

The Newsletter of the Network of
Loyal Hunters

Issue 9 – Samhain 2013

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The Newsletter of the Network of Ley Hunters

Issue 9, Samhain (1st November) 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 Imbolc, (1st February), 2014. The deadline for contributions (to L. Main) is 1st December 2013. Please send 16pt typed 'camera ready' copy, single side A4. We have early deadlines because we are often away (on Pilgrimage).

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BOOK NOW FOR OUR MOOT IN KENT

Saturday, 5 April 2014 (10:30- 7:30), Conference Hall,

Seekers Trust, Addington Park, Kent ME19 5BL (Grid ref TQ655590) 45 minutes by train from London Victoria to Borough Green, then 10 minutes taxi. Speakers: **David Hughesman, Doug Chapman, Susan Sheridan, Philip Carr-Gomm, Dr. Manjir Samanta-Laughton, Yuri Leitch, Maria Wheatley & Laurence Main.**

Tickets £30 each (cheque payable to L. Main, address above). Walks free (but bus fares payable) to be led by Jon Lord on Thurs 3, Fri 4, & Sun 6 April 2014.

Accommodation includes Pretty Maid B&B (tel 01732-886445). Nearest campsite Gatehouse Wood (tel 01732-843062). Borough Green Taxis (tel 01732-882020). OS Explorer map 148.

Stay for a holiday or make a day trip. Meet other ley hunters. Hear top speakers. Visit stalls. **Book now!**

WE'RE GROWING!

We've increased the number of pages in the Newsletter to 36. This is possible because of the articles being sent in by you, the members of the Network. Keep 'em coming!

This issue focuses on four of our speakers at our Moot in Kent next April (see pages 4-7). The other four will feature in our next issue. This Moot is **THE** main event for Ley Hunters. We meet each other, hear internationally renowned speakers, and enjoy field trips. April's venue is particularly attractive with its own long barrow and burial chamber. Day trips are easy to make from London, while there is plenty of local accommodation (B&Bs and camping), so why not enjoy a few days' break?

This issue is being posted to you early, to beat threatened postal strikes.

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



Early renewals are vital. You should receive this in time to post banknotes or cheque (payable to L. Main), and, if booking for the Moot, to receive your Moot tickets by return first class post, before the first threatened postal strike. **DON'T DELAY, RENEW/ BOOK TODAY!**

Please **PRINT** your name and address clearly. Thank you.
Laurence Main



Cover Story – Earth Air Fire & Water, by Sarah Vivian

This depiction of the four elements has a wide range of meanings and associations, and is painted in a hyper-real manner to enhance the "otherworldly" effect.

My paintings celebrate my love of the land, and try to show Earth Energies and the Spirits of the Land. Over 100 Fine Art prints and 45 cards are available through my website www.sarahvivian.com or contact 24 Queen Street, St Just, Penzance, Cornwall, TR19 7JW 01736 787522.

ANCIENT SITES, EARTH ENERGIES, AND LEY SYSTEMS

by Maria Wheatley

Many ancient sites incorporate various different types of earth energies, which give the site its geodetic signature. Monumental sites such as Stonehenge, Carnac, and stone circles across Europe shared similar design canons that created a worldwide megalithic network. We will take a close look at particular types of earth energies, vast ley systems, and how ancient man may have harnessed such energies.

Using state of the art equipment, Maria will reveal how many earth energies emit harmonic energy that boosts the immune system. Ancient man was fully aware of their life-enhancing properties and sited their settlements, temples, and sacred sites upon them. Her findings challenge our understanding of sacred sites. Today, we should look to the megalithic builders as a blueprint and guideline for future building programmes, urbanisation, and where to site our hospitals and schools; moreover, to remember how to live in harmony with the Earth.

Maria is a second-generation dowser who is a leading authority on the *geodetic system of earth energies*. She was taught how to decode and divine the land by her late father, Dennis Wheatley, who was considered to be one of the UK's top Master Dowsers. Maria is an accomplished author of books on sacred sites, earth energies and dowsing. She has researched the esoteric design canons of prehistoric sites, Druidic ceremonial enclosures, and the Knights Templar for many years. Being an accomplished dowser is not enough for Maria, she wants to show the world that the prehistoric designers of ancient sites could locate and harness earth energies.

Maria has written holistic diploma courses for private colleges and she has recently founded the *Avebury School of Esoteric Studies* that offers certificated courses on holistic subjects including past life regression, astrology, and dowsing. The school is affiliated with the Association of British Correspondence Colleges.

Maria will speak at our Moot in Kent on Saturday, 5 April 2014.

Earth energies, black holes and the cosmos

You have heard of Earth energies. You might know something about black holes and supernovas. But is there an underlying unifying theory that unites what's in outer space with the energies on the planet? Why are certain spots sacred and what exactly are vortex energies and ley lines?

In this ground breaking presentation, Dr Manjir Samanta-Laughton, award winning author of radical book, *Punk Science*, presents a theory that could provide a unified science of why some places on Earth seem to have more 'sacred' energy than others. We will discuss

- the evidence that the same processes occur both on the planet and in the heart of galaxies
- the reasons why earth energies fluctuate including places such as the Bermuda triangle
- a radical new model for Earth changes - from volcanoes to climate change
- what all this has to do with the mystical realms

Dr Manjir Samanta-Laughton MBBS, Dip Bio-energy is a former medical GP and bio-energy healer turned international speaker and author of best-selling books *Punk Science* and *The Genius Groove*. She has been invited to speak around the world and is regularly interviewed by the media including C4, BBC, Edge Media and many more.

Her website is www.paradigmrevolution.com and watch out for the new film based on her first book, coming soon at www.punksciencemovie.com

Dr. Manjir Samanta-Laughton will speak at our Moot in Kent.



Earth Energies – A Rite Result

Any discussion that centres on Ley, Ley Lines, Energy Paths, Fairy Paths, Spirit Lines etc, will often result in debate, discussion or argument depending on the stance of those present.

My view is that as with the world of communication, there are different 'energy lines' to serve different purposes. This will often lead to the 'chicken or egg' scenario of which came first, the alignments or the energy lines?

Following on from the work of Thomas H Brooks, and his demonstration of geometrical alignments spiralling across the countryside, I believe that an initial set of energy paths were laid down purely for surveying purposes. These would be of a non-permanent nature and would eventually decay and disappear over time, but would allow the establishment of mark-stones to be positioned allowing the next set of alignments to be projected.

Once the markers are in position, the various locations can be either progressed immediately or kept in a state of readiness until required. The mark-stones would allow the establishment of the more permanent earth energies that we can track and enjoy today.

The above would of course require a demonstration of the production of the so called 'survey lines' and I will presenting a number of methods at the April Moot.

David Hughesman is an experienced dowser and healer, whose background includes designing digital telephone exchanges, event management and lecturing in management.

David Hughesman will speak at our Moot in Kent.

SACRED PLACES & THEIR VALUE TO US TODAY

2pm at the Ley Hunters Moot Saturday 5th April 2014

In this exploration of the magic and mystery of sacred places, we will look at the way in which geography and human history meet in the evolution of sacred sites, and will explore such questions as: What exactly are sacred places? How do they differ from 'Power Spots'? How do they work? How are we supposed to behave in relation to them? What value do they have in the world? How can we enhance our relationship with them?

We will then experience a method of travelling to a sacred place to gain insight and inspiration.

Philip Carr-Gomm is a psychologist and for the last 25 years he has been the leader of the world's largest Druid group, the Order of Bards Ovates & Druids. He is the author of many books, including 'Sacred Places' and 'DruidCraft: The Magic of Wicca & Druidry'.



Philip trained in psychotherapy for adults at The Institute of Psychosynthesis, and in play therapy for children with Dr Rachel Pinney. He also trained in Montessori education with the London Montessori Centre, and founded the Lewes Montessori School. He combines his role in the Order with writing, and giving talks and workshops.

THE LAND BEYOND THE MOUNTAIN - PART THREE

By
Robert W. E. Farrah

REVERENCE OF THE HOLY MOUNTAIN

The Preseli Mountains rise to a height of 540m (1,771.6ft) and would have been a significant and familiar landmark to seafarers. Its high range in close proximity to the sea lay along already well established trade routes. Carn Meini was the source of a spotted dolerite bluestone which was used for battle-axes, mace heads and axe hammers that were traded throughout southern Wales and Wessex during the Neolithic and Bronze Ages. During the period of construction at Stonehenge trade links flourished between Ireland, Brittany and Wessex. These trade links involved long distance navigation over treacherous seas requiring a knowledge of coastlines and tidal streams. The peaks of the Preseli Mountains would have provided a clear and important landmark. But if the wisdom behind Merlin's command to 'send for the Giant's Ring which is on Mount Killaraus' is correctly identified with the Preseli area then there can be no doubt that its repute was of sacred and ritual significance. Dr Herbert H. Thomas the Petrographer who discovered the source of the bluestones seems also to agree, when writing his paper of 1923 he states that 'It is probably more than a coincidence that this area, clearly indicated by the geological evidence as the source of the Stonehenge foreign stones, should contain one of the richest collections of megalithic remains in Britain....the importance of the megalithic remains from the eastern portion of the Preseli mountains has been brought to our notice by the writings of the late Revd, W. Done Bushell'. Bushell would describe the area as a 'prehistoric Westminster'.

In Geoffrey of Monmouth's account Aurelius asks first 'How can such large stones be moved from so far-distant a country?' Aurelius then states 'It is hardly as if Britain itself is lacking in stones big enough for the job!' (Thorpe. 1966. 173). Merlin replies that 'These stones are connected with certain secret religious rites and they have various properties which are medically important'. His reply implies a twofold reason for wanting the stones and the latter medicinal qualities of the stones are then given a lengthy descriptive explanation, 'Many years ago the Giants transported them from the remotest confines of Africa and set them up in Ireland at a time when they inhabited that country. Their plan was that, whenever they felt ill, baths should be prepared at the foot of the stones ; for they used to pour water over them and to run this water into baths in which the sick were cured. What is more, they mixed the water with herbal concoctions and so healed their wounds. There is not a single stone among them which didn't have some medicinal virtue' (Thorpe. 1966. 173). However the 'certain secret religious rites' are not mentioned and no explanation is forthcoming, presumably because they remained a secret. But the mention of the Giant's Ring and Mount Killaraus together seems to suggest the tentative possibility of an association between the stone circle and the mountain and this I suggest may have some bearing upon the 'certain secret religious rites'.

The southern slopes of Preseli have been described as 'a land of circles', an area which is abundant with standing stones, stone circles and tumuli. Sir Mortimer Wheeler has expressed his opinion that, 'The Preseli mountains may have been an area of special holiness at the time of the Stone or the beginning of the Bronze age, is suggested by the presence of several small circles which doubtless indicate the former existence of a considerably large number'. The etymological evidence is also of interest. According to Professor Richard Atkinson the origin of the word Preseli, is 'Pris(g)-Seleu' (Solomon's bush) or possibly 'Pre-Seleu'

(Solomon's Hill). So Preseli might be the 'Hill of Wisdom'. Carn Ingli has been given similar connotations meaning 'The Peak of Angels' because it was here that Saint Brynach had visions and communicated with angels. Brynach was a sixth century saint from Ireland who founded several early Christian churches, including the church at Nevern from where Carn Ingli can be seen (Kaiser. 2003. 37).

Many of the Neolithic monuments which surround the Preseli's exhibit trends which suggest that the mountains were of particular importance. The Reverend Bushell who like many of his contemporaries was influenced by the archaeoastronomical theories of Sir Norman Lockyer, made a study of ten of the major megalithic monuments to be found along the southern slopes of the 'Prescelly' hills. Although not entirely convinced by Lockyer's theories of 'warning stars...heralding the rising sun...' at some critical period of the solar calendar (Bushell. 1911. 328), Bushell frequently makes mention of alignments to certain summits and 'Prescelly Top' which seem to comply with this astronomical theory. For example at Dyffryn Circle to the south-west of 'Prescelly Top', there is a conspicuous summit known as Cerrig Lladron with an azimuth of 9° , but for this he favours Lockyer's theories citing a 'circumpolar declination of about $39^\circ 30'$, which in B.C. 1500 was the declination of Arcturus, well known to us as a favourite clock-star in prehistoric times' (Bushell. 1911. 299). Similarly Bushell provides another example at Eithbed - The Gorse Grave, a site he visited and documented just prior to its destruction. At Eithbed, Bushell recorded the existence of three stone circles which he denoted as A, B & C. At the centre of stone circle B, he recorded the existence of 3 stones, the possible remains of a cairn which aligned with the axis of another barrow just within the perimeter of the circle, 'presumably the Eithbed or Gorse-grave', through the centre of circle C to 'Prescelly Top'. Bushell states that this azimuth of 27° allowing for refraction and elevation

gives 'a declination of nearly 38° , which was that of Arcturus about B.C. 1230.' He then almost qualifies the concerns over such astronomical dating by stating that 'Capella also had this declination about B.C 750. The date B.C.750 must however be ruled out ; it is too late to be taken into account, when, as in the present case, a more appropriate earlier date presents itself...' (Bushell. 1911. 305). The questionable dating of such monuments first proposed by Lockyer has since been found to be flawed and unreliable and is no longer academically respected. However with the elimination of the 'warning star' hypothesis, the alignments from the circles to the summits of Cerrig Lladron and 'Prescelly Top' still remain.

Bushell's dilemma becomes ever more pronounced. In his appraisal of the Gors Vawr stone circle, he struggles to justify 'a good alignment to Prescelly Top...but can attach no astronomical interpretation to it.' (Bushell. 1911. 320). Alexander Thom was able to improve upon Bushell's unrewarding observations at Gors Fawr. Gors Fawr is located under 2 miles (3.2km) from Carn Meini and is a true circle whose stones are graded with the tallest to the south. There are two tall outliers 14.6m (47.9ft) apart on a NE-SW axis some 134m (439.6ft) to the NNE of the circle, 'Thom considered the outliers to contain their own axial alignments on midsummer sunrise over the nearby Foel-drych hilltop and, in the opposite direction, to midwinter sunset' (Burl. 2000. 179). At Llanfyrnach, Bushell found 'two maenhirs about 70 yards (210ft/64m) apart, which give an azimuth of 32° ...a cairn on the mountainside top in line with the two stones, as well as a fine tumulous...', he is unable to offer any astronomical solution but states that 'they were placed in the positions they now occupy to give sight-lines', and that 'it seems unreasonable to deny to these sight-lines an astronomical significance' (Bushell. 1911. 327). Bushell does however conclude on a more cautious note by observing that the Preseli's are 'a singularly inappropriate district for securing a clear sky', that the

observer would often be frustrated by rain and mist and that it would be unusual in these latitudes for stars to rise into a cloudless heaven. Concluding that 'there are alternatives to any premature acceptance of Sir Norman Lockyer's interesting theory' (Bushell. 1911. 328). Although some are of astronomical interest there is a significant group of undoubted alignments to summits which do not seem to comply to any astronomical preference.

In a study by Christopher Tilley of 26 separate locations within the Preseli area, a total of 31 burial chambers were recorded which seemed to show that, 'While the architectural morphology of the monuments seems to involve a stress on difference, their location in relation to topographic features of the landscape is highly structured and repetitive' (Tilley.1994.93). Although finding that many were located in relation to the coastline, overall there were some striking anomalies. Although being nearer the coastline in many instances the sea was invisible and the monuments seemed to have 'an inland visual field'. He found that 54% of the site locations were in close proximity or direct relationship to outcrops of igneous or other rocks and a further four sites in the Nevern valley were 'intimately related to one of the highest and most dramatic craggy outcrops of the Preselli mountains, Carn Ingli, providing a central symbolic focal point for this group of monuments' (Tilley.1994.94).

Tilley found that in several groups of burial chambers, the monuments had been similarly located on sloping ground rising towards an outcrop, 'progressively situated so as to be closer and closer to the rocks beyond in the course of upward movement' (Tilley.1994.94). He found that these outcrops were clearly the dominant focal points in the landscape and not the monuments. The monuments which were located near outcrops were completely invisible until near them. 'By contrast, the outcrops by which they are located dominate vistas for considerable distances.

They are far more visually impressive than the monuments themselves...The outcrops key the monuments into the landscape, drawing attention to their location and making them special places...They are all in places up to which one has to climb from surrounding lower areas, suggesting their ritual liminality and removal from day-to-day existence' (Tilley.1994.99). Tilley suggests that this relationship between monument and the landscape was not economic in character but was primarily ideological in nature (Tilley. 1994.90).

Carn Ingli seems to be a significant focus for the monuments of the Nevern valley at the eastern end of the Preseli range. Although none of the monuments are visible from each other they have all been 'sited so as to command vistas of the landscape feature that completely dominates the visual field in this area, the high crag of Carn Ingli' (Tilley.1994.105). The most impressive monument of the group, Pentre Ifan is 3.5km (2.1m) to the east and directly below Carn Ingli. It is thought that the entrance to the burial chamber was in the east so that the mountain would completely dominate the view on the approach to the chamber. The capstone of the chamber slopes from south to north which seems to echo the incline of Carn Ingli. The two northern most monuments of the group, Llech y Dribedd and Trellyffaint have what Tilley describes as sweeping views across the valley to Carn Ingli. The nearest coastline to these monuments is only just over 1km (0.62m) away but is not visible. Tilley suggests that the location of these monuments has been influenced by a symbolic geography rather than other more practical factors such as territorial markers. He concludes that they seem 'to have acted primarily as symbolic reference and ritually important ceremonial meeting-points...drawing attention to the relationship between local groups and the landscape - itself already a constructed symbolic form of named places, pathways and significant locales...that the nature of this relationship with the landscape was essentially transformative'

(Tilley.1994.109).

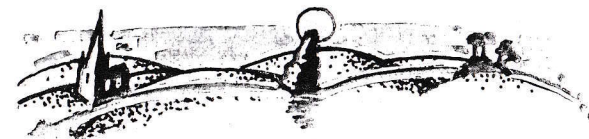
It was this symbolic landscape of the Preselli's which was influential in informing the landscape and the construction of Stonehenge. At the once 'famous circle of Cil-y-maen-llwyd', at the eastern end of the 'Prescelly's', Bushell reports that the only remains of 'this circle of mighty stones' is a solitary stone thought to be a 'capstone of an obliterated cromlech'. Defoe in *A Tour through the Whole Island of Great Britain* writes 'There we saw near Kily-Maen-Llwyd on a great mountain a circle of mighty stones very much like Stonehenge in Wiltshire, or rather like the Rollrych Stones in Oxfordshire' (Bushell.1911.322). The Preselli's were the nearest and most accessible landscape with a megalithic tradition of reverence for sacred mountains, and the motivation I suggest was to incorporate something of this symbolic landscape on the plain. There are some twenty-seven monuments in south-west Wales which consist in part or in whole, of the same 'bluestone' as Stonehenge. 'Most have been dated to 2000 BC or earlier, putting them in the same time-bracket as Stonehenge' (Souden. 1997. 82). The inference is that these exotic and foreign stones were not just brought to the Plain for their magical or aesthetic quality but because they were also the stones that were most characteristic of a locality with special significance, 'a prehistoric Westminster', 'an area of special holiness' where the stone circles were orientated to a 'Hill of Wisdom' or a 'Peak of Angels', - the land of the sacred mountain. The bluestones were brought to the Plain to be a symbolic presence of the 'most high', the sacred mountain. A towering invisible presence in stark and dynamic contrast to the comparative monotony of the featureless Plain.

The connection of the seer Merlin with Stonehenge is amongst our earliest recorded traditions concerning a stone circle and is highly significant. It would seem that amongst the first to be associated

with a stone circle was to be a magician. And most probably because such a monument could only be understood and known by some seer of mystery and the magical. Merlin understood the psychic life of the mountain and knew that the monument that came to be known as Stonehenge needed that spiritual foundation from that land of the sacred mountain. And so the stones were brought as sacred relics from a Stone Age holy land. At the centre of most world faiths lies a mountain. It seems they were a catalyst for spiritual revelation. The magician laughed at the frustration of Uther Pendragons 15,000 men as they tried to dismantle 'the Round'. Only magic would succeed. And so the Giant's Ring which was on Mount Killaraus was brought to Salisbury Plain.

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PLEASE SEND US ANY RELEVANT PRESS CUTTINGS!

Report from Sunrise Dowsers Hopton

On a recent field trip chasing the Michael line in Norfolk

The Michael Line comes down from the Wheatacre Marshes heading South Westwards through Wheatacre church yard and onwards to Aldeby, Beccles and finally offshore at Hopton. It appears to be 'defused / repelled' just before passing through the Western Tower of Wheatacre church but 'regroups' itself 20 metres afterwards. This maybe the effect of the very powerful Node beneath the nave, (picture Left), here the 'Double Strength' Hartmann & Curry Lines cross.

'Star Points' where the double strength Hartmann & Curry Lines meet are found approximately 700 metres apart and would have been known about in Megalithic times, out of interest there are 'Triple Strength' Lines as well and when these cross (every 7 kms.) their Star Points are amazingly strong, often found in Cathedrals like Chartres and strangely Ickworth House, (what was the Bishop of Derry planning to do with that property, luckily Napoleon grabbed him in time / another story).

Permission / Protections must be properly followed, here the church 'refused' entrance to the Lady Dowsers until a few prayers had been said. Surprisingly the Hartmann Lines were showing a very 'mucky' 12:16 and the Star Node 16:16 on the Von Pohl scale. "This is not a place to fool around in".

When dormant the energy heights in the Nave were 18 feet, but after some Latin Chanting the heights jumped to 60+ feet plus both the Hartmann & Curry Lines doubled their widths to 4 & 2 metres respectively. This node is surrounded by the choir stalls & the organ position, it must be an incredible place during Even-song.

In the North West corner of the church there is a very strong 'Blind Spring' and it was generally agreed the Font used to be positioned there, it is now standing in the SW'. corner of the church.

The grave yard's full of energy lines, very confusing & head aches guaranteed, overall an incredible experience, plus the pub down the road was excellent.

Sunrise Dowsing group

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



BOOK REVIEW

JANET & COLIN BORD: *Earth Rites – Fertility Practices In Pre-Industrial Britain*
Paladin, London, 1982
ISBN: 0 586 08452 5; 273 pp. illus

In the 70s and 80s I used to eagerly await each new book from Janet and Colin Bord, the premier Earth Mysteries writers of the time – at least for mainstream bookshops. Their immensely detailed books were often akin to gazetteers, detailing innumerable sites of interest, and putting them into a ley context. *Earth Rites* seems to enjoy a slightly lesser profile than some of their other output, which is a shame as it is an attempt to look at the known rituals and folklore – particularly fertility rites - associated with ancient sites, chiefly in Britain, though also including sites from elsewhere where it seemed relevant. Standing stones, sacred trees, holy wells, and green men are all included, and other activities associated with the passing of the seasons are also detailed. The final chapter is entitled "Earth energies and the maintenance of fertility" – but the whole book is well worth a read...

Norman Darwen

The Oddendale Line

Gabriel Blamires explores a spectacular Cumbrian prehistoric alignment

In 2007, Tom Clare, former Cumbria County Archaeologist, published his book *Prehistoric Monuments of the Lake District* – a treasure trove of Lakeland archaeology. Tucked away almost at the end of the book (p143) we find this little gem:

*“In a number of places...sites appear to be located in straight lines, the most spectacular being that of Riddingley Top – Knipe Scar – Hardendale Nab – Oddendale I – Seal Howe – White Hag – Gamelands.”*¹

Tom Clare did not call this a ‘ley’, and nor will I, although Alfred Watkins would surely have claimed it as one. This Cumbrian line runs from Heughscar Hill overlooking Pooley Bridge on Ullswater, in a direction almost exactly SE. It passes the NE side of Shap township, crosses the modern M6 and continues on to the upper Lune valley NE of Tebay – a distance of nearly 13 miles. It passes through four tumuli and four stone circles – no less than eight Late Neolithic/Early Bronze Age sites in all. The accompanying map shows the tumuli as triangles and the stone circles as circles. The site numbering in the text is shown on the map.

This is more than just a technical line on the map. It provides foresights for a significant natural communication route. It is a line linking five prominent scars on the limestone uplands which stretch along the NE side of the Lake District: Heughscar Hill, above Pooley Bridge at the foot of Ullswater; Knipe Scar, a prominent edge in the River Lowther valley; Hardendale Nab, another prominent scar above the M6 near Shap; Orton Scar, N of the village of Orton; and Knott, a limestone hill overlooking the upper Lune valley. These limestone scars stand out prominently even in today’s landscape, and would have offered obvious landmarks for prehistoric wayfarers.

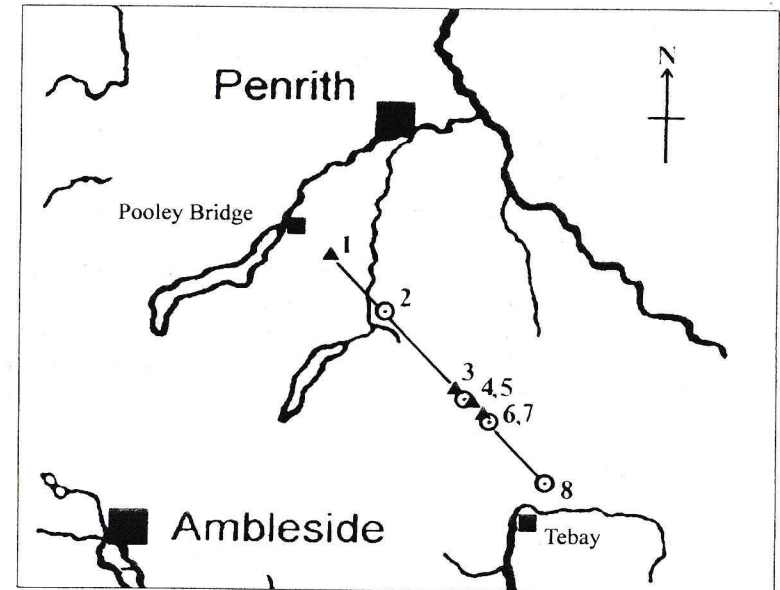
The first site – the **Riddingley Top tumulus** (1: NY 4933 2289) is a modest one, tucked away in the moorland turf and bracken. It does not actually sit on the ‘top’ of the hill; the name has been tentatively interpreted as ‘woodland clearing’². The tumulus sits on the slope of Heughscar Hill, above the extensive and easily accessible Bronze Age cemetery remains spread out on Moordivock. A little SE, on the edge of the moor, stands the Cop Stone, providing a landmark from some distance away in the direction of the Oddendale line, up the River Lowther valley below prominent Knipe Scar.

Knipe Scar stone circle (2: NY 529 193) stands on the flattish top of Knipe Scar. A crude and unusual circle is formed of pieces of limestone, including a limestone centre stone.

Hardendale Nab tumulus (3: 5814 1401) sits further SE, close above the M6. A slim pile of stones now marks the site. Modern excavation has revealed evidence of a multi-phase monument. A cist was found set in a small mound, containing the remains of the cremation of two people, together with several secondary burials. Traces of a number of cremations were identified nearby. Two rectangular areas apparently associated with the mound may have performed the function of exhumation platforms, or bases for cremation pyres³.

The site provides panoramic views, especially in the NW direction of the Oddendale line, where the three conifer plantations behind Knipe Scar in Lowther Park are prominent. Carrock Fell (crowned with a Neolithic enclosure) is visible in the distance beyond, offering a foresight for travellers. Not far SE of the Hardendale Nab tumulus, there appears a standing stone noticed by Clare. A granite pentagonal block, 1.3m tall, stands on a limestone base. Viewed end-on from the NW, it reveals a little diamond top slanting up to a point SE, apparently marking the way towards another tumulus at Seal Howe.

Moving SE on the line, the modern pile of stones on Seal Howe soon becomes visible in the distance; but first we will visit **Oddendale stone circle** (4: 5920 1290). SSW of the hamlet of Oddendale, inconspicuous on the W of a breezy moorland ridge, low stones are laid out in concentric circles.



Outline sketch map of the Oddendale Line

(O.S. Explorer maps OL5 & OL19)

Canon Simpson excavated the mound within the inner circle towards the end of the 19th century, and found traces of burnt matter, apparently indicating an Early Bronze Age cremation site⁴. The Oddendale circle has spectacular views to the W. NW on the Oddendale line lies Hardendale Nab, and in the distance Carrock Fell.

Nearby to the SE from Oddendale stone circle, the main **Seal Howe tumulus** (5: NY5952 1273) is conspicuously marked by a modern pile of stones. Greenwell excavated it and found the remains of a male inhumation and an urn containing the cremated remains of an infant and a woman⁵. Across to the E, 80 paces beyond the tumulus, sits a specimen of a likely waymark stone. An upright rounded pentagonal stone on a limestone base displays a top slanting up to a point SE on the Oddendale line.

Some way on in this direction, on another ridge, and past more likely waymark stones, sits the **Wicker Street tumulus** (6: NY 6040 1174), a mound about 12m in diameter. Greenwell seems to have excavated it, but found nothing⁶. It lies by the Wicker Street Roman Road.

Not far to the SE lies the **White Hag Stone Circle** (7: NY 6070 1162). The circle is not easy to find. The ancient folk may have used a standing megalith to mark the way to it. A substantial pentagonal block, about 2.5m high, and conspicuous from far off to the SE on the Oddendale line, stands wedged upright against a section of limestone outcrop, near the coast-to-coast footpath at NY 6061 1141.

White Hag is a stone circle in miniature – only 6m in diameter. Eleven fair-sized but low stones of Shap granite make up the compact ring. What was it for? Did it perform a different function from larger circles? On our line to the SE, Orton Scar is visible – a landmark on the way to Gamelands circle beyond.

From one of Cumbria's tiniest stone circles, we now arrive at one of the region's largest. **Gamelands Stone Circle** (8: NY 6400 0818) nestles in pasture at the foot of a fell called Knott. About 44m x 38m, it is comprised of about 40 stones of Shap granite, many quite substantial. This attractive sparkling pink stone surely held some special importance for the Neolithic circle-makers. Unfortunately, the circle was substantially mutilated by ploughing, and the blasting or burial of some stones, in the 19th century, but is still an impressive sight.

Conclusion

The Oddendale line from Ullswater to the Lune valley connects major Early Bronze Age sites: the cemetery on Moordivock; the tumuli on Crosby Ravensworth Moor, and the tumuli on the N side of the upper Lune valley. Further S in England, upland ridgeways connecting a series of prehistoric sites have been recognised as a feature of Bronze Age communications. The Ullswater to Lunesdale line suggests that Early Bronze Age people travelled on a similar upland

routeway here, using the limestone scars as foresights. From time to time standing stones and other megaliths seem to mark the route.

At both ends of the alignment natural routeways continue in different directions. At Heughscar Hill, the NW end, an onward route is likely NW to Carrock Fell via Motherby stone circle. A natural way leads NE from Heughscar Hill to the great henges of Mayburgh and King Arthur's Round Table, S of Penrith. An easy route also lies SW along the foot of the fells above Ullswater to Howtown, and on to the rock art sites in Patterdale.

At the SE end, Gamelands circle, like many stone circles, sits at a communications crossroads. Natural ways lead on E and N. South lie routes through the Howgill Fells, and there is easy access SE to Yorkshire via Mallerstang and Wensleydale.

At Shap, near our alignment, once stood great rows of stones starting parallel with the A6, and then bending NW. In the 19th century, Canon Simpson recorded that the old inhabitants of the neighbourhood said that the line of stones NW from the Shap Avenue used once to extend all the way to Moordivock. Such an alignment would run parallel to the one described here at a slightly lower level. Here we seem to have reinforcement for the proposition that an Early Bronze Age routeway ran in this direction. Monuments all the way along the Oddendale line offer a fantastic opportunity to NE readers for scenic excursions!

Notes

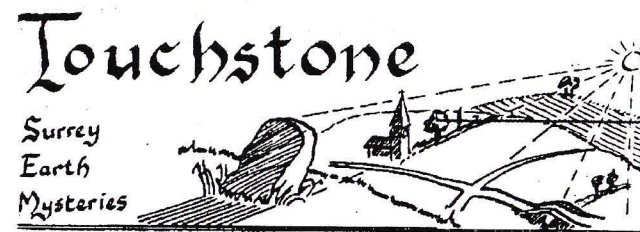
1. Clare, T (2007) *Prehistoric Monuments of the Lake District* p 143 Tempus Publishing Ltd
2. Whaley, D (2006) *A Dictionary of Lake District Place-names* English Place Name Society
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5. Greenwell, W (1877) *British Barrows* pp 398-400 Clarendon Press
6. *ibid.* p 398

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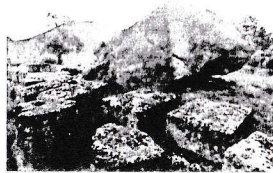
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A Panic Attack at Ancient Delphi

Part 3: The Experiences

In the two previous articles I have described some of the main myths about ancient Delphi and its famous Oracle, and given a description of the ruins and buildings still to be seen at this large World Heritage Site. Now, I shall describe how the place is still inhabited by the living entities of gods, goddesses, and other beings, who can be invoked even without realizing that this is happening.

On first visiting the site I was appalled at the damage caused by large rock falls. Mount Parnassus appears to split apart and rain down on Delphi from time to time. This may be connected with heavenly anger, or caused by the Apollo or the Von Daniken Lines running through the site mentioned in the first article.

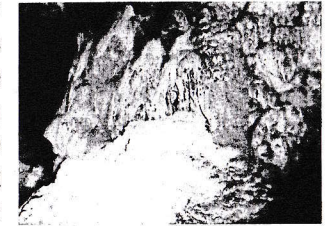


My first experience of other-worldly beings at Delphi came when I found where the waters of the Castalian Fountain, now closed due to rock falls, ran down the mountain outside the current basin. Sprinkling this, I suddenly felt a powerful blessing, and looked for the source: someone shimmering in a rocky crevice¹⁶ where the water used to flow. Giving thanks for the blessing I asked if it was the Python. Gales of laughter came back at me and of course it was the Water Nymph. I was given permission to take some of her water in a bottle, and later would make a libation at Apollo's altar further up the mountain. I asked Castalia if she would give me a signal when I reached the area where the Pythia used to give their oracles whilst in trance, and this she duly did, indicating an area of ground outside the Treasury of the Akanthra, opposite the Temple. It had been a day of aerial

¹⁶ The niche in the old Castalian Fountain where the Water Nymph was seen to shimmer.

phenomena, starting with sheet lightning before dawn, sun rays over the sea during the day, and sun dogs in the evening sky.

The next day was Halloween and I made a trip to the mighty cave of Ge, the Earth Goddess, high up on Mount Parnassos – the Korikion Antron. It was a stiff climb up the twisting serpentine path, and in the cave I found that Gaia and her nymphs were very active all around, they seemed to be embodied in the rocks, many distorted into the shapes of bodies and faces.¹⁷ I was very worried at the time by the serious illness of a relative, and so consulted the Oracle as to the prognosis. My request seemed to be accepted and on leaving the cave I was astonished to notice Pan on the mountain above the cave standing on his cloven hoofs, hands on hips, just watching me. I apologized for not greeting him in the cave.



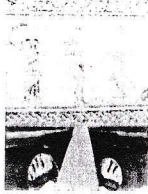
On the return journey down the mountain I was suddenly and violently flung to the ground, cutting both hands and knees, shins and an elbow, bruising my feet and toes and nearly slicing the tip off a middle finger. There was blood all over the mountain path and I knew that Pan had caused this to happen as I had not made a sacrifice when consulting the Oracle. Hobbling painfully back to the car, the First Aid Kit came in useful. Later, examining the injuries to my hands, I found that they formed a pattern of matching wounds, and realized that this was the answer from the Oracle, indicating how long my relative had been ill, and how long still to go before 'it will all be over' came into my mind. I understood for the first time the meaning of ambiguity in an Oracular Answer. Later, I phoned the relatives caring for the sick one and gave the result of the Oracle in a positive way. Amazingly, the consultant neurologist had just given the exact prognosis as the Oracle!

¹⁷ A rock formation far inside the Korikion Antron Cave.

But the story does not end there. The relative recovered as predicted and I visited Cyprus after that. In the Pafos World Heritage Archaeological Park I found the ruins of the House of Dionysos and took photographs of a mosaic frieze on one of the floors. The frieze was of a Dionysian procession, and later I found that all the pictures came out very well, except for the photograph of Pan as part of the procession and there on the raised walkway above the mosaic, my still-injured feet inexplicably had been included in the frame.

I am now researching the background of Pan and his relationship to Gaia and Apollo, in an attempt to appease him and I am following Laurence Main's advice to make the sacrifice before you need to, always.

Eileen Roche



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PROJECT NEMETON

by Sue McKim

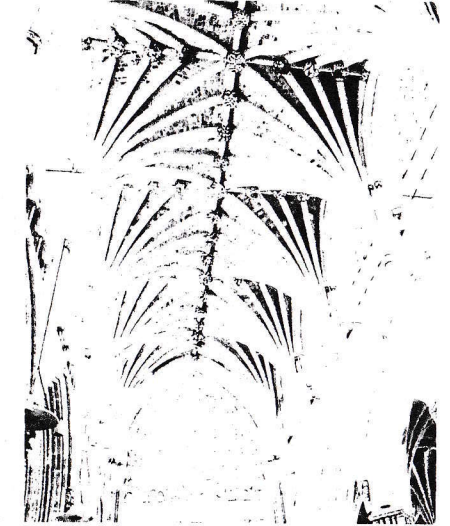
"This is a Celtic word meaning 'Sanctuary', Nemetona being the Goddess of the sacred grove, or 'Nemeton'. Places bearing the name are always on near a ley . . ." - Alan Neal 1

SADLY, A SERIOUS IN-DEPTH STUDY of our ancient nemeta or nemetons and the important part they played in our ancestors' lives, remains to be done. "A Nemeton was a sacred space of ancient Celtic religion," says Wikipedia, "and, as they often used trees, they are often interpreted as sacred groves," although the word may imply "a wider variety of ritual spaces, such as shrines and temples." The evidence however seems to indicate that such shrines and temples were set in natural groves, which may also have enclosed sacred springs, streams and rivers. "Evidence for nemeta consists chiefly of inscriptions and place-names, which occur all across the Celtic world," the online encyclopedia goes on. "Toponyms related to the word *nemeton* occur as far west as Galicia, Spain, as far north as Scotland, and as far east as central Turkey."

FROM WILDWOOD TO CATHEDRAL

Nemetons were part of the natural forest, the Wildwood, which, as Nigel Pennick reminds us, "symbolizes the untamed, wild

part of the human soul; it is an archetype of wildness . . . innate naturalness existing in balance with natural principles. Eternal, elemental powers exist in the forest, and those who seek may come into contact with them . . . Like the Greeks the Pagan Celts worshipped in sacred groves called nemetoi. These were 'clearings open to the sky', pious enclaves set aside in woodland."² As 'Civilisation' gathered pace



the Wildwood grottoes became stylized in stone - many believe that the Egyptian

hypo style or columned hallways were artificial nemetons, likewise the columned Greek temples and latterly the vaulted ceilings of great cathedrals like Exeter (pictured). Wildness was trapped and imprisoned in stone.

But some pre-industrial cultures in Asia, Africa and the Americas continue to worship their gods in sacred forests and groves. In Kenya, for example, the *Kaya* are the sacred groves of the Mijikenda people. Rules enforced by tribal elders limit the use of the vegetation in these groves to the collecting of healing herbs. These elders are responsible for the care of the *Fingo* - sacred objects believed to be essential to the wellbeing of the community - which they bury in the *Kaya*. Prayers are said there by all.³ The people of Meghalaya in the North Eastern Himalayan region believe that their sacred groves are the abode of deities that bestow the welfare of the people, their cattle and land, and keep the evil spirits away. Those who do not obey the traditional norms of the groves may have to face the wrath of the deity.⁴ Goa, like many parts of India, has a rich tradition of maintaining sacred groves dedicated to the forest gods and other local deities; the people of Sahari believe that the presiding deity would be offended if any form of life - plant or animal - in the deities' dwelling place is harmed. Even breaking a dead twig in a sacred grove might result in serious illness or violent death.⁵ There are

many other sacred groves in the remote villages of India. The villagers venerate them with devotion, believing that their gods and goddesses have resided there since time immemorial.

EUROPE'S SACRED GROVES

Sacred groves were widespread throughout Europe - Dubrovnic (Croatia) for example, means "grove of the oak trees" while Derry (Northern Ireland) comes from the Gaelic for "Oak Wood"⁶. Mary Beith writes, "A story told of Calum Cille says that when he was founding his church in Derry . . . he was unhappy about having the sacred trees of the old druidic grove felled in order to clear the land for his chapel. To get round this, the building was made to face north rather than, as is traditional in Christianity, towards the east. Later in life, he admitted that 'though he feared Death and Hell, the sound of an axe in the grove of Derry frightened him more'.⁷ Hugh Fife notes the widespread belief that the name of the Holy Island of Iona "stems from its earlier name 'Ioua' . . . the old Pictish/ Gaelic word for the Yew"⁸ and suggests that the island was once the home of a pre-Christian "cult of the yew," possibly set in a sacred grove.

But the groves, as we have seen, are mainly now remembered in toponyms like Nemit or Navit. "In Britain the place-name is most commonly found in Devon and Scotland," writes Bob Trubshaw. "The word is related to the name of the

Nemetes tribe living by the Rhine between the Palatinate and Lake Constance in what is now Germany, and their goddess



Nemetona - the 'Goddess of the Sacred Grove'.⁹ She is also found in the name of the Nemetatae, a tribe from northern Spain. There are six known inscriptions to her in Germany, though possibly the only one left in Britain is at *Aqua sulis*, at Bath in Somerset. But the ancient tongues also remember. In Old Irish *nemed* is a shrine, and in its literature the word was used for a holy place or sanctuary (Ireland is the only country where the word is still used for church.) Another Irish word is *fidnemet*, meaning a woodland sanctuary or pagan shrine. Old Brythonic /Welsh gives us *nyfed*, a wooded enclosure.* And in

* The word Nyfed has now fallen out of use, and a modern Cymric form is Llannerich (wooded enclosure)

Modern Gaelic the word for a sacred grove is *neimheadh* (while in Modern Breton *neved* is a sanctuary - there is a Nevet Forest in Locronan in Brittany.) Latin gives us *nemus*, a clearing in the wood; and from Greek we have *tenemos* - a piece of land given to a god.

It is likely that before the Roman occupiers built upon them one function of the smaller sacred groves was as a central place for a local tribe to meet in council. The larger nemetons served a wider purpose. William Watson writes of "three Celtic tribes", who after settling in Asia Minor around 280 BC, "among their first arrangements was to establish a central council of three hundred to judge cases of bloodshed. This great council met at a place called 'Drunemeton', the chief nemeton or 'chief sacred place' according to Caesar. When Gaul came under the influence of the Romans we find 'Augustonemeton', the sacred shrine, or place of the deified Augustus."¹⁰ (Another piece of interesting Romanisation exists at Nettleham near Lincoln where Latin inscriptions to the Roman god Mars Lucretus or "Shining Mars" describe him as Rigonemeti, "King of the Sacred Grove.")

There were three large nemetons in Britain that deserve a mention:

from which the name for a church enclosure "Llan" derives. And it is said, all church enclosure in Wales where the name begins "Llan" was most likely an ancient woodland enclosure of the Celtic priesthood and sacred to the goddess Nemetona. (www.celticnet.org)

Nemetostatio, Vernemetum and Medionemeton. These, like Drunemeton in Gaul, were great intertribal council places set in sacred ground, consecrated for worship, for judgment of crimes, and disputes within and without the immediate clan - sacred sylvan spaces where judgments and rulings would be issued. There were many smaller "satellite" nemetons and it is tempting to think that some functions of these smaller groves depended on the types of tree growing therein - hazel for rites of wisdom and initiation, perhaps, yew for rites of death and rebirth. But History is written by the victors, and unfortunately most of what we know of these sacred places is not from the people who revered them, but from the occupying Romans and the later Christian scribes. The Roman historian Lucan's description of a grove near Massilia (now Marseilles in southern France) is sheer propaganda:

No bird nested in the nemeton, nor did any animal lurk nearby: the leaves constantly shivered though no breeze stirred, altars stood in its midst, and the images of the gods, every tree was stained with sacrificial blood, the very earth groaned, dead yews revived: unconsumed trees were surrounded with flame, and huge serpents twined round oaks. The people feared to approach the grove, and even the priest would not walk there at midday or midnight lest he should meet its divine guardian.¹¹

Lucan describes how Julius Caesar destr-

oyed a nemeton near Marseilles that contained "trees fashioned into godly images"¹² and says of the Druids that "The innermost groves of far-off forests are your abodes." Tacitus famously described how Roman general Suetonius Paulinus desecrated the sacred groves the British Druids when he attacked Anglesey (or Mona) in AD 60:

On the beach stood the adverse array, a serried mass of arms and men, with women flitting between the ranks. In the style of Furies, in robes of deathly black and with disheveled hair, they brandished their torches; while a circle of Druids, lifting their hands to heaven and showering imprecations . . . Then, reassured by their general, and inciting each other never to flinch before a band of females and fanatics, they charged behind the standards, cut down all who met them, and enveloped the enemy in his own flames. The next step was to install a garrison among the conquered population, and to demolish the groves consecrated to their savage cults: for they considered it a pious duty to slake the altars with captive blood and to consult their deities by means of human entrails . . .¹³

The Gods of the old religion become the demons of the new. The Romans, however, were not averse to taking over and using these sacred places of power for their own ends. For example, in the North Tawton area of Devon are the remains of the Roman fort and marching camp *Nemetostatio*, "The Outpost of the Sacred Grove(s)"¹⁴ And in the Romans'

wake came the priests of the new religion who, while wanting to suppress the "heathen practices" of the pagan population, also used the sites for their own ends.

'PAGAN FLIES IN CHRISTIAN AMBER'

An 8th century list of superstitions and pagan rites includes a heading "Concerning shrines in groves which they call Nimidae." The early church found it necessary to enact special penalties for making offerings to wells and groves. Paul Newman in *The Hill of the Dragon* writes, "The generally accepted view is that the fathers of the early church, like the Romans before them, combined with their fierce energy and zeal a spirit of tactful compromise. They assimilated the more acceptable parts of the old religion" and "drastically re-orientated its emphasis . . ." ¹⁵ A famous letter sent to St Augustine from Pope Gregory instructs: "Do not pull down the fanes. Destroy the idols; purify the temples with holy water: set relics there, and let them become temples to the true god. So the people will have no need to change their places of concourse . . . thither let them continue to resort on the day of the saint to whom the church is dedicated, and slay their beasts, no longer in sacrifice, but for a special meal in honour of him whom they now worship."¹⁶ The nemeton and its meaning was overwritten with the narrative of the new religion. Pagan festivals, and the places of

power where they were held, became Christianized. Prof. Geoffrey Barrow of Edinburgh University has identified more than 20 nemeton sites in Scotland that have "ecclesiastical associations" - pagan places of power that were stolen/subsumed/reused (take your pick) by the early Church. Barrow charmingly describes these sites as "Pagan flies preserved in Christian amber."¹⁷

But what of nemetons and leys?

A CLEARING IN THE FOREST

Alfred Watkins in tracing the meaning of the word "ley" pointed out that "the word is etymologically connected with O.H.G. 'loh' and Latin 'lucus', grove," and added that "The scholastic Latin tag 'Lucus a non lucendo' attempts to explain that a 'grove' of trees is 'light' because it has no light. Students of the sighted track will see that a grove is so called because it is on the light track."¹⁸ This is confusing. Though it indicates an intuitive realisation of a strong relationship between sacred groves and leys, Watkins never made any formal link between the two in his writings.

Dowser Alan Neal states that "if your map is of mid-Devon, then look for the name Nymet. This is a Celtic word meaning 'sanctuary' . . . places bearing the name are always on or near a ley," but unfortunately none of the examples in his pamphlet are of nemeton leys. More information would be useful. In Scotland Eddie Murray has discovered a nemeton

ley on the Moray Firth, a sighted line steeped in history and mystery.¹⁹

Project Nemeton intends to investigate the link between those ancient sacred groves, the nemetons, and the ley system,

and to publish any relevant findings in these pages. Your contribution is most welcome. We look forward to hearing from you.

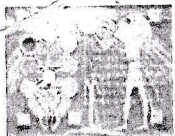
In Part 2: A Gazetteer of British Nemetons.

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- ³ <http://www.culturalsurvival.org/sacredgroves-threatened-development-the-kaya-forests-kenya>
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- ¹⁰ W.J. Watson. *The Celtic Place-names of Scotland*, Birlinn 2005, p.245.
- ¹¹ Lucan. *Pharsalia* I.450-8, http://www.roman-britain.org/celtic/british_groves.html
- ¹² Lucan, *Pharsalia* III, 412, <http://www.roman-britain.org/places/mona.html>
- ¹³ Tacitus. *Annals* XIV, xxix-xxx, <http://www.classics.mit.edu/Tacitus/annals.10.xiv.html>
- ¹⁴ North Devon Archaeological Society website.
- ¹⁵ Paul Newman, *The Hill of the Dragon*, Kingsmead Press 1979, p.28.
- ¹⁶ Paul Newman, *op. cit.*
- ¹⁷ Geoffrey Wallis S. Barrow, Professor Emeritus Edinburgh University, "Religion in Scotland on the eve of Christianity", in *Forschungen zur Reichs-, Papst- und Landesgeschichte*, Anton Hiersemann 1998.
- ¹⁸ Alfred Watkins, *The Old Straight Track*, Methuen & Co. 1945, p.160.
- ¹⁹ To be published in a forthcoming issue of the *Newsletter*.



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The Geometry of Castlerigg - Cumbria

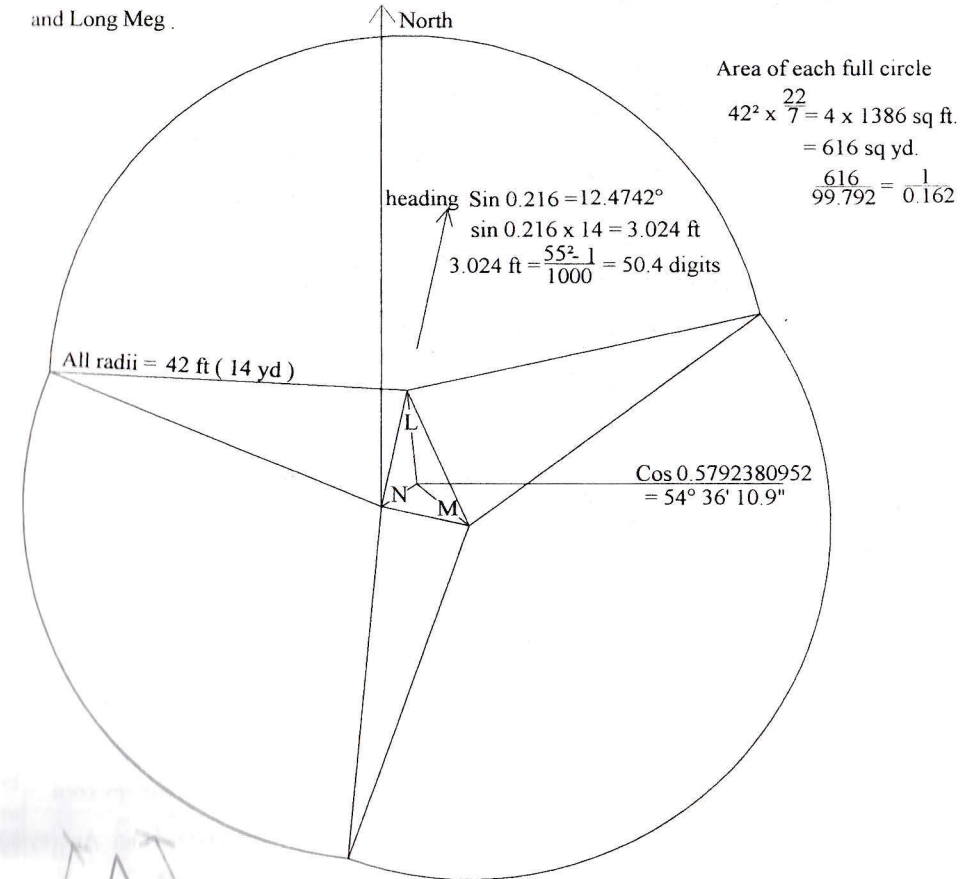
The Stone "Circle" Layout

mi = 1760 yd British mile sm = 1980 yd survey mile

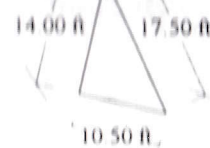
If we assume that Castlerigg is not a mis-shaped circle but that it is shaped by design, we can then analyse specific geometric features to discover that it is 3 arcs from 3 separate circles all having the same radius but with offset centres; these centres are positioned at the corners of a pythagorean triangle having 3-4-5 ratio side lengths. The West side of this triangle has a heading of Sine 0.216.

Global Sine 0.216 x 7000 sm = 1512 sm = $\frac{55^2 - 1}{2}$ cord

Global Sine 0.216 x 7875 mi = 1701 mi cord (see sheet 3 of 3 - great circle arc linking Castlerigg and Long Meg).

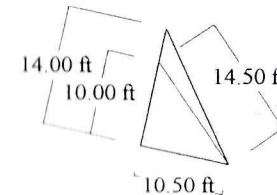


Area of each full circle
 $42^2 \times \frac{22}{7} = 4 \times 1386 \text{ sq ft.}$
 $= 616 \text{ sq yd.}$
 $\frac{616}{99.792} = \frac{1}{0.162}$



Detail of inner 3-4-5 triangle

Sheet 1 of 4



$14 - 10 = 4$
 $4 \times 3.5 = 14$
 (See 10.5² and 3.5² sheet 2 of 3)

Brian A. Thirtle M R I C S ©
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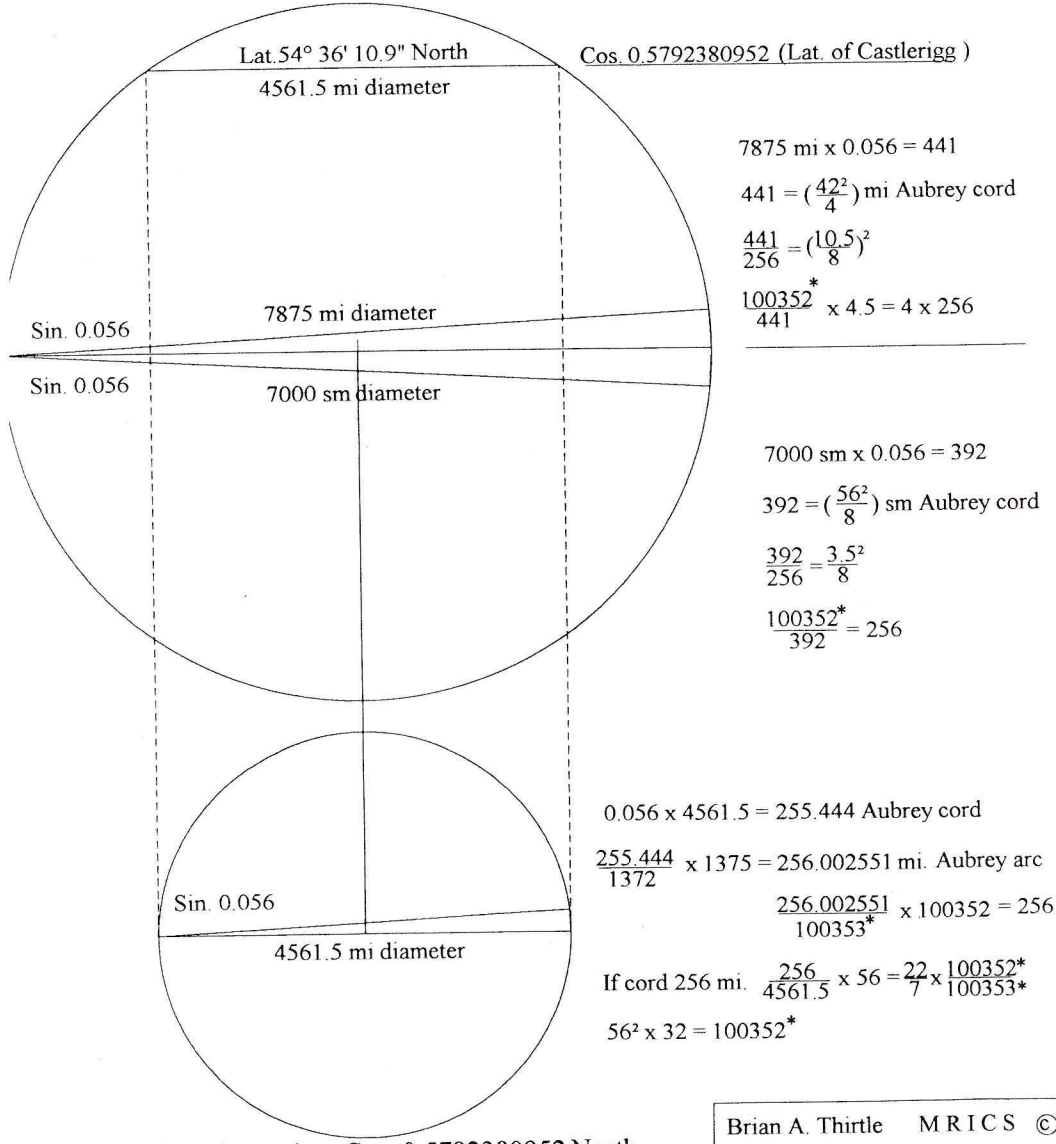
The Geometry of Castlerigg - Cumbria

mi = 1760 yd British mile sm = 1980 yd Survey mile

We assume that the location of Castlerigg is by design, we find that the centre of the Pythagorean triangle controlling the arcs formed by the arrangement of the stones, is on the latitude which reduces the equatorial diameter of the Earth to 4561.5 miles.

$$\frac{161.5}{875} = \text{Cosine } 0.5792380952 = 54^\circ 36' 10.9'' \text{ \& } 4561.5 \times \frac{22}{7} = 14336.142857 = \frac{100353^*}{7} \text{ mi circumference}$$

North / South section of Earth's sphere ignoring polar flattening



$$7875 \text{ mi} \times 0.056 = 441$$

$$441 = \left(\frac{42^2}{4}\right) \text{ mi Aubrey cord}$$

$$\frac{441}{256} = \left(\frac{10.5}{8}\right)^2$$

$$\frac{100352^*}{441} \times 4.5 = 4 \times 256$$

$$7000 \text{ sm} \times 0.056 = 392$$

$$392 = \left(\frac{56^2}{8}\right) \text{ sm Aubrey cord}$$

$$\frac{392}{256} = \frac{3.5^2}{8}$$

$$\frac{100352^*}{392} = 256$$

$$0.056 \times 4561.5 = 255.444 \text{ Aubrey cord}$$

$$\frac{255.444}{1372} \times 1375 = 256.002551 \text{ mi. Aubrey arc}$$

$$\frac{256.002551}{100353^*} \times 100352 = 256$$

If cord 256 mi. $\frac{256}{4561.5} \times 56 = \frac{22}{7} \times \frac{100352^*}{100353^*}$

$$56^2 \times 32 = 100352^*$$

Plan view of section at lat. Cos. 0.5792380952 North

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The Geometry of Castlerigg and The Connection with Long Meg

not to scale mi = 1760 yd British mile sm = 1980 yd Survey mile 1 Cubit = 1.25 rods = 20.625 feet

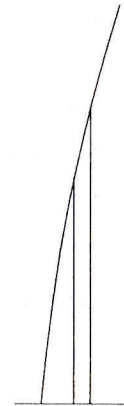
A = Section through Earth's sphere at Castlerigg Latitude of $54^\circ 36' 10.9''$ having diameter of 4561.5 mi

Latitude A = $\frac{4561.5}{7875} = \text{Cos } 0.5792380952 = 54^\circ 36' 10.9''$ (seconds to 2 decimal places)



B = Section through Earth's sphere at Long Meg's latitude having diameter of 4561.5 - 14 mi = 4547.5 mi

Latitude B = $\frac{4547.5}{7875} = \text{Cos } 0.5774603175 = 54^\circ 43' 40.40''$ (seconds to 2 decimal places)



Difference in Latitude between these two sites = 449.49494949 seconds = $\frac{445}{0.99} = 450 \times \frac{890}{891} = 0.125 \times \frac{890}{891}$ degrees

The great circle arc between Castlerigg and Long Meg.

Latitude Cos 0.5774603175 = $54^\circ 43' 40.40''$ to 2 decimal places. Long Meg

$$= 450 \times \frac{890}{891} \text{ seconds}$$

Great Pyramid 8.91 units high
Follows centre of Glenderamakin valley
great circle arc = $\frac{5.5^2 - 0.01}{2} \times 1.125 = 17.01 \text{ sm}$

$$\text{sq rt } 17.01 \times \text{sq rt } \frac{55^2}{55^2 - 1} = 4.125 = 0.2 \text{ cubits}$$

$$17.01 \text{ sm} \times 1.125 = 19.13625 \text{ mi}$$

Latitude Cos 0.5792380952 = $54^\circ 36' 10.90''$ to 2 decimal places
Castlerigg

Heading of Castlerigg to Long Meg line = Sine 0.891*

Heading of Castlerigg centre triangle = Sine 0.216 $\frac{0.891}{0.216} = 4.125 = \frac{20.625}{5}$ (1 cubit)

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Long Meg and her Daughters

The Geometry of the Stones

Again assuming that the arrangement of these stones is by design, Long Meg's daughters can be viewed as 2 semicircles connected by a rectangle

Is Long Meg trying to tell us the geometry of the Great Pyramid

Great Pyramid = 8.91 x 18 yds high from base level

$$\frac{8.91}{5.5} = 1.62 \quad \frac{8.91}{\text{sq rt } 1.62} \times 2 = 14.00071427 \quad \& \quad 14.00071427 \times \text{sq rt } 2 = 19.8 (2 \times 9.9)$$

$$14.00071427^2 = 196.02^* \quad 0.9 \times 9.9 = 8.91$$

$$\frac{196.02^* \times 18^2}{4840} = 13.122 \text{ acres} \quad \frac{196.02 - .01}{\text{sq rt } 2} = 138.6$$

$$13.122 = \frac{1.62^2}{0.2} \text{ acres} \quad 1386 \text{ inches} = 7 \text{ rods}$$

$$7 \text{ rods} = 38.5 \text{ yd}^*$$

$$38.5 \times \frac{8.91}{7} = 49.005 \quad 38.5 \times \frac{7}{5.5} = 49 = 7^2 \quad \frac{49.005}{0.005} = 99^2$$

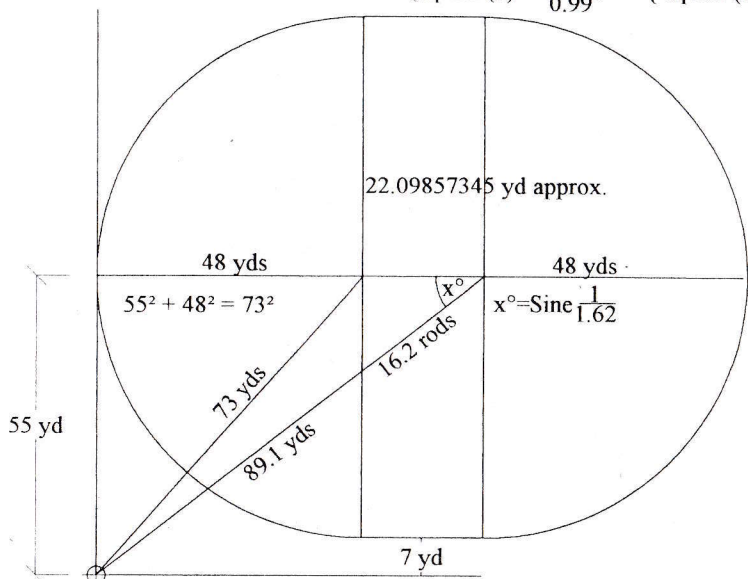
49005 yd = side length of prehistory survey grid square

$$49005 \times \text{sq rt } 2 (a) = 69300 = \frac{138600}{2}$$

$$\{ \text{sq rt } 2 (a) = \frac{1.4}{0.99} \} \quad \{ \text{sq rt } 2 (b) = \frac{9.9}{7} \}$$

$$\frac{9.9}{7} \times 138600 = 196020^*$$

$$49005 \times 4 = 196020$$



Long Meg

$$\text{Area of the 2 semicircles} = \frac{48^2 \times 22}{7} = 7241.142857 \text{ sq yd}$$

$$7241.142857142857 \times 385^* = 1.5 \text{ acres}$$

Sheet 4 of 4

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**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).**

See page 18 – The Oddendale Line



Gamelands stone circle



The Cop Stone



White Hag stone circle



Dr. Manjir Samanta-Laughton
(see page 5)

**Book now for our Moot in
Kent on Saturday 5 April 2014**

**David
Hughesman**
(see
page 6)

