

The Newsletter of the Network of
Loyal Hunters
Issue 7 – Beltaine 2013

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The Newsletter of the Network of Ley Hunters

Issue 7, Beltaine (1st May) 2013

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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 Lughnasadh, (1st August), 2013. The deadline for contributions (to L. Main) is 1st June 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 NOW FOR OUR MOOT IN CUMBRIA

from Saturday, 7 September to Thursday, 12 September 2013.

We will be based at the Camping and Caravanning Club site in Keswick. B&Bs and hotels are also available in Keswick. Buses run to Keswick from Penrith, which has a railway station. Please send £15 (cheque payable to L.Main) to register for this Moot, including guided tours led by Robert Farrah. **EARLY BOOKING IS ESSENTIAL** in order for us to arrange a coach and driver (costs to be shared).



COME TO CUMBRIA

Robert Farrah will guide us around stone circles in Cumbria for our Moot this September. Our base camp will be at Keswick (easy to reach by bus from Penrith, which has a railway station on the West Coast Mainline). If you are not a camper, there's a choice of B&Bs in Keswick.

Robert intends to take us to Castle Rigg stone circle (NY 291236), where John Glover observed a "shadow path" (cf The Ley Hunters' Companion by Paul Devereux and Ian Thomson pp 57-59). Mayburgh henge (NY 519284) also features in The Ley Hunters' Companion, see pp 195-197. Long Meg and her Daughters stone circle (NY570372) will be another destination for this Moot. Another possible target is Whin Scar and its famous Fairy Steps (SD 490793). Bring OS Explorer maps OL4, OL5 and OL7.

There is a registration fee of £15 for this Moot. We'll get about by public transport, walking and/or shared cars, unless the number of people booking calls for us to hire a coach and driver – costs to be shared. People who book will be kept informed of developments. Please book your own accommodation in Keswick, preferably pitching your tent at the Keswick Camping and Caravanning Club site, grid reference NY258234. Telephone 0845-130-7633 to book **NOW** for five nights starting from Saturday, 7 September. Please assemble at Laurence Main's tent at this campsite at 7pm on Saturday, 7 September 2013. The field trips will be on Sunday 8th, Monday 9th, Tuesday 10th, and Wednesday 11th September. We will depart on Thursday 12th September. No dogs please.

* * * * *

Coming to Cumbria? Then you will want to read this fascinating account of a psychic Quest involving sites we will be visiting on our Moot this September. Find out more about Bega's Rings and much more... Spirit Chaser, The Quest for Bega by Alex Langstone, pub Spirit of Albion Books, 2012, pb, 235pp, b&w illus, £14.99, ISBN 978-0-9563554-2-3. www.alexlangstone.co.uk

Laurence Main

THE LAND BEYOND THE MOUNTAIN - PART ONE

By
Robert W. E. Farrah

INTRODUCTION

Since its inauguration 'The Newsletter of the Network of Ley Hunters' has carried several articles on sacred mountains and holy hills, namely the series 'Patterns in the Landscape - The World's Most Sacred Mountain and Lakes' (Roche. 2012a,b,c,&d) and 'Carn Ingli - Peak of Angels' (Main.2012). The reverence of high places seems of special significance to the megalithic culture. Research into the stone circles of Cumbria has shown reoccurring trends present which seem to demonstrate that the stone circles were located with reference to the more significant landforms of the locality - the mountains. It was remarked upon by Alexander Thom trying to rationalise the wealth of stone circles within the county during his many surveys, concluding that 'It will be realized that it is only the mountainous nature of the country which makes it possible to find a site with the necessary properties' (Thom.1967.148). Amongst those properties Thom found evidence of calendar declinations observing that 'the azimuths were controlled astronomically' and that 'The surrounding mountains helped with the astronomical part of the problem' (Thom.1967.53). The Lakeland landscape is dominated by a central massif of mountains, and it seems that the stone circles became the focus of those high places, many circles seem to possess careful alignment or orientation to the mountains, 'so that the circle and the mountains seem to hang together' (Farrah.2008.29). This paper continues to explore this theme. It further suggests that our earliest recorded traditions concerning the mythological origins of Stonehenge seems to dramatically confirm this evidence. The

Preseli bluestones have made Stonehenge a special monument in the wider megalithic landscape. Yet most investigations and discussions have subsequently focused on how the stones were transported 'rather than why. It is the why that most concerns' this investigation.

OF MEGALITHS AND MOUNTAINS

Elsewhere I have shown that three major Cumbrian monuments Mayburgh Henge, Long Meg and Her Daughters and Castlerigg all possess axial solar orientation trends aligned either to the highest mountain on the horizon or in the case of Castlerigg aligned with consideration to the highest mountains in each quadrant of the circles horizon (Farrah. 2012a). Previously it was known that the axis of Mayburgh is aligned E-W and that the sun rose in the eastern entrance at the equinox. My research established that the monuments axis was also aligned to the centre of the saddle of the distant mountain Blencathra in the W, where the sun set at the equinox. The now destroyed northern entrance to King Arthur's Round Table would have been the position from which the first frontal elevation of Mayburgh would have been seen for this coincides with the axis of the solar equinoctial orientation. On a clear day the saddle of the mountain can be seen spanning the bowl of Mayburgh's eastern entrance (Farrah.2001, 2002 & 2008). At Long Meg and Her Daughters, the outlier of Long Meg has been known 'to mark the position of the setting sun at the winter solstice from the centre of the circle'. More recent research has shown that the outlier of Long Meg 'aligns on the summit of the highest mountain to the SW, Helvellyn, and it is upon the dome of Helvellyn where the sun sets at the winter solstice', approximately 31.75 km (19.7 miles) distant, (Farrah. 2008. 118). A recent geophysics survey by undergraduate Sarah Potter in March 2006 resulted in a 'most impressive discovery' that Long Meg is not a solitary outlier but one of a pair of stones which flanked the

entrance of the stone circle. The data suggests that the other twin stone was of a similar size to that of Long Meg and its estimated that the stones were approximately 12.80m (41.9 ft) apart (Potter.2007. 17 & 63). Interestingly my own survey of Long Meg would show that the arrangement of the 'six stones of the group ; the two perimeter portal stones, the outside portal stones and the two outliers do not conform to a parallel setting of stones' ...the overall arrangement is more suggestive of a fan shape' (Farrah. In Press). Using a computer mapping procedure I was able to demonstrate that the orientation of the missing outlier was aligned on the barrow like summit of Loadpot Hill, the highest visible point on the eastern fells 22.3 km (13.3 m) distant. This latter orientation would also prove to have astronomical significance, to 'the Southern Major Standstill Moonset - the extreme southerly position of the setting moon' which occurs every 18.6 years (Farrah. In Press). The Major and Minor Standstills are the most significant of the moon's movements 'and the southerly Major Standstill is the one which has always created the most interest' (Farrah. 2006a.24 ; Farrah. 2006b.20 & Farrah. 2012b.18-19).

High on the moors above the village of Boot in Eskdale, in the shadow of England's highest mountain Scafell, are one of Cumbria's most isolated groups of prehistoric monuments collectively known as the Burnmoor circles. There are five stone circles within the group ; the two paired circles of White Moss (NE & SW) and Low Longrigg (NE & SW) and the largest circle of the group Brat's Hill. Both the paired circles of White Moss and Low Longrigg share a similar NE-SW axis. The White Moss circles are located 100m (328 ft) NW of Brat's Hill on the same plateau of moorland while the circles of Low Longrigg are some 385m (1260ft) NNW of the White Moss pair (Farrah. 2008, 60-63). The Scafell mountain range to the NE rises approximately 704m (2,310 ft) above Brat's Hill and White Moss and some 685m (2,247ft) above Low Longrigg. The distances and location from the

mountain are Brat's Hill 5.28 km (3.28 m) at 217°, White Moss 5.29 km (3.29 m) at 218° and Low Longrigg 5.14 km (3.19 m) at 221°. 1 km (0.62m) beyond Scafell to the NE is the higher summit of Scafell Pike at 978m (3,208.6ft) exceeding Scafell by just 14m (45.9ft).

There are trends within the monuments which suggests that the mountains were symbolically encoded within them. The mountains seem to have possessed a significance which ultimately dictated the location and construction of the monuments with reference to them. On Burnmoor this is most apparent in the circles of Brat's Hill and Low Longrigg . The two circles of Low Longrigg share a NE-SW axis. Low Longrigg (NE) is the larger and is irregular in shape with a mean diameter of 21.5m (70 ft) surrounding two cairns. Low Longrigg (SW) is a perfect circle with a diameter of 15 m (49 ft) surrounding a central cairn. The axis of the two circles align on the landform of Boat How, the summit of Scafell and Scafell Pike. The larger circle of Brat's Hill is a circle of irregular shape consisting of 42 stones with a diameter of 32 m (100 ft) E-W and 26 m (85 ft) N-S. There are 7 stones still standing the tallest at the S being about 1 m (3.2 ft) in height. There are 5 cairns of 4 to 6 m (13-20 ft) in diameter within the circle. The tallest stone seems to align through the centre of the nearest cairn and the centre of the circle to the summit of Scafell (Farrah. 2008. 62).

In an article on the major stone circles of Cumbria, Dymond who gives the Brat's Hill stone circle the more dignified appellation of the 'Eskdale Circle', states that some of the stones have a special provenance which differ from the other stones of the circle. In a 'Memoranda' on the plan of the circle Dymond states that 'A few stones on the E and SE sides are porphyritic from Scafell : the rest are granite of the moor.' (Dymond. 1881. 47-48). The statement is offered without qualification or reference but has presumably resulted from received wisdom. Given the already suggested

topographical link of the circle to the mountain it seems reasonable to assume that they may have been purposefully incorporated but any explanation as to how or why is left wanting. Were the stones simply a result of glacial movement or were they transported by the hand of man from the mountain?

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The Medway Megaliths

A walk with Jon Lord in the Kent landscape

Essential information:

County: Kent, Ordnance Survey Explorer maps OS147 & OS148

Nearest rail station: Borough Green & Wrotham

Camping & Caravan site: Gatehouse Wood, Ford Lane, Wrotham Heath, 01732 843 062

The Seekers Trust, Addington 01732 843 589. Premier Inn & Holiday Inn, both at Wrotham Heath

Pretty Maid B&B run by Andy & Sue Carr (tell them you know me)

All are just off the M26 and M20 Jct 2 and all have web sites

The collective name for a series of neolithic long barrows in Kent is The Medway Megaliths.* These include Kits Coty, The Countless Stones, also known as Little Kits Coty House and the Coffin Stone located at Warren Farm in a vineyard near to the A299, at Bluebell Hill Maidstone. To the west of the river Medway are four further sites. The first is just north east of Coldrum Barrow – this however, is now just an elongated chalk spread facing east – west beside the Pilgrims Way, then Coldrum Barrow and the two long barrows, one mile distant in Addington called the Chestnuts and nearby, The Addington Long Barrow which is bisected by the lane. The latter two are close to the Seekers Trust. With the exception of Coldrum Barrow they are all in a ruinous state.

Some archaeologists believe that the sarsen stones to the west of Bluebell Hill known as The Upper and Lower White Horse stones may also have been remnants of chambers. There is also a barrow-shaped mound with a series of small saplings on its crest located off Ford Lane between the intersections of the M20 and the M26 just north of Ford Place near Wrotham Heath on the road to Trottscliffe. This has never been excavated, although someone has been digging here recently and is oriented Midwinter sunrise – Midsummer sunset. The field in front joining the lane contains about a dozen very unkempt ponies. This brings the number of barrows to ten.

The proliferation of barrows does indicate that the area was in regular use by early man. Add to this that Coldrum Barrow is built on lynchets takes farming as well as domestication at a regular site back almost 6000 years! The long barrows also represent a continuation of use. The round barrows also bear witness to that continuity as well as the modern farming practices still in place of how important this area is for agriculture.

I believe that the earliest phase of long barrow construction approx 3700bc was Kits Coty and the chalk-spread site north east of Coldrum Barrow which for the rest of this article I will call 'Coldrum One'. The Countless Stones, Coldrum Barrow and The Chestnuts are of a similar later age to each other, approx 3500-3300bc. Addington Long Barrow as well as the Coffin Stone site are different in that they are more of the 'long barrow wedge shape' and align North East – South West. As I have not, as yet, studied the White Horse stones these will be considered here as contemporary with Coldrum Barrow.

There are around 800 known round barrow sites in Kent constructed between 3000 – 1500bc and between Kits Coty and Sevenoaks, located on the south side of the valley are 5 round barrows. The first is on Ford Lane on the slightly raised ground at NGR 654595. The view from this point is extensive. The next was at NGR 607572 in Borough Green (Barrow Grene) – sadly, this site was destroyed in the early part of the 20th century during building but I do possess original maps depicting its exact location. The next two are beside Ightham Court, off Fen Pond Road, Ightham NGR 596578 and the last one is marked on some maps as 'Mount' or Tumulus at the rear of former council houses in the Crescent off Seal Hollow Road, Sevenoaks NGR 538566 This location gave extensive views along the Darent Valley. At this site large quantities of Mesolithic flints were also found.

In F J Bennett's book published in 1907, "Ightham, The Story of a Kentish Village," he wrote that there were a line of stones that linked Coldrum Barrow with The Chestnuts – the distance between the barrows being one mile. Today, they are separated by a sand quarry and 10 lanes of

motorway! However, the majority of the path still remains and is off Addington Lane at the side of the sand quarry at the beginning of Woodgate Road, NGR 655595.

After just a few hundred years the timber and earth long-house construction of Kits Coty and Coldrum One may have been in need of repair and the decision could have been taken to construct Coldrum Barrow, The Countless Stones and The Chestnuts to take their place. The Coffin Stone and Addington Long Barrows may have been the interim stage to this.

Why did man decide to settle here in the first place? The answer, I believe, is rather simple. The valley stretches from Hollingbourne in the East to the foot of Reigate Hill in the West – the M20, M26 and M25 corridor. There are 3 rivers running south to north; the Ardur, the Darent and the Medway. There are also rivers and streams running west to east including the Eden, Beult, Bourne and Shode. To the north are the North Downs which protects the valley from icy winds and to the south the Greensand ridge separating the area from the Weald. The valley that runs between these two natural features is called The Holmesdale. The Greensand ridge was also the edge of the ancient forest of Anderida. The valley soils consist of the Folkestone sand beds, gravels and blue-green gault clay in patches. In general the soils are light to work both by hand and plough. I have an allotment on the side of the Downs, this is beside the trackway on the side of Wrotham Hill. I have found many flints that have been worked and have built up a large collection. In recent times the valley has been used for sand, gravel and chalk extraction for building and agricultural use.

As the natural resource finished the sites were allowed to fill with water as the area north of Sevenoaks and east of Birling demonstrate. The numerous scars of chalk quarries abound on the south face of the Downs. The ancient trackway, The Pilgrims Way, from Dover to Stonehenge is on the north side of the valley. As I write this in the late winter I can also see through my window the higher track delineated by a line of evergreen yews – this trackway ran in parallel to the lower track and was probably chosen as a safer route to avoid wolves and other fearsome creatures during winter.

To sum up, the reason this area was selected for settlement was; The valley is protected both north and south; There is a ready supply of water; The soils are easy to work; There is ready availability of fuel and building materials from the Anderida forest; Connection to others as the ancient trackway runs to the side of the valley; The ready availability of flint to make tools; Clay for making pottery; Hunting for deer and boar in the forest and fishing in the rivers and streams. In all, a location that 'ticks all the boxes!' The proliferation of 'long barrows' in this area debunks the 'territory' theory and they were not used for the sole purpose of burial. The main material used in their construction is sarsen stone, as is Avebury, West and East Kennet long barrows and Stonehenge phase III. In general, in Kent a collection of sarsen stones usually indicates an early site.

In Nicholas R Mann's publication, 'Avebury Cosmos' he illustrates the view of the sky in the south for the period 3700 and 3500bc behind West Kennet and Wadden Hill when viewed from Avebury. The night sky included the Milky Way as well as the stars of the Southern Cross. From the site of Wrotham Church NGR 612592 a similar night sky would also have been seen looking over the greensand ridge. In the north east corner of the churchyard beside a white pebble-dash cottage stands a five-bar gate. The supporting end posts are large granite stones. A third stone, slightly smaller, makes up part of the corner of the cottage. The quartz crystals are pinkish in colour and the two gate supports follow the alignment of Midsummer sunrise - Midwinter sunset. However, what are stones of granite doing in a Kentish Churchyard in the first place?

The Archbishop's palace which stood just east of Wrotham church was dismantled in the 14th century and re-erected on the banks of the river Medway in Maidstone. Some of the stone for this building came from Caen in France. Did the granite stones also arrive at the same time or did they come from Cumbria or Cornwall at an earlier date? Some enquirers on touching these granite stones find that they give off a 'buzz'.

A church has been here for over 1000 years and again I ask that you strip away the fabric of buildings including the trees. What you will then find to your immediate left is the rising spur of Wrotham Hill. This is where today the roads of the A20 and A227 as well as the Pilgrims Way meet.

As you look east from the granite stones you are presented with a crescent of curving hills as the Medway gap is absorbed and the rim of the hills sweeps around to create a giant bowl. The south east point has the slope of Offham and Kings Hill and the view continues west to include the rest of the Holmesdale valley – the M26, M25 corridor.

In my travels I have noted similar locations at neolithic and bronze age sites where the chosen position provides the 'soup bowl effect' of bringing the night sky down. These include Avebury, Gors Fawr stone circle and Carn Alwr in the Preselis as well as Llanwnda near Goodwick in West Wales. Trottiscliffe church, built over large sarsen stones, is also a good location for night sky observation. In August the Lammas moon rises like a giant blood orange and rolls over Kings Hill, West Malling and lights up the Holmesdale valley.

The quickest way to obtain an overview of the location and general geography of the area is to travel east from junction 7 of the M25 to junction 5, then join the M26 (the Darenth valley) joining the M20 at Wrotham and continue to junction 6, the foot of Bluebell Hill at Maidstone. To appreciate the geology take a train from Otford station, Sevenoaks to Maidstone East station. This will take you through the gault clay beds in Kemsing, past the hill slope approach of the iron age settlement at Oldbury in Ightham,** through the Folkestone sand beds at Borough Green and Wrotham to the wide view of the Medway gap as it opens out at East Malling and then through the ragstone greensand cutting at Barming before you cross the river Medway to reach Maidstone East station.

To arrange a visit to The Chestnuts and Addington long barrow you will need to call Mrs Joan Bygraves on whose land these monuments stand. The Property is called 'Rose Alba' located opposite Addington church and the Seekers Trust. Her telephone number is 01732 840 220 – she does charge a small entrance fee.

Although lines of Longitude do vary the lines of Latitude are very similar as the following list shows.

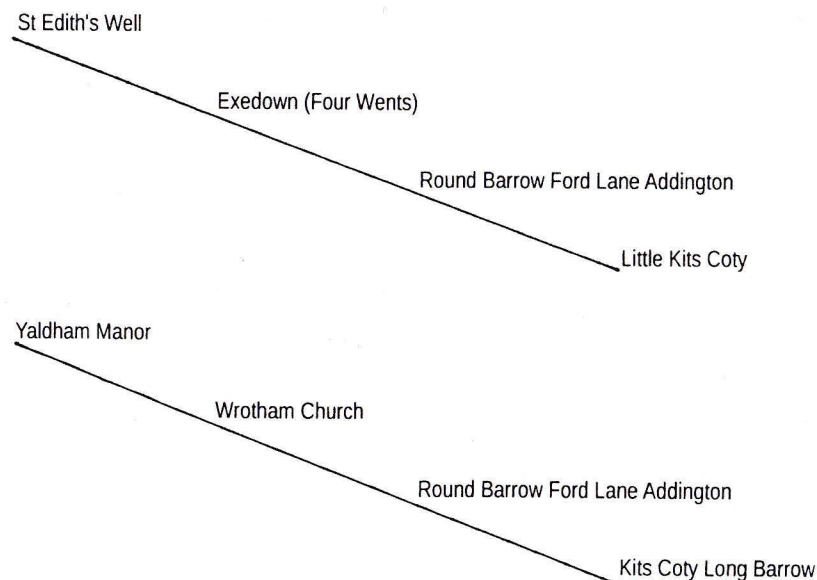
Windmill Hill	51.441	
Avebury	51.428	
Wadden Hill	51.421	
Overton Circle	51.411	
West Kennet	51.408	
East Kennet	51.401	
Kits Coty	51.319	NGR745608
Countless Stones	51.315	NGR744604
The Coffin Stone	51.318	NGR739606
Coldrum One	51.318	NGR658614
Coldrum Barrow	51.321	NGR655607
The Chestnuts	51.307	NGR652592
Addington Long Barrow	51.306	NGR655591
Trottiscliffe Church	51.320	NGR646605
Wrotham Church	51.309	NGR612592
Four Wents	51.308	NGR593591
Yaldham Manor	51.306	NGR587587
St Edith's Well	51.306	NGR555587

note for anoraks; the Latitude of sites has been rounded up and is an approximation using Longitude & Latitude software.

A long mile west of Wrotham church along the Kemsing road, Exedown and Fen Pond roads meet to form Four Wents. On the south western side in October 1904 water pipes were being laid. The local historian, Benjamin Harrison (1837-1921) saw many blocks of sarsen stone aligned east-west at the site, Harrison had also seen a similar line of stone just south of Yaldham Manor in 1881.

Beside the spring that runs from Yaldham Manor to create the river Shode (known locally as the Busty) there once stood a large sarsen (this was blown up with dynamite in the early 20th Century). At this location a large cache of flint implements were found and a line of sarsen stones ran south to the entrance of Oldbury camp behind Manor farm in Ightham. In Roman times a road was constructed beside this line of stones to connect the Pilgrims Way to Oldbury. John M Lade believed that the many huge sarsen stones that lay at the front and side of the manor were part of a former construction. In order to determine whether this was so he contacted Fred Daniels of Ightham who had worked at the property in the 'twenties'. Mr Daniels confirmed to Mr Lade that when constructing a wall and garage at the property in 1923 workmen demolished a circle of stones at the site. Mr Lade collected the large sarsens at the front and side of the house and set up a stone circle on the raised grass mound in front of the house and aligned the circle east-west.

Two miles west of Yaldham Manor in Kemsing is St Edith's well, this is in-line with the spring at Yaldham. Laurence has asked that I provide alignments, something which has proved none to easy. However, there is a line from St Edith's well to Exedown crossroads (Four Wents), through the round barrow on Ford Lane, Addington at a property called Mount Mead, then on to Little Kits Coty. Another line is from Yaldham Manor to Wrotham church, again through the round barrow on Ford Lane to Kits Coty Long Barrow. There are others but as I do not use rods it is for others to find them.



Jon Lord

Acknowledgements: The King's England, Arthur Mee: Avebury Cosmos, Nicholas R Mann Ightham, The story of a Kentish village. F J Bennett: Sun, Moon & Stonehenge, Robin Heath Harrison of Ightham. Sir Edward R Harrison: About Yaldham. John M Lade

*This excludes the barrows in the Stour valley.**Ightham and the surroundings is an article in itself.

The geometry of the 56 Aubrey hole circle at Stonehenge

All evolving from the following simple equations.

diameter of 1 x Sine 0.056 = 0.056 cord

$$\frac{0.056}{560} \times 561 = 0.0561 \text{ arc}$$

Arc of 0.0561 x 56 = 3.1416 circumference

N.B:- $\frac{\text{True Pi}}{0.056} = 55.99986905$

Ref. triangle ABC With Pi as $\frac{22}{7}$ while $\frac{22}{7} = \frac{3.1416}{0.9996}$

Sine 0.056 x 96.250 yd = 5.39 yd cord

cord of $\frac{5.390}{1372} \times 1375 = 5.4017857142 = 5.4 + \text{reciprocal } 560 \text{ arc}$

arc of 5.4017857142 x 56 = 302.5 = $[\frac{55^2}{10}]$ circumference

While $96.25 \times \frac{22}{7} = 302.5$

5.39 yd = 269.5 digits AC cord 5.390 yd

5.40 yd = 270.0 digits AC arc 5.400 yd

A

90°

C

radius 48.125 yd

diameter

96.250 yd

Sine 0.056

B

Area of circle = $1.5 \times \frac{42^2}{1760}$ Acres

$48.125^2 \times 3.141818181818181 = 7276.5 \text{ sq. yds.}$

$\frac{7276.5}{4840} = 1.50340909090 \text{ acres}$

$\frac{1.5}{1.50340909090} = 0.9977324263 = \frac{1760}{42^2}$

$48.125^2 \times \frac{22}{7} = 7278.90625 \text{ sq. yds.}$

$\frac{7278.90625}{4840} = 1.50390625 \text{ acres}$

$\frac{1.5}{1.50390625} = 0.9974025974 = \frac{384}{385}$

38.5 yds = 7 rods

8 x radius = 385 yds

$\frac{9900}{2} = 4950^* \quad 4950 \times 0.056 = 277.2 \text{ Aubrey cord}$

$\frac{277.2}{2} = 138.6 \text{ and } 138.6 \times \text{sq.rt. } 2 = 196.01 \text{ and } \frac{196.01 + 0.01}{2} = 9.9^2$

7 rods = 1386 inches and a square having 7 rod sides has a near perfect diagonal of 1960.1 inches

Equatorial diameter of Earth's sphere = 13860000 yds = 7875 miles of 1760 yds and 7000 miles of 1980 yds.

Ref. triangle ABC

Sine 0.056 x 96.250 yd = 5.39 yd cord

$\frac{5.39}{539} \times 540 = 5.40 \text{ yd arc}$

5.40 yd arc x 56 = 302.4 yd circumference

while 96.25 yd diameter x $\frac{3.1104}{0.99} = 302.40 \text{ yd circumference } [\frac{55^2 - 1}{10}]$

$\frac{3.1104}{0.99} = 3.14181818181 \text{ as Burrow Pi.}$

$3.14181818181 \times (0.9996 \times \frac{5.5^2}{5.5^2 - 1}) = 3.1416$

Burrow Mump on the Somerset levels sits on the latitude having the Cosine of 0.2 x Burrow Pi. (0.62836363636)

$51^\circ - 04' - 13.81''$

The Earth's sphere at this latitude has a girth of 15552 true miles the resulting diminished diameter being 4950* true miles when using Burrow Pi

one degree of arc equals

0.84 yd

2.52 feet

30.24 inches

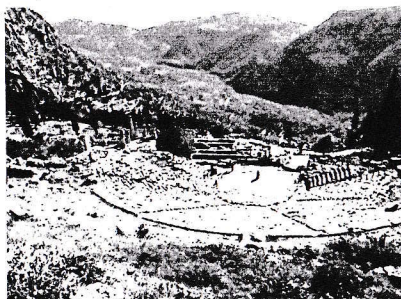
42 digits

Brian A. Thirtle MRICS ©

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A Panic Attack at Ancient Delphi Part 1: The Legends

On a recent tour of ancient Greek sites, I visited Delphi, the famous oracular location on the beautiful slopes of Mount Parnassus. The Western world is familiar with the legends, myths and stories of this prehistoric site. The atmosphere of the mountain is numinous, leys can be sensed and dowsed, the site itself overlooks olive groves and forests stretching down to the wine-dark sea of the Corinthian Gulf; it is beautiful. I was amazed and startled at what I discovered there amongst the ruins¹, not only strong leys between the different parts of the site but also living, interactive entities comfortably inhabiting those ruins and behaving as they have done for millennia, in exasperating, inexplicable and ambiguous ways.



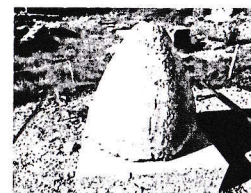
Years ago Erich von Daniken had noticed that there is an intricate network of ancient Greek sites, connected by straight alignments as well as by relating the ratio of their distances to one another with the golden section. For example the distance between Delphi and Thebes corresponds to the longer segment of the golden section of the distance between Delphi and Athens, namely 62 per cent.² More recently, Miller and Broadhurst wrote about following their Apollo Line, an alignment extending from Israel through Delos, Delphi and Corfu in Greece, to locations in Italy, Normandy, Cornwall, and Ireland. The angle of axis is orientated SE-NW and corresponds to the zodiacal axis of Virgo-Pisces.³

¹ The theatre, originally built by Apollo to house plays and poetry-reading, overlooking the Apollo precinct.

² Erich von Daniken *Signs of the Gods* Corgi, 1980.

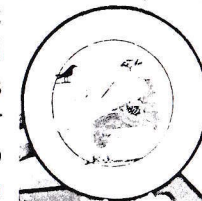
³ Hamish Miller & Paul Broadhurst *The Dance of the Dragon Mythos*, 2007

In this article, the first of three relating to my experiences at ancient Delphi, I shall summarise the main legends. In the second, I shall describe what one can find at the site today, and in the last article I shall describe what happened to me.



In the beginning Zeus wanted to find the centre of the world, so he sent off two eagles from different directions and where they met at Delphi he had erected the Omphalos⁴, the navel of the world. The first deity to be worshipped here was Ge or Gaia, the Earth Goddess. She was famous in antiquity for giving Oracles about the future; she lived in the mountain-top cave with her son the Python, various Nymphs and Pan, although later she may have been the cult-centre of the Tholos, erected at the very bottom of the site in the Mycenaean Age. Python also shared the waters of the Fountain of Castalia, the Water Nymph, in which pilgrims and priests would ritually bathe for purification lower down the slope.

However, sometime before the 8th – 7th C BC Apollo⁵ arrived and after killing the Python, buried him under the Omphalos. He usurped Ge's Oracular powers and built himself a Temple lower down the slopes of Mt. Parnassos. Apollo developed musical processions, the Pythian



Games and loved to play the lyre. The centre of the lucrative Oracular trade shifted from Ge's cave to Apollo's Temple, where the Pythia⁶, women in a trance seated on a tripod, ranted and raved. Priests of Apollo translated their utterances into Oracular pronouncements and kings and leaders from all over the known world came to consult.

by Eileen Roche

⁴ A very early copy of the Omphalos, in situ on the Archaeological Site.

⁵ A plate in the Delphi Museum, on site, depicting Apollo 480 - 470 BC

⁶ A plate in the Delphi Museum, on site, depicting a Pythia on her tripod and her interpretative priest.

Cerrig Duon
By Harry Wendrich

I'd like to introduce everybody to a magical standing stone just on the borders of the Brecon Beacons. Its name is Maen Mawr (Great Stone) and it stands nine metres to the NNE of a stone circle known as Cerrig Duon (Black Rock).

I was first introduced to it many years ago by a friend of mine, Eddie, now deceased, who at the time considered himself to be the Guardian of this stone. He had dowsed the area extensively for many years and considered it a power point within the landscape. He asked me if I wanted to visit Cerrig Duon and I agreed. A few days later he picked me up, and took me and two female passengers to our initiation of Cerrig Duon. He'd already warned me that we needed to cross a river to get to the stone and on the way I joked with one of the ladies and told her that she would fall in when we crossed. When we got there we all crossed the river, and of course the lady fell in and blamed it on me, which I found amusing, but it did lend a feeling that something odd was occurring.

As we approached the stones, not far from the road and river, Eddie invited each one of us to pick a stone in the circle and connect with it. The stone circle itself is oval-shaped, with small stones laying out the circle. There is a large stone outside of the circle, around 6 feet tall by 4' wide, roughly. The two women both gravitated to stones at the edge of the circle, but as I entered the circle I felt that I needed to sit in the middle (where there was no stone). I decided to meditate, using the Root and Fountain meditation (see below), but as the root came out of my solar plexus to connect with the earth, the roots spread out and connected with each stone of the circle. Things just seemed to happen automatically. I began to connect with the energy of the circle and began to push it with my mind in an anti-clockwise direction. The energy spiralled faster and faster, and as it did so it began to rise and created a kind of dome of energy. I then again spontaneously changed the direction of the energy within the dome clockwise, and thrust it out to the standing stone Maen Mawr, outside the circle. The next thing I knew, I was in space – literally – although my body was still within the stone circle.

I was instantly aware that there was a large object just above me (as I was floating in space) but I couldn't see its totality as I was situated too close to see the whole of it. Next, I was sitting within this craft on a kind of table of light. It reminded me of a draughtsman's table. I looked around and the room was empty but full of light. There was a doorway, which was open, and through the doorway I could see instruments of some sort. I then saw a figure appear by the door, and felt that there were more than one. He had a silver suit on. He seemed humanoid but very thin and tall. He suddenly turned to look at me and his countenance seemed to smile. It gave me such a shock when I realized that they knew that I was there, that I jumped back into my physical body, where Eddie was still clicking his camera in a steady rhythmic fashion.

I never told him or anybody else of that day, but ever since then I have given that stone my highest regard as a live tool to work, yet although I've attempted to use the same method, I've never managed to recreate the same experience.

* * * * *

Cerrig Duon is located at a latitude of 51.872100N and longitude of 3.670354W, and can be found on Landranger Map no. 160, at the ref: SN851206.

To get there, from the M4, turn off at J45 for Pontardawe and then take the A4067 past Abercraf and then past the National Showcaves (Dan-yr-Ogof). About quarter mile past the caves is a turning left which takes you past the stones. It is possible just to make out the standing stone from the other side of the river, but not from the natural parking places a little further on. There are stepping stones across the shallow River Tawe, which is easier to cross in summer than in winter. From the stones you can walk up to Llyn y Fan Fawr at the foot of Fan Brycheiniog, the highest peak of the Black Mountain range and further on to Llyn y Fan Fach, from whence the legend of the Lady of the Lake originated.



COVER STORY

St Nectan's Glen - "The Hermit"

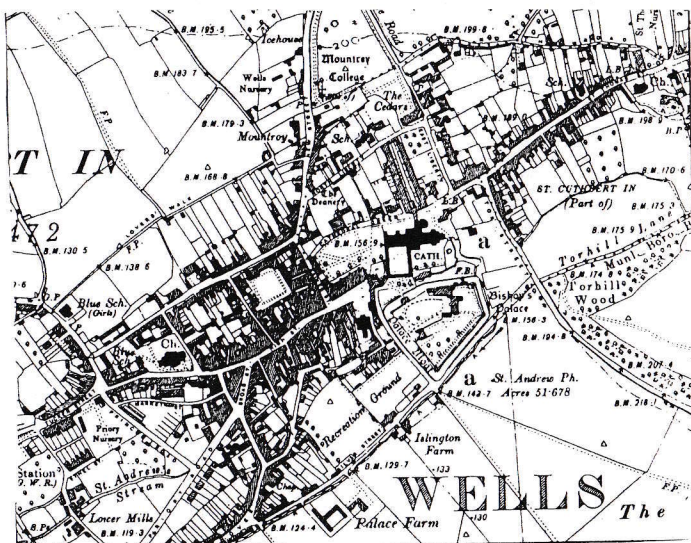
When I first visited St Nectan's Glen in Cornwall, I was unaware of the traditions associated with the site. I used the waterfall as a backdrop to my painting of a hermit. Later I learned that St Nectan, a Welshman in origin, had lived out his life as a hermit, living in a small cell above the waterfall. It is said that, when he died (in about 510), his two sisters diverted the river temporarily in order to bury his body in the riverbed.

Una Woodruff



A WELLS LEY


This map shows the Beltaine Sunrise Ley (63 degrees) running through St Cuthbert's Church (L), the cathedral Undercroft and St Thomas's Church (R).



Nothing about your area?

Please send us an article on your local leys.

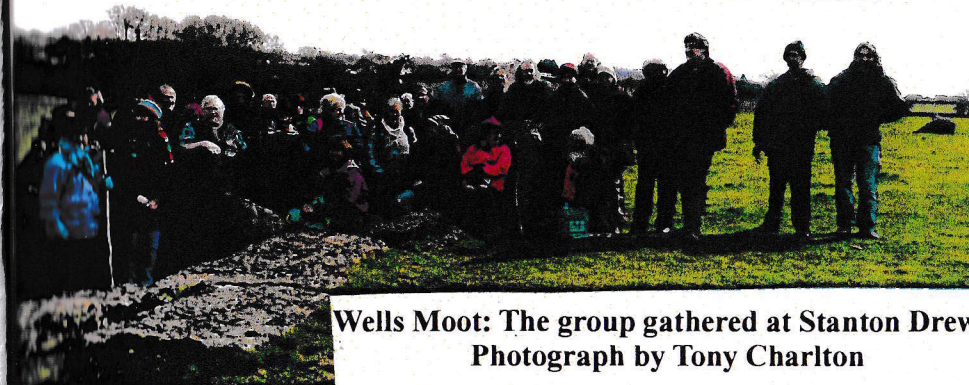
See page 2.



Paintings inspired by the Tree of Life of the Kabbalah; the Golden Dawn Temple Tarot Deck; Astrological Observation Calendar; Music and more... Visit website for Esoteric Galleries, an extensive Study section, and a unique Window onto Wales.

Wendrich artHouse
www.wendrichartHouse.com
Painting the Spiritual and the Prophetic...

Wells Moot: Enjoying the sunshine at Stanton Drew. Photograph by Tony Charlton



Wells Moot: The group gathered at Stanton Drew.
Photograph by Tony Charlton

East Anglia pilgrim route

Mary Line, Hopton to Bury St Edmunds Abbey

Our pilgrim route up here starts at Old St Margaret's church in Hopton on sea, Norfolk. The last resting place of Mary & Michael on our shores before they cross the North Sea to the continent.

We decided to trace the Mary current first as close to the actual energy current flow as we could get, if not directly on it. Some astounding findings are taking place as we go down this current not least the width and shape of the flow, the way she widens in the country and starts to narrow before entering the churches or Node points along the way and then filling out again as she leaves these points. In some places I have found up to 15 outrigger lines from the centre line, all approx 1mtr apart making a line width in total of around 40mtrs or more. The analysis and dowsing results of these outriggers show that the current flow on these lines is bidirectional, in that it reverses directions as the lines progress from the centre. The first outrigger line from the centre on both sides always run in the opposite direction to the main current, without fail.

She does not in all cases pass through the fonts in the churches visited so far but always very close to it, sometimes making doglegs to do so inside the church.

We are comparing our results with those of Hamish Millers routes as written in the bible, "The Sun & The Serpent" my inspiration and mentor.

They do not tally in most places by some way but then again Hamish was dowsing from a car most of the time, and after speaking to Ba on these findings, he wanted people to explore the actual route for themselves. As we are doing.

We have quite a mixture of people attending these walks both dowers & non dowers. But so far a few have been converted and the energy from the line is influencing their outlook on the earth.

Talking of influences, after the "Singing & dowsing on Mat 5th 2012 the lines at Hopton have increased in width by around 4mtrs and stabilised at this. When the celebrations were taking place we were recording increases in both lines of 2mtrs every 20 minutes or so. To finish up at over 100mtrs each in width, they encompassed each other for a good 24 hours before shrinking back to the increased widths observed now.

Sunrise Dowsing group

Hon Sec: Sue Pine 01728 668627, Chairman: Brian Howard 01502 735765

TRUTHJUICE GATHERING 2013

A SPECIAL EXPERIENCE

By Heidi Hughes

Ley Hunters are welcome to our TruthJuice Gathering. We're really excited as we have found a fabulous campsite just 10 minutes from Stonehenge and 40 minutes from Avebury. We are in the heart of crop circle country as I am sure most of you will know. The campsite is called Stonehenge campsite, it has all the things you need for camping, some flush toilets, hot showers and sinks for washing up etc. The event is to be held arriving date 22nd August until the leaving date of the 26th August. So, 4 nights stay. We have some really exciting speakers lined up, talking on some of TruthJuice's favourite subjects such as the esoteric, occult, freeman, ancient herbal medicine, alternative history, sound healing, sacred sites, free energy devices, leys plus home grown TruthJuice speakers who talk on their experiences and research such as GMO, crop circles, big pharma and much more. All I can say is, "we can't wait" as we have special guests who are from the other side of the planet who are interested in being with us at our special gathering event. So if you would like to spend a few days with some really amazing people. Please have a look at the website which is www.truthjuice.co.uk or if you have any ticket enquiries please register your interest with truthjuice.gathering@gmail.com or telephone 07767 397870. We do have a limit on the number of tent pitches and you must book a pitch with us to stay on site. There are a few spaces on hard standing with the possibility of an electric hook up for caravans or small campers. These spaces are limited and there will be an extra charge for these special hard standing areas and must be booked. The event is a pre booked ticket event only. Early booking is essential as tickets are limited. We do have a special EARLY BIRD TICKETS ONLY at £105, normal price £115 (further £5 reduction if you pay directly to one of the TruthJuice Group Organisers and not through PayPal). There will also be separate food tickets available. Please go to the website for more detailed information.

Shamanism and the Mystery Lines

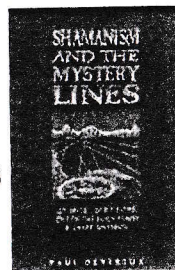
Paul Devereux

Publisher: Quantum, Berkshire, 2000 (imprint of W. Foulsham & Co) 240pp, paperback, b&w illus, ISBN-13: 978-0572026646

Ground-breaking Ley-hunter, Paul Devereux says of this book that of all his books this was the most revolutionary. It proposes a theory of leys which breaks away from many of the previously accepted explanations. He mentions that he has been involved in this field of research for a considerable time and has thoroughly investigated leys from many viewpoints, after which he has come to the conclusion that there are many fallacies believed about leys, many of which he himself believed. He talks about how many assumed leys, when analysed statistically, show alignments that would occur by chance alone. He also disparages the idea that leys can simply be thought of in terms of "earth energies", pointing out that this term is far too broad to account for the *multitude* of different energies connected with the earth.

If you prefer not to spoil the surprise as to what conclusion he comes to as the book progresses then I suggest you stop reading this review now. The book concludes that it was from the specifically *Shamanic* practice of inducing visionary trance states in nature and then mentally imprinting this idea onto the physical land they surveyed *after* the vision was received. Discussed are various ways in which this vision was induced including fasting, meditation, dreaming or drugs. The creation of trackways and aligned earthworks, mounds, temples, megaliths, etc., were then aligned in accordance with what was seen inwardly. His argument for his theory is detailed and complex, but in the process of following it, much fascinating and valuable information on leys or "spirit paths" can be discerned and enjoyed, regardless of whether you agree with the book's central theory or not. Aside from this, the book can be read as both a history and compendium of different theories on leys, and is not limited only to British leys, but discusses also, for instance Aboriginal, Mayan and Peruvian Spirit Roads.

- Liza Llewellyn (North Wales, 2013)



Spirit Roads

Paul Devereux



BOOK REVIEWS

Publisher: Vega, London, 2003 (imprint of Anova Books)
224pp, paperback, b&w illus, ISBN: 9 78184 340 406 4

Ley hunter, Paul Devereux, builds on some of the ideas first discussed in the earlier *Shamanism and the Mystery Lines*, covering Europe, Australia, Mexico and North America.



The main purpose of this book is an analysis of the various folklore traditions which describe various forms of spirit roads or spirit paths, including fairy paths, or passage ways of the "little folk" as they are called in Ireland, and corpse roads, tracks where the dead were carried along physically and were believed to travel also in spirit.

Just as the first half of *Shamanism and the Mystery Lines* presents a compendium of different *views* of leys, so the first half of *Spirit Roads* presents a compendium of different types of spirit paths or leys. In both books the idea of straightness (of the path / ley) is discussed as something allowing the free passage of a spirit and the shamanic or visionary aspects of spirit paths are mentioned.

Interestingly, in the introduction, the author briefly but significantly mentions examples from his own life of mysterious phenomena which appear to be more than just the material of lore, such as his viewing of strange luminous orbs at the foot of Brecon Beacons in Wales.

The second half of the book is a charming collection, complete with illustrations and photography, of examples spirit roads from a wide variety of locations across the globe, including Ireland, Scotland, Cornwall, the Lake District, Devon, Somerset, and some examples of spirit roads in Wales where he draws from the field work of our own Network's founder and Newsletter editor Laurence Main.

- Liza Llewellyn

North Wales, St David's Day, 2013

R. HIPPISELEY COX

The Green Roads Of England
(Garnstone Press, London, 1973)
196 pp, illus.
ISBN: 0.85511.410.X

BOOK REVIEWS



This was originally published in 1914, though my copy is a 70s reprint of the revised and enlarged 1923 edition, with the maps redrawn in 1973. It is a quite stupendous work and must have had some influence on Alfred Watkins. The book itself does not deal with leys, of course, but is a gazetteer-cum-travel guide to the old roads of southern England such as the Ridgeway and the tracks that branch off from it - with R. Hippiasley Cox detailing a bewildering number of tumuli, standing stones, and earthworks, often giving folklore and historical events attached to them and putting them into their geographical context. He points out places where Roman roads seem to overlie older (presumably straight) tracks, but there are also some comments such as "Groveley Castle... lies directly south-west of Stonehenge, in a straight line with Sidbury Camp to the north-east but whether by accident or design no-one can say" and "in the fields at the back of the latter inn [*The Castle Of Comfort*]" are four remarkable circular banks and ditches, all exactly the same size, three placed in a perfectly straight line, and the fourth slightly deflected to the west... the origin of these earthworks is unknown, but the most probable explanation is that they served some astronomical purpose". He also wonders about the astronomical alignments at Stonehenge, and mentions a triangle created as "the Foss Way follows the western side of the triangle, and Watling Street the eastern, their base being formed by Akeman Street following the Thames along its northern bank from Cirencester to Tring". At this point he is talking about watersheds, but this statement immediately follows the assertion that "The Romans also constructed their great roads along much the same course as these earlier lines of communication". Some of the theories have since been disproved by archaeologists, but many have not. This is a fascinating and absorbing read, but it did sadly leave me wondering how many of the sites mentioned have disappeared in the almost one hundred years since this book was published.

Norman Darwen



* * * * *

PHIL RICKMAN, THE HERESY OF DR DEE

455pp, hb, Corvus, 2012. £14.99. ISBN 978-1-84887-2769
(pb ISBN 978-1-84887-2776, E-book ISBN 978-1-84887-2783)

Fellow ley hunter Phil Rickman's latest thriller delves into more of the mysterious life of Dr. Dee. This is a worthy sequel to The Bones of Avalon, set on the borders of Herefordshire and Radnorshire, Dr. Dee's old family home.

Laurence Main

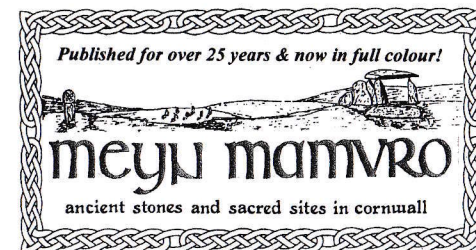
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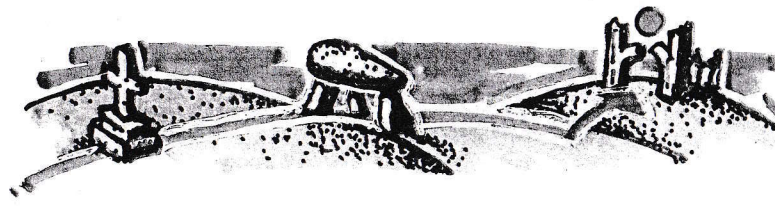
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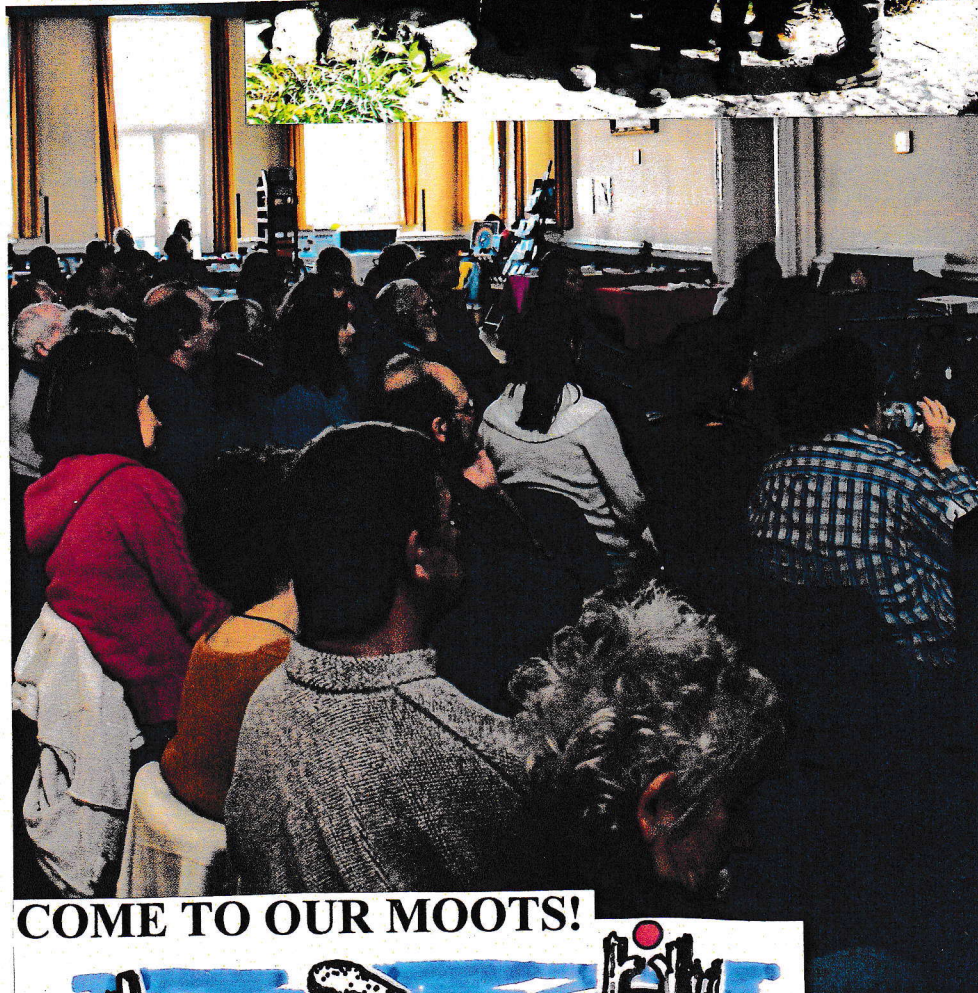
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TALKS GIVEN! FESTIVAL STALLS?

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 Moot that grew and grew...from eight walkers at Glastonbury on 3 April (inset photo, Patricia Cox) to 97 in Wells Town Hall on 6 April (main photo, Alex Langstone). When three more people joined our tour on 7 April, the Moot attendance was 100.



COME TO OUR MOOTS!

