

The Newsletter of the Network of  
**Loyal Hunters**  
Issue 6 – Imbolc 2013

Photo: Josyane Thatcher, Ring of Brodgar, Orkney



**ORKNEY MOOT** – see pages 14 & 15

**Come to our Wells Moot** – see page 3 + insert



## The Newsletter of the Network of Ley Hunters Issue 6, Imbolc (1<sup>st</sup> February) 2013

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[www.networkofleyhunters.com](http://www.networkofleyhunters.com). This is not interactive. No  
email! Snail mail and telephone calls always welcome.

The Network of Ley Hunters is an informal movement for all  
who are interested in leys and patterns within the landscape.  
This newsletter is available on annual subscription of £10 (or  
£20 if from abroad). This brings you four quarterly issues. Bank  
notes best! If you must send a cheque or postal order, please  
make it payable to L. Main.

Contributions are welcome for the next issue, to appear at  
Beltaine (1st May), 2013. The deadline for contributions (to L.  
Main) is 1st March, 2013. Please send 16pt typed 'camera  
ready' copy, single side A4. We have early deadlines because  
we are often away (on Pilgrimage).

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

Please subscribe soon so that we print enough copies of the next  
issue. Please **PRINT** your name and address clearly. Thank  
you!

### BOOK FOR OUR WELLS MOOT NOW

A promotional leaflet is enclosed (A5 size flyer). If you can  
distribute more of these, please do ask for them. A4 size colour  
posters are also available.

## EVERYBODY COME!



### WELLS MOOT PROGRAMME

**Wednesday 3 April, Thursday 4 April & Friday 5 April.** Walks on the  
Glastonbury Zodiac led by Laurence Main. Dowse leys. Glastonbury, Compton  
Dundon & Burrowbridge. OS Explorer maps 128, 140 & 141. Come prepared for  
country walking, bringing picnic. **Free** but local bus fares and Abbey and Chalice  
Well entrance fees payable. **Meet** each day by telephone box at Wells bus station (ST  
546456) **by 9:00 am.**

**Saturday 6 April.** Moot in Wells Town Hall (ST 551457). 8:30am open for  
stallholders only. Ticket holders admitted from 9:30am. 10am Welcome from Jimmy  
Goddard; 10:30am Carolin Comberti; 11:30am Serena Roney-Dougal; 12:30pm  
interval; 1:30pm Sue Pine; 1:45pm Christine Rhone; 2pm Adrian Inledon-Webber;  
3pm Nigel Twinn; 4pm Meghan Rice; 5pm interval; 5:30pm Gary Biltcliffe;  
6:30pm Anthony Thorley; 7:30pm Celia Gunn (finish by 9pm). **BOOK YOUR  
SATURDAY MOOT TICKET NOW - £30.**

**Sunday 7 April.** Coach tour to Cadbury Castle & Stanton Drew (guided tour by  
Gordon Strong). Meet by telephone box, Wells bus station 9am. Return to Wells by  
5pm. NB: you can alight from our coach at Pensford to catch the bus reaching Bristol  
around 5pm (take your luggage!) OS Explorer maps 129 & 155. **SECURE YOUR  
SEAT NOW - £15.**

**PUBLIC TRANSPORT:** Good bus service between Bristol & Wells, stops at foot of  
Bristol Temple Meads railway station drive. Frequent buses between Glastonbury &  
Wells. Other buses from/to Bath, Frome, Yeovil, Taunton, Bridgwater & Weston-  
super-Mare. Telephone Traveline 0871-200-2233. Book early for cheap train and  
coach tickets to Bristol!

**ACCOMMODATION:** Wells Visitor Information Service (01749-671770).

**NEAREST CAMPSITE:** OS ref ST 532458 (Explorer 141) tel 01749-676869.

**B&Bs** in Wells include: Canon Grange (01749-671800); Islington House (01749-  
673445); 19 Cuthbert Street (01749-673166); Glengarth House, 7 Glastonbury Rd  
(01749-674792); 23 Glastonbury Rd (01749-677648); 26 Glastonbury Rd (01749-  
675620); 30 Mary Rd (01749-674031); Mendip House, 46 Portway (01749-679719);  
75 Portway (01749-678685); Bay Tree House, 85 Portway (01749-677933);  
Highfield, 93 Portway (01749-675330); Ashford House, 119 Portway (01749-  
673087); Richmond House, 2 Chamberlain St (01749-676438); Dapa House, 62  
Bath Rd (01749-689248); Birdwood House, Bath Rd (01749-679250); & Cadgwith  
House, Hawkers Lane (01749-671416). At Dulcote (20 minutes walk across fields):  
Beltane (01749-671040); Manor Farm (01749-672125);

**HOTELS:** Swan, Sadler St (01749-836300) & Crown, Market Place (01749-673457).

**BOOK NOW!** Saturday moot ticket £30; Sunday coach tour £15.

Make cheque payable to Laurence Main and send to him at 9 Mawddwy Cottages,  
Minllyn, Dinas Mawddwy, Machynlleth SY20 9LW; telephone 01650-531354.

**PLEASE REMEMBER TO PRINT YOUR NAME AND ADDRESS CLEARLY.**





### THIRD EYE POINTS OF THE GLASTONBURY ZODIAC Serena Roney-Dougal (to speak at Wells Moot)

For many years now I have been interested in and actively researching the third eye in humans. This has taken me into some fascinating areas linking the psychic aspect of our being with the neurophysiology of the pineal gland, the ajna chakra as it is called by Yogis, the seat of the soul according to Descartes.

So it is understandable that I should notice the third eye points on the Glastonbury Zodiac figures. My knowledge of the Zodiac comes primarily from living in Avalon for the past three decades and doing lots of walking. This has included special visits with special people to the different Zodiac figures, marking dark of the moon, or full moon, cross-quarter or quarter day celebrations. Also I have done some reading about the Zodiac starting with Katherine Maltwood's Temple of the Stars; and moving on to Mary Caine, Anthony Roberts, John Michell, Robert Coon and Barbara Crump. My feeling about the Zodiac is that it is as flexible as we are. We can be true to Maltwood's initial inspiration, or we can add in our own inspirations, and each person is free to choose that which inspires them most. Thus my understanding of the Glastonbury Zodiac is my own and I hope that you will enjoy the talk!



*Third Eye Point at  
Hood Monument*

Serena Roney - Dougal did a PhD thesis on Parapsychology at Surrey University, is the author of "Where Science and Magic Meet" and "The Faery Faith." She has spent over 30 years studying and experiencing scientific, magical and spiritual aspects of the psyche, and has lectured and taught courses, seminars and workshops in America, Japan, Europe and India.



### Sir Christopher Wren's Secret London

by Anthony Thorley (Speaker at Wells Moot)

It was on August 27<sup>th</sup> 1666 that a party of officials could be seen walking under the transept of St Paul's, the great medieval Cathedral of London. Among their number was a young astronomer architect from Oxford, thirty-nine-year-old Dr Christopher Wren. For some months Dr Wren had been studying the decaying fabric and dangerous stresses which threatened to make the old Cathedral unsafe for worship. Now he was part of a group appointed by the King, Charles II, to make recommendations to secure its future. In his report Dr Wren made suggestions for a series of radical changes but within eight days his proposals were made redundant, as the Cathedral church had been reduced to a charred ruin by the Great Fire of London.

After the Great Plague of 1665, the Great Fire was the second of two disasters visited upon England's capital within two years. Originating in a baker's shop in Pudding Lane just north of London Bridge in the early hours of September 2<sup>nd</sup> and driven by an unusually stiff easterly wind, the fire devastated two-thirds of the city of London before finally burning itself out three days later. London would never be the same again.

In the months leading to this disaster it is known that a number of people who advised the King had suggested improvements to the narrow, crowded and unhealthy streets of the city which had barely changed since medieval times. London clearly lagged behind the great cities of continental Europe such as Rome and Paris. With most of the city of London now destroyed this was an ideal opportunity to re-plan London on more modern lines.

It appears that Wren was resident in London as the Fire swept through the city, because within a few days he had carried out a basic survey



of the charred streets to make a crude map of the destroyed area and so begin to draft out a radical new street plan. Wren managed to personally present his plan to King Charles on September 11<sup>th</sup>, only five days after the worst of the fire was brought under control. It is said that the King was enthusiastic about Wren's innovatory design as it fitted in with his own longstanding ambition to have a new modern London which would rival the great cities of Europe.

However, from the outset there were practical problems to Wren's new design, principally that as a new-build scheme with many new roads and new sites for established churches and other public buildings, it was going to involve a great deal of absolute power and a huge amount of capital to turn the plan into a reality. Basically, the King (mindful of the beheading of his father, Charles I), did not have that kind of power, there was just not the capital available, and the technicalities of compensating all the displaced house-owners and merchants could not be reasonably contemplated.

Consequently Wren's radical plan for a new London never saw the light of day. London was re-developed and renovated on its old street plan and within a remarkable five years or so was completely rebuilt.

However, it appears that Wren did not entirely abandon his dream and seems to have gone out of his way to conserve some of its basic features. So what was so special about this plan?

Wren's plan centres on a series of piazzas and wide boulevards or alignments connecting some of the principle gates through the old city walls. In the east, commencing at Ludgate, are two main east-west boulevards. These magnificent wide streets passed either side of a new St Paul's Cathedral, one connecting the city's premier church to a new Royal Exchange and business centre and on to Aldgate, and the other connecting the Cathedral to the Tower of London, so the plan ingeniously and more than symbolically enjoined Church, State and Commerce.

On the map, this narrow triangle with its apex at Ludgate and its other two points at Aldgate and the Tower looks like an architect's dividers placed upon the city landscape. This effect is reinforced by a north-south boulevard between Queen's Hythe Dock on the Thames and Cripplegate to the north. A further boulevard between London Bridge and the proposed Royal Exchange further accentuates the impression of a special form of triangle.

In addition to this triangular template, Wren as one of the finest mathematicians of his day, appears to have placed into his city plan a series of very identifiable geometric shapes, commencing with the triangle, then the square, pentagon, hexagon, heptagon, octagon, nonagon and decagon; in other words, enshrining all the mathematical figures between one and ten. In his writings, Wren identified such geometrical shapes with what he referred to as 'natural beauty', a quality of architectural eternity from which he implied that a city so designed could last forever. This of course was a significant ambition to have for a city which had just endured the disasters of a Plague and a Fire.

None of these mathematical and geometric forms implying the eternity of 'natural beauty' ever saw the light of day in the rebuilt city, but Wren, it appears, did not give up on his grand scheme. In designing and rebuilding around fifty city churches between 1670 and 1716 he appears to have secretly incorporated his mathematical scheme into his church designs, so maintaining the template of his radical plan. In addition, he appears to have harnessed his divider's triangle as a remarkable mathematical predictor of eclipses of the sun and moon, as if to give the new city of London an instrument, both practically and symbolically, to predict future eclipses and perhaps so avoid potential disasters which might threaten the stability of the city.

My book, *Aiming at Eternity*, detailing Wren's secret London, is due to be published early in 2013. See [www.earthskywalk.com](http://www.earthskywalk.com)



# **BILLY GAWN - BEYOND THE FAR HORIZON WHY EARTH ENERGY DOWSING WORKS**

**COMPILED AND NARRATED BY NIGEL TWINN**  
(Speaker at Wells Moot)

**Some books change lives. This one changes reality itself - or at least the way we will understand the world around us from now on.**

Billy Gawn, arguably the UK's most experienced earth-energy dowser, has spent many decades researching the question that so many of us have been asking for so long - why does earth energy dowsing work?

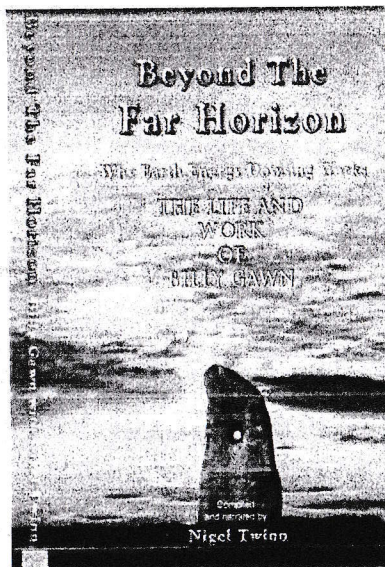
It is a personal journey that has led him to discover (amongst other things) the original purpose of the megaliths, the sources and structures of earth energy patterns, the very nature of that energy - and even why we can't seem to measure it.

Unlike some other models of 'life, the universe and everything', Billy's graphic description of embedded energy-in-motion is genuinely holistic. It is a continuous loop of understanding, of which his entry point was the chance discovery of the arcane craft of dowsing.

Billy is a deviceless dowser with a unique style. He has taught his eye muscles to do what the finger muscles of conventional dowsers do. This means his breakthroughs are the stuff of perception, rather than supposition - tireless practical experience, tested to its limits.

This work summarises his extraordinary life and work. If you are not inspired by it, then you are probably already floating in nirvana!

Available from Penwith Press  
([www.penwithpress.co.uk](http://www.penwithpress.co.uk)) or  
from the author. £12.95 +  
postage



## **Leys and Human Emotion by Adrian Incedon-Webber**

I am what people would call a House Healer; I spend my time dowsing floor plans telling that what is wrong with their home, why they haven't been sleeping and perhaps why they suffer from many different illnesses. Then carry out a healing.

In the course of my work I regularly find earth energy lines, leys, fault lines and energy channels, all contain earth energies as well as human emotion.

Of these four, leys tend to be the least noxious unless someone has been purposefully 'dirtying' the line. I feel that Leys as I know them are holy, set up by human consciousness, as guide lines perhaps to and from a well, sacred site or spring. Early man did not have maps and therefore used energy to find their way around.

Although I find that they are reasonably straight over long distances they can often follow the contours of the land over shorter stretches. Should one run through a clients house then it will need clearing of detrimental energies and then leaving in peace, balance and harmony.

I never use earth acupuncture when working with earth energies as I feel that Mother Earth doesn't need yet another rusting metal peg stuck in the ground, I also never move lines as why should you start to afflict your neighbour with the same problems or illnesses that you have been experiencing!

I believe in the power of intent, or the power of prayer and it doesn't matter who your God is or your belief pattern, so long as you have one. I find that the healing process is normally straight forward, it is finding out what the problems are in the first place!

My talk at the Moot in Wells on 6<sup>th</sup> April, 2013 will reflect the subject of this short article, what is Geopathic Stress and how do we deal with it.

**Adrian Incedon-Webber is a full time geomancer and geopathic stress practitioner. He is past vice President of the British Society of Dowsers, runs many courses on the many facets of dowsing and works with healing spirits. [www.dowsingspirits.co.uk](http://www.dowsingspirits.co.uk)**



## SOUNDING THE LANDSCAPE

By Carolin Comberti (Speaker at Wells Moot)

I have long been impassioned about the concept of pilgrimage and of the ancient art of "Singing the Song lines." In May 2008 I and twenty something intrepid walkers set off from the coast of Carn Les Boel in Cornwall at the Beltane sunrise to walk 500 miles along the Michael and Mary earth energy lines to their destination 7 weeks later on the beach at Hopton, Norfolk on the Summer Solstice sunrise.

I was inspired to join this pilgrimage by reading the iconic book "The Sun and the Serpent" written by the late Hamish Miller and Paul Broadhurst, about their discovery of the Michael and Mary lines by dowsing. At one point Miller conjectures that the lines would have been fired up at each pagan quarter festival by lighting beacons and performing ceremonies at each sacred site along its way. This awakened in me a lingering ancient memory of the methods of the root races, who, by harnessing the alchemy of sacred sound, would fire up each earth energy line of the planetary grid at the lunar and solar festivals when the earth energies were most powerful. With my qualifications as a sound healer and my experience of sound as a power to transform I made the intention to sing at every intersection of the lines on this pilgrimage, rather in the style of the Aborigines singing the song lines.

Paul Devereux in his book "Stone Age Sound Tracks" points out how many of the sacred sites, stone circles and chambers of the Neolithic periods which were placed invariably along the energy points, held powerful acoustic properties and conjectures that they were created specifically in order to perform energy enhancing and mind altering ceremonies. This, quite probably, was ways that the ancients "sang the songlines," and later why perpetual choirs of chanting were kept in the major cathedrals and sacred sites of the world, with an awareness that this served to keep the earth in a state of enchantment, harmony, balance and peace. The churches and cathedrals were invariably built on ancient pagan sites as the Christians recognised the sacred power of these places.

The Granddaddy of the New Age, Sir George Trevelyan, in an article called "Landscape Temples" shows advanced awareness of all this later research. He said "Where ley-lines cross, there are points of special power. We realise that directed human thought can to some degree

*control and activate these earth energies. It will flow into the shapes we make for it, just as water will flow through our conduits. Thus our physical temples are creations which mark and develop the points where an age-old flow was found. The Landscape Temples are to be seen as part of the life structure of the Earth, an organic grouping of points comparing with the chakras in the human body. Man is the microcosm reflecting the macrocosm."*

He then goes on to say, "Perhaps all the interest and research into ley-lines is an impulse of preparation for a cosmic event. We are responsible for cleansing and repairing the network so that the energy flow may be unimpeded. We have our part to play and this may include the activating of dormant light centres."

Grace Cook in her book "The Light in Britain," through her clairvoyant vision, found that sacred sites such as Avebury, Stonehenge and Arbor Low were truly temples for storing the spiritual light. She says, "From these great centres earth-energy would be carried along the ley-lines." They could be compared with our electricity generating stations, the standing stones being equivalent to our pylons, distributing healing power.

I was delighted to read this as it so clearly reflected what I was told in my vision which I was given while living at the Findhorn Foundation in Scotland.

*"Now you must sound that true, pure note, the vibration that is the golden thread of love, light and life that connects all things in a web, a spiders web grid that surrounds the universe. This is your sword of Excalibur, your Holy Grail – to link up all the nuclei of the planet, reawakening it with your sounds and the loving intention of the awakened heart to re-empower the planet, thus restoring it to its true glory."*

My vision is to form a group of earth chanters, training them to respond to the energies of the earth and to co-create with these energies of nature and the land by responding to its creative essence, then allowing spontaneous healing song to be birthed. Singing with healing intention in this way in co-creation with nature is immensely powerful and can affect huge changes in the environment. This is my vision and I invite all who are inspired by it to get in touch to form groups.

Carolin Comberti, 0207-603-3841, 07920-579699, carolin@vocal-ease.co.uk



## Mary/Michael Pilgrims Way – Progress Report by Richard Dealler

The Michael ley line and associated Michael and Mary earth energy currents are I'm sure very familiar to all subscribers to The Ley Hunter and of course not least to Lawrence Main who has followed their course across England on foot.

Our not for profit organisation was established almost 2½ years ago, to establish a walking pilgrimage route following the Michael/Mary lines. This initiative developed out of my own experience of being inspired and enthused by the transformative potential of walking pilgrimage which contrasts in so many ways with the speed and complexity of modern life. There was also a profound moment when after a meditation retreat, I returned home via the church of The Archangel Michael in Chagford. There sitting quietly I received what I can only describe as "an instruction" that this was the path I needed to follow at this point in my life.

The first stage involved establishing a pilot section of approximately 135 miles, between Brentor on the western fringe of Dartmoor and Glastonbury, that noteworthy destination for pilgrims prior to the Reformation with its mythic associations with Joseph of Arimathea, Jesus and Arthurian legend. Today the town remains a draw for an eclectic mix of spiritual seekers. There is a satisfying symmetry in this journey from the hilltop St Michael's Church at Brentor to the iconic St Michael's tower on the summit of Glastonbury Tor.

We put up occasional way markers on finger posts along this route to reassure pilgrims that they were still on track. The accompanying guidebook has proved popular and is for sale through our website.

A guidebook for the Cornish section of the pilgrimage is now also available. This describes a route starting on the cliff tops at Carn Lês

Boel near Land's End and progressing eastwards through the beautiful and magical landscape of the Cornish peninsula. On the way are places of spiritual significance both Christian and pre-Christian, including St Michael's Mount and the stone circles at Boscawen-un and The Hurlers on Bodmin Moor. The pilgrimage extends over the county border into Devon and connects with pilot section at Brentor, thus creating a continuous route of over 250 miles between west Cornwall and Glastonbury.

We will continue our development work. Extending the pilgrimage eastwards from Glastonbury to Avebury will be the next step. Alongside this we plan to start offering guided pilgrimages for groups of up to 12 people. These trips of between 5 and 7 days duration are an opportunity for anyone to connect with these powerful earth energies and some ancient routes and hidden gems that have inspired pilgrims in our own land for millenia.

A generous benefactor has enabled us to purchase a van which we have kitted out as a simple mobile kitchen. It will also carry walker's tents and other equipment so that participants in the pilgrimage can travel light. As a not for profit organization, we hope this will provide an attractive, cost effective alternative for walker's faced either with the expense of nightly B and B costs or the burden of a heavy pack.

These pilgrimage retreats will include space for each participant to share their own gifts and inspiration. To support a deepening of the experience of journeying together we intend to make space for ritual, story and poetry, silence, meditation and other forms of sharing.

If this or anything else about our project inspires or intrigues you please get in touch via our website [marymichaelpilgrimsway.org](http://marymichaelpilgrimsway.org), e-mail [contact@marymichaelpilgrimsway.org](mailto:contact@marymichaelpilgrimsway.org) or ring me on 01647 432093.



## ORKNEY MOOT, 29<sup>TH</sup> September – 6<sup>th</sup> October 2012 by Josyanne Thatcher

What an excellent trip to Orkney! Having joined the Network very recently it was my first 'moot' and what a wonderful time I had!

I travelled to Scotland separately and met up with the rest of the group on the Saturday at Sylvia Brown's Hostel in Stromness. The accommodation was very good and very reasonably priced, and just a stone's throw from the ferry. My fellow ley hunters were Liza Lewelyn, Martin Braniff, Dave Shead, Judith Adams and Laurence Main. Laurence had a full itinerary planned for the week but it was easy to do your own thing some days if you wanted to.

Our first day packed quite a lot in and started with one of the most famous sites in Orkney, the 5,000 year old Skara Brae. Most of what we see of Neolithic sites in the rest of Great Britain are ceremonial sites or burial chambers; to see where people actually lived and to see furniture so well preserved is unique and helps you connect with those people. We also visited Skaill House nearby, the house of the laird who in 1850 discovered the ancient site.

Then we went north to Brough of Birsay, stopping for a wee while at the Wheebin standing stone noting its dolphin like appearance. Our arrival was perfectly timed – after we'd had our lunch (some were delighted to take advantage of the mobile veggie burger stand) the tide was out enough for us to walk over to the headland.

We then visited the Broch of Gurness, a fine example of Iron Age living accommodation found only in Scotland. Surrounding the main broch were outbuildings; it was interesting to see that basic layout of brochs was the same as Neolithic houses.

Our next stop was Cuween Hill Chambered Cairn followed by Rennibister Earth House and Unstan Chambered Cairn. A full day and an orb or two in my photos!

On Monday we visited the Tomb of the Eagles, a privately owned and managed chambered cairn. The visitor centre was very informative and we learnt about the family discoveries over the years, including lots of bones and implements. For those who relish in skulls a visit to the tomb is a delight! The site also includes a burnt mound and Bronze Age building complete with its own drainage system.

On the way back to Kirkwall we stopped off at the Italian Chapel built by Italian prisoners of war who were working on the Churchill Barriers blocking the eastern approaches of Scapa Flow. The chapel's interior is stunningly decorated; the walls and ceiling are painted plasterboard, imitating brick and carved stone. The structure is made from two Nissen huts.

Back at Kirkwall we visited St Magnus's Cathedral. The earliest sections were built in the 12<sup>th</sup> century; it's a impressive piece of medieval architecture in red and yellow sandstone; even if standing near the west door facing east makes you feel you're being pushed backwards!

On Tuesday Laurence had booked us in for our tour of Maes Howe at 10am to be followed by a walk northwest incorporating all the sites along the Brodgar alignment. Maes Howe is an incredibly fine structure and I wondered if pyramids were similar inside. The tomb contains some interesting Viking runes and animal engravings.

Walking north west via the massive Stones of Stenness and the Watch Stone we stopped off the Ness of Brodgar dig which is attracting international interest. The dig

had closed for the winter but it's been featured in the media a lot recently and there will be more to come.

Heading towards the Ring of Brodgar, thinking on Laurence's findings of a lot of sites being orientated to 310 degrees, I asked what the orientation of the road was – 310 degrees!

After visiting the Ring of Bookan and a meander to take in the side of the loch, Laurence investigated a field of wheat, possibly Essene or Spelt, and got an electric shock off the fence! Despite which we got back to the bus stop in time – the whole day perfectly timed!

A hardy contingent of four visited Hoy the next day, mainly to visit the Dwarfie Stone, a huge slab of horizontal rock with a chamber scooped out of it which of course invited the smaller of us inside for a practice snooze.

And an especially hardy contingent of three visited Papa Westray on the Thursday. This entailed the shortest flight in the world – all of two minutes between Westray and Papa Westray and we were given a certificate and a wee dram to celebrate the fact when we got back! On the island we visited the Knap of Howar, a smaller but older settlement than Skara Brae. Lunch was in the remote St Boniface's church and the walk back along the beautiful shore was observed with interest by a great many seals. We also visited a really cute museum complete with box beds.

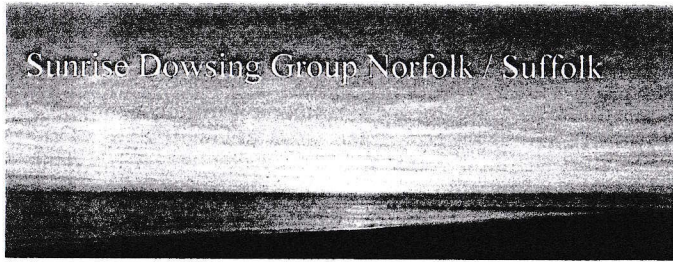
Our last day was spent on Rousay, also known as the Egypt of the North. As there were no buses on the island we needed to miraculously find some transport and lo! Dave found us a taxi service and what an amazing taxi service it was! Patrick Maguire runs Rousay Tours (tel. 01856 821 234 / 07786 169 364) and following a drive round the island he dropped us off at the main cairns of Midhowe, Knowe of Yarso, Blackhammer and Taversoe Tuick. The most impressive of these is easily Midhowe with its 24 – yes 24 – chambers. It takes several minutes to walk from one end to the other which you can do along a suspended walkway over the top and look down into the chambers.

Next to the cairn is Midhowe Broch which lies across the Eynhallow Sound from Gurness Broch which we'd visited on Sunday. Again, this broch has many outbuildings, similar to Gurness, but I felt this broch had a much stronger atmosphere.

And that was the week on Orkney. We never missed a bus, plane or ferry and saw all we had planned to. I met some lovely people and had a really great time. Where are we going next?







Affiliated to the British Society of Dowzers

Hi fellow Leyhunters

From Brian Howard (01502-735765)  
Contact Sue Pine (01728-668627)

This is a new group set up this year by Sue and myself here in Hopton, Norfolk.

We have a total of around 9 regular members and have enjoyed field trips to various sites around Norfolk. As we are based in Hopton and the "Last liar of the dragon (Michael & Mary lines)" is on our doorstep, we tend to do a lot around and with them.

Our last trip was to Burgh Castle Roman fort, not too far away from us, where we dowsed the inside of the fort for buildings and water sources etc.

We had a successful day, finding around four big buildings two freshwater wells and connecting streams. Also an Anglo Saxon cemetery in one corner with bodies orientated N/S. We are returning in October for a more detailed dowse and measurements.

M&Ms Singing & Dancing May 5<sup>th</sup> this year, saw eight intrepid soles brave a bitter cold day to celebrate this important ritual and log events. To cut a long report short, the results were amazing. We dowsed the lines entering the church before the designated start time of 3pm and found the in their normal places and normal widths, around 8mtrs ish. During & after the celebrations began all down the lines at 3pm they were found to increase by around 2mtrs every 20 minutes or so. To finally reach an incredible 120mtrs in width, this also meant that they encompassed each other by a long way. They have shrunk back now, but have increased in stabilised width to 10-12mtrs. Truly amazing stuff.

Chairman: Brian Howard. 01502 735765. Hon Sec/Treasurer: Sue Pine 01728 668627

## The Sacred Stone Circles of Stanton Drew

### Gordon Strong

The site consists of three separate circles. The largest of these, known as the Great Circle, has a diameter of about 112m and encloses an area of 2000 square metres - exceeding the dimensions of Stonehenge. As with the Northeast circle (diameter 29.5m), it was originally approached by an avenue of standing stones. The Southwest circle has a diameter of 42m. The stones that make up the three circles were probably quarried a few miles away from the site at Rudge Hill in West Harptree. As the largest of them has been estimated at weighing thirty tons, it is likely they were transported by raft along the River Chew whose course follows the northern edge of the site.

The Cove (derived from Old English *cofa* an alcove and from the ancient German for *hollow place*) is a group of three stones situated in the garden of *The Druids Arms*, some distance from the main site. It is likely that this predates the rest of the megalithic monuments at Stanton Drew.

In 1996 English Heritage discovered evidence of a 'woodhenge' at Stanton Drew. This consisted of four to five hundred oak pillars probably a metre in diameter and twenty-six feet in height; each weighing five tons. They were set in nine concentric circles and likely to have been carved or decorated.

**Gordon Strong is an author and speaker in the U.K. and U.S. He has published books on Arthurian legends, sacred sites and the esoteric. Two books on Stanton Drew are available *The Old Stone Circles of Stanton Drew* (Wooden Books) and his latest - *The Sacred Stone Circles of Stanton Drew* (Skylight Press). [www.gordonstrong.co.uk](http://www.gordonstrong.co.uk)**

Gordon Strong will lead us on a tour of Stanton Drew on Sunday, 7 April. Book now!



## Automatic writing at Valle Crucis abbey

Ian Pegler

[www.vallecrucisgrail.co.uk](http://www.vallecrucisgrail.co.uk)

The technique of automatic writing is similar in some respects to dowsing, but automatic writing can sometimes provide a more detailed answer than the latter. True enough, the quality of what comes through can be highly variable and should not be accepted without due consideration, but there are occasions when automatic writing can pull rabbits out of the hat, so to speak.

I believe this may have happened to me during the summer, when I made a number of visits to Valle Crucis abbey near Llangollen in North Wales. Readers of my book *Valle Crucis and the Grail* will know that there are some curious links between Valle Crucis abbey, Glastonbury and the legends surrounding the Holy Grail. One abbot of Valle Crucis by the name of Dafydd ap Ieuan tried to obtain a book on the Grail and employed his resident poet Guto'r Glyn to implore the abbot of Neath to loan him a copy. When I asked why he needed the book I got the following answer:

afaelha iardnas  
afaelha iardnas  
faelha iardnas  
dysdonc a yr dyet  
oer y cyfoel a ysgwrn  
saint gres.

With the aid of the University of Wales dictionary and one or two other word lists I eventually managed to make sense of this (I hope):

“[from] the fort of Maelor a daughter implored Dafydd to weave a fine balance of fact and wonder and wrathful atmosphere to compose and write the Holy Grail”.

The very same bard Guto'r Glyn, who resided at Valle Crucis in his old age had specifically stated that a man buried there was “with the Holy Grail”. When I asked him what this meant I got a response which roughly translates as:

“Oh the cry of eagles is homage to Bernard because the Dish [was] here after Jerusalem”.

This implies that Valle Crucis had at some point a relic, the *Dysgl* or dish assumed to have been the one used at the Last Supper (note that the early representations of the Grail were in fact dishes, not goblets). The response was frustrating because “after Jerusalem” doesn't tell us when it was brought there. However, in the context of the “homage to Bernard” (surely a reference to St. Bernard of Clairvaux) it must point to a time in the Middle Ages rather than the dawn of Christianity.

The “cry of the eagles” may refer to the Holy Roman Empire whose heraldic symbol was the eagle (specifically a double headed one). Alternatively the “eagle” might refer to abbot Dafydd who was referred to as an eagle or hawk in the poetry of Guto'r Glyn. On another occasion I asked how the Grail had come to Valle Crucis and all I got was a name:

Huw Gyn Iaryst

There are at least two possible interpretations. I believe the second part of the surname should be read as *crist*, i.e. Christ. *Gyn* can be read as *cyn* or *gan* and could mean several things, the most logical choices being “from” or “of”. The whole name may mean “Hugh of Christ”. In



connection with this, it should be noted that there is a district of Ruabon (not too far away from Llangollen) known to this day as *Cristionydd* which could mean that he was from that place.

The other possibility I came up with is that the surname is a variant on the Scottish *Gilchrist* – the name means “servant of Christ”. Since there were Templar/Hospitaller bases not too far away in the vicinity of Chirk and Oswestry this might provide a connection to the Middle East. When I looked up the coat of arms for the Gilchrist name I came up with at least three in which the “Sun in Splendour” is the predominant motif on the shield!

Those who have followed my work on the “Sun-line” (e.g. see Issue 3 of this journal) will understand why this piqued my interest. During the Wars of the Roses the “Sun in Splendour” became the personal symbol of Edward, son of the Duke of York, after his victory at Mortimer's Cross. It wasn't exclusively a Yorkist symbol but in areas where support for the Yorkists was strong you'll find that “The Sun” is a popular local pub-name. Could there be some connection here?

What is most astonishing about these experiments for me at least was the fact that the vocabulary of the Welsh in the writings went well beyond what I knew, and I had to go to great lengths to translate it. I had some knowledge of Welsh as a second language of course but never took it to O-level, and it was only when I had to translate the poems of Guto'r Glyn that I started paying more interest. Moreover, the responses actually seem to contradict some of my previous theories. Should we really dismiss all this as so much subconscious doodling?

In 1937 John Cowper Powys wrote a letter to a friend, saying:

“T'was in this Chapter-House [of Valle Crucis] I wrote the first sentences (the first page rather) of my OWEN GLENDOWER and left it uncorrected because the spirits of those Cistercian Monks were inspiring it...”<sup>1</sup>

Food for thought, surely..?

<sup>1</sup> John Cowper Powys to Nicholas Ross, 6 April 1941. Letters to Nicholas Ross, ed. Arthur Uphill (London: Bertram Rota, 1971), 35.

## Walk a Solar Ley

By Laurence Main



In *The White Goddess*, Robert Graves recognised Llew Llaw Gyffes (‘the Lion with the Steady Hand’) as ‘a type of Dionysus or Celestial Hercules worshipped in ancient Britain.’ In Ireland he was ‘Lugh the Long-handed,’ possessor of a magic spear (a lance of light – Lancelot). He has given his name to places like the Isle of Lewis, Luton and Lyons. The Latin *lux*, meaning ‘light’ and the Sumerian *lug*, meaning ‘son’ are connected to it. So we have the familiar sun/son god, whose zodiac sign is Leo, the time of Lughnasadh (1<sup>st</sup> August).

Wales is fortunate in having an ancient culture. England doesn't. We can consult *The Mabinogion*, or *The Four Branches of the Mabinogi*. The fourth branch contains the story of Llew Llaw Gyffes, the brother of Dylan (who took to the drink), the son of Arianrhod and the husband of Blodeuwedd. Blodeuwedd became the lover of Gronw Pebyr, the lord of Penllyn. After Gronw had hunted by the Cynfal river he had sought hospitality at Mur-y-Castell. ‘And that night they slept together.’

Now we reach the great gift of the Welsh countryside. The very locations of our ancient stories can be specifically placed. Mur-y-Castell is known to the Ordnance Survey as Castell Tomen-y-mur and labelled ‘Roman Fort.’ It can be reached by a ‘Roman Road’ (Sarn Helen). I suspect our boys and girls down in Southampton (look where the maps come from) think history began with the Romans. Here in Wales we know of our rich past.

Anyway, look at OS Explorer OL18 and it's there at SH706387. Just over one mile to the north, at SH708410, is the Cynfal river. Notice Bryn-saeth at SH716407. *Saeth* means ‘arrow,’ which is interesting because arrows, darts or spears (take your pick from the various translations) were fired here.

Gronw asked Blodeuwedd to find out how he could kill her husband. Llew reveals he can be slain only when taking his annual bath when he has ‘one foot on the back of the he-goat and the other on the edge of the tub.’ When Gronw's spear hit him, Llew ‘flew up in the form of an eagle.’

More clues! The sun-god takes his annual bath at the winter solstice, at the cusp of Sagittarius (the archer) and Capricorn (the goat). The next sign in the zodiac is Aquarius, recognised as an eagle by that great druid Mary Caine in her book *The Glastonbury Zodiac*. Sticking with my (sadly, late) friend Mary Caine, the resurrected Llew is devoured by a sow – the earth-mother Ceridwen. The magician Gwydion enchanted Llew back to his old self. Llew encountered Gronw once more on the banks of the Cynfal river, but this time Llew aimed the spear. He agreed to allow Gronw to hide behind a stone, but it did the ‘dark lord’ no good because Llew's spear pierced it, leaving a hole through the stone.

Robert Graves has Llew's murder at the summer solstice. Mary Caine deduces that it must have been the winter solstice, and I concur for zodiacal reasons. I feel that Gronw was killed at the summer solstice. Never mind the arguments, we are dealing with a solstice. And this is borne out by taking a walk over the



rugged Rhinogydd. In the footsteps, no doubt, of Robert Graves when he courted his Nancy, whom he met at Harlech.

The Mabinogion was recited by bards. Think of it as the song of the land. Australian Aborigines may have song paths. British Aborigines term them leys. Leys are straight lines of spirit marked by ancient sacred sites and can be dowsed. Leys (and ancient sacred sites) are often linked to a heavenly body, such as the sun. I have dreamt that a stone circle is the cupped hands of the goddess (the grail or womb of Mother Earth) and that this is where Father Sky mates with her, with the subsequent fertility pulsing through the land along the leys.

So I have taken friends to dowse a ley linked to this story of our solar hero, Llew Llaw Gyffes. Their dowsing has confirmed mine. It is there at an angle of 50 degrees east of north (or, turning around, 230 degrees). The wild nature of this land and Open Access mean that you can dowse the actual line for significant distances.

You could make a pilgrimage to Bryn-saeth and the Cynfal river. A suspiciously modern looking holed stone has been erected there, off the line of the ley (and the summer solstice sunrise does not penetrate its hole as it should). I'm told the original stone is in safe-keeping, having been found near the river.

This walk starts on the A470 at SH695390. Ask the bus driver to drop you there, opposite an old chapel. The OS Explorer map is OL18, and the bus could be the 35 (Dolgellau-Blaenau Ffestiniog, Mon-Sat) or the X32 (Aberystwyth-Caernarfon or Bangor, daily). There's a good footpath leading westward, passing Ty Gwyn. It also passes a communications mast. Funny that, because here's where you'll pick up the ley. It runs through a second, more prominent, mast on Craig Gyfynys within one mile. The proximity of the (disused) nuclear power station wouldn't be relevant would it?

A waymarked woodland path leads around Craig Gyfynys to a track which you follow westward with the cooling water of Llyn Trawsfynydd on your left. Cross a dam and go south to dowse the ley. It's rough going but do your best to follow the line between SH674374 and SH648353 – Bryn Cader Faner.

Bryn Cader Faner has a distinctively beautiful silhouette. The central cairn is ringed by stones set at an angle. They suggest the rays of the sun on a child's drawing. Here, relaxing with this solar silhouette in view after originally dowsing this ley at this spot, the penny dropped in my head. I had dowsed a ley running at an angle of 50 degrees. That is the line of summer solstice sunrise. Turn around and it's 230 degrees, marking winter solstice sunset (when the dying sun-king would be seen taking his annual bath in the sea). When I then unfolded my map and drew the line north-eastwards (towards sunrise) and found the Cynfal river and Bryn-saeth, I remembered the story of Llew Llaw Gyffes. A child could see this ancient monument represents the sun. To dowse its solar ley is to revert to childish intuition.

The route from Bryn Cader Faner onwards, in the direction of winter solstice sunset, was obviously important to our ancestors (the very people from whom we have The Mabinogion). There are all the signs of a ceremonial route down to the sea, perhaps walked by people singing hymns intended to ensure the sun-god does resurrect.

Spend time at Bryn Cader Faner. This is one of those places where the Spirit of the Land is strong. It stands 1248 feet above sea level. Our best outdoor writer, Jim Perrin, rails against the intrusion of nearby waymark posts. It's a difficult one because we want to guide pilgrims here. On balance, I'm now with Jim Perrin on this issue, however. Bryn Cader Faner is so holy that footwear should be removed.

I once guided a group up here, made them form a circle, said Druid prayers AND INVOKED THE GODDESS. One week later I was at an important meeting about footpaths and met a man whose high position in society led me to promise never to reveal his name. He was shaken into confiding in me. I guess he'd have been more comfortable if he could have denied what he saw. At least he knew I wouldn't discredit him. Two days before our meeting, being five days after my invocation, he was at Bryn Cader Faner and witnessed a lady in white praying at the stones, then leading him along what I'm about to inform you is the line of the ley towards that winter solstice setting sun. Her appearance was that of a vision, seen at a distance. Close enough to make out her bag (which I knew to be the goddess' herb bag). The goddess had shown herself and to a person with the greatest power over the way we treat our countryside.

Look at the map for the line of that ley. Allowing for marshy bits and the rounded hill of Moel Goedog (SH614325), a public footpath conforms to it. Cairns, stones and a lovely pair of cairn circles (just west of Moel Goedog) accompany it. Where this path meets a road (SH607320), one of the standing stones has a face with a beady eye. View this from the road, as if going towards Bryn Cader Faner. What a faithful sentry! Look out for other stones as you walk this road. The vestige of a ceremonial avenue?

Pass a chapel at the crossroads at SH591304. Descend to Llanfair and pass Capel Bethel (SH576291) where many witnesses saw 'balls of light' in March 1905, during the religious revival. The railway station at Llandanwg is on the ley. Before taking your Cambrian Line train home from here (this is the Pwllheli-Machynlleth-Birmingham line), do continue to where the ley meets the sand dunes. A special church nestles here, dating from AD 435. My guess is that it is meant to mark where this ley reaches the sea – the bath tub of our sun-god. It's a challenging walk of 13 miles.



Laurence Main leads rambles linked to leys at regular intervals throughout the year. He is also walking long distances and dowsing major leys through Britain in the company of Judith Adams and others. This can involve backpacking and dreaming at sacred sites. You are welcome to contact him for more details. See page 2 for Laurence's address.

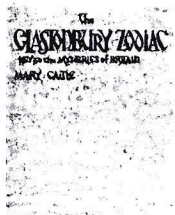




## The Glastonbury Zodiac

By Mary Caine

Publisher: Mary Caine 1978, 285pp, paperback, b&w illus,  
ISBN-13: 978-0950683423



In 1925, Katherine Maltwood, a wealthy artist interested in Freemasonry, Rosicrucianism, Buddhism and ancient Egypt, was commissioned to draw a map outlining the adventures of King Arthur and his Knights. While researching for this, she read a book called *The High History of the Holy Grail* and became convinced that there was a zodiac in the landscape in and around Glastonbury, an area, of course, strongly associated with Arthurian lore. She published her findings in a book entitled *Glastonbury's Temple of the Stars*.

Inspired by Katherine Maltwood's work, Mary Caine, visited the areas in question and came to some of her own interesting conclusions, including the theory that the Zodiac is a recurring motif in nature (on the earth as well as the heavens) and that, in the case of the Glastonbury Zodiac, it is the Key to understanding the whole Arthurian mystery. She explores the idea that the Glastonbury Zodiac is the Round Table and that the historical Twelve Hides of Glastonbury are really none other than the Twelve Signs of the Zodiac found in the landscape. While Ms. Maltwood believed the Zodiac to have been man-made, Ms. Caine proposes that it is a natural formation that was later artificially enhanced. Also of interest in the book is the continuous reference to the Phoenicians, including Joseph of Arimathea who planted the Glastonbury Thorn and was said to have brought the Grail to Britain. There is here a wealth of information presented, and even if you do not accept its core theory, the book can at the very least be read for its extensive discussion of Arthurian, astrological and mystical lore. - *Liza Lewelyn*



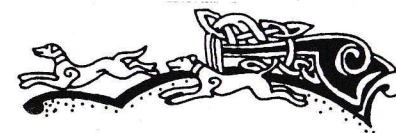
## BOOK REVIEWS by Laurence Main

Diana L. Eck: *India: A Sacred Geography*. 559pp, hb, b&w ills. Harmony, 2012. ISBN 978-0-385-53190-0. £18.99

The past is a different country. We can only try to look upon the land through the eyes of our ancestors. The key is to grasp the reality of the living, sacred nature of the Earth Goddess. We have to cope with two thousand years of patriarchal, exploitative Christianity and of recent secularism affecting our perceptions. India and its ancient culture may help us. Detailing how 'anywhere one goes in India, one finds a living landscape in which mountains, rivers, forests, and villages are elaborately linked to the stories of the gods and heroes' is the thrust of this book. Read it to appreciate how the people who erected our standing stones may have viewed the world.

Sophia Kingshill & Jennifer Westwood: *The Fabled Coast*. 510pp, hb, b&w ills, Random House, 2012. ISBN 978-18479-4632-4, £20.

The late Jennifer Westwood's *Albion: A Guide to Legendary Britain* (1985) has proved an invaluable aid to me. This last, posthumous, book completed by Sophia Kingshill is a similar wealth of material for our seas and coast. Maps and index make it easy to find what you want when needed.



### **Obituary: Sibyl Webster October 1931 – October 2012**

Friends will be sad to learn of the death of Sibyl Webster in France, on Friday October 26<sup>th</sup>. After suffering a heart attack, Sibyl passed away peacefully in her sleep. A much loved and well-known character in Earth Mystery circles from the earliest days, Sibyl subscribed and contributed snippets to a variety of EM Journals, and was an enthusiastic Field Tripper and Moot-goer. Her keen powers of observation in the field and her encyclopaedic knowledge of things esoteric made her a natural and practical authority on many subjects concerning leys, megaliths and ancient sites. Sibyl was one of the first to subscribe to the Network of Leyhunters and took a keen interest in affairs from afar. She will be missed for her penetrating observations, her wit, her humour, her knowledge and her occasionally (usually well-deserved) scathing comments.

*Eileen Roche and Alexandra Hine (nee Webster)*



## BOOK REVIEWS

TIMPSON, JOHN

Timpson's Leylines – A Layman Tracking The Leys  
Cassell & Co., London, UK, 2000  
ISBN: 0-304-35402-3  
224 pp, Illus., index



John Timpson (1928 – 2005) was a journalist best known as a BBC radio presenter. He wrote numerous books on the oddities of England, with *The Daily Telegraph* obituary describing the book under consideration here as “perhaps the oddest” (it’s not a newspaper I’d usually bother with but that quote certainly fits). Whatever, this is a high quality publication, with beautiful, and beautifully reproduced, photographs throughout.

John’s interest in leys was sparked by a visitor remarking on a peculiar stone by the porch of the church in the Norfolk village where he lived. His attitude is slightly irreverent – the opening, explanatory chapter draws on Alfred Watkins of course, and is entitled “What’s it all about, Alfie?”, but don’t be put off by that, or such remarks as wondering if the Hole Of Horcum in Yorkshire should not be “Hokum”. The book is divided into short sections, categorised geographically, and what initially attracted me to it was the fact that this is the first ley book I have seen that includes Lancashire’s Greenhalgh Castle (even if Timpson does mis-spell the name), a lovely site that is little known. Yes, the book is a gazetteer then, and Timpson takes his lead from *The Old Straight Track* and *The Ley Hunter’s Companion*, but he does stress that he is determined to avoid urban areas. He gives him aim: “So I went ley hunting. Not because I am convinced by any of these theories, nor because I want to disprove them, but just to discover where these lines might take me, and what I might find along their route that would interest not only the serious ley-man but also the curious layman who likes to look beyond the obvious for the unlikely, the unexpected and the definitely odd”. Now if that does not interest you, I have a feeling you may be reading the wrong magazine!

Norman Darwen



Ralph Harrison: *Is Wicca Pagan?* 56pp stapled booklet, 2012. Send £5 (cheque payable to Ralph Harrison) to Odinist Fellowship, BM Edda, London WC1N 3XX.

A well-argued case suggests that Wiccans, as a modern invention, have hijacked the ancient term Pagan. Margaret Murray is strongly criticized. The author is to be commended for upholding Truth. However, I would suggest that there were at least a few witches in the New Forest area in 1940 because I was introduced to one of the coven that raised the cone of power in September 1940 against Hitler invading.

Laurence Main

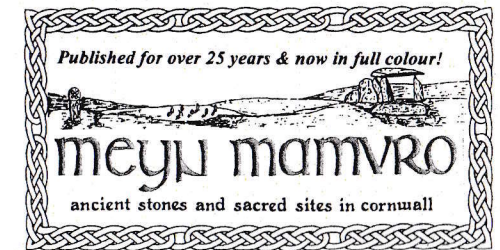
## EXCHANGE MAGAZINES

**CAERDROIA**, 53 Thundersley Grove, Thundersley, Benfleet, Essex, SS7 3EB (£7 pa)      **THE CAULDRON**, BM Cauldron, London WC1N 3XX (£15 pa payable to M. Howard)      **MEYN MAMVRO**, 51 Carn Bosavern, St Just, Penzance, Cornwall, TR19 7QX (£9.90 pa)  
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**TALKS GIVEN! FESTIVAL STALLS?**

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





**"February"  
By  
Network  
Member  
Una  
Woodruff**



**Network members (L to R) Liza Lewelyn, Judith Adams, Laurence Main, Dave Shead, Martin Braniff & Josyanne Thatcher at the Tomb of the Eagles, Orkney (see pp 14 & 15)**

