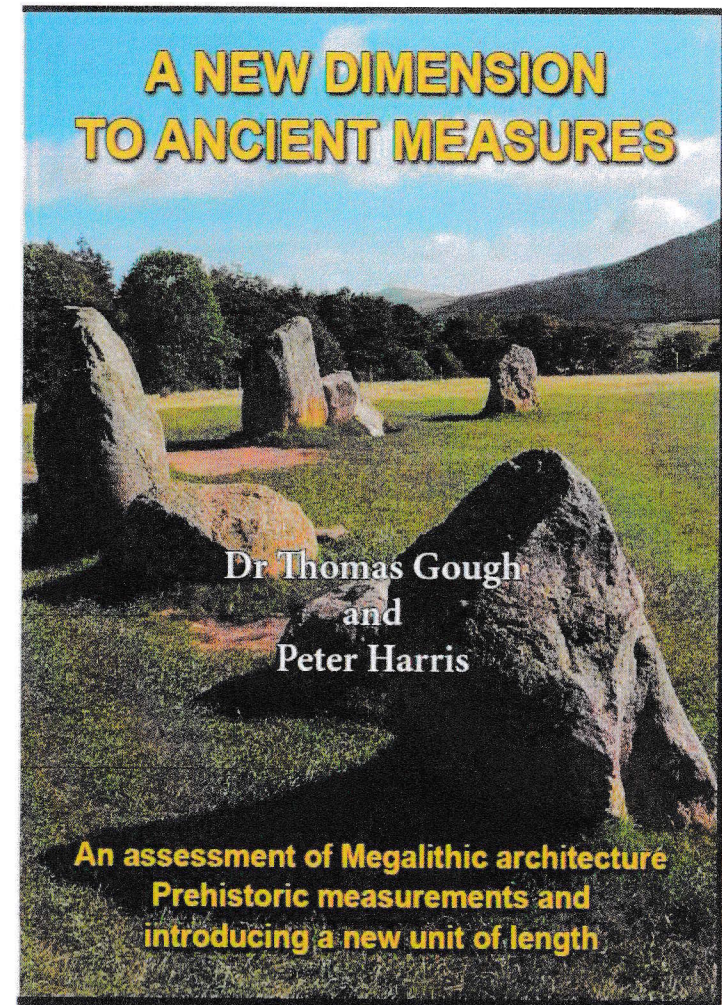
Special Reduced Price Offer for the Network of Ley Hunters

For further information and book sales, **£12.50 + £2.50 p & p**, contact Dr Thomas Gough and Peter Harris at: hsmf14.142@gmail.com. The book is also available to be purchased from the Megalithic Portal bookshop and from Amazon.



IN MEMORIAM

6 Norman Mosson of Stoke-on-Trent has died, aged 76.



TALKS GIVEN! FESTIVAL STALLS?

If you have an audience for a talk or can offer us a stall at an event, please contact Laurence Main (address on page 2).

THE ORIGIN OF THE ZODIAC

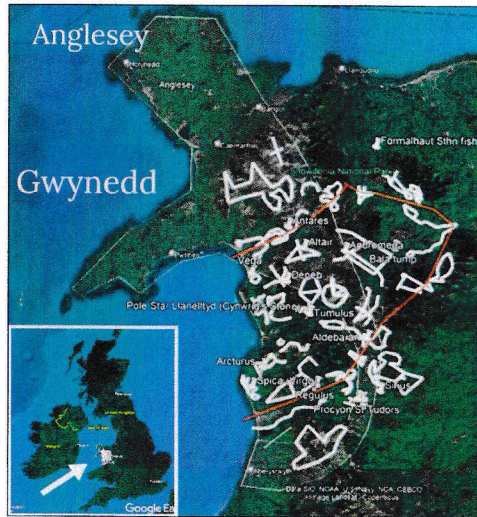
by Hugh Evans, is rediscovered in Gwynedd, North Wales.

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.

The Star Maps of Gwynedd are the origin of the Zodiac; they defined the constellations.

The land features in Gwynedd including the mountains, rivers, standing stones, cairns, other scheduled monuments, towns, churches and even the field names, were named and created to determine what stars are in what constellations in the heavens above, and not the other way around.

British myth recounts that Idris, one of three great astronomers charted the heavens from his chair atop Cadair Idris. Idris was also known as Enoch.



Genesis Ch.5 v.24 says that Enoch 'went to be with God'. The Book of Enoch has more information, saying that Enoch went to be with Uriel who taught Enoch everything that there was to know about the stars, and from that place Enoch charted the heavens. We can deduce from the information in the Book of Enoch that the place Idris/Enoch charted the heavens is Cadair Idris, at the centre of the Star Maps of Gwynedd.

Who was Uriel? Applying our Welsh dictionaries, Uriel is *Ur-rhi-el*.

The Ur sound is spelt Y in Welsh and means 'The', but the emphasis is more The Queen. *Rhi* means 'chief' or 'pre-eminent'.

Rhi, n. what is specific; a chief
Rhiaidd, a. notable, pre-eminent
Rhial, n. an original lineage
Rhiallu, n. hundred thousand

Rhi is the root for 'original lineage' and a 'hundred thousand'. This gives an idea as to what ancient people thought of this name. *El* means 'spirit, intelligence' and is the same *El* in AngEl, MichaEl, GabriEl etc. Uriel was The chief spirit / intelligence, equivalent to a god.

Rhi is also in Idris. *Rhis* means 'what is broken up into points' and the phonetically identical *rhys* means 'a course'. *Udd*, pronounced *Id* means 'Lord'. Idris was lord of the points on the courses; these are the constellations and especially those zodiac constellations on the ecliptic. Idris mapped the constellations from his chair atop Cadair Idris.

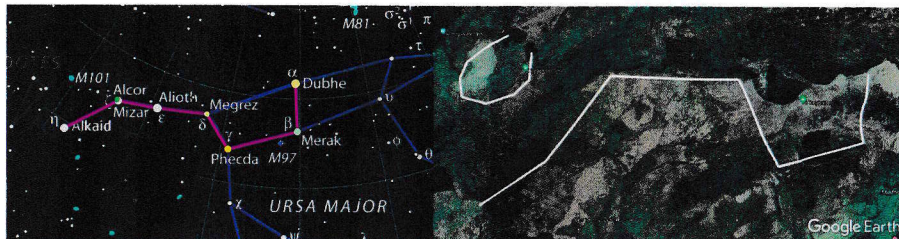


A chair is a *cadair*. But it can also mean a controller, as in the chair of a committee. Idris was the controller who mapped the heavens, Cadair Idris was the point from which he controlled the mapping.

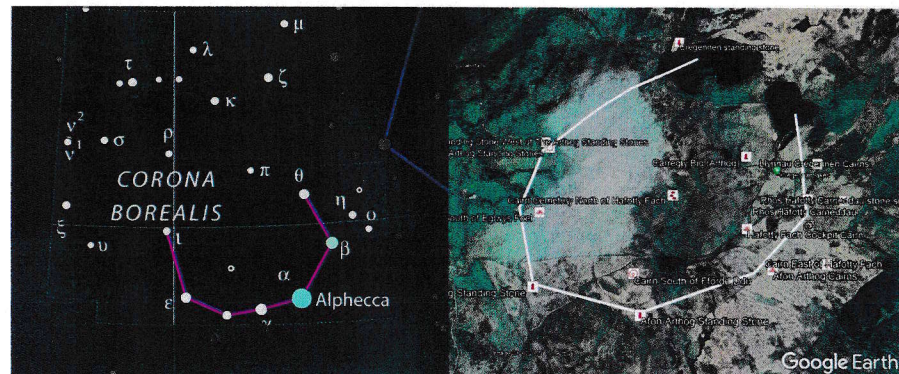
Cadair Idris is a perfect location to map the heavens, as you can see in the picture above. It is prominent: the peaks around are many and lower to chart directions. There is the flat datum of the sea against which to make observations and measurements. Aran Fawddwy is a similar height but it is in a ridge, so is not as prominent, and the sea is not visible.

How were the constellations defined by Idris from his cadair? The constellations fall into three groups:

1. Constellations above that are a good match with ground features below. A good example of this is The Plough, which is on mapped on the ground atop Cadair Idris. You can see the bright stars above in a distinct shape and they fit onto the peaks of Cadair Idris. There are lots of peaks in the Aran mountains of Snowdonia, so a fit is achievable.



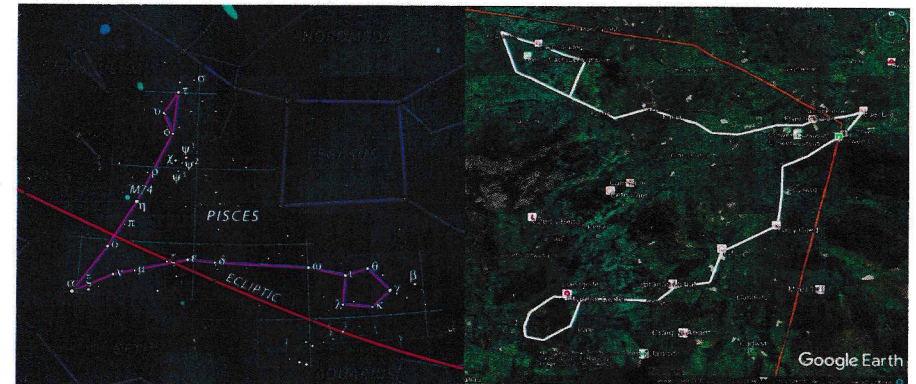
2. Constellations above that have distinct shapes above, but there are no ground features that are a good match below. A good example of this is the constellation Corona Borealis. It is a very distinct 'C' shaped constellation in the heavens, and as you can see above, it is very close to The Plough (Ursa Major) which was the controlling point. The



constellation was created on the ground by making two artificial thresholds and forming two lakes. The major stars were then represented by standing stones, stone circles and cairns; as can be seen in the Google Earth image with Megalithic.co.uk sites overlaid. This is an important site in British mythology because it represents Arianrhod's wheel of fate and time: part of the wheel's circular rim is in the mortal world, represented by the C of stars, and part is in the Underworld. The

rim of the wheel dips into the Underworld through the two lakes, joining underneath. Arianrhod controlled the tides and moon from this location.

3 Constellations above that are not distinct but have been determined by the ground features. This is the proof that the origin of the Zodiac, and the other constellations occurred in North Wales, as the ground features are unique to this area. Two good examples of such constellations are Virgo and Pisces. Both these constellations of the zodiac are on the ecliptic, and are above and below the Milky Way, resulting that there isn't a lot of bright stars in that area of the sky to make them distinct.



In Pisces, some brighter stars in the area of the constellation have been left out of the final shape, to better fit with the features on the ground.

All the zodiac constellations, their names, origins, signs, locations and neighbours are explained in my book, *The Origin of the Zodiac*. I am working on a companion book *The Origin of Time* that will complete the explanation of the heavens.

Full colour paperback £14.99+£2.99 p&p
at originofthezodiac.com.

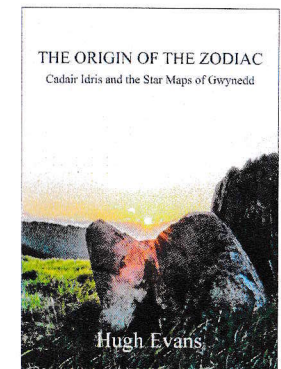
Less £5 Leyhunters discount: email me
at starmaps2020@gmail.com.

Please post cheque £13 to: Eversley,
Hedsor Road, Bourne End SL8 5EE

Kindle also available.

YouTube at 'Origin of the Zodiac'.

Please share.





**The Doggerland Temple
and the ley to the Cosmic World Tree**
Fionn Rawnsley

Aztec calendar image by karhack.com



Fig 1; Sun temple with meridian ley (at the knee of Hercules) within the Doggerland zodiac

The Story behind this image is very informative so I have chosen to write a very brief outline for your information about ongoing research.

Two layers; the base layer is a Google satellite image of the Norfolk coast with a second layer, the Aztec sun-calendar (ASC) design as a transparency so that it can be seen that the landscape network and the calendar match. Note how the jade tongue of the Sun god Tonatiuh outline is very clearly defined. There are many other synchronous forms still evident in the landscape, giving a strong confirmation that this image is basically still there. About a third of the design is now off the North coast (picture inverted N to S) so the design I think would have been within a complete circle, all on dry landscape when first made. This find therefor suggests that the image was created during a period when the landscape of Doggerland just off the coast was not inundated. 8,250 years ago there was a sub marine landslip of the coast of Norway, a chunk of sedimentary deposit the size of Scotland slipped off a continental shelf generating what is known as the Storegga tsunami, which devastated a good deal of coastal Europe, Eastern Scotland

the East of England and Greenland and swamped the extensive landscape of Doggerland. There was a subsequent Storegga event about 6000, years ago too (I was wondering why there are layers of clay under my garden!) This may have been the end for the use of this particular sun-form although it may have been forgotten about by then also. Waves are known to have swept inland up to 50 miles, meaning this landscape was wiped out at that time, even so there are still strong indications of a vast open air temple in existence which still partially survives in Norfolk.Fig;1.

The reason for the inversion of this photo is that the image of the ASC fits that way up, Sun Calendar's/zodiacs too are usually orientated North (celestial heaven was always the northern hemisphere) the yellow line is the ley of the ancient meridian. The alignment indicates that whatever flowed along this ley was being pumped South instead of North, unless there was an inversion of the magnetic pole of Earth at this time. This Sun-calendar was sacred to Hercules who appears in the same area but is legible by using superimposition. Hercules is also invert orientated, indicating that whatever was South of him apart from quite a lot of zodiac must be beneath the waves now but was actually South then (North now) This meridian from Doggerland actually goes right through my house (a Draco henge site) ! I was pretty keen to find out what was going on here as you can imagine. According to my already established understanding of how terrestrial zodiacs were designed according to precession (the circular wobble of Earth over 24,968 years) the six pole star constellations follow each other inexorably through the ages. Hercules 10,000 B.p is followed by Draco the dragon which should be North of Hercules but in this case is actually South in the landscape. Next is Ursa Minor the little bear our current pole star constellation, yet further North but in this case further South. And then Cepheus who should be furthest North but in this case he is furthest South Fig;3.They are then followed by constellations Cygnus and Lyre both housing pole stars. On the far end of the meridian ley within England is an Aztec calendar landscape again half immersed by the English Channel (formed 450,000 years ago) as it is on the South coast. This South coast calendar landscape is also upside down, orientated South. As are other Sun calendars along this meridian all the way down to the West coast of Africa in Liberia where the ley goes into the Atlantic through a partially missing and inverted Aztec Sun Calendar (ASC)

I did some collage tests with the coasts of West Africa and South America and was able to match up the ley in South America (the two continents were separated about 200M.y ago) and I was able to project the ley's angle all the way down to the Southern most tip of South America where I discovered another ASC landscape.This time the Southern ASC had its axis pointing North. Somewhere between the North East coast and the Southernmost tip of South America is the reason for this meridian. In all the other meridians I have studied including the many which go through Stonehenge; the ley has to resolve (the axis of the ASC's point towards an Earth navel point) at a Cosmogonic World Tree (CWT) depicted within the



Fig.2;The zodiac with the Norfolk coast marked approximately where it is currently, the pale area is now all under the North Sea but can be inferred from what remains on dry land.

landscape. Most of these CWT's have been and should be in the Northern hemisphere.

I knew exactly what I was looking for and was able to identify the Cosmogenic World Tree 20 degrees south of the equator in central South America. At the point this meridian was achieved the magnetic Northern most point of Earth would have been in the central area of South America. This Cosmic Tree point would mean that the world was literally upside down when it was drawn. The CWT area is 310 miles wide by 620 miles long. I don't know if this would mean that the Northern hemisphere stars would have wheeled above South America (Pangea) or if this was just the magnetic pole position, the geomagnetic position or true North, or the physical Northern axis and therefore the spiritual navel of the world. Judging by the zodiac designs across Norfolk all orientated South it seems to suggest that the geophysical Northern Pole and the physical Northern axis of Earth may have been in the same zone.

Constellation images in the landscape seem to have been incredibly enduring in part because of their scale (often several miles long) but also it's been very remarkable how very often the crucial henge locations have remained intact, in small woodlands etc. Woodlands because of their ability to renew themselves are terrifically enduring if left alone. The zodiac which I

will call the 'Doggerland star Temple' was upon the high plateaux of Norfolk compared with the lowlands of the Doggerland landscape which despite having some mountainous areas was mainly a lowland compared with Norfolk. The North Sea is an average of 90 metres deep with a deep trench (a valley area over near Norway 750 metres deep) so Norfolk would have represented a high and level landscape, perfect for an offering to the Gods. Intriguingly the Lyre henge seems to have been placed high on a possibly man made mound at TG10096 42922 (x)Easting 610096 (Y)342922. Cepheus



Fig.3: Cepheus . Most southerly point of the Doggerland temple

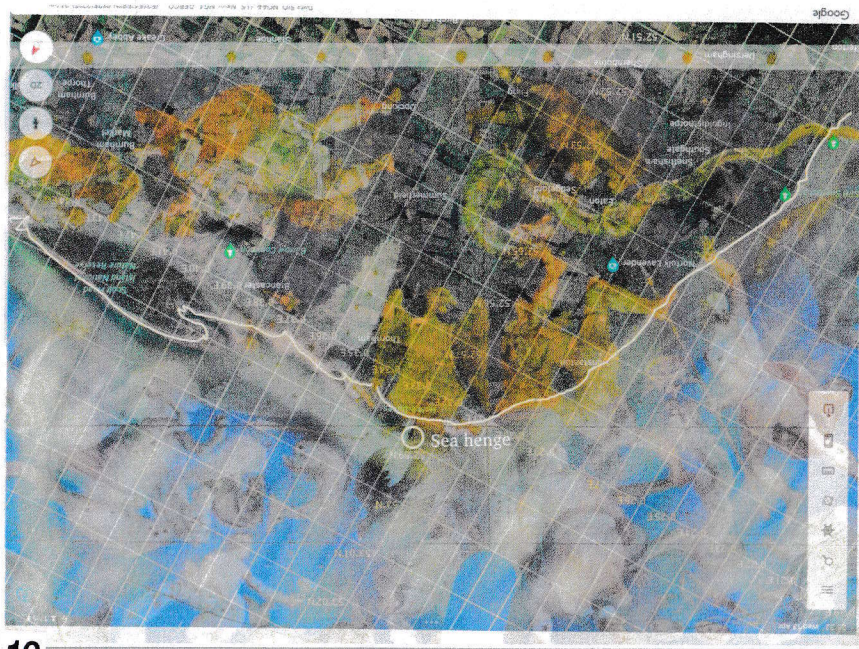
henge pictured below; TG 0620821239 grid TG062212 x(E)60628 (Y)321239 Crucially the six constellations survive wherein the pole star henges reside and which constitute the circle of the pole stars marking the journey of Earth's wobbling axis through the heavens over a precessional year 24,968 Earth years. They are Lyre Vultura, Hercules, Draco, Ursa minor, Cepheus and Cygnus all of which remained on dry land after the Storegga tsunami devastated the Mesolithic world. Some constellations are re-drawn further inland indicating that this zodiac may have been active at the time of the apocalyptic flooding events of Doggerland or the re-marking may have taken place previously to the events as Earth's pole re-adjusted over time.

Returning to the Aztec Calendar as pictured next to the title, if you are familiar with other articles I have written in the Newsletter. Each of the constellations above which mark the long precessional year are demarcated by this design centring on the eye which is placed upon the tongue of Tonatiuh, the Sun; this is where the henge was always placed. This is also true of other landscape zodiacs including the Stonehenge zodiac. This ASC design co-exists within each of the six zodiac figures which are integrated and part of a complete landscape of figures. In this case they are all orientated to a North Star which left its place over 200 M.y ago. The loss of Doggerland was a much later event only explaining the submersion of half of the zodiac. The tectonic plates of Africa and South America were intact when this meridian was planned and executed. The extinction event of the K.T.

Boundary 65 M.y ago which destroyed the dinosaurs may not have been the end for man who apparently survived to create other zodiac landscapes.

Just west along the coast from this extraordinary pattern is the site of the renowned sea henge. Laying on the very fringe betwixt the sea and shore. I personally went to see it before the archaeologists had their dastardly chainsaws out. An upturned tree with its roots skyward, surrounded by shorter pieces of oak, a most strange feeling about the place.

As I have been researching half submerged zodiacs for this article I decided to trial just this very same design at 'Holme next the sea' where the Sea henge was found. The henge location was in the place where the pole star Vega would have been in Lyre Vultura and in fact the zodiac is here across this landscape also. Because of the design I had found for the 'Doggerland temple to the stars' orientated south; I made another trial by inverting the satellite image and scaling the superimposed image to fit. The ancient scheme came into focus. Really clear detailed remains of Lyre, half of Hercules, Draco, Ursa Minor, Cepheus and even half of Cygnus all remain on dry land while a considerable area of the zodiac is lost to the sea. Lyre vultura again marks the area where the Sea henge was found. It really struck me, because this location has been sacred to two zodiacs formed one upon the other, one orientated North and the other South or upside down as it were. Could it possibly be that the site of sea henge was an inverted world tree? After all it is on a meridian which has quite a story! I'm going to have to tell in another article. Was this inversion of a tree root done as a way of interacting with the underworld, the lost dead world of the inverted zodiac?



BOOK REVIEW by Liza Llewellyn

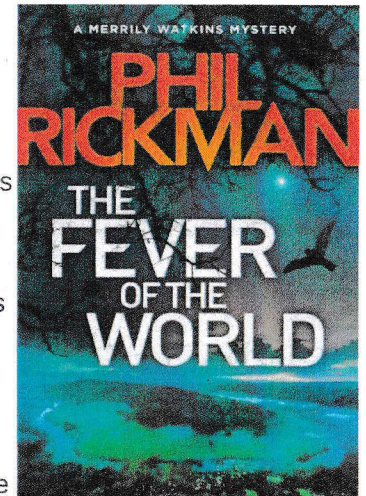
Fever of the World

Phil Rickman

Published by Corvus, an imprint, Of Atlantic Books Ltd., in Great Britain, 2022. Hardback, 351pp, ISBN: 978-1786494597

The title is taken from the poetry of Wordsworth's famous *Lines Composed a Few Miles above Tintern Abbey, On Revisiting the Banks of the Wye*, and "the fever" part is also a reference to the events of 2019-2022 when the world stood still. That said, the book only makes vague references to any "virus" and the real significance of the quote, as regards the story, is really more connected with Wordsworth himself and the fact that he spent a lot of quality time in the Wye Valley where the story is set. At our recent moot where our group met the author, he said that, while Wordsworth was better known for his time spent living and writing in the Lake District, it was arguable that the poet's time spent in the Wye Valley was where his most creative and innovative work was done. The great "nature poet" is mentioned throughout the book and is integral to the whole story – I for one, as a lover of 19th Century romantic poetry found that a nice touch.

The story itself is one of the Merrily Watkins series of murder mysteries where supernatural elements are brought into play. For those unfamiliar with the series, Merrily Watkins is a lady vicar, private detective and, of all things, an exorcist, she is obviously a lady with a strong belief in God. Her daughter Jane, on the other hand is a pagan who believes in the *Goddess*. The story begins with a body, found upright, but dead and no-one knows if it was a climbing accident or a murder. But, that is all I want say here as I wouldn't want to spoil the story. The author is a member of our network, shares our interest in leys and his books are based on locations many of us are familiar with, so this latest book will be a very welcome read for our subscribers. I should also mention that Phil has had one of his Merrily Watkins series of books televised – *Midwinter of the Spirit*. He has also written on the Elizabethan Court Magician and Astrologer, John Dee who also has connections with Herefordshire. Other books you may want to look into include the *Wine of Angels*, *The Crown of Lights*, *The Magus of Hay* (as in Hay-On-Wye), *The Remains of an Altar* and *The Chalice* – the names alone are intriguing! So, buy a book, pull up a comfortable chair with your favourite beverage to hand...and enjoy!



Irish Round Towers

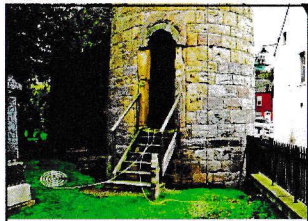
David R. Cowan



I mentioned in a previous article how our ancestors used cup - marked stones (petroglyphs) to attract the unhealthy aspect of "spirit energy" from burials and return it back into the planet.

A rather different but more dramatic method of negating this energy was used by ancient monks. These are the enigmatic round towers of Ireland. There have been over 70 built there, and they have perplexed scientists and archaeologists for many years. One of the many strange facts

about these towers is that the doors have been placed so high above the ground, up to 3 metres in some cases, which obviously makes access difficult. There have been many theories, one of the most common being that they were situated so high to avoid an easy entry to any invaders, whether Vikings or local, but this is



The resonant tower attracts a black spiral (shown here in white).

untenable as they could never have been a place of refuge – lighting a fire at the base would very quickly smoke or burn the inmates out.

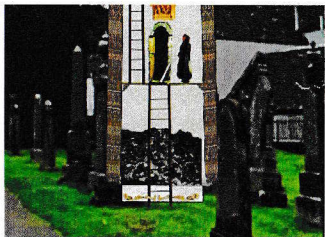
The Abernethy tower in Perthshire is a little unusual as it has six disarticulated skeletons interred in the base, a practise also used by the early church builders, which to our

eyes is unhealthy, to put it mildly, but was surely of great importance to the monks who were so aware of the spiritual aspect of humans.

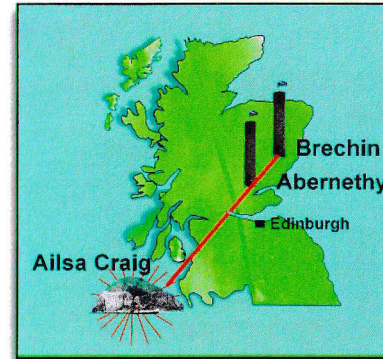
Using divining rods, however, I have found that they were also used to attract the unhealthy aspect of spirit lines in the burial grounds which surround them, where they can be dumped safely back into the planet, leaving the healthy 'white' or healthy energies to seek their own targets. These "spirit lines" are emitted from black spirals above each grave.

I followed one of the white spirit lines from the Round Tower of Abernethy for some distance towards the town of Coupar Angus. Walking along the long straight road, my divining rod, which had been accurately following this wave, suddenly turned at right angles, pointing across the road. When I looked across, to my surprise I found that it was pointing to a very modern graveyard. This was over a kilometre from the round tower, but it was, apparently, still attracting the healthy spirit lines from this burial ground into it. Why this healthy spirit energy should travel into a modern graveyard instead of a house I still have yet to understand. After following it for another few kilometres it did tune into a house.

Here in Scotland there are, unfortunately only a few towers, Abernethy in Perthshire and Brechin in Aberdeenshire. They are, of course, like so many ancient sites, placed on a ley



Six disarticulated skeletons were discovered beneath the tower



from a volcanic plug, like so many ancient sites, this one from the cone-shaped island of Ailsa Craig.

Professor Philip Callahan

Professor Callahan from the USA believes that the doors were placed so high that it allowed the base to be filled with earth, to adjust the resonant frequency of the tower, rather like an organ pipe.

He believes that they are powerful amplifiers in the alpha brain wave region, 2 to 4 Hz., which is in the electrical anaesthesia region, 1000 to 3000 Hz., and the electronic induction heating region, 5000 Hz. to 1000 KHz. "It is fascinating", he says, "that just above the surface of the ground, about 2 to 4 feet up, there is

a null of atmospheric frequencies that get increasingly stronger until at 9 to 15 feet above the surface they are extremely strong". He writes:

The Irish monks were well aware of this for that is where they placed their high doors. At every tower we measured there was a direct correlation between the tower door height and the strongest waves. That the highly amplified waves occur in the meditative and electrical anaesthesia portion of the electromagnetic spectrum is of course of the utmost significance'.

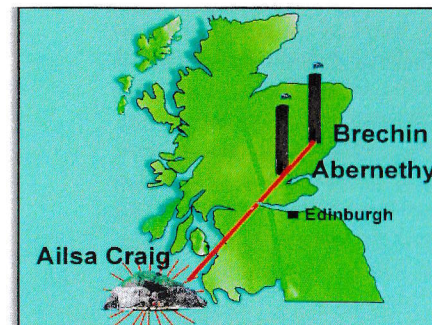
There is an elegant but short list of research projects demonstrating the beneficial effect of low ELF wavelengths on sick people according to my co-author Dr. Anne Silk.

Professor Callaghan measured 14.6 metre (48 ft.) long wavelengths from the sky, collected, he believes, by these powerful waveguide structures.

He also discovered that these towers have been constructed with paramagnetic stone, such as sandstone, limestone and mica schist, and has formulated the theory that the ground plan of the Irish towers in Ireland mirrors some of the constellations in the night sky, something which the ancient Egyptians and Chinese also did, as well as the more recent planners of Washington DC.

"These towers must surely be powered by some external source", I thought, so I drew a line on the map between the two towers in Scotland at Abernethy and Brechin near Aberdeen, and projected it to the south-west, to the source of the energy ley, the volcanic plug of Ailsa Craig, which sticks out of the bed of the sea like a lighthouse. Again we see the relationship between volcanic plugs and the knowledge of our ancestors.

Website is leylinesexplained.com



ANTHROPOMORPHIC IMAGES IN ROCK ART PAINTINGS AND ROCK CARVINGS

By Terence Meaden, M.A., M.Sc., D.Phil. (Oxon)

This article summarizes the contents of a book on rock art, arising from the session that I arranged in August 2018 at the time of a conference of the International Federation of Rock Art Organisations (IFRAO) at the spa town of Boario Terme in northern Italy near Valcamonica. Herman Bender from Wisconsin joined me as organizer. The theme attracted 32 papers which occupied two days or 16 hours of conference time. 21 papers are reproduced in this volume published in 2021 by Archaeopress of Oxford. The hundreds of pictures are in colour

Humanlike or anthropomorphic images and paintings appear widely across the world of rock art from the Upper Palaeolithic through to the Neolithic and Bronze Age—and for some continents into later but still prehistoric time. The session objectives were directed at discussing rock-images in which the recovery of the meanings intended by the artists may be possible. Such prospects could relate to known or inferred legends, myths or folklore. Or they might include matters that recognized the importance of the need for successful human, animal and crop fertility.

For this session, relevant artwork worldwide, includes cave-wall paintings, engravings or scratchings, and images pecked into rocks and cliff sides or on standing stones. Thus, images, whether singly or as compositions, may articulate scenes of dramatic action as with hunting and dancing, mating and birthing, or ritual and ceremony. Some may overtly or latently express yearnings for the rewards of fruitful fecundity.

HIEROS GAMOS AND FERTILITY RELIGIONS

Several papers involved aspects of beliefs in fertility religions, including the expression of fertility rites and practices, that were so widely held in prehistory.

Dr. Stavros Kiotsekoglou (in Chapter 2), reporting from Thrace, explained how ideas relating to the *hieros gamos* or Sacred Marriage were variously traceable in the prehistoric landscape. Iconography in Thrace involves two basic images around which the great mythological and epic cycles developed. The images are the Great Goddess and the Hero, seated together. Their hierogamic relationship is evident in the mural fresco on the dome of Kazanlak's tomb. The question is how were these deities represented or symbolized in the earlier stone-age periods?

Examples are given through images and positioned /shaped stones. The author writes "The sacred space and the megalithic places' orientation are always associated with the annual solar cycle. The sun's adoration spread

in Thrace during the late Bronze Age (12th century BCE) and continued during the Iron Age (11th to 6th centuries BCE). The sacred places of the Thracians had to be illuminated by the first rays of the sun ...".

The presence of hierogamy as reflected in certain dolmens (expressing the feminine principle) "is functionalized by the eternal light of the Sun (the masculine principle), when the solar ray penetrates in the womb (dolmen) through the hole of the slab, thus the authentic hierogamy."

As for the throne-like seats of ancient Thrace (like those at Monastirifos), similar megaliths chosen for their seat-like shapes (being suggestive of thrones) exist in Neolithic and Bronze Age landscapes in the hills east of Avebury (paper under preparation by Terence Meaden) and variously in Loughcrew etc. in Ireland. As for the Thracian Neolithic and the historical period, Dr Kiotsekoglou says that "the Goddess of Earth Fertility was depicted with a male partner, where the ritual mating ensured the smooth process of the cycle of vegetation and fertility with the known rituals of the sacred marriage."

Certain aspects of the discoveries made by Dr Kiotsekoglou may apply to Neolithic Britain and Ireland. *Terence Meaden (Chapter 1)* has worked in this research field since 1996. In what concerns his main paper in this volume, relevant circumstances known for the stone circles at Drombeg, at Bohonagh, and at Stonehenge are discussed. The paper begins with a new survey and study of well-known Drombeg Stone Circle in County Cork, Ireland, in which the meanings of two powerful rock-art fertility images are unequivocally recognizable.

One image pecked into the top surface of the huge recumbent stone had been known for longer than a century but its meaning and importance were never recognized. Some traditional archaeologists suggested it was a poor representation of an axe head. In reality it is a vulva, an image occupying a strong role in any fertility religion, prehistoric or not. The other petroglyph never before spotted until 2016 when, on a tall straight-sided standing portal stone, it was recognized by Austin Kinsley. This is the ultimate in male images within a culture of deep belief in a fertility religion—because the pecked image is an ithyphallus with testicles. The excavator of Drombeg Stone Circle in 1955-1956, Dr Edward Fahy, had wondered whether one pair of standing stones on the circumference, that bore male and female symbolism by lithic outline, somehow denoted the practice of a fertility religion at this site. He was right, and decades later Terence Meaden demonstrates why.

Another discovery initiated at Drombeg was finding unequivocal proof that an 8-fold basic calendar of annual events was *definitely* in use during the Neolithic and Bronze Ages of Britain and Ireland. Details of the calendar emerged as other stone circles were examined to obtain the photographic proof needed for the optimum calendar dates. Proof is now

solid that the ancient calendar of these first farming peoples was in use throughout the megalithic period of the Neolithic and Bronze Ages. The planners of Drombeg and other recumbent stone circles recognized eight significant dates of the year, each separated by 45 or 46 days from the next. If one calls 21 December Day 1, this is the first quarter day of a four-quarter 365-day year, or the first bi-quarter day of an eight-part year.

The new insights arose from spotting alignments between the sun and megaliths of particular shape standing at specific positions, and observing the shadows upon a waiting stone during the first minutes after sunrise.

Noting that the primary stones in the east—among them the portal stones—are tall and straight-sided whereas the broad flat-topped recumbent stone—and sometimes a lozenge stone too—were in the west, this intimated a union by shadow as the sun rises in the eastern quarter. In short, the tall narrow shadow-casting stones are male-symbolic, while the stones receiving cast shadows are plausibly female-symbolic.

This approach to a fertility religion in which the community can watch, understand and enjoy the mating drama of the *hieros gamos* can explain the intellectual planning of many dozens of Irish recumbent multiple stone circles—besides Stonehenge, Avebury and others too. The core symbolism of Stonehenge is now also explained by a watchable fertility display with regard to the recumbent Altar Stone which is reached after sunrise by the shadow of the Heel Stone in midsummer week. By 2019, fieldwork research on the Irish stone circles was in its eighth season—after which coronavirus intervened and has halted further fieldwork.

Gender relations in various ways manifest were reported from widely across the world in other papers of this conference session.

Herman Bender (Chapter 15), in North America, reported numerous vulvar petroglyphs made by the native Indian communities in rock art at several sites in association with caves or rock fissures. His homeland of Wisconsin located in the woodlands and plains of the western Great Lakes is where his expertise lies through enterprising discovery and influential meetings with native Indians. The diamond shape—which is a truly female symbolic feature—is commonly found near cave entrances across southern Wisconsin. On more open ground there is a vulva rock at a petroglyph site aligned to the winter solstice sunrise.

The vulva images are said by *American Indian people* to have a Mother Earth relationship. Several mark what are claimed as entrances to the womb—as with caves or springs too. Others, like the above-mentioned solstice-aligned vulva rock act in the consummation of the Marriage of Sky with Earth or *hieros gamos* at particular times of the year.

Figures 1 and 2 illustrate one of many known vulva images for the region of Neolithic Avebury and the Marlborough Downs in Central Southern England. Books by Meaden (1999 and 2016) give details.



Figures 1 and 2. Part of a 2-metre long, vertical vulvar carving—several cm deep at the middle—that centres the façade at West Kennet Long Barrow.

Dr Gernot Grube (Chapter 3) discusses similarly for images dating from the Upper Palaeolithic at Chauvet Cave in France when considering the relationship between anthropomorphic and animal representations. For instance, there are female figures in the women-bison-panel of the Pech-Merle Cave, which Leroi-Gourhan proposed were transformations between the motifs of bison and woman. Again, at the rock pendant in the Salle du Fond of the Chauvet Cave, there is a female abdomen with an animal head above the emphasized vulva. Gernot Grube interprets this as a key ingredient for a principal narrative line in the entire presentation of art at Chauvet that treats and honours the relationship between the sexes.

Anu Nagappa (Chapter 10) introduces the iconography etched on limestone pillars at the pre-Neolithic site of Gobekli Tepe in Anatolia, Turkey. The engravings appear to be fertility-related in suggesting symbolism of the womb of a female divinity such as a Mother Goddess. This idea is helped by comparing Gobekli Tepe's imagery with others known across Europe and the Fertile Crescent over the long era from the Upper Palaeolithic to the Neolithic. The result is that Gobekli Tepe appears to be another site with a long-lasting belief in the Mother Goddess which appears to signal this in various ways, as through the triad of her functions of birth, death and regeneration (paralleled in the cycles of nature) and expressed in lithic iconography as with mythologies of later times. Moreover, other symbols like bucrania, perforated stones, and the metaphorical uteri and vulvas, all speak of a fertility religion with belief in the Mother Goddess.

Three more papers engage in recognising aspects of a prehistoric credence in matters of fertility/sexuality as interpreted by the nature of the rock art symbolism.

Guido Palmerini (Chapter 5) discusses the engravings and paintings in the cavity or crevice that is Anfratto Palmerini in central Italy. Vaginal in shape the cave's opening allows the entry of solar light only at and near the winter solstice. Earliest rock art are red ochre paintings. Several represent the human figure and explicit human parts as with handprints and stylized vulvar symbols. Their presence implies a cavity usage of ritual character associated with a sphere of sexuality and regeneration.

In Chapter 7 *Prof. Angelina Magnotta* finds likely anthropomorphic images in High Lunigiana in Italy. Several images follow the natural shape of the curving rock in which the carving cuts deep. Some are fertility images, while some appear facial, perhaps representing a deceased person with an aim of protecting the environment. Several sculptures, being male and female genitalia, relate to concepts of fertility. Unusual is a figure which suggests or demonstrates intimate genital coupling. The same may apply in another image named the Life Column, a part of generating nature, "erect between two chevrons above the base, showing the testicles." The author asks whether "this could be the strongest possible fertility image ever made."

Dr Carol Patterson (Chapter 14) contributes an engaging analysis of the imagery of anthropomorphic gestures, body apparel and decoration in three petroglyph panels from Utah, USA—art that spans three millennia. The first panel is dated to circa 1900 BCE. Its interpretable, body postures and arm gestures, costumes and headdresses provide kinographic information that parallel historic events.

ROCK ART AT AVEBURY COMBINING ANTHROPOMORPHISM WITH ZOOMORPHISM

The bison artwork with apparent transformations between bison and woman in the Chauvet Cave analysed by Dr Grube in Chapter 3. In Chapter 6, *Terence Meaden* reports a unique situation at Avebury involving a transformation of a human image into an animal and back again depending on one's angle of view. This is a master carving in which, with the changing aspect of a carved surface, transfiguration takes place between (a) a human face sculpted in profile and facing the winter solstice sunset, and (b) a hare in spring boxing mode when this same rock surface is regarded perpendicularly. The pecked carving is a refined, sculpture dating from the Late Neolithic. The head of the hare becomes the eye of the human when viewed edgewise. The hare's back is the left cheek of the human face. The human head is best seen after about 11 a.m. when the angle of sunlight is optimal. There is zero possibility of

accidental pareidolia. The deep carving at the human eye into the hard rock is impressive for the stone-masonry skills. Is this the only known example of such metamorphosis in rock art anywhere in the world?

OTHER PAPERS

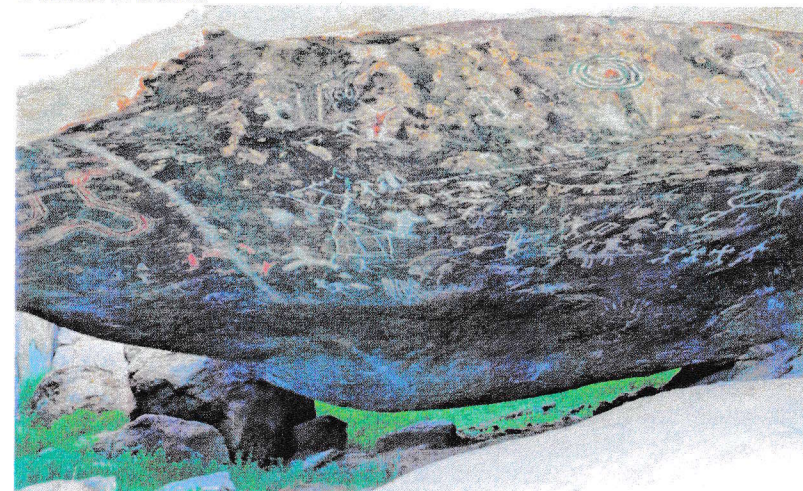


Figure 3. A rock shelter with rock art of the Californian Yokuts tribe.

Mary A. Gorden (Chapter 17) explains meanings in the rock art of the Yokuts and Western Mono tribes of central California, USA. Pictographs combining human, bird and animal traits reflect features important in the tribes' traditional stories. They believe the world's current human era follows a prehistoric period during which animals, birds, and other beings created the universe. The paper examines clues that identify the human figures, and their role occupied in tales that may combine the societies' totemic attributes representing a moiety lineage or guardian spirit.

128 figures in the panel of Figure 3 have areas that are overpainted. 44 human forms were counted, plus a bobcat, two coyotes, five deer, and three ghosts who could represent moieties and/or dream helpers. The painted figures differ in style, as well as in composition and paint colours, which indicate people were involved in painting the panel over time. Two paintings are men in a dance pose with a shaman's headdress. One of the larger figures is a woman who appears to have a child drawn on her torso representing her pregnancy. An historic picture is of a man riding a horse leading a cow, while another man holds on to the cow's tail.

Next, *Prof. Tomaso Di Fraia* (Chapter 4) introduced the artwork of Grotta Palmieri of Lettopalena (Italy)—a discovery made in 2017.

THE SPINE OF ALBION BETWEEN THE FORTH AND THE TAY

By Gary Biltcliffe and Caroline Hoare

The Royal City of Dunfermline

Dunfermline, like Winchester and Carlisle, was once a royal city and another of those key places where the Belinus alignment and both currents converge. Dunfermline was the Scottish capital long before Edinburgh and one of the oldest settlements in Scotland. Malcolm III of the House of Canmore made this ancient town his new seat of royal power, having transferred the centre of government from the old Pictish centre at Forteviot in the mid-11th century. Edinburgh became the new capital after the assassination of James I of Scotland in 1437. Why Malcolm Canmore made this small town his new royal centre is a mystery, but perhaps he knew of its geomantic placement on an alignment that connected it with other major cities in Britain at the time.

Historical records refer to Dunfermline as a monastic centre of the Scottish Culdees, having established a Celtic church here around 800 CE, which still existed in the late 12th century. The church became the venue for the marriage of King Malcolm and his second wife Margaret, their union producing eight children and a remarkable royal dynasty. Queen Margaret invited Benedictine monks from Canterbury to establish a priory and religious centre here on the site of the Culdee sanctuary. The new royal seat also saw the building of a palace next to the priory. Unlike, Winchester, Dunfermline no longer displays the grandeur of former times, its impressive history as a capital of the kings of Scotland long forgotten. Nevertheless, the environs of Dunfermline Abbey appear to hold a glimmer of light, with its well-kept lawns and stunning interior.

Enhancing its sanctity is the presence of the alignment, passing through the eastern edge of the abbey, and the male and female serpents, which form a Node near the tomb of Robert the Bruce. The Elen current enters the abbey through the north corner of the impressive east window, whilst Belinus arrives through its southern corner, both clipping the edges of the shrine of St Margaret, a black marble tomb situated outside the abbey below the east window. It was for hundreds of years one of the most famous places of pilgrimage in Europe. Margaret was of royal Saxon blood, having been born in Hungary during the exile of her father, Edward Atheling or 'Edward the Exile', after the Danish conquest of England. Marriage to Margaret gave Malcolm the perfect opportunity to gain a foothold in the south by creating a new dynasty allied with the English Royal House. Margaret died shortly after hearing of the death of her husband and son, killed fighting William the Conqueror's army in 1093 near Alnwick. She was canonised in 1250 by Pope Innocent IV, and nine years later her relics were transferred from their position before the High Altar of the cathedral to a new shrine by the east wall. After the Reformation, Margaret's skull came into the possession of Mary Queen of Scots who venerated the relic during her pregnancy. This remarkable Saxon-Scottish alliance spread into the Norman dynasty with their one daughter, Matilda, who married King Henry I of England. They too had a daughter called Matilda who became the wife of Geoffrey of Anjou and for a short time Queen of England. Their oldest son, however, became one of the most powerful kings of England as Henry II. It interested us that this dynasty spawned by Malcolm and Margaret created royal courts Winchester, Carlisle and Dunfermline all on the Belinus Line. King Malcolm gained more power and prestige during his reign than any Scottish king in history, his legendary status remaining in the hearts and minds of the Scottish people even today.

Many miracles and legends are associated with St Margaret's shrine, including the story of a crippled knight called Sir John Wemyss. On 3 October 1263, the knight had a vision in which he saw a great portal swing open in Dunfermline Abbey to reveal St Margaret mounted

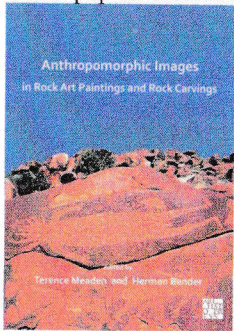
Herman Bender (Chapter 18) evaluates the thunderbird tradition encountered across much of North America, as expressed in rock art and discusses typical images of this mythical creature. Thunderbird stories are part of nearly every tribe's mythology. The great bird makes its annual return every with spring's first thunderstorms. Lightning flashes from its eyes and thunder is likened to the noise of battle between the great bird and giant serpents. This has been a rock art motif for millennia, some of the pecked images dating back at least 7000 years and likely far more.

Next is another chapter (16) by Herman Bender, about the concept of manitou which is a presumed supernatural fundamental life force that some North American communities think pervades the natural world. It is omnipresent and thought to reside in distinctive rocks and boulders. Some stones or megaliths were regarded as 'spirit' stones or 'image' stones in Wisconsin and widely across North America. There are many legends and myths in which physical settings of stones were considered sacred.

Dr Hassiba Safrioun and *Louiza Belkhiri* (Chapter 13) from Algeria lectured on childbirth postures as expressed at a rock-art cave site in the central Sahara of Algeria. These rock-art scenes show how Bovidian women adopted particular postures to facilitate and ease delivery at childbirth. The study of the physiological and gynaecological parameters in the delivery scenes led to detailed information of the different phases of childbirth: contraction, effacement, dilatation and expulsion.

The rock art in another paper by Terence Meaden (Chapter 8) recognises the symbolism of death. This is the article summarized in *The Ley Hunter*, Imbolc 2022 issue, about two megaliths on the Marlborough Downs which have carved images indicative of death and yet, because orientated to the setting sun at the winter and summer solstices, likely present optimism about a future paradise for souls of the recent dead.

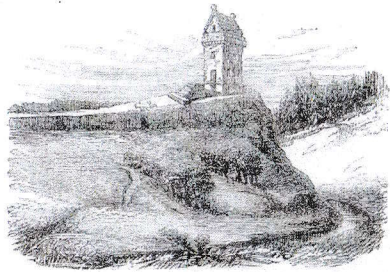
Other papers discuss rock art in China, Australia and South America.



The photograph on the book cover is from the paper on Australian aboriginal art by Mike Donaldson. These images are pecked into granitic rocks in inland Pilbara. The male figure is almost two metres long. Several female figures surround this image.

on a horse accompanied by her husband King Malcolm and their noble sons and knights, riding out to fight for Scotland in her hour of need. On the same day, King Alexander III routed Hakon IV, King of Norway, at the Battle of Largs, saving Scotland from Viking rule. Many English sites on the Belinus alignment and its male and female serpents have similar tales associated with them, but it is often King Arthur and his Knights who reside in their subterranean slumber in readiness to defend their country.

Elen and Belinus currents Node near the pulpit, the site of the High Altar of the old abbey. Here, a commemorative plaque indicates the tomb of the infamous and revered Robert the Bruce who lies beneath. The female current passes through the south wall of the old nave to the ruins of the nearby royal palace, the old residence of many Scottish kings. From the abbey, the male current enters Pittencrieff Park through an ivy-covered buttressed wall, supposedly the site of a chapel dedicated to St Catherine and an almshouse destroyed in 1420. A stone's throw from here and next to the alignment are the City Chambers, a French-styled building adorned with numerous carvings of winged dragons and other Masonic symbols, built by French stonemasons. Our attention focused on one particular carving showing two 'green serpents' on either side of a central pole with another serpent entwined around it.



Dunfermline means 'fortress by the crooked stream', referring to a tower built on a mound on a rocky outcrop by Malcolm Canmore in 1057. The sandstone foundations are still visible west of the abbey in Pittencrieff Park where we find Belinus forming a second Node with Elen at its centre. Standing on a flattened prominence above a deep gorge on a sharp bend of the river, this stone monument would have once dominated the skyline for many miles around. It consisted of two storeys and an attic, the design perhaps emulating a Pictish Broch.

After their initial meeting, King Malcolm and his Saxon princess processed to the tower to consummate their marriage on the day after Easter 1068. This may have formed part of a sacred fertility ceremony formerly practised by the Pictish kings at key sites of serpent power. From the tower, the Elen current takes us to a car park, where we find the entrance to St Margaret's Cave, a subterranean chamber uncovered during excavations in the 1970s. In medieval times the mouth of the cave looked down upon a ravine and pilgrims had to climb up to it from the stream below. Today, a modern concrete entrance gives access down 87 steps to the hidden shrine. After paying the entrance fee, we descended into a softly lit cave reputed to be where St Margaret prayed and found refuge. The sandstone walls and the gentle trickling of spring water from a holy well creates a potent atmosphere here. Testing the magnetism in the cave with a compass, we found anomalies above the head of the fibreglass statue of St Margaret, kneeling and praying before the altar. The needle began to waver from side to side, suggesting a very strong magnetic wave. We placed the palms of our hands over the head of the model and could feel a tingling sensation, which we believe is a manifestation of healing energy. We dowsed the female flow passing straight through the kneeling figure. Perhaps the focus of prayers from thousands of pilgrims over 900 years has imbued the crystals and minerals of this cave, further enhanced by the power of natural spring water, to make a healing shrine that is still powerful today

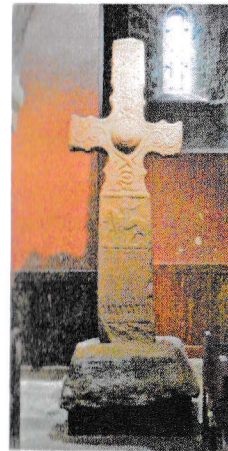


The Dunning Dragon and the Royal Centre of the Picts

Heading north over the beautiful Ochil Hills, the male serpent arrives at Dunning, a village steeped in history from prehistoric times. Six roads meet at its centre, an indication that it was once a thriving town. We soon detected the Belinus current entering the village from the site of Dun Knock, an Iron Age hillfort from which the town takes its name and which also marks the Belinus alignment. Although nothing of it remains today, lines or crop marks of the ditches are still apparent from the air, as they radiate out from woodland to the southeast of the church. The current continues through a fountain in the village to the medieval tower of the parish church dedicated to St Serf.

Born in 470 CE, St Serf was supposedly one of the many Judean apostles who fled from persecution in the Holy Land. An angel guided him to Iona and soon after established a Culdee monastery at Loch Lomond. Local legend says that after building a hermitage at Dunning, he rescued the villagers from a terrifying dragon, which he killed with his staff. The place where he fought and killed the dragon was renamed the 'Valley of the Dragon', later known as the 'Dragon's Den'. According to various sources, the Dragon's Den is in the wooded valley of the Dunning Burn, which incidentally marks the alignment. On the eve of the last millennium, a 'dragon' procession took place in the village: 'almost a thousand torches shone like a river of fire that night, mimicking the serpentine body of the mythical beast with the effigy of a green dragon leading the way.'

Within the tower, Belinus passes through a Pictish stone known as the Dupplin Cross. It



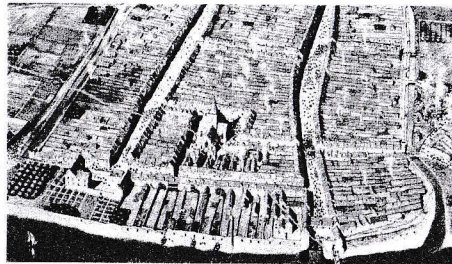
once stood in a field on the northern banks of the River Earn overlooking the old site of the Pictish palace at Forteviot, just to the northeast of Dunning. A megalithic standing stone in a field behind the church marks the male current as it continues northeast through the fertile fields of the Earn Valley just to the west of the village of Forteviot. Here, there once existed the greatest Pictish capital of Scotland where Pictish kings were inaugurated before their ritual centre was transferred to Scone. It was also the court of Malcolm Canmore before he moved his centre of power to Dunfermline. Culdees monks also established themselves at Forteviot in the 6th century, building a church within the site of the Pictish palace. However, this has been a ritual landscape since prehistoric times and archaeologists have dubbed it the 'Scottish Valley of the Kings'. Aerial photography has revealed circular enclosures, linear ditches, henges, round barrows and long barrows, many dating from 2600 BCE. Over the years, devastating floods have destroyed this ancient ritual landscape and what remained was ploughed out long ago.

Perth, a Royal Burgh

From Dunfermline, Elen skirts the eastern slopes of the Cleish Hills to visit Loch Leven Island at Kinross, a town that once had the reputation for being the abode of witchcraft. A ferryboat carried us across to the island, once the domain of the Picts ruled by King Dongart around 490 CE. Today, the ruins of a castle dominate the island, made famous as the prison of Mary Queen of Scots in 1567. The first castle to be built over the Pictish fort was in 1257, which became the focus of many conflicts between the English and Scots. Despite its turbulent history, the island exudes an atmosphere of enchantment, no doubt nourished by the passage of Elen. Before crossing the loch, Elen passes over Benarty Hill, said to resemble a sleeping giant if viewed from the east. The great number of standing stones and mounds in this area would also indicate that the early cultures that once lived here revered this region as a sacred landscape.

Before crossing the Tay River to enter the medieval burgh of Perth, we dowsed the female current on the slopes of Kinnoull Hill, an extinct volcano where St Serf slew another dragon with an enormous diamond at the centre of its forehead that terrorised the area, slaughtering cattle and abducting local women.

Before it became a medieval royal burgh, Perth was an important Pictish centre and a local legend says that Regan, the second daughter of King Lear (909–849 BCE) had a son called Cynedda or Cunedag who ruled over Britain. He built three temples in Britain, one to Apollo in Cornwall, another to Mercury in Bangor, and the third to Mars in Perth. The Romans, seeing one of their gods already in place, built a grid of streets around this sacred temple, which they named Bertha, from which Perth takes its name. Over the centuries, its strategic position on the west bank of the Tay at the conjunction of two fertile plains next to a major fording point has enabled Perth to grow into a thriving city. In medieval times, Perth was considered the capital of Scotland because of its proximity to the royal palace at Scone. In 1126, King David granted the Benedictine monks of Dunfermline Abbey to construct a church here, which they dedicated to St John the Baptist, later built over by the present 13th century St John's Kirk. Recent excavations have revealed a ditched enclosure around the holy precinct dating to the 10th or 11th century, suggesting that the medieval church lay within a sacred sanctuary of the Picts. Four friaries also existed here, the oldest run by the Black Friars, which served as the parliament house and lodgings for the king. A medieval castle stood to the north of the town now the site of the Concert Hall.



Perth today is a vibrant lively city with street cafés, smart restaurants and grand architectural buildings. We followed Elen from Kinnoull Hill crossing the Tay to the grounds and cemetery of the old Franciscan monastery of the Greyfriars, founded in 1496. Here, Elen melds with two sycamore trees before disappearing across Canal Street to the Salutation Inn in South Street, once part of the grounds of the Grey Friars. In 1745, Bonnie Prince Charlie used Room 20 to discuss his plans for the Jacobite Rebellion. Elen enters St John's Kirk, the focal point of the city, through the south transept. An old map shows that canals once surrounded the church on three sides with the River Tay to the east. A modern pulpit marks her flow, which replaced the original used by John Knox to preach the new Scottish religion in 1559. His passionate sermon against idolatry encouraged the congregation to riot, stripping the church and the city's friaries of all their ornaments and furniture. From here, the current crosses High Street just to the west of a building said to be the site of Cynedda's temple of Mars. Stonemasons working here in 1788 uncovered a rectangular subterranean chamber orientated north-south measuring 8 m (26 ft) by 4.3 m (14 ft) with walls built of large stones 1.1 m (3 ft 6 in) thick, with a door in the north and one in the south. A plaque above a restaurant is all that reminds us of this historic, almost mythical site. From St John's, Elen heads for the creative and inspiring atmosphere of the city's museum and art gallery. Interestingly, in *The Guide to Mysterious Perth*, Geoff Holder writes about a curious Scottish legend that refers to Guinevere, wife of King Arthur, as originating from Perth. An old children's rhyme also tells us, 'From Perth came Guinevere, to make the king revere. He saw her face in the Loch of the north, and never went more forth'. Holder also mentions the 16th century writings of Hector Boece who states that Guinevere was imprisoned at a castle on 'Barry Hill', the site of an Iron Age hillfort to the northeast of Perth at Alyth.

The Spine of Albion paperback is available at www.belinusline.com

THE LEY THROUGH BURGH LE MARSH

by Jimmy Goddard

The article by David Taylor about the two priests who exorcised the Saxon mound at Burgh le Marsh in Lincolnshire because they felt it was on a ley used by Russians to impose psychic pressure was very interesting, especially in view of my article on the dark ley through Moscow which may have influenced Hitler and Putin (as well as Stalin and the Czars) and which may be on a great circle going also to Beijing. I found an east-running ley running through Burgh le Marsh Church and Cock Hill when I was on holiday in that village in 1989. Looking at a globe it seems likely that it would also go through Hitler's Fort Wolf (or whatever was there before) though of course this is not accurate enough to be certain. It does not point at Moscow as I thought it might.

We were in a holiday cottage which was a converted windmill. Cock Hill was almost next door and a local walk leaflet had this information: "The mound is an ancient tumulus called Cock Hill. This was excavated in 1933 and was found to contain a pagan Saxon burial of about 600 AD. It is thought the mound was subsequently heightened, leaving a shallow depression in the top, which was probably used as a cockpit, as some pieces of clay pipes and slate pencil were found".

The line goes through the church and Cock Hill, and probably through the chapel in St. Paul's Missionary College where the priests felt the negative influence. This is not certain as the college was closed in 1936 and the building demolished in 1969, so its site is not certain. But there is a website about its history and a photograph of the building also shows the converted windmill where we stayed.

Going westward, the ley runs along a short stretch of coincident road south of the church at Bratoft. If the ley is wide it could touch the church - I have found this with wide leys before, particularly the E-line through Surrey. Then it goes along about a mile of coincident road at Great Steeping.

From here it goes through Bolingbroke Castle and on to a spotmarked cross-roads at Cross Roads Farm near Moorby. It runs along about half a mile of coincident road at Roughton, and closely north of the church there, further evidence that this may be a wide ley. Then it goes through a spotmarked cross-roads/tracks at Roughton Moor and just under a mile of coincident road north of Woodhall Spa.

There is another ley through Cock Hill, roughly north-west, which I followed with Philip Heselton, who visited us that week. From Cock Hill, it goes through a large road multijunction by Gunby Hall, then very close to Skendlebury Church (another wide ley?) and on to Spellow Hills Long Barrow. This is badly damaged,

possibly by people digging for treasure or the collapse of an underlying wooden mortuary structure. The 18th century Lincolnshire antiquarian William Stukeley mistakenly thought the site to be a line of round barrows.

It then goes to a high road/track junction at South Ormsby, a cross-roads by Cold Harbour Farm (Watkins ley name), and another mound east of Donington on Bain. This turned out to be modern, in connection with some kind of transmitting station. I wondered if the builders of the site knew about the ley and sited it purposely - many such stations are found on leys. Finally the line goes to the church and vanished village of Biscathorpe.

We climbed Cock Hill, but did not feel anything negative there, so it must be assumed the exorcism was successful. This had not been the case the previous week, though, when we had been staying at Letheringham near Framlingham in Suffolk. The house, formerly a stable, was adjoining Letheringham Mill (a water mill in this case). Dating to about the eighteenth century, it was the latest of a succession of mills on the site dating at least to Domesday, probably much further back. In the garden was once a small Saxon church and remains from the graveyard have been dug up all over the area. It was a very pleasant riverside spot, but we both had a feeling of brooding sadness about it - we did not discover the existence of the graveyard till quite late in the holiday.

There was a rowing boat on the river which we were allowed to use, and I decided to row a little way up the river with my son. However, the further we went the worse the feeling became, and it eventually became terror so great we had to turn back and return. There was nothing visible or apparent there that could have caused this.

However, despite this we did find some interesting leys. One runs along the straight stretch of the D-shaped moat surrounding Letheringham Hall (where Wolsey once entertained Mary Rose, Henry VIII's sister who gave her name to the ill-fated ship). It goes across the island formed by the mill's waterworkings, to the Abbey and Hoo Church. (The Abbey is Letheringham's parish church, once the nave of an Augustinian abbey). There seemed to be a definite rise in the ground at one point which may have originally been a mound.

Another interesting line was of two clumps and a coincident track lining up with Easton Church, thirteenth century but with a Saxon church mentioned in Domesday almost certainly on the same site. Its octagonal tower is in a commanding position, visible from the road at Hoo.

Burgh le Marsh is at grid reference TF500650 on Landranger 122

THE STABLE END

with

Richard Knight,
the Rustic Farrier



Ditches and Dykes, part 1:

Only An Idiot

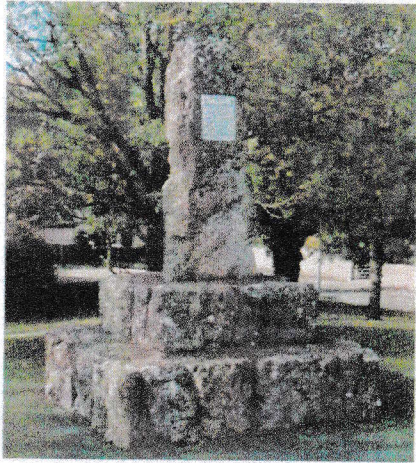
Only an idiot would look up the meaning of the name of a village called Churchill as it's bound to say, "a church on a hill"...and, of course, it did, but one part of the short treatise would, *if I'd been writing it*, have seen me searching through the drawers for exclamation marks, capital letters and anything else to register shock and delight. There was originally an ancient barrow on a hill here where the church was built, and the "church" part of the name Churchill comes from the old Brythonic word *cruc* meaning burial ground, mound or BARROW!!¹

So, just to be clear, when we say "church" we are saying "barrow" and to be fair, both are patches of hallowed ground covering the remains of ancestors with stone... *plus ça change, plus c'est la même chose*²

The Churchill in question is a lovely village near Chipping Norton. The stones both in and surrounding the church resemble the Rollrights and are assumed by experts to be ex-standing stones or *barrow stones* as are the foundation of the village cross.

¹ "The parish's old church was not on top of a hill, so the name may not necessarily refer to a hill with or belonging to a church. There is a barrow almost at the top of the hill, so the first part of the name could be derived from the Brythonic word *cruoco* or *cruc*, meaning a hill, burial ground, or barrow. But if this is the case, *cruc* must have become confused with the Old English *cirice* ('church') at an early date." - Wikipedia article, *Churchill, Oxfordshire*, referencing Margaret Gelling.

² "the more things change, the more they stay the same."



Village Cross



Stones in and around church

Not too far away, near Duntisbourne Abbots, was a barrow called Jackbarrow, which gives its name to a whole lane. I say was because while Jackbarrow farm is still there, the barrow itself isn't. It was excavated in 1875 and some of the bones re-interred in the cemetery of Duntisbourne Abbots Church.

Now the piece reporting this got a bit snifty about the way the re-interrers had put a cross over the grave to represent *their* religion (and not that more ancient one of those buried) as if this was petty-minded or something and, when I thought about bones being bandied about in museums, etc., I rather resented this inference. So, I went to have a look.

Although it's a fair-sized graveyard I went straight to the cross in question and deemed it to be a decent, regularly-made one, not the hastily-made thing described in the piece, and I knelt to clear the ivy from it and clean the dirt off the inscription. The first word I could read was "Jackbarrow" which was when I knew I had the right one.

The rough stones, taken from the barrow of Jackbarrow farm, cover the human remains that were found there when it was opened in 1875.

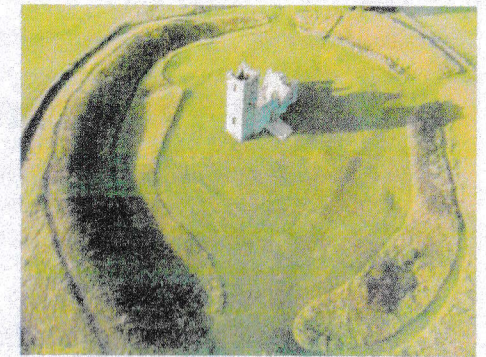
So, not only had they re-interred the bones, they had used the "pagan" stones to cover them, and now working on the basis that "Church" = "Barrow", the transfer was as smooth as it could be under the circumstances. I was on my knees anyway, having cleared the ivy, and there was something about the inscription... the lack of the word "we", or any inference that they were jolly good chaps for doing a favor for these mere "Neanderthals", *just a description of what had happened*. And I came over a bit....I'm not going to say... religious, exactly...*but something like that*. The re-interrers had done the right and decent thing by their ancestors and they could sleep easily in this barrow...that's all.



At Knowlton there is a great example of a Church in a Henge. There is also one at Guiting Power near Temple Guiting, once home to a Templar Preceptory. And, in Alton Priors Church (near Alton Barnes and the White Horse in Wiltshire) there are two *extraordinary trap doors* which you could easily miss and when opened they reveal enormous stones that once stood there.



Trap door at Alton Priors Church³



Knowlton Church

³ "Sarsen stone beneath the floor of Alton Priors Church. Notice the hole in the stone. Earlier antiquarians would interpret that as a 'Druidic Chalice'." -Tim Pevett, *Megalithic Portal*.

QUIZ TIME - *Who am I?*

- 1 I was born in a ditch.
- 2 I spent my life in a ditch.
- 3 I was educated in two separate ditches.
- 4 I proposed to my lifelong wife in a ditch.
- 5 I spent the second world war, not on the Ridgeway as I should have, but in a ditch.
- 6 I am buried, with many of my family...in a ditch.
- 7 I am also, by the way, both a Freemason *and* a Druid.

While you think of the answer... let's have a look at the following names -

WODEN, DEVIL, GRIM, GRYME, GRAEME...DITCH, DYKE, FOSSE

If you look on OS maps you'll see bits of double dotted lines labeled "Ditch". Now and then you'll see "Grim's Ditch", or any combination of the words in the title above, e.g. Grym's Dyke. You probably won't see Woden but definitely the substitute "Wans", as in Wansdyke. "Devil" is also a substitute for Woden. "Graeme" is a form of "Grim" and Graeme's Dyke is the other name of the Antonine Wall, where Graeme is a Scottish nickname for the Devil. All these names mean Woden or Odin. If you're wondering about "Fosse"....It's Latin for Ditch".

GRIM'S DITCH = GRYM'S DYKE = DEVIL'S DYKE = DEVIL'S DITCH = WANSDYKEAND 'FOSSE' MEANS 'DITCH'.

QUIZ ANSWER : Winston Spencer Churchill, the wartime PM.

So what on earth am I on about with all this Ditch business ??

Well, if you look at OS Landranger 164 Oxford and more specifically at Map Ref. SP 3900 2102 or National Grid Ref. 51 53 16 N 01 26 04 W, you will see Ditchley House and running straight through it, Grim's Ditch. This house was where Churchill opted to spend the war rather than at Chequers which is on the Ridgeway. He said Ditchley was less of a visible target even though there is a big inviting circular target in the garden (!) which was in situ in the 40s - I checked. The Ditch exits the side door of Ditchley House and heads North-West to GrimsDYKE Farm, veers round to Ditchley Gate, the entrance to Blenheim Palace grounds, then down the long avenue of trees to the Obelisk, through the back door of the Palace, out the front door, past the

Temple of Diana where Winston proposed to Clementine and on to the family tomb at Bladon Church where he is buried. Winston was born and spent his early life at the Palace, of course.

So, that is most of my claims cleared up!

This straight line from Ditchley Gate to Bladon Church carries on to Oxford at the path and bridge called Devil's Backbone or as we could now say , Grim's Backbone, through Sandford, an important early Templar Preceptory and on to the Abbey at Dorchester home of the famous Churchill Window! It ends at the confluence of the Rivers Tame and Isis, the birthplace of the *Tameisis* or the Old Father Thames. The line ends here and actually starts north of Blenheim at Brailles Hill, more of which later.

All that's left is *education*, and this is bizarre by any standards...even mine. As you probably know he attended Harrow and in Harrow is the Grimsdyke Hotel, a former grand house, with the Grimsdyke Golf Club. A straight line from here back to the Churchill tomb at Bladon runs slap-bang through the Grim's Ditch Mounds at Hampden which, along with Hampden Danes Camp, earthworks and old castle, overlook Grim's Ditch. Winston also attended Brunswick School in Hove and you'll hardly believe this, but, near to it, is a main road running into Hove called Dyke Road! Now this is an abbreviation for the sake of the residents because outside the town the longish road is called Devil's Dyke!

And as for the last of Richard's original seven points...as a 'picture paints a thousand words' and all that, in the next edition of The Stable End, you will see a picture - or, to be precise, a photograph - that will probably surprise you, possibly even shock you! - Ed.

[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.



Book now for our South Wales Moot ! (photo: Judith Adams)

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