

The Newsletter of the Network of
Ley Hunters'

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The Newsletter of the Network of Ley Hunters

Issue 55, Beltaine (1st May) 2025

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The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns in the landscape. The importance of this in these critical times may be that many find their eyes opened to the living nature of the landscape and are then led to act accordingly.

This newsletter is available on annual subscription of £20 (or £30 if from abroad). This brings you four quarterly issues. Please send a cheque or postal order payable to the Network of Ley Hunters. Bank notes are also welcome. Our bank details are: HSBC Aberystwyth, Network of Ley Hunters, Sort Code: 40-08-09, Account Number: 11695231.

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

Contributions are welcome for future issues. Please send 14pt typed camera-ready copy on a single side of A4 with 1 inch margins. Pictures and diagrams are welcome. Remember, we will reduce to A5. Please contact the editor regarding length and subject, or if you need help with typing. Volunteer typists are also most welcome to contact us. We have early deadlines because we are often away on Vision Quests and Pilgrimages (which you are welcome to join). We are delighted to read about your local leys, but please remember that we are not all familiar with your territory. Please provide six figure grid references and details of relevant Ordnance Survey Explorer maps (1:25,000). Don't forget the letters of your 100km square. The grid reference for Stonehenge, for example, is SU 123422 (OS Explorer 130).

A major function of the Network is our Moots and Field Trips. Apart from the interesting places visited and the expert speakers you can hear, these are good ways to meet other ley hunters. We have much to teach each other. By coming together as a group we hire buses and drivers for our trips, and even book carriages on sleeper trains to and from Scotland and Cornwall. Apart from encouraging group spirit, providing transport for all, and being better for the environment, buses allow us to be dropped off and picked up on narrow lanes where there is no room to park a car. Early booking helps us to organise buses and drivers. Our moots are also located with regard to public transport and affordable accommodation, including a campsite where we can be grouped together. We try to provide vegan food at Moots.

Circulation: 315

TALKS GIVEN! 'Phone Laurence on 01650 531354



Lichfield
Moot,
2017
(photo by
Denis
Chapman)

∞ JOHN MICHELL AND LEY HUNTING ∞

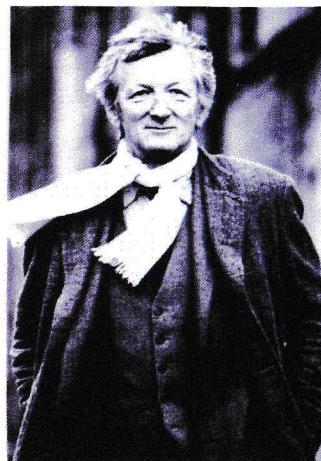
by Christine Rhone

John Michell, born in 1933, qualified as a Russian interpreter and a Chartered Surveyor, after his time at Eton and Cambridge. Highly Aquarian, his astrological chart shows five planets in that sign. As a young man, he loved painting, but first attempted a career as an estate agent, work to which he was entirely unsuited. He never had a head for business, but was a happy head for cannabis. He turned to writing in his thirties.

His first book was *A Flying Saucer Vision*, published in 1967. In chapter 8, "The Dragon, the Holy Grail, and the Flying Saucer", he tells how researchers had linked the subject of flying saucers with the Nazca lines in Peru. These are figures, shapes, circles, and straight lines laid out on desert plains, which are invisible from ground level but fully visible from the height of an airborne flight. Some of these researchers had "speculated whether they may indicate certain natural lines of force of the sort along which flying saucers are sometimes said to move."

John Michell continues: "This theory was strengthened by the rediscovery of two remarkable books written in the 1920s by Alfred Watkins of Hereford. The first of these books, *Early British Trackways*, later amplified into *The Old Straight Track* described how Mr Watkins, in the course of visiting ancient sites in Herefordshire remarked that many of these sites could be joined together by drawing a straight line on the map. He then found that these lines could be protracted to pass through other places of interest. These included churches built on prehistoric sites, hill-tops, old dew ponds, moats and single trees, often those with a name or local reputation. The lines also took in stone circles, standing stones and earthworks. Mr Watkins' later book described his further work on the subject. Straight lines, which he called leys, are to be found all over England, some stretching for a considerable distance and linking many of the sites of antiquity in the area.... Whereas Watkins supposed that the leys were ancient footpaths, modern ley explorers are inclined to see them as having some meaning as lines only to be seen from above."¹

¹ John Michell, *The Flying Saucer Vision* (London: Abacus, 1974), 138-39.



William Blake, ancient astronomy, dragon paths, the St Michael Line of England, earthworks in the USA and elsewhere, and ley consciousness.

In the number section, he explains that "The purpose for which the great stone monuments of the ancient world were so carefully planned and sited can only be understood in terms of the scientific ideals of the builders, which were very different from the ideals of modern science. They were not based, as today, on respect for inventiveness and the notion of progress, but arose from the traditional world-view of the earth as a living creature in a living universe, whose health and prosperity was bound up with that of its inhabitants. Ancient science was based on number and measure, as is science today; but modern arithmetic, as it is now applied to the torture of schoolchildren, scarcely touches on the aspect of number which the ancient most particularly emphasized – its structure and symbolism."²

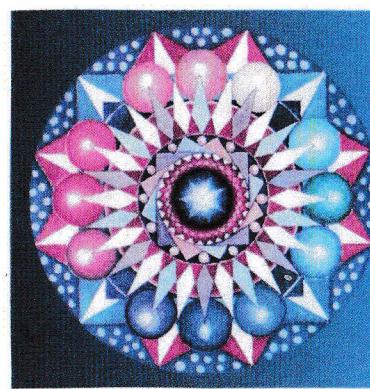
John Michell develops his narrative with ancient metrology, the groundplan of the St Mary Chapel of Glastonbury Abbey, and the layout of Stonehenge. Linking all these, he introduces his New Jerusalem diagram of ancient cosmology, which has roots in the book of *Revelation* in the New Testament of the Bible, the Twelve Hides of Glaston, and the plan of the allegorical city described in Plato's *Laws*. John Michell followed up with *City of Revelation*, where he expands his research on the New Jerusalem diagram and its implications for society today. This diagram and its meaning was the guiding light for his whole lifework. Although he wrote many others on different

By the time *A Flying Saucer Vision* was reprinted in 1974, John Michell's two subsequent books, *The View Over Atlantis* (1969) and *City of Revelation* (1972), had become international bestsellers. *The View Over Atlantis* is in two parts: the first about landscape and the second about number. In the landscape part, he begins with the work of John Aubrey and William Stukeley in the seventeenth and eighteenth centuries and moves into Alfred Watkins, Kathryn Maltwood,

subjects, these two books had a major impact on the counterculture of their period and an influence extending well beyond. As Laurence Main has put it - "He got the word out!"

Seaver Leslie, an American artist who has worked closely with John Michell, captures some of the spirit of ley-hunting in the early 1970s in his description of an adventure in Cornwall.

"When I first met John, he was very cordial and interested that I was a fellow watercolour painter. Four years later, he contacted me in New York, where he was teaching at the Lindisfarne Association. He welcomed me to his classes and I was soon immersed in an entirely different view of the universe. He stressed that the world is a living organism whose spirit gives nourishment to all things. He spoke of astro-archaeology, ley lines, telluric energy, and much more drawn from ancient knowledge.



The next autumn, he invited me to join a survey of megalithic sites around West Penwith, Cornwall. During this work, he was being interviewed by a Canadian Broadcasting Company crew. It was an eye-opening journey to the Southwest from Bath in John's old Morris Minor convertible, with frequent stops at bookshops, local antiquarians, and pubs known for homemade ale. We climbed the Glastonbury Tor and walked to the Chalice Well, all with John's vision of

ancient times. As we motored closer to Cornwall, the roads seemed to disappear and we were driving in a labyrinth of tiny lanes between hedgerows. The wind and weather became wilder and we set in to a B&B, meeting the others who planned to document this adventurous study. Turning to the landlady, John immediately inquired about alleged standing stones near that village. Sure enough, at the pub across the way, an old rustic confided in John about the site's whereabouts.

The week in Cornwall was like a treasure hunt, as we ferreted out alignments of old stones, some hidden, some toppled down; churches; springs; and holy wells. Trekking across the muddy moors, fields, and pastures, John was

² John Michell, *The New View Over Atlantis* (London: Thames & Hudson, 1983), 121.

oblivious to the continuous rain, and his enthusiasm was infectious. The gang of us tried to keep up as he scrambled through hedgerows while reciting 'The Thresher's Labour' by eighteenth-century poet Stephen Duck – or his own spontaneous poems, composed to entertain us and himself (I recall one about a displaced badger). He would climb up on a wall and sight some distant menhir or related landmark, following his grandfather's one-inch Ordnance Survey map. Then off he would bounce, with the CBC entourage straining to stay apace. One day after trekking in the rain, we stopped at the Swordfish Pub in Newlyn, all trying to dry out by the fire – except John, who was asking the other patrons about local legends and nearby sacred places. After a pint or two, he was surrounded by the village farmers, conducting a lofty discussion about the composition of a painting on the wall: a picture of a World War One vintage plane diving at a diagonal across the sky, with a wide shaft of light coming from the opposite corner, the landscape below, and a pair of spectators in the lower left with a triangular orange sunset to their right. He was expounding on the artist's use of the practice of dynamic symmetry and how this made the picture come to life. The crowd, who had never scrutinised a picture so closely, were in complete amazement and rapture.

On the way back to our lodging, John described learning about the geometry of good painting from the artist Maxwell Armfield, his friend. Armfield had studied with Hambidge, the early twentieth-century painter and theorist who rediscovered a timeless canon of number and proportion by measuring the curves of Greek vases and the commensurable parts of Greek temples. John noted how these same numerical relationships often appear in the ground plans of stone circles.

Driving back from Land's End, we followed Cornwall's west coast to the village of Zennor, where John wanted me to see an old carving of a mermaid on the end of a church pew. Then on to Morwenstow to climb down an enormous cliff over the sea to a hut where Reverend Robert Hawker would watch for shipwrecks during violent storms, smoke opium, and write mystical poetry in the nineteenth century. John invested every outing, from a survey to a walk through his Notting Hill neighbourhood, with enchantment, because that is how he experienced the world.³

³ Christine Rhone, "An Interview with Seaver Leslie", *Temenos Academy Review* no. 27, (London: The Temenos Academy, 2025), forthcoming.

Sane and Sensible by Laurence Main

After the renewal of interest in leys spearheaded by John Michell in the late 1960s, the 1970s exploded in a surge of enthusiasm for the subject. The situation demanded another giant – a colossus – to walk onto the stage to take leyhunting onto new heights. Someone with dedication, diligence and by the name of Devereux, Paul Devereux.

Paul came to leys because in 1967 he and other students at Ravensbourne College of Arts, near Bromley, witnessed a UFO. After such an experience he decided to 'find a cosmological framework into which an event of this nature can be placed'. He became editor of **The Ley Hunter** with issue 72 in 1976. Bravely, he went on to risk actually making a living through writing about leys.

Bringing myself into the picture, I invited Paul Devereux to speak about leys to Swindon Pulse early in 1979. Our monthly meetings on all things New Age usually attracted 20 people. I organised massive publicity in the local press, including a photo-shoot at Avebury, only for a newspaper strike to foil our plans (the article did appear but *after* the event). Even so, 90 people turned up for Paul's talk. He was struck by the fervent atmosphere. What was going on?

My first Moot was at Glastonbury over the weekend of 16th/17th June, 1979. The attendance was over 250! By comparison, the Network of Ley Hunters' record attendance is exactly 100 at Wells in 2013. 1979 also saw the publication of Paul Devereux's first book (co-authored with Ian Thomson): **The Ley Hunter's Companion**.

Harking back to his UFO encounter, Paul's second book was **Earthlights** (1982). His research was phenomenal and, over dozens of books, became global. Like Alfred Watkins, he played down psychic abilities and preferred accurate observation and logical deduction. He worked well with co-authors (Nigel Pennick, **Lines in the Landscape**, 1989 and Laurence Main, **The Old Straight Tracks of Wessex**, 1992). In 'our' book, Paul revealed that he didn't recognise the Glastonbury Zodiac. His words were not my words!

The Leicestershire lad had always craved recognition and respectability. This was in contrast to the self-assured Old Etonian John Michell. It was



important to Paul to be seen as the sane and sensible face of ley hunting. Academic mills are experts in indoctrination and it is tempting to bow down to them. Paul had sought official approval as early as 1977 when the Dragon Project was first suggested. Scientific and electronic technicians were to explore 'unsuspected earth energies operating at prehistoric sites' alongside psychics such as dowsers. Dr Don Robins of London University was the chief co-ordinator.

In the 1980s Paul Devereux had emerged as the leading ley hunter in the world. Paul was also divorced from his wife Jay and returned from a trip to the USA with a new wife, Charla. He became a research fellow for the Princeton-based International Consciousness Research Laboratories Group and was awarded a Lifebridge Foundation (USA) grant. He collaborated with Dr Stanley Krippner at Saybrook Institute, USA. Was the leading ley hunter 'turned' by a system which did not want knowledge of leys to be public?

Could psychics and scientists work together as equals? 'And never the twain shall meet' was the obvious response. When **Antiquity** magazine started in 1927, it refused a paid advertisement for **The Old Straight Track** by Alfred Watkins. This revealed a divide between archaeologists and ley hunters which survives today. Well, Paul Devereux chose to treat dowsers similarly when he would not review **The Sun and the Serpent**, by Hamish Miller and Paul Broadhurst, in his magazine, **The Ley Hunter**, in 1989. John Michell had to inform me of this important new book by personal communication. So much for free speech! Paul Devereux was prejudiced against dowsing.

The 1990s saw ley hunting suffer greatly because of Paul's attitude. In 1991, Paul Devereux had proclaimed the Dinas Mawddwy Moot, organised by me, as the 'best ever?'. The attendance was 150 (average for Paul's time). But by 1996, at the much more accessible University of London Union, the attendance was a pitiful 50. Turning against leys, Paul Devereux had handed over the editorship of **The Ley Hunter** in 1996 to his acolyte Danny Sullivan. In her Moot report (TLH 126), Jo-anne Wilder (Danny Sullivan's partner) concluded 'I think it's all over - well it is now'. Was ley-hunting dead? Not quite. That very same evening on the sacred peak of Carn Ingli I witnessed a ball of plasma. **Yma o Hyd!** (We are still here!).



6 TALKS GIVEN! 'Phone Laurence on 01650 531354

Paul Devereux speaking at Cerrig Gaerau stone circle on the field trip of the 1991 Dinas Mawddwy Moot (the best ever?)



MOOT 91 - THE BEST EVER?

Paul Devereux

This year's TLH Moot, on September 7/8th, was the fifteenth consecutive annual conference for ley hunters and all geomants, and, in many people's opinion, it seems, the best ever. *The weather:* superb late summer warmth and brilliant sunshine - the Moot weather deities did their usual bit for us. *The setting:* the magnificent, dramatic hill country of northern mid-Wales. Furthermore, the remote village of Dinas Mawddwy, home of our columnist Laurence Main who hosted the Moot, had all the facilities - Moot hall, pub, restaurants, camp site and most B & Bs - in easy walking distance to one another. *The turnout:* one of the biggest Moots for some years - well over 150 delegates in all, despite the remote location. *finally - alchemy:* something happened in the course of the day that was better experienced than described.

People were excited - I think I have to go back to Moot 80 at Bakewell to recall a similar "buzz" in the atmosphere. With all the garbage that is polluting the public face of ley hunting and geomancy these days, many people felt "a new confidence" in our subject area as one person put it. Others used words like "excellent", "magnificent". As Nigel Pennick put it in the Red Lion on Saturday night, we must be doing something right if Moots can still be getting bigger and better, despite the struggles TLH, its readers, colleagues, sister journals and others have to make in order that the signal of genuine geomancy can be heard amongst the showbiz noise surrounding the subject area. Without any exaggeration, those who missed Moot 91 lost out on something very special.

Peter Harper of the Centre for Alternative Technology near Machynlleth spoke next, and gave a clear account of the Gaia theory as propounded by James Lovelock and Lynn Margulis. With ease and quiet humour, Peter described how Lovelock came to realise that something was keeping the constituent chemicals of Earth in a dynamic balance, the whole Earth self-regulated itself, acting like a living organism, in having its interacting parts - such as the biosphere, atmosphere, waters and geology - relating to one another as elements of a larger whole. Peter then went on to see what developments on this basic concept could be made, ending with what was considered the most "way out" (scientifically unacceptable) notion: that the Earth was a living, sentient being.

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THE HOLY AXIS

From the Duddo Stones to Melrose Abbey
By Gary Biltcliffe and Caroline Hoare

DUDDO STONE CIRCLE

Just over 12 miles northeast of Bamburgh Castle, the Holy Axis alignment passes close to the remains of a prominent landmark, one of Northumberland's most magical and atmospheric prehistoric sites.



The Duddo Stones stand resolute on the western slopes of Mattilees Hill near the village of Duddo, within a dramatic setting overlooking a prominent hill called Yeavering Bell. To the north are views of the River Tweed that defines the Scottish border just 4 miles (6.4 km) away.

This small stone circle is variously known as 'The Women', 'The Seven Turnip Pickers' and 'The Singing Stones' because of a strange whistling sound often heard around the stones when the wind blows

from a particular direction. They bore the name 'Duddo Four Stones' for many years until around the 1800s when archaeologists found a fifth stone and had it re-erected.

These five powerful sandstone megaliths, standing exposed to the elements in the middle of a crop field, once comprised of seven uprights, the missing stones now long gone. Excavations in the 1890s uncovered cremated remains in a central pit dated between 1740–1660 BCE, although Cambridge University has since dated the stones as early Bronze Age (c. 3000–2200 BCE). The megaliths stand between 6–10 ft (2–3) m high, and the circle is about 32 ft (10 m) in diameter, with an elevated point at its centre. The harsh Northumbrian weather has created deep water-cut channels running down the face of each stone, but despite the amount of erosion, remnants of cup and ring marks are still visible on them.

However, because of its small size, many have debated its purpose. Perhaps, as we have found at other similar sites in Britain, it serves to harness orgone energy from the atmosphere to fertilise the landscape once released. This natural energy, emitted by all living matter, can sometimes take the shape of balls of light.

Just under a mile south of here, Duddo Tower exactly marks the Holy Axis, now a ruin on the village's south side. It was built in the 16th century, replacing a similar structure erected in 1496, later destroyed by James IV's troops en route to meet the English army at the Battle of Flodden. However, border raids constantly harried this area, by not only the Scots and English but also the notorious border-raiding families known as 'reivers'. Men from the Border regions of Scotland terrorised the area from the late 13th century to the beginning of the 17th century, stealing cattle and crops from their neighbours regardless of creed or cause.

DODDINGTON MOOR

Just over 8 miles to the southeast is the feminine dome-shaped hill of Doddington Moor surrounded by a bleak and remote landscape with curious weathered sandstone rocks that jut out around its circumference. The word 'dodd' is very ancient, and many believe it refers to the Scottish Q-Celtic word meaning 'plump or rounded hill', which is a good description for Doddington Moor. The name may also originate from an ancient tribe that once settled the region. Before the Angles arrived, Welsh-speaking Britons called the Gododdin (Latinised as the Votadini) ruled the Doddington area and much of ancient Northumbria and the Scottish Lothians. Some sources refer to 'Dodd' as a Brythonic P- Celtic word rather than Gaelic Q-Celtic, with the 'dd' pronounced as 'th'. So Gododdin becomes Godothin, similar to Lothian in Scotland, and Doddington becomes Dothington.

Interestingly, *dodi* in the Brythonic P-Celtic means 'to lay' or 'place'. Alfred Watkins noted the old name for staff is a 'dod', and an ancient surveyor was called a Dod-man who, in time-honoured tradition, sighted straight lines with the aid of two wooden staves. Names such as Dodestone, Dodmans Point, and Dodderhill may refer to sighting points used by ancient surveyors and Doddington Moor, a high hill seen for miles around, could be one such site.

Doddington Moor rises above the Miifield Plain near the town of Wooler, with the little village of Doddington nestling at the base of its western flank. The old settlement dates back to the time of the Angles, and its little church dedicated to St Mary and St Michael has 13th-century foundations. An old spring nearby marked by a cross has been variously called Dod, Cuddy's or St Cuthbert's Well.

From the summit of the hill are fine views of the Till Valley and the glorious Cheviot Hills. Here we discovered another Node of the Lugh and Bride serpent lines within an earthwork enclosure called The Ringses. We traced Lugh entering the earthwork from



the east before narrowing to form a node at its centre with the feminine energy Bride. A well-worn cup and ring-marked stone is also on his flow, and an outcrop of rocks indicates his northwesterly path towards another cup-marked rock just beyond Doddington North Moor. The sheer abundance of prehistoric monuments dotted across Doddington Moor is a clear indication of its sacred significance. Archaeologists have recorded many more earth enclosures and settlements here, ploughed into non-existence long ago. The sandstone geology is

conducive to high magnetic fields from piezoelectricity, a liminal place where the veils between the physical world and the spirit world are thin.

The Ringses earthwork consists of three low ditch-and-bank concentric ringed ramparts set high above an escarpment that drops steeply on its western edge. The main entrance to the enclosure is in the southeast, and traces of at least five smaller circles have been detected within the monument, varying in diameter from 11 ft (3.5 m) to 32 ft (10 m), some having dividing walls. It has little recorded history and is considered a minor Iron Age hillfort. However, there are no traces of a major fortification, and the low earth banks would provide little or no defence against invading forces. There is also no evidence that a reliable water source existed near the site to sustain a permanent settlement or to provide for those during a siege.

Doddington Moor has an abundance of cup and ring-marked stones, which are particularly prevalent in Northumberland as outlined in Stan Beckensall's *Northumberland's Hidden History*. These ancient symbols can also be found in many parts of Scotland on prominent boulders, standing stones, rocks and flat stones often located on hilltops and meetings of trackways, many of them on the Lugh serpent current.

We wondered what drew the male and female dragons to a Node inside The Ringses enclosure and after tuning in to the site, we sensed that it was once a place of grand ceremony where the ancient tribes would revere the Earth Goddess, honour the Celtic festivals and connect with the earth serpents' healing and fertilising power.

Bride flows through The Ringses enclosure to the Node from the northeast and then exits to cross open and wild moorland. We followed her meandering course southwest for about a mile to Dod Law Moor, flowing through a circular earth enclosure with two earthen ditch and bank ramparts with entrances in the southeast and northwest. According to historical records, standing stones once stood within this earthwork, and a circular stone rampart surrounded the inner sanctum that remained until about 100 CE, along with several circular huts. 1980s excavations also unearthed prehistoric pottery, jewellery, flints and portable cup and ring marked stones. Such finds would suggest a ceremonial purpose, indicating that these enclosures were considered sacred to the ancient cultures.



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MELROSE ABBEY

Nestling in the tranquil Tweed River valley are the picturesque ruins of a Cistercian Abbey at the Scottish border town of Melrose dedicated to St Mary. In the distance to the south, we could see the three-peaked Eildon Hills, where we last dowsed the female current. The Romans built one of the largest forts in Scotland at its base called Trimontium, meaning 'three mountains'. However, long before the Romans, it was the domain of the Brythonic-speaking Selgovae tribe. On the summit of the most prominent peak is one of the largest hillforts in Britain, dating back to 1000 BCE.



From the Roman fort, Bride makes her way to the abbey ruins, connecting with the site of the high altar. In 1136, King David I invited a group of monks from Rievaulx Abbey in North Yorkshire to establish an ecclesiastical centre at the former site of St Aidan's old monastery at Mailros or Old Melrose, just over 2 miles further east. However, they preferred this location, formerly called Little Fordell, later renamed Melrose. Perhaps they understood that it was an ideal place to draw upon the energies of the Eildon Hills to enhance the divinity of this site.

Soon a large town grew up around it, and with the Cistercians implementing new farming techniques, the abbey and town thrived as one of Scotland's most prosperous wool producers. It also became the burial place of Scottish kings and nobles, such as Alexander II and the final resting place of King Robert Bruce's heart. Many of its abbots were men from distinguished families, including the last abbot James Stewart, 'natural son' of King James V, who died in 1559. *The Chronicle of Melrose* mentions its second abbot Waltheof (c.1095–1159), the son of Simon Senlis, the Saxon First Earl of Northampton and Matilda, granddaughter of William the Conqueror. In *The Sword and the Grail*, Andrew Sinclair mentions that Waltheof's father was related to the St Clair family of Rosslyn Chapel. His relics were associated with many miracles, and his body, like St Cuthbert, remained incorrupt after burial.

During the 13th and 14th centuries, intricate carvings of great detail were introduced to the more austere Gothic design during the Cistercian era, including ornate stone vaulting over the presbytery and elegant tracery around the windows. Even today, you can still see many beautiful pieces of masonry within the ruins, including various fascinating sculptures of saints, dragons, gargoyles, demons, hobgoblins, lute-playing angels, a cook with a wooden spoon, a bagpipe-playing pig and intricate foliage.

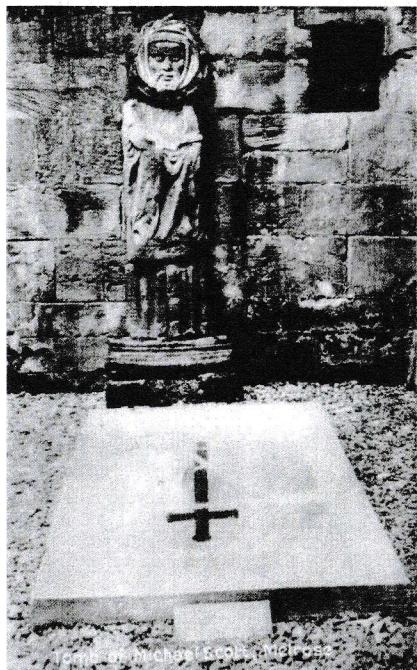
The abbey suffered during the numerous conflicts between the English and the Scots. Edward II's English army destroyed much of the abbey and town in 1322, killing many monks. Robert the Bruce was responsible for much of its rebuilding, and perhaps it is no coincidence that his heart was buried here after he died in 1329. The remainder of his body was interred at Dunfermline Abbey, close to a node of the Elen

and Belinus currents of the Belinus Line. The abbey was badly damaged again by Henry VIII's armies in 1544 and 1545, and by the time of the Reformation, it was rapidly deteriorating. The last resident monk died at Melrose in about 1590 when local landowners began stripping the abbey of its stone, valuable lead, glass, and wood. The final assault came with the arrival of Oliver Cromwell's troops during the English Civil War.

At the beginning of the 19th century, during his appointment as Sheriff Depute of Roxburghshire, Sir Walter Scott, with the financial assistance of the Duke of Buccleuch, supervised extensive repair work to preserve the ruins. In 1918, after further restoration and repair, it was awarded to the state and is now in the care of Historic Environment Scotland.

Also buried here is a real-life 12th-century wizard called Michael Scott and his books on magic. He predicted his death from a stone falling on his head. He practised black magic and claimed he could fly. The stone coffin of the famous conjurer was found in the aisle of the south chancel in 1812, and even today, his ghost is said to haunt his grave within the ruins.

Many Knights Templar graves appear in and around the abbey – one described as a Templar and Grail tombstone by Andrew Sinclair is on display in the Abbey Museum. The gravestone is a smaller version of one inside Rosslyn Chapel, designed with an eight-pointed cross *fleury* with a cup or Grail. The Templars were closely associated with the Cistercians, so perhaps it is unsurprising that many are buried here.



www.belinusline.com



YOUR LAST CHANCE TO BOOK FOR OUR HOLY AXIS MOOT!

There is **ONE** seat left on our coach and **ONE** bed left in our group booking at Berwick-upon-Tweed youth hostel, four nights, 30/6/25 – 3/7/25. If you want this last available ticket, please 'phone Laurence Main on 01650 531354 **NOW!** Its cost is £ 360. **DON'T DELAY - BOOK TODAY!**



FFYNONE WATERFALL

photo by www.andrewturpinphotography.co.uk

PEMBROKESHIRE'S STORIED PLACES

by Shelagh McKenna

FFYNONE WATERFALL

location of Ffynone Waterfall: grid reference SN24373830 on OS Explorer map 185

The *Mabinogi*, that wonderful treasure trove of British stories, is a compilation drawn from medieval manuscripts, but there is evidence that some of the original events took place in Mesolithic times, though they were embellished during many retellings.¹ Several events took place in Dyfed, also known as Pembrokeshire.

Mesolithic people who live in a forested environment regularly move with the seasons from one familiar encampment to another, as each location is rich in a different food source.² Thus it is at least consistent with a Mesolithic time frame that Pwyll, Prince of Dyfed is described as having had several courts. The principal court was at Arberth, believed to be the market town of Narberth.³

At the opening of Pwyll's story, he journeys from Narberth to Afon Cych on a hunting expedition. This was possible in Mesolithic times. He may have gone down the Marlais, then up the Cynin and Asen to Cwmcych. The Ffynone Waterfall is along the Dulas, a tributary of Afon Cych. It is rumoured that here Pwyll encountered the otherworldly king Arawn, and switched places with him.⁴

Farther north along Afon Cych is Abercych, where one can cross the river. In Pwyll's time (whenever it was) the ford was not exactly at the current location, as the riverbed has altered since, but Ford Afon Cych in Abercych is close enough for those who wish to walk in his footsteps. Pwyll's story relates how he earned Arawn's undying friendship by defeating the king's enemy at the ford, and also by abstaining from sexual relations with the queen while sleeping beside her for a year and a day, after which time he returned to Arberth.⁴

NARBERTH CASTLE AND SENTENCE CASTLE

location of Narberth Castle: grid reference SN10981440 on OS Explorer map OL36

location of Sentence Castle: grid reference SN11061164 on OS Explorer map OL36

To the south of Narberth flows a tributary of the Cleddau Ddu. Two streams run into it, emerging from the hillside on either side of Narberth Castle, which is a Norman construction. It is not unlikely that Pwyll's encampment was located along a stream below the site of the castle - and that the Gorsedd Arberth, the viewpoint from which he first saw his future wife Rhiannon riding to meet him, was located where its ruined keep now stands, affording a view of the A478.

However, less than two and a half miles away is an alternative site for the Gorsedd Arberth, one of greater spiritual significance. Templeton is a village named after the Knights Templar, who built a timber fortress called Sentence Castle not far from the A478. All that remains now is a mound surrounded by a moat, but it is located along leys with a sacred well nearby.⁵ East of the road runs a stream flowing south along which Pwyll may have held court.

The National Monuments Record of Wales mentions a Cottonian library account of Gruffydd ap Rhys in which he destroyed the Castle of Arberth. The record points out that Narberth Castle had not yet been built, and that the Castle of Arberth mentioned in the account was probably Sentence Castle.⁶

Rhiannon asked Pwyll to save her from a would-be suitor who later kidnapped their newborn baby boy. After she was unjustly accused of killing the baby, the men of Arberth took this as an excuse to use her as public property.⁴ Because she is associated with horses, Rhiannon is often identified as the Celtic goddess Epona. But that is a late embellishment, and the manner in which the men of Narberth 'rode' her is amply clear.

The baby had been kidnapped and deposited in Gwent. The village of Llantarnam and the site of Llanmelin Hillfort are candidates for the location. His name was Pryderi and he appears as a headstrong warrior in other stories. He is mentioned in the story of Branwen,⁷ also in the *Mabinogi*, whose topographical details indicate a Mesolithic origin.¹

WHITESANDS BAY

location of Whitesands Bay: grid reference SM73702724 on Explorer map OL35

In one story almost all the inhabitants of Dyfed were kidnapped by an accomplice of Rhiannon's would-be suitor.⁸ He lived at Porth Cerdinn, which is believed to be Porth Mawr by Whitesands Bay.⁹

Rhiannon and her son Pryderi were two of only four people left in Dyfed. They journeyed together to Henffordd.⁸ This is the Welsh name for Hereford, and it means 'Old Road'. It may refer to a minor Roman road, the A4103, but this does not mean the events themselves were recent - the name may be an update.

The travellers' route from Dyfed is a mystery except for the extreme probability that it involved the Bristol Channel, Severn Estuary and Wye River Valley. A description of Pryderi's wife suggests that she came from nearby Gloucester.⁴

Upon their return to Arberth, Rhiannon and Pryderi were kidnapped by the accomplice but were set free by the clever machinations of Rhiannon's second husband, Manawyddan, who had previously appeared in the story of Branwen.⁷ The story mentions agricultural practices, but may be overwritten.⁸

1. McKenna, Shelagh: 'The Story Behind Bedd Branwen' in *Ley Hunters*, Issue 51; Network of Ley Hunters, Beltaine 2024
2. <https://scarf.scot/national/palaeolithic-mesolithic-panel-report/6-lifestyles/6-1-mesolithic-lifestyles>
3. Mills, A. D.: *A Dictionary of British Place-Names*; Oxford University Press, 2003
4. <https://www.mabinogi.net/pwyll.htm>
5. <http://www.templetonheritagegroup.org.uk/sentencecastle.html>
6. Owen, Edward, ed.: 'Pembrokeshire' in the *National Monuments Record of Wales*; Royal Commission on the Ancient and Historical Monuments of Wales, 1925
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Old favourites will be back in our next issue (56): Hugh Evans, Jimmy Goddard, Peter Knight, Maria Wheatley and more!

EPILOGUE IN GWYNEDD: Y FELINRHYD

One of the most beautiful locations in Gwynedd is the forest of Y Felinrhyd, forever linked with Pryderi, archetypal son of Rhiannon. This was not the same individual we know from the older tales of Dyfed, but a descendant whose territory covered all of southwest Wales.

He had a court at Rhyddlan, a hamlet near Llanybydder, by a stream running into Afon Teifi,¹ and there he received two unscrupulous visitors from Gwynedd who inquired after domesticated pigs which he had received as a gift. The story says the pigs were the first ever seen on the island. It appears that the visitors drugged Pryderi with mushrooms and headed back to Gwynedd with the pigs.²

The northward route of the scoundrels is marked by place names involving the word 'moch', meaning 'pig': Mochdrefs in Ceredigion and Powys, a Mochnant in Powys and a Mochdref in Rhos. They headed west into Gwynedd, stopping at Creuwyon and engaging with Pryderi at Coed Alun, Bryn Gwydion, Pennardd, Nant Call, Traeth Mawr and up the Dwyryd to the estuary of its tributary, the Prysor, where Pryderi was killed.¹ One may well ask why he was so persistent. The reason was that the pigs had been a gift from Arawn.

It is rumoured that his body was left along a stream feeding the Prysor amid the unearthly beauty of the Felinrhyd rainforest. If so, it was later removed to his burial site in the nearby town of Maentwrog.²

The date for the original story is not hard to find. In the transition from Mesolithic to Neolithic, domesticated pigs were first introduced to Britain circa 4000 BC.³

1. <http://www.nantlle.com/mabinogi-saesneg-places-mentioned-in-the-fourth-branch.htm>
2. <https://www.mabinogi.net/math.htm>
3. <https://www.nature.com/articles/srep44550>

∞∞∞

Shelagh McKenna is author of *The Fae Rhy: the island kingdoms before the Celts* from Unicorn Publishing, available at
<https://www.amazon.co.uk/s?k=the+fae+rhy+shelagh+mckenna>

Old favourites will be back in our next issue (56):
Hugh Evans, Jimmy Goddard, Peter Knight, Maria Wheatley and more!

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The Long Man of Wilmington Equinox Shadow Observation



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STUART MASON



The South Downs way from Windover Hill, Towards Alfriston by Stuart Mason



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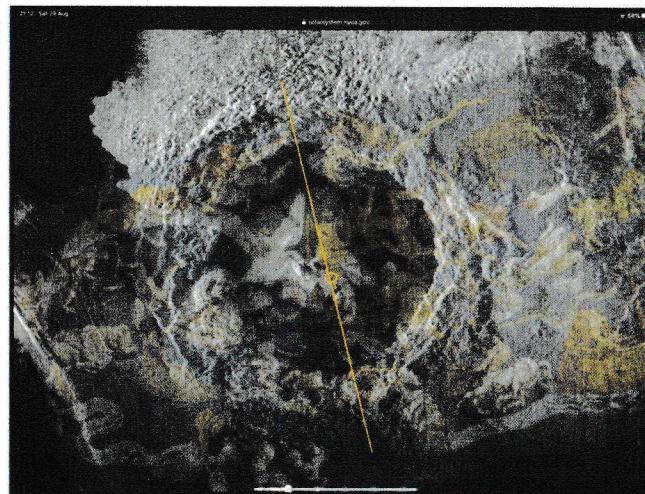
WAR OF THE WORLDS AND THE FOSSIL ZODIACS Part. 2 BY FIONN RAWNSLEY

Previously in article .1 of 'War of the Worlds'; You will have read how zodiacs on Earth appear to have been repeatedly targeted by meteor attacks and just how ancient some terrestrial zodiac's are. What does this mean to us and why should we take note? Continued:-

It's very hard to obtain images of the surface of Venus but thanks to NASA, I was able to obtain an excellent black and white image of a very significant crater feature. Again I worked with the same photographic superimposition as I previously mentioned in Part.1 and once again I could see both zodiacs used within the one Venusian landscape. The meteor strike was bang on target utterly erasing the central portion of the scheme, the basin of the crater has been flooded with basalt from the planets interior. This may have been the strike which killed Venus and turned her into a baking world with runaway global warming.

The Venusian atmosphere is acidic and totally inhospitable to any known life forms now, but once she was very probably a rich and verdant world like the Earth. Venus celestial partner Mars also has a number of huge meteor astroblemes several of which also have all the signs of having been sizeable zodiac schemes, I have been able to achieve very good image matches with the zodiac of the Northern hemisphere. Another dead assassinated world with a thin and freezing atmosphere. The volcanism seems to have come to a halt on mars denying it the possibility of resurrection except as a planet in our solar system. Most of the water has fallen away from the planet and it obviously has little surface life.

Moon also was home to a population who maintained the tradition of zodiac landscapes and their own Cosmic World Tree. All of which I have verified photographically. Moon also has been struck a number of times, meticulously devastating the zodiac and Cosmic World Tree

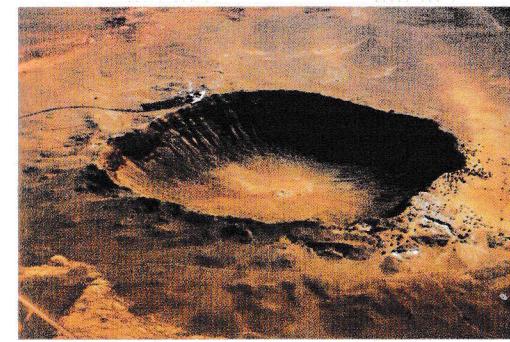


Dickinson crater Venus; NASA image. Greek/Roman style Zodiac

systems. No beings left there to hope for reincarnation, nothing but the endless chill of outer space. This fate could have also been that of Earth if it wasn't for its resilience over millions of years and the very healthy volcanic processes which continue even today.

As recently as 50,000 years ago an iron based bolide struck another zodiac which now lies in the Arizona desert an area called Devils Creek but renamed Barringer crater after the local post office official who produced some very clear thinking observations that it was the first ever identified meteor crater on Earth. The Barringer crater is really fresh compared to other astroblemes and is geologically speaking new. It's a little worrying that whoever has been lobbing missiles within our solar system is still thinking it a worthwhile thing to do, it's a long time to hold a grudge.

Barringer Impact; Arizona desert USA



As I put the finishing touches to this article a thought occurred 'What if the comets of Shoemaker-Levy 9 had been an actual strike upon Jupiter, a deliberate strike? Jupiter is a vast planet with the mass of 300 times that of Earth and a magnetic field which is truly colossal . It is said that's it is a gas giant and may have a rocky core. The Shoemaker-Levy 9 were assumed to

have been a passing comet caught by the magnetic field of Jupiter in a very eccentric orbit and when it was identified it was in the process of slowly falling while tied into the magnetic field of Jupiter. Over the period of a few years the Shoemaker-Levy 9 took closer and closer paths which eventually meant it was then inevitably going to fall into Jupiter; which it did over a six day period in July 1994 and I clearly remember watching the series of impact events on the news. It hit at 134,000 miles per hour in a sequence of strikes causing massive Earth sized crater blemishes on Jupiters surface, sending visible shockwaves which propagated across the whole planet. The strikes were visible from Earth for some months as distinct impact structures. Please hold it there. Does this mean that below the crazy turbulent atmospherics of Jupiter there is a surface of sorts which can sustain a strike crater?

I obtained an image from the NASA website of one of the strike locations on Jupiter taken at the time of the Shoemaker impacts and began my process of photo superimposition using the same zodiac image I have applied to many other locations. I had to distort the image into a sort of perspective view to get some sort of approximation to echo the surface of

Jupiter. There should not be anything here; Jupiter is a gas planet but if that were fully true there would be no lasting meteor craters visible on Jupiter for a number of months after the Shoemaker strikes; which there were. If Jupiter had no surface but gases the impact structure visible from Earth for some months would have vanished fairly quickly which it did not. After some experiment I felt sure that there was enough coincidence of mark and form to suggest that there must in some way shape or form be a zodiac at that location in part obscured by Jovian cloud. Perhaps there is a sub atmospheric layer creating a second layer of atmosphere on Jupiter. Jupiter could have a sort of atmospheric shield which could protect a more solid surface beneath. This could explain the persistence of the impact strikes. I decided to have a look at the poles of Jupiter. There are persistent vortex type cyclonic and anti cyclonic storms on the Northern and Southern poles of Jupiter. There is also a southern zodiac formation which is very clear indeed. This is a Southern astro zodiac just as it should be viewed from the Southern orientation of a planet in our solar system. On the Northern pole of Jupiter there is visible a Northern zodiac formation, and integrated into it the Cosmic World Tree. The same is true of Earth but our Northern zodiac is currently mostly inundated. Jupiters zodiacs are on a truly vast scale and cleverly integrated into the dynamic weather system.

Before I describe things any further I must expand a bit on what I am describing. The imagery is clear enough to have a photo superimposition over it and to then check it against the design. The cloud and cyclone formations seem to depict a Northern zodiac in the Classical Greek form and the Dendera form design just as I describe some terrestrial zodiacs on Earth. The Northern and Southern polar designs are strong definite identifications. These images are beyond possibility, certainly beyond human feasibility. The radiation on Jupiter is extremely toxic with winds of 300 mph composed of ammonia crystals Helium and Hydrogen gas. Even if there was a surface below the crazy turbulent cloud cover a Jovian ground zodiac could not be any human level artifice. There is a sense that these designs in Jupiters surface may be achieved by some sort of organisational magnetic super consciousness.

The forces of the various bands and storm vortices on Jupiter are vast but the need to achieve both zodiacs and a Cosmic World Tree whilst also integrating an obviously turbulent gas convection system infer that beings must exist dwelling upon Jupiter; that they live and die and that the designs have durability even within the, for us utterly inhospitable conditions. Zodiacs and Cosmic World Trees are the result of a society with a spiritual system similar to that which has existed on Earth with a profound belief in reincarnation.

A little over twenty eight years ago whoever-whatever dwells upon Jupiter was subjected to a hideous attack equivalent to 6,000 000 megatons of TNT 600 times the combined explosive power of the entire worlds atomic arsenal. One impact called G generated an enduring crater over 7,500 miles

across, Shoemaker Levi-9 was a series of comets possibly creating Jovian wide devastation. As I have said that one of the impacts did directly hit a

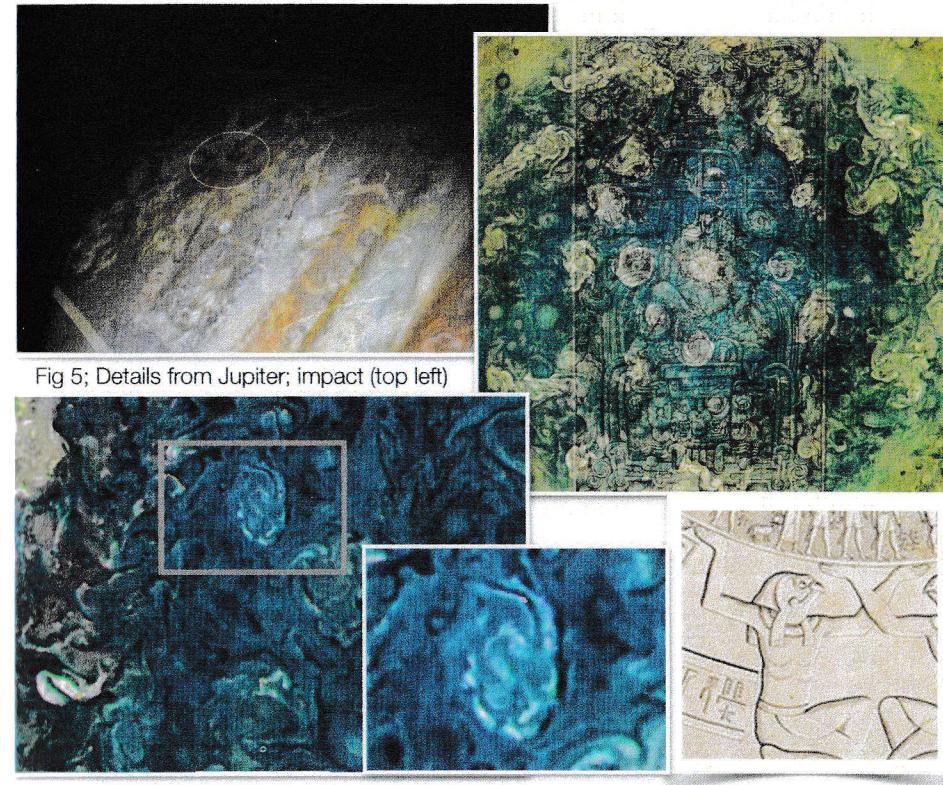
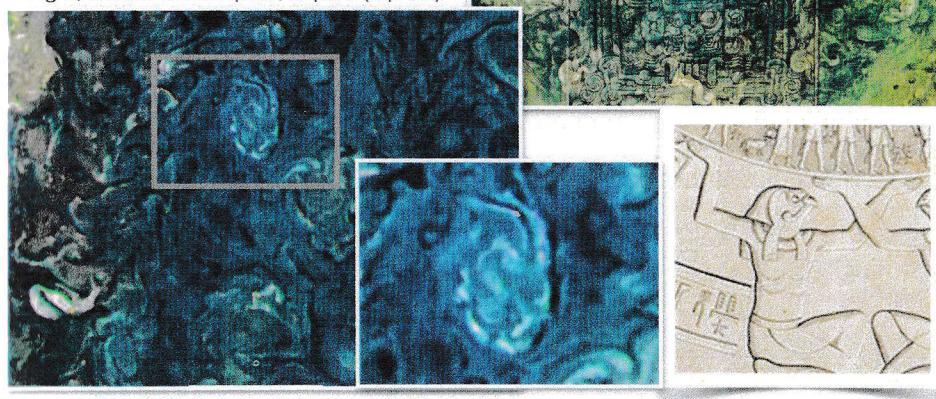


Fig 5; Details from Jupiter; impact (top left)



north polar Cosmic tree(right); lower left-Detail from Dendera style zodiac of guardian figure; inset head detail enlargement. Lower right- Ref.

Jovian zodiac. On target! very possibly on Lyre Vultura. I hope they are ok up there.

If one wanted to take inspiration for the original composition of the zodiac I believe you could look no further than Jupiter itself. The northern polar region is so exquisitely composed integrating both the zodiac in the Dendera and Greek styles but the Cosmic World Tree. This three layered is complete cleverly incorporating all the relatively stable cyclones and anticyclones of the Jovian polar system. Look no further than this for an alien world with intelligent life, it is us Earthlings who need to reassess our way of seeking sentient life on other planets.

It is a bit sobering to think that this may not have been a random natural event but a deliberately calculated object, falling through our solar system, with the aim of devastating a zodiac system/ civilisation. Shoemaker

-Levy 9 got through Jupiters immense magnetic field, even if it took possibly 10 years; who's in a hurry? It struck a zodiac on target. A similar strike to Earth would turn it into a dead world like Mars or Venus.

In the mean time we are all sitting here awaiting the next asteroid which may be the one that could kill our beloved Earth. Where will it strike? London, Rome, Cairo, all cities with zodiacs. This war of the worlds may have left only Earth as a last outpost of life in our solar system, should we be digging some Cenotes or caves under some rock in preparation for what very much looks like the inevitable at some point..?

Jupiter with its very powerful swirling gas atmosphere seems to have zodiac systems at each pole and at other locations upon its surface, and a Cosmic World Tree at the Northern Pole; But it has no surface we don't think. This giant planet which contains more mass than the rest of the solar system put together has a simply vast invisible and complex magnetic field which contains its four very sizeable moons as a sort of Galilean planet system within a solar system; the Galilean moons are Callisto, Ganymede, Io and Europa, there are actually 79 at the last count many un named as yet and also a host of smaller bodies captured by the immense magnetic field.

Jupiter also has an inner bodily warmth which provides more heat for itself than it obtains from the sun. If one was an alien dispassionately looking at the solar system one might be forgiven for thinking that Jupiters magnetic body is in a way the head quarters of magnetic interaction throughout the solar system. Should we perhaps reconsider our definitions of sentient life. Is Jupiter a being in the same sense that we consider Earth to be Gaia or is it in some way the central clearing planet for all magnetic energy generated throughout the solar systems magnetic metabolism. What are we reducing this being too when science calls it a gas giant. With a 9.98 hour long day Jupiter is rotating at an astonishing rate for its size, but the red spot storm vortex more than 3 times the size of Earth is maintained in all that apparent chaos.

When we are involved in divining/ dowsing we are in some way tapping into the electro magnetic field of the Earth which seems to be part of a greater system operating within the context of the solar system. If the aurora of the Earth is an interaction of the magnetic field with the plasma of the solar wind then we are involved in that flux of magnetism consciously and unconsciously. How much more electromagnetic are the aurora's upon Jupiters poles? 20,000 times that of Earth. The alignments linking zodiacs I have been studying have nodes often placed in highly magnetically potent locations, at the edges of tectonic plates and subduction zones like an acupuncture of the Earth. Meteoric strikes appear to be an attempt to disrupt the flow of this electromagnetic energy, they are an attack on the divinity operating through life and its flow within the solar system. I question; Are these meteoric strikes perhaps a war between gods/planets and we are just collateral damage, just little cogs in the works who unwittingly contribute our life energy and consciousness to the greater flow? Our divination ability is a

different form of sight and a break in the flow might have two effects. It will blind us, severing us from our redemption and denying divinity its food source, awareness; but inadvertently it may also generate a much higher level of charge over time, just as in the magneto in a car, stepping up the voltage to an unbelievable degree. Think of a Vandergraph generator and put it outside of time on a human basis. Relatively speaking on a planetary scale, human time is virtually none existent, our awareness is a breath. A planetary equivalence may be a year.

The suns rotational process winds its coronal magnetic wind throughout the solar system (space weather) distorting a sort of plasma sheet into a spiral surface extending to the furthest boundary of the heliosphere where the charged plasma from the sun meets the interplanetary medium of interstellar space at the heliopause. This process provides the mechanism by which electromagnetic material from our lives, thoughts and feelings could travel from the individual microcosm (us) to the macrocosmic spheres (planets etc) conducted along magnetically polarised channels. Polarity by its nature is a two way process so just as a life energy may journey away from the sun it may also journey towards it as well. Something wants to put a spanner in the works by meteor striking the wiring system. If we want any agency in the destiny of our energy in the solar system we need to make a conscious choice between being redistributed through the Sun or dissipating into outer space forever. The Jupiter systems roll as a transformer of electromagnetic energy may be essential for all life in the solar system.



Image courtesy of NASA ; Jupiters red storm vortex with the Aztec Sun stone photographically superimposed very clearly establishing the structure in the apparent chaos.

To Move a Dragon

by Alanna Moore.

In Irish mythology one is warned time and time again not to build over, or otherwise disturb, any of the Fairy Pathways that criss-cross the landscape. These currents of Earth energy, that are favoured as the by-ways of fairies and other members of the devic realms, are likewise found the world over. In Chinese feng shui one should never 'tread on the tail of the dragon', and the Lung Mei / Dragon Lines (similar energy flows) are carefully avoided. But space is at a premium these days and many a dragon's tail gets trampled on.

The Chinese say that Dragon Lines are associated with dragon spirits and this I also find to be so in my own geomancy work. Dragon (also known as Serpent) Lines rise up out of the ground in the form of a dowseable upward Earth vortex, then flow in a serpentine current across the land surface, to eventually exit back into the ground via a downward vortex. So often a vortex is found to be the start or end of an Earth energy line, though this isn't always the case.

As well as the lines being a highway for other-dimensional beings, these vortices are doorways, portals for inter-dimensional traffic. There can be protective guardian spirits inhabiting a geo-vortex. How such spirits may look in clairvoyant vision depends on the local mythology and traditional thought forms. Typically we see dragons stationed there. In Malaysia I have come across ferocious looking dragons that were stationed in geo-vortices, that were affecting people in their homes. It isn't good to have a dragon in the home! Sometimes I've had to suggest erecting a little spirit house in the garden for keeping dragons happy and out of the house! Spirit houses are traditional and common in Malaysia (and elsewhere) and are designed to keep the nature spirits happy!

Knowing from my own childhood experiences how disturbing over-exposure to a geo-vortex can be, I've worked out ways to deal with such things over 35 years of such geomantic work. Fortunately, Earth energies and their associated nature spirits have intelligence.

Sometimes, a large vortex found by dowsing a home has to be moved to a better location. I'll talk to it gently and very carefully negotiate with it, that it may be happy to move to a designated spot.

The following is illustrative of such a geomantic task. In this case, a remote treatment was used. It's mainly in the form of the email dialogue

between a student in Victoria and myself. I was in living in another part of the state at the time.

1/12/15

"Hi Alanna,

I would like to thank you again for an amazing two days at Pete and Silvia's. I hope you are enjoying your time back in Australia.

You may remember that we have 50 acres in L. We purchased the property just over a year ago, which came with a partially built brick house. The previous owners started building it 25 years ago, and after many incarnations, changing plans, pulling bits down and then building again, changing plans again, they gave up and it has ended up just as a brick shell and stumps. We are continuing the build, but have come to a halt as well.

After our dowsing workshop, I have discovered a serpent [dragon] line running right through the middle of the length of the house. UGH! Sigh! What did Alanna say? "NEVER build on a serpent line!"

I sat down and had a chat with him. It seems to me to have a very old, masculine energy. I don't think he is angry, more annoyed. He just wants to be left in peace without all that work going on, and so, everything just stops. Well, at least there is an explanation as to why it was never finished! I did explain why we are there and what we were intending to do and hope that we can work in harmony together, but I'm not sure that he was very empathetic. I just kept hearing the word "stagnant".

Did you say that a serpent line cannot be moved, except maybe to go down and pop up further along? The trouble is that we can't move the house either. We do, however, have a wonderful position 30 metres down for the serpent line if it is possible to move it.

We were hoping you may have some advice for us, and in the meantime, we have stopped work so as not to annoy him."

V. B.

I wrote back to V -

"Aha! There's a reason for everything I reckon! If you'd like a professional consult, you could email me the map/plan and fee and we could go from there. And it is possible to negotiate with a serpent!"

IN MEMORIAM

Phil Rickman

6th March, 1950 - 29th October, 2024

Phil was a keen ley hunter from as far back as the 1960s and he incorporated names familiar to us in his novels.

Born in Lancashire, he lived in Wales for most of his life, residing with his wife, Carol, at Hay-on-Wye from 2020.

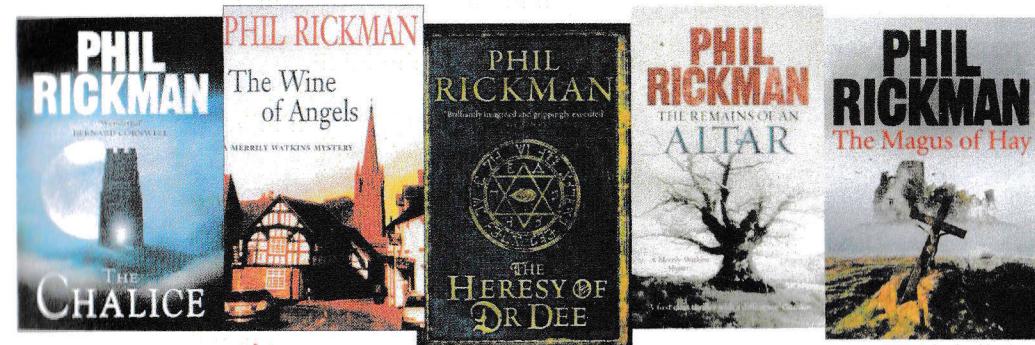
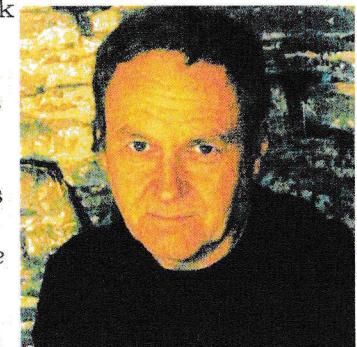
Phil started writing, in 1991, with his first standalone novel *Candlelight*. Interestingly, a later standalone novel, *The Chalice*, features a prologue by Dion Fortune (author of *The Goat-Foot God*). In 2010 and 2012 he wrote two stories based on the court astrologer and magician, John Dee. What he is most famous for, though, is his Merrily Watkins series of supernatural-themed, detective novels, one of which, *Midwinter of the Spirit*, was televised in 2015. He also wrote music, producing several albums based on his books.

His last book, *The Fever of the World*, was reviewed in our 45th Newsletter.

We would particularly like to thank Phil for attending our Herefordshire Moot in 2022 where we had the chance to ask him questions about his life and work.

Do check out his fantastic novels for yourself, many are available from libraries; a small selection is shown below.

Liza



Jeremy Evans of Buckinghamshire has also died, aged 65.

there to double check if my efforts had paid off, I thought it would be good to suggest some checking by V. to see what was now apparent by dowsing. I sent off the following email.

"Hi V.
I asked the dragon line to go underground at a downward vortex (marked on map) and to come out again well past the house, in what would be dowseable as an upward vortex.

Perhaps when you go there next you'll find that it's still there, but it's actually under the ground beneath the house, rather than on the surface. It was happy for things to get sorted too!"

Christmas came and went and I heard nothing.... But no news is usually good news, I thought. And so this was the case. I asked V - "So did the dragon line dive under the house, I wonder?"

"Hi Alanna,
YES!! Thank you! The serpent line is of course still there, however, I have been able to dowse the downward and upward vortices.

The house site feels different too...hard to describe...it feels like the tension is gone, much freer.

Also, it was always hard to picture the finished home, but now all the ideas are flowing.

Thanks so much, we are very happy with the results."

About the author

Alanna Moore has been a professional geomancer for over 40 years. Raised in Sydney, Australia, she now lives in Ireland and often teaches dowsing and geomancy around Europe. In November 2024 she gave a keynote presentation in Sydney for the New South Wales Dowsing Society conference to celebrate 40 years existence, Alanna being the only co-founder left.

Alanna will be holding workshops in Somerset, 23/24 April, and Norfolk, 26/27 April – see www.geomantica.com/events, nearer the time, for more details.

Book Review by Lynn R S Genevieve

Zodiac Journey

Jill Smith

ISBN:978-1-908612-76-2

Published by: Fruitmarket (2024) 104 pp, paperback

Available from: Fruitmarket, 45 Market Street, Edinburgh, EH1 1DF - 0131 225 2383 - £15 +P&P

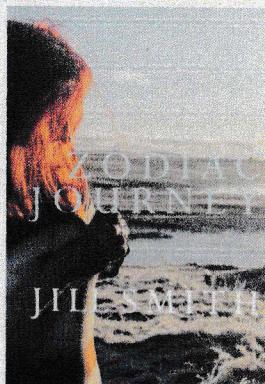
Some of you may be familiar with Jill Smith's earlier work such as *The Gypsy Switch & Other Ritual Journeys* reviewed by Liza Llewellyn in issue 33 (Samhain 2019) of this Newsletter, but if you have not yet come across Jill, then this is the perfect book to explore her unique and valuable contribution to both the world of Art, and feminist social justice.

Zodiac Journey is part of the celebrations marking the opening of 'Fruitmarket' fifty years ago (1974); Jill was the first woman to show in the Gallery the following year (1975) in a joint exhibition with her (then) husband. An important truth was only revealed in 2020 when the poet Jane Goldman, who was looking into women's participation in 'Fruitmarket', discovered that the programme in 1975 had not named Jill, but listed the exhibition as a solo one in her husband's name. Jill is RADA trained and has been working as a solo artist since 1982 and her lone work demonstrates her deep connection with the land and



the magic and mystery she intuits. Fruitmarket commissioned this 'performance art' project which took place entirely outdoors on Lewis, Harris and St. Kilda. Jill chose a local photographer Mhairi Law, and her pictures are stunning. Mixed with Jill's words, you can get a taste of this incredibly, significant journey as Jill reflects on how she experiences the elements of the zodiac year. As she says in her introduction, it brought together 'many aspects of my life, like an entwining of many strings – old ritual performances, small ceremonies... special objects, memories of old friends, and new ideas this turning cycle has awakened in me.' Highly recommended.

(online: info@fruitmarket.co.uk and www.jill-smith.co.uk)



'Celts' in the Newsletter

Extract from The National CVpedia of Britain:
<https://thenationalcv.org.uk/rulersbc.html>

'Celts': the word is said to derive from the Greek *Keltoi*, meaning 'strangers'; the Celts were understood by classical authors to be a mix of peoples in what is now southern France, going into Switzerland; the Ancient Britons were separate; nineteenth century historians concocted the theory of central European Celts, with an influx into Iron Age Britain in the first millennium BC, but present-day academic researchers for the most part distance themselves from such a view, which is unsupported by the archaeological record; in short, no part of the British Isles was ever 'Celtic', so the use of this word and 'Celts' to describe the peoples of Britain and Ireland is inappropriate; this view is supported by observations such as this:

'...Strabo, like Caesar and all other Greco-Roman writers without exception, expressly excludes Britain from *Keltica* or "The Land of the Celts"... neither Caesar, nor Tacitus, nor any other of the Greek or Roman historians or writers ever refer to the Celts or Kelts as inhabitants of Britain or of Hibernia... The confusion arose through the popular misconception that because a people spoke a dialect of the same group of languages they were necessarily of the same race... the "die-hard" Celtists...keep alive the old mental confusion and mislead the public and popular writers... No traditional or historical references or records whatever exist of the migration of any people called "Celts" into Early Britain.' (L A Waddell, *The Phoenician Origin of the Britons, Scots and Anglo-Saxons*, 1924, pp129-138)

Waddell adds '...nor is the word "Celt" even known in the "British Celtic" languages' (p176); the erroneous idea of a Celtic British Isles is traced by Waddell to a book of 1703 written by Abbé Pezron, a Frenchman; a different view entirely is that articulated by Holinshed (*Chronicles of England, Scotland, and Ireland*, Raphael Holinshed, 1577, 1587; all citations here to the 1807 reprint), who cites with cool detachment the ancient historian Berossus; Holinshed describes Celts over a thousand years prior to the Arrival of Brutus (which was somewhat before 1100 BC); in this alternative telling, a Europe-wide empire is envisaged at an early date, under a king called Samothes

'...and (as Berosus and divers othr authors agrée) Samothes was the founder of Celtica, which conteined in it...a great part of Europe, but speciallie those countries which now are called by the names of Gallia and Britannia.' (Holinshed's *Chronicles*, Vol I, p428)

Samothes in Holinshed is noted as being the sixth son of Japhet, himself the third son of Noah, placing this material in the legendary category; Samothes's coming to Britain can be computed from Holinshed's remarks as being 2056 BC (Holinshed, Vol 1, pp 8-9); a separate take on Samothes and the Celts is that of David Hughes (*The British Chronicles*, 2007, p30):

'The first king of the Celts is called Samothes, who flourished around 2025BC. He was a contemporary of the Bible figure Abraham. The Celts in Europe fought their rivals, the Germans...and the Slavs in a series of wars which kept them in check. The conquests of the indigenous peoples of Europe by the Celts made them a great power...Their conquests drove...the Picts from Britain to Ireland. Legend says that the Celtic high-king/or emperor Albiorix subdued most of Europe and found[ed] the first European empire about 1175/1150BC.'

Hughes's Albiorix is presumably Holinshed's Allobrox, the sixth generation descendant of a king called Celtes, himself an eighth generation descendant of Samothes; Celtes is pivotal as he reigned over Britain immediately before and after Albion - who is described as crossing to Gaul and having been overthrown there by Hercules; the founding king Samothes is said to have given Britain its name before it was known as Albion; so in this scheme the name sequence for the island would be Samothea-Albion-Britain; note that the name did not revert to Samothea after Albion met his end in Gaul; to cite Holinshed's *Chronicles* once more (Vol I, p50):

'...the regiment [rule] of Albion continued by seauen yeares, and then was the souereingtie of this Ile restored againe by Hercules vnto the Celts.'

Summarising, the notion that there was a Celtic influx into Britain in the first millennium BC is a fantasy; the notion of there having been a Celtic empire in the late third millennium BC is an intriguing legend

Ancient Celts reference:
<http://www.annomundi.com/history/samotheans.htm>

The National CVpedia of Britain underpins The National CV of Britain (www.thenationalcv.org.uk), both compiled by Dr John E Hart (john.hart@thenationalcv.org.uk), who attended the Gwynedd Moot of September 2024

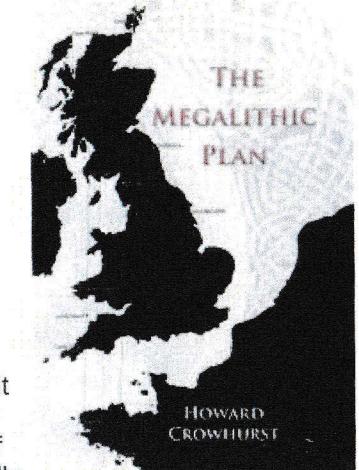
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BOOK REVIEW by Liza Llewellyn

The Megalithic Plan

Howard Crowhurst

Published by Epistemea, France, 2021, paperback, 416pp, 81 photographs + 234 coloured illustrations, ISBN-13: 978-23-79000-18-8 £19.90 @ Epistemea.co.uk



This is a very important book for the Ley Hunter. The alignments shown here are nothing short of amazing. When you read this book and grasp what it is saying, you will start to see how interconnected megalithic Britain really is, and that the positioning of all the megalithic sites and monoliths was the carefully planned work of a deep and far-reaching intelligence.

When you look at various megalithic sites, monoliths, menhirs, mounds, Holy Isles and Holy Hills, you may make the mistake, as some of us ley enthusiasts do, of only looking for items grouped in straight lines, but what if you looked, not just at the lines, but also at triangles formed by these lines? The line alone, useful as it is, when looking at a map, only works in one dimension - straight ahead, but, when you look at triangles, you start to operate in two dimensions... and then you see the big picture, the full picture. At least this is my discovery after reading *The Megalithic Plan* – I was shown how many major sites link this way. And it is not just 'triangles' in the general sense either, it is triangles of a specific type which show their importance on the landscape, as they do in engineering, architecture and art, triangles such as the 3-4-5 type, used to establish a perfect right angle in geometry, distinguishing the vertical from the horizontal.

This book is an eye-opener. Did you know, for instance, that Silbury Hill (the largest man-made mound), Avebury (the largest stone circle) and the Rudston Monolith (the tallest standing stone in Britain) are positioned very specifically in relation to each other, using one of these specific triangular formations? And that the Rudston Monolith and Silbury Hill form another of these triangular formations with Castlerigg and that Castlerigg is on a perfect north-south line that connects The Orkney Isles with Carnac, Brittany?...and that Carnac, Brittany has points in common with Karnak, Egypt? These are just some of the areas covered by this fascinating and essential book.

THE STABLE END

with

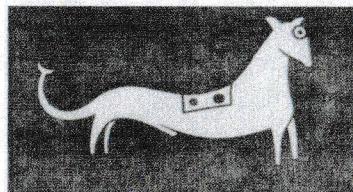
Richard Knight,
the Rustic Farrier



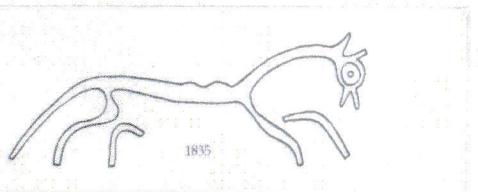
The Crystal White Horses, part 1:

The Moon Stallion rides again

I may be reaching... as I look through a crack in the wall at the small part of the whole picture of whatever it is that can be found on the surface of the land, those patterns formed by geographical sweet-spots or LEYS marked and commemorated by our ancestors. Any doubts I had dissolved a little bit more as the Crystal White Horses gathered into a Diamond!



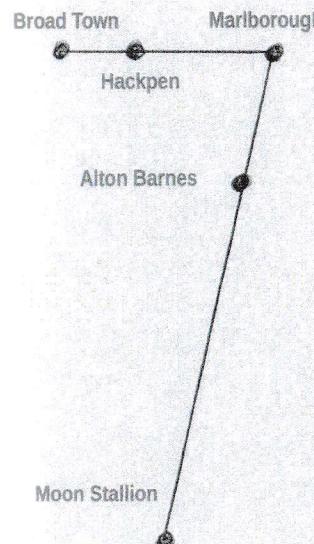
Westbury Moon Stallion



Uffington White Mare

Now, when I refer to the MOON STALLION, I'm talking about the DEVIL-HORSE that was destroyed and replaced by the more anodyne WESTBURY HORSE.

I'm slightly covering old ground here as the White Horses appeared in issues 29 and 30 of this Newsletter. If you know some of this stuff just talk among yourselves. By the way, I'm not the only one who thinks the Uffington horse is a mare, Joshua Pollard does and makes a pretty readable case in "The Uffington White Horse Geoglyph as Sun Horse". Also in the 1180s one Ralf de Deceto wrote that the Uffington Horse - AND ITS FOAL! - were the 5th wonder of Britain....and as that Bombshell sinks in, we move on. But whatever happened to the foal? Notice that the above drawing of the Mare gives it the same mad eye as the Moon Stallion.



The diagram [left], is the first pattern that emerged of the White Horses back in 2018. Going one step further and incorporating the Uffington White Horse creates an unavoidable CRYSTAL shape that gathers two more white horses onto its lines, both sadly destroyed, namely Rockley and Devizes. It also includes Avebury at the West Kennet Avenue and, at the central cross of the crystal, a place on Hackpen Hill simply called "TEMPLE". See FIGURE 1 (next page). This is a legacy from the time when the Knights Templar had a Preceptory at nearby Rockley. The area now is taken up by Temple Farming which covers a lot of land, all of it breathtakingly beautiful - well it is Wiltshire! So there it is...FIGURE 1 (see next page), a "crystal" made from 8 White Horses, Avebury and Temple. A brilliant start but not the end!

The line from the Sun Mare to the Moon Stallion is the one he would gallop to visit his beloved and as we can see means he passes through Avebury, Temple and across Rockley White Horse to get there. In "Haunted Places of Wiltshire", Rupert Matthews writes that, on moonlit nights, the stallion takes on three dimensional form and, as a gigantic powerful animal, speeds off past Avebury and along the ancient Ridgeway to the Uffington Horse. The Moon for a Sire and the Sun for a Dam! Well bred horse, "If he could talk he wouldn't talk to you". By the way there's a school of thought that says the foal is still with the Uffington Horse but is invisible! I think so.



ROCKLEY WHITE HORSE 1948

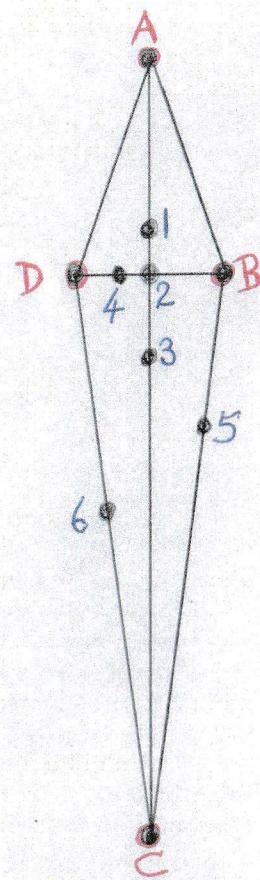
FIGURE 1 (right)

WHITE HORSE HILL FIGURES

KEY :

A = Uffington Sun Mare
 B = Marlborough
 C = Moon Stallion
 D = Broad Town

1 = Rockley
 2 = Temple
 3 = Avebury
 4 = Hackpen
 5 = Alton Barnes
 6 = Devizes



Now for another White Horse Crystal, this one with the apex at the centre of Avebury and the lower point in the village of Stourpaine at the White Horse Inn. See FIGURE 2. The arms are pinpointed by the Moon Stallion and Stonehenge...exalted company! Now is as good a time as any to repeat, from my 2019 Newsletter piece¹, something that the great Kathleen Wiltshire wrote in her book *Wiltshire Folklore*: “An archaeologist friend is sure that these recent chalk horses replace very much older figures cut to surround the great Avebury circle in honour of the Goddess Eponia”. I inserted “Eponia” for “Estonia” which I think is a misprint². But I’d have loved Kathleen and her friend to have seen the following diagrams of the *diamond* of White Horse Crystals centred on the mighty Avebury stones!

¹ Issue 30

² i.e. the original article (issue 30) said ‘Estonia’, where it should have been ‘Eponia’.

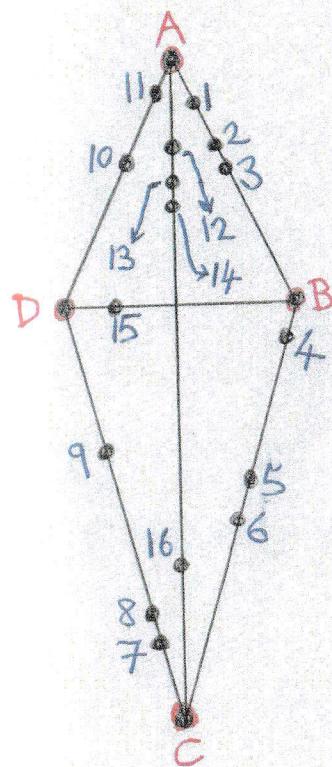
I'm also grateful to Mrs. Wiltshire for the following information on Tan Hill and its now invisible White Horse. She loved the county so much she married it! Sorry but I think I used “she does exactly what it says on the tin”, last time.

FIGURE 2 (left)

KEY:

A = Avebury
 B = Stonehenge
 C = White Horse Inn (Stourpaine)
 D = Moon Stallion

1 = West Kennet Long Barrow
 2 = Alton Barnes White Horse
 3 = Alton Barnes St Mary's
 4 = Druid's Lodge
 5 = Fovant chalk figures
 6 = St Mary's Alvediston
 7 = St Mary's Iwerne, Minster
 8 = The Old Forge and St Mary's Compton Abbas
 9 = St Mary's East, Knoyle
 10 = St Mary The Virgin
 11 = Waggon & Horses Inn
 12 = Tan Hill White Horse
 13 = All Cannings Long Barrow
 14 = All Cannings All Saints



Before we go any further, consider the right hand side of this WHITE HORSE CRYSTAL, FIGURE 2. The line from Avebury to Stonehenge. This represents a pencil line drawn on the actual Earth's surface which starts in the dead centre of Avebury Stone Circle, goes through the middle of West Kennet Long Barrow, through Alton Barnes by immersing itself in the stream there and journeys on to the dead centre of Stonehenge! Not content with that, it ends up at the lower slopes of Old Sarum. What on earth sort of a power-line is this!? The central line is pretty well populated itself, from the centre of Avebury it first passes through the now “invisible” (rather than “destroyed”... after all it's still there, it's just covered with grass) Tan Hill. I'll be shamelessly rewording Kathleen the Great's description even though she knows more than the rest of the internet. *To be continued...*

Next issue, we once again take up the reins of the White Horse and continue our journey, discovering *The Devil's Church & The Druid's Lodge*, uncovering more DIAMONDS in the dust as we go!

– Ed.

[All editing and footnotes by Liza Llewellyn]

Brief bio of Richard Knight, the Rustic Farrier

Richard was born about two yards from the River Kennet in Minal, Mildenhall, Wiltshire in what is now called The Old Forge. His father was the last blacksmith in the area and was a Romany Gypsy who taught his son the trade of farrier, which he still is to this day.

Thanks to Bran Braniff
for assistance with typing.



EXCHANGE MAGAZINES

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