

The Journal of the Network

Ley of Hunters

£3.75

Issue 21 November 2016 Samhain



Top: Garnwnda chamber, Llanwnda; Top Left: A wedge of dolerite bluestone removed from Carn Menyn, Preselis;
Top Right: Cleaned dolerite with markings from Llanwnda; Lower right: Carn Enoch marked earth-fast rock, Mynydd Dinas;
Bottom centre: Carreg Samson with Carn Fawr, Llanwnda in the background across the bay Photos ©Jon Lord



The Journal of the Network of Ley Hunters

Issue 21 November 2016 Samhain

Front cover: Llansteffan Church, Dyfed. The window designed by John Petts
Photo ©Megan Wingfield – Back cover photos: ©Jon Lord

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The Network does have a website:- www.networkofleyhunters.com.

However, it is not currently interactive, but mail and telephone calls are always welcome.

The Network of Ley Hunters is an informal movement for all who are interested in leys and patterns within the landscape.

This Journal is available on annual subscription of £15 (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, banknotes are also welcome.

Contributions are welcome for consideration for future issues. Please note that we reserve the right to amend any article as seen fit for the purposes of this journal.

The Journal is digitally produced by Jon Lord. Tel 01732 780 683

Send Word docs and pic files/emails with just a single letter space between sentences, to:- lordyjonlord@gmail.com. Material sent must be free of copyright restrictions.

We are delighted to read about your local leys, but please remember that we are not all familiar with your territory. All contributors are asked to provide grid references and details of relevant Ordnance Survey maps, preferably the 1:25000 Explorers. Take care to give accurate grid references. Begin with the letters of your 100 km square – check with your map. Give the Eastings first, then the Northings, to at least 100 m accuracy (6 figures).

Remember that you go through the hall before climbing the stairs to reach the bedroom!

The grid reference for Stonehenge, for example, is SU123422 (O.S. Explorer 130).

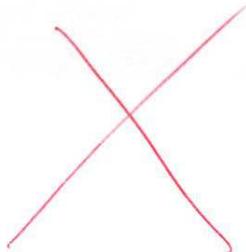
If you do not possess the necessary links, then clean typed copy may still be sent to Laurence Main at the editorial address. Please remember that we have early deadlines as we are often away on Pilgrimage.

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Special thanks to:

Our artists and illustrators, Una Woodruff, Sarah Vivian and Graham Griffiths whose work regularly features.

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The 'Mabon' at the base of Carn Ffoi from Ffordd Bedd Morris, Newport, Pembrokeshire. Photo © Jon Lord

Welcome to Issue 21 of
The Journal of the Network of Ley Hunters.

Our records indicate that nearly 90% of our members have access to email that creates an exciting opportunity... Letters and feedback for the Journal and for members to interact in a much closer way than ever before.

Of course, we are not forgetting those who do not have such access – letters sent in the traditional way are also just as welcome.

Our hope is to have a letters page that can link members with others who share interest in the subject and location of leys in the landscape.

Do you have books for sale? If so, then we will provide a free column for this.



Carreg Coetan Arthur, Newport. Photo © Jon Lord

In future issues we will be selling limited advertising space in the Journal. Sorry, but only Artwork as electronic files will be considered for inclusion.

Do you have a holiday let that you wish to advertise? A journey or adventure you would like to share with others? Dowsing rods or Crystals to sell?

Do you want to promote a book or sell a product?

Vehicle sales will not be considered unless it is a campervan or motorhome.

As a general rule... if it is legal, decent and honest then we will consider the item for inclusion in the Journal... space permitting.

Funds thus generated will be utilised for the future betterment of the Network.

Advertising rates:

Whole page	188 x 128mm	£120.00	Copy dates per issue
Half page	92 x 128mm	£60.00	Imbolc:- December 10
1/3 page	60 x 128mm	£40.00	Beltaine:- March 5
1/4 page	92 x 52mm	£30.00	Lughnasadh:- May 10
Min page	44 x 62mm	£15.00	Samhain:- August 5

Measurements shown indicate depth first then width in mm

There are no 'bleed pages'. All advertisements will be framed by a ¼ point rule

Payment to Laurence by Cheque or cash at time of booking

COME TO MAGICAL, MYSTERIOUS PEMBROKESHIRE 17-23 June 2017

Robin Heath, Maria Wheatley, Megan Wingfield, Eileen Roche and Jon Lord will speak at our Moot on Saturday, 17 June

Robin Heath will guide us on a coach tour to special sites on Sunday, 18 June.

Jon Lord and Laurence Main will then guide us on minibus field trips to hidden treasures from Monday – Friday, 19th to 23rd June – some field walking will be involved.

- Visit ancient monuments with scenic backdrops.
- See where the Stonehenge Bluestones really came from.
- Discover the land of the goddess Demeter. Stay at a convenient campsite, hostel, hotel, B&B, or holiday cottage.

Come by Public Transport

Enjoy convivial meetings with other ley hunters.

The Moot with speakers will be on Saturday, 17 June 2017 – 9.30 am – 7pm in the Memorial Hall, Newport. That's the Newport in Pembrokeshire known as Trefdraeth in Welsh and not the other Newport in Gwent.

The Hall is at grid ref SN054391 on O.S. Explorer OL35.

Book your accommodation from Friday night, 16 June, onwards and travel to Newport that Friday. If you are doing all the field trips... these will finish on Friday, 23 June, so you might travel home on Saturday, 24 June.

MOOT PRICES

Saturday, 17 June; Memorial Hall, Newport, 9.30am – 7pm

Tickets: £30 if bought in 2016
and £45 if bought in 2017.

Sunday 18 June: Coach trip with Robin Heath guiding us –
£30 if bought in 2016 and £45 if bought in 2017.

Monday 19 June to Thursday 22 June: Jon Lord will guide us on field trips. The trips will include Strumble Head and Llanwnda, the Gwaun valley, surrounding sites and the Preselis to visit sites of the bluestones as well as visiting previously unrecorded capstone burial chambers and rock art.

We will have a 16 seat minibus and driver for each day at a cost of £20 per person for each trip, or £75 for all four days.

So, book now to secure and guarantee your seat!

Friday, 23 June, our bus and driver will set us down at Bedd Morris at the top end of Carn Ingli common. From this point we will walk back to Newport taking in hut circles, Carn clust y ci, then to a ceremonial centre and finally to Carn Ingli. Laurence Main & Jon Lord will lead this trip.

The cost will be £5 per person.

**SPECIAL OFFER, ONLY AVAILABLE
IF BOOKED IN 2016...**

All Six field trips plus the Saturday Moot for only £135!

Make cheques payable to Network of Ley Hunters and send to:
Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy,
Machynlleth, SY20 9LW.

GETTING THERE

You can reach Newport by public transport. The nearest railway station is at Fishguard, but you are strongly advised to go to Haverfordwest. This is because Bus T5 departs from Haverfordwest railway station and goes straight to Newport. Telephone 0871 200 2233 for the latest timetable information, In 2016 you could take the 12.30 through train from Manchester Piccadilly station (via Crewe, connecting with trains from Scotland) and reach Haverfordwest at 6.08pm. If leaving London Paddington at 12.45pm, you could join this train at Cardiff. Then get the T5 bus departing from Haverfordwest railway station at 6.30pm. This would reach Newport at 7.20pm.

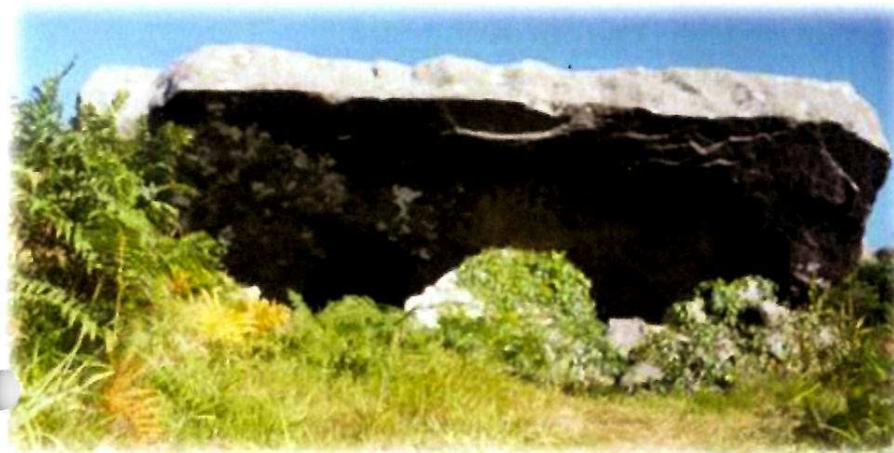
The T5 bus also comes to Newport from the north, connecting with trains at Aberystwyth. The last T5 bus left Aberystwyth at 5.10pm and reached Newport at 7.34pm in 2016.

It is important to book your accommodation now as accommodation soon gets booked in and around Newport! There is a popular youth hostel in the town centre, tel 0800 019 1700 or 01 629 592 700. Campers are asked to book with Morawelan camping and caravanning site, tel 01 239 820 565. When booking here state that you are coming to the Ley Hunters' Moot! We could have our own field. Laurence Main will camp here – and lead an overnight walk up Carn Ingli to witness the summer solstice sunrise.

This campsite is at grid ref. SN051396 on O.S. Explorer OL35 and is served by the 'Poppit Rocket' – Cardigan to Fishguard bus 405.

The campsite overlooks the sea, next to the beach at the Parrog, a short walking distance into central Newport. B&Bs in Newport include Carningli House, 01 239 820 746; Cnapan, 01 239 820 575; Castle Inn, 01 239 820 742; Golden Lion, 01 239 820 321; Llysmeddyg, 01 239 820 008 and Steeple View, 01 239 821 553; and nearby, but own transport required – Gellifawr Country House Hotel and self-catering cottages, 01 239 820 343. Note: Gellifawr is spoken as 'Geth-lee-vower'

Note:
Bus passes
issued in
England are
not valid for
use in Wales.



The giant
capstone of
Carnwnda
Llanwnda

Photo ©
Jon Lord

Early booking for the Moot and your accommodation really is essential and to encourage you, we are offering much cheaper Moot tickets if you book NOW in 2016.

Knowing numbers well in advance helps us to organize buses and drivers for our field trips. No cars on our field trips, please!

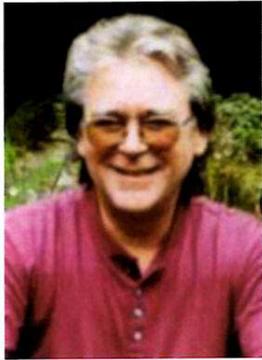
If you are coming on the trips, then you must book on our buses. Apart from encouraging group spirit, in providing transport for all and being better for the environment, buses allow us to be dropped off and picked up on narrow lanes where there is no room to park a car.

Newport does have a 'pay and display' car park in Long Street, where you may park for the Saturday Moot and trips. It is also where the coach and minibus will pick us up each day.

Newport has a choice of restaurants, pubs and cafes. Jon Lord likes the beer, food and ambience in the Golden Lion. Judith recommends pizza at the Canteen. There is a wholefood shop and a Spar. Gluten-free and vegan cakes will be available to purchase in the hall for the Saturday Moot, as well as tea and coffee. The hall has a garden for picnics and **the lunch break will be a generous 75 minutes!**

**ALL SIX FIELD TRIPS
PLUS THE SATURDAY MOOT
FOR ONLY £135 IF BOOKED IN 2016!**

It is worthy to note that the organisers and trip leaders from Monday to Friday do not receive any form of payment for their services to this Moot.

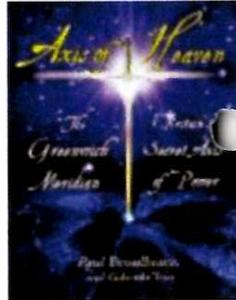


Paul Broadhurst

Paul is one of Britain's most original authors exploring the mysteries of ancient landscapes, and has written a number of books which have become classics in their field. Probably the best known are *The Sun and the Serpent* and its sequel *The Dance of the Dragon* (both with Hamish Miller) which have changed how a whole generation approach sacred sites and the way ancient people viewed the world around them. Other titles include *Secret Shrines*, an exploration of the phenomenon of holy wells, *The Green Man and the Dragon*, and investigation of the roots of the St George myth, and ground-breaking works on the origins of Arthurian mythology, *Tintagel and the Arthurian Mythos* and *The Secret Land*

which demonstrates its links with ancient starlore. His latest, *Axis of Heaven*, – with his partner Gabriele Trso is already being hailed as a book full of remarkable revelations about the British landscape and how this knowledge influenced royalty and those who knew the secrets of the power of the land.

www.axisofheaven.com : www.mythospress.co.uk



AXIS OF HEAVEN

Journey to the Centre of the World

Paul Broadhurst

Part
Two

In the first part of this article we took a brief look at the importance of meridians in the ancient world, discovering how they were conceived as a direct link between Heaven and Earth and represented the hub of the circling heavens, thus giving rise to a great body of mythological lore. Here we are going to focus on the most famous of them all, England's national meridian running through Greenwich, which, in the 19th century, became the Prime Meridian of the World.

Since we are taught that this was first set out to pass through the Royal Observatory on the hill in Greenwich Park in the 17th century during the reign of Charles II it may come as something of a surprise to learn that it had already been established in very ancient times. Proof of this can be found on dog-eared old maps and, easy for today's computer culture, by reference to their 21st century equivalent Google Earth. Even more enlightening is to travel along it as a sort of modern pilgrimage, when the lie of the land reveals many more reasons why it was originally selected to be England's Axis Mundi.

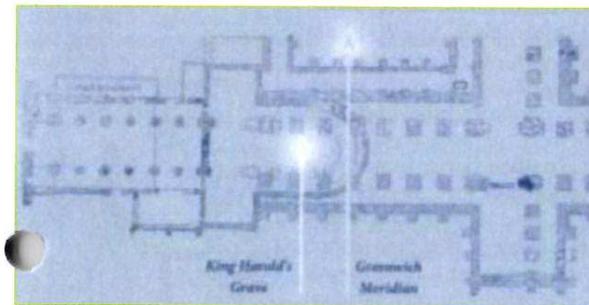
The Observatory was built at Greenwich at the suggestion of Sir Christopher Wren, the most famous architect and astronomer of his age. He is

also claimed to have been a Grand Master of Freemasonry, which masons themselves believe incorporates much astronomical knowledge from the Druids, who inherited it from astronomer-priests of earlier times. Wren, like many of his contemporaries, is known to have been immersed in mystical traditions and his plan for the rebuilding of London after the Great Fire of 1666 included geometric designs based on the Kabbalistic Tree of Life. It seems highly likely that he understood Greenwich's ancient origins, for even in his day its orientation and geometric layout was extant.

Still prominent today are the geomantic properties inherent in the place, with its avenues aligned to significant landmarks including the Tower of London and Wren's great Dome of St Paul's Cathedral, the spiritual heart of London.

This geometric design acts like a great compass, ordering London's old sites according to some grand plan linked to cosmological ideas, and archaeological evidence indicates that elements of it already existed during the Roman era, for they built a temple aligned north/south along with roads that radiated out into the surrounding countryside, almost certainly overlaying pre-existing trackways. For example, the 'Roman Road' known as Watling Street points straight to the site of the temple in Greenwich Park, and if extended through the City of London leads to the very centre of British national life, Westminster, with its great abbey and Houses of Parliament built on the site of a former royal palace.

Greenwich is ideally suited for the purposes of establishing a national Axis Mundi, and would have been even more so in antiquity. A natural hill overlooking a distinctive meander of the River Thames, its location in relation to other landscape features made it a perfect choice, set amidst otherwise flat countryside. Significantly, directly to the north is another prominent



©MYTHOS The Greenwich Meridian passes within a few feet of King Harold's Grave at Waltham Abbey, where he was reputedly buried after the Battle of Hastings. It was a fitting place for the soul of the dead king to be linked with England's Axis Mundi, once marked by the long-gone High Altar.

hill now surrounded by urban development, still visible from Greenwich and notable for an obelisk on its summit. This was created by the Rev John Pond, a past astronomer royal, in order to calibrate his telescope to True North, setting it precisely to the zero-degree meridian which nature, or the gods, had obligingly arranged to run across the top of the hill.

Pole Hill at Chingford – *King's Ford* – was once an important site in early times, and thousands of years ago when the Pole Star closest to the centre of Heaven was Thuban in the constellation of Draco the Dragon, this

would have hovered directly overhead when viewed from Greenwich. With the Dragon's body winding around the hill along with other northern constellations such as the Great Bear and Little Bear accompanied by Arcturus, the Bear-keeper, it must have seemed a magical place. In ages when the stars represented gods and goddesses and were loaded with mythological associations it must have possessed great symbolic meaning, including allusions to the national myths of King Arthur – whose name means *Great Bear* – and Uther Pendragon – *Pen-dragon*, the dragon at the head of heaven,



©MYTHOS The long straight section of Ermine Street leading between London and Royston, aligned north/south alongside the modern meridian. Known as a 'Roman Road' it is likely to have been an ancient British one, resurfaced for marching legions.

all endlessly revolving around the centre of the starry Round Table. Beyond Pole Hill it is no accident of serendipity that the modern Greenwich Meridian passes within a few feet of the traditional site of King Harold's Grave at Waltham Abbey. This is evidence of the important connection between heroic warrior souls of past ages and the Celestial Pole, and the pervading idea that they returned to the realm of the circumpolar stars along the Axis Mundi.

This is a common theme shared by many ancient religions and probably stems from an early shamanic view of the cosmos where spirits were believed to traverse the Axis, which represented the sacred link between earthly and heavenly dimensions. This was a notable feature of the religions of the Egyptians and, closer to home, the Saxon and Norse traditions – where the Axis was visualised as a Cosmic Tree or *Yggdrasil* – and even filtered down into early Christianity, where north doors were the original entrances in churches, creating a link with the celestial centre. It also gave rise to the story of Jacob's Ladder where angels can move between the realms. The Coronation Stone that was originally built into the throne at Westminster Abbey was reputed to be the stone that Jacob rested his head on as he dreamt the famous dream, further alluding to the links between sovereignty and the Axis Mundi.

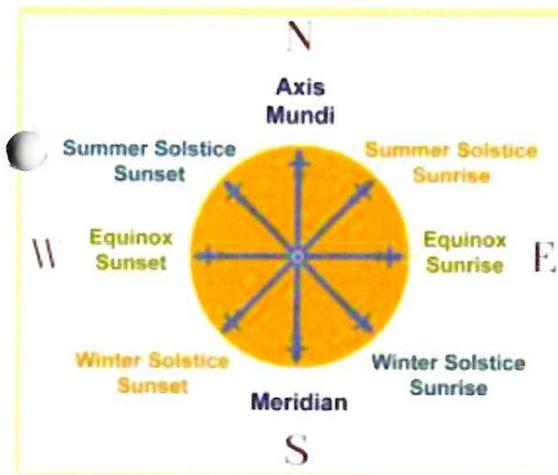
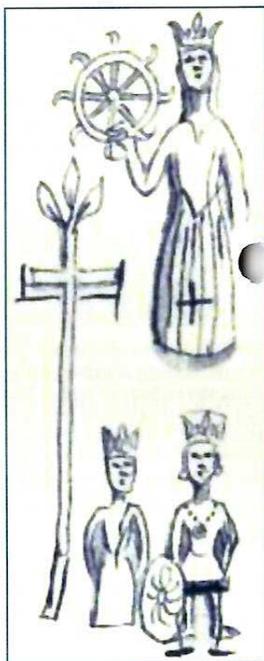
There is a wealth of evidence that there once existed a widespread polar religion, with the northern regions of the sky symbolising cosmic harmony and order and influencing earthly destiny. Archaeologists have excavated a Viking Hall at Waltham Abbey, once one of the greatest in England, aligned north/south, which they named *Valhalla*, showing how deeply entwined the sacred Axis was

with spiritual beliefs. Further north is perhaps the most striking evidence for an ancient 'meridian' laid out on the land thousands of years before Christopher Wren thought that Greenwich would make an ideal location to set a north/south axis for astronomical, scientific and navigational purposes.

This is a long straight section of the 'Roman Road' known as Ermine Street, which runs parallel and alongside the modern meridian. Here, in plain sight, is proof that the concept of an Axis Mundi originated millennia before the modern era. It points straight towards Royston, with its enigmatic cave covered in mysterious carvings.

In the book we suggest that many of these images have cosmological meaning, providing a key to understanding why they are there, especially the dominant figure of St Katherine

©MYTHOS St Katherine, adopted by the Knights Templar as one of their favourite saints, holds aloft her 8-spoked Wheel of the Year signifying the heavenly movements of the Sun around the Axis Mundi, in Royston Cave.



©MYTHOS The 8-spoked Wheel of the Year signifying the heavenly movements of the Sun around the Axis Mundi.

holding her Wheel of the Year like an ancient solar compass showing the four cardinal directions and the angles of the solstices. It may well have been an initiation chamber where candidates were instructed in the mysteries of the heavenly bodies and the spinning Earth, the secret forces of Nature that govern all life on the planet.

A short article such as this cannot do justice to, or even mention, all the ancient sites linked to the meridian, each of which has its own unique story to tell. Suffice to say that there are well over 50 old abbeys, priories, churches,

royal palaces, castles, manors and earthworks connected with the Axis Mundi of south-eastern Britain. But we should for a moment at least dwell on the enigmatic mounds of Lewes, the county town of Sussex. Here we find what was probably the greatest concentration of such earthworks in England, all clustered tightly around the Axis Mundi. Many were demolished to make way for churches: however, the only remaining one, known locally as Priory Mount or *The Tump*, has been shown to be a Neolithic observatory for watching the skies some 5000 years ago. It is significant that the great priory of Lewes, once one of the most

influential in the land, was built with its axis aligned towards this mound. It is nothing less than the prehistoric equivalent of the Royal Observatory at Greenwich, set

almost exactly on the north/south line we have come to know as the Prime Meridian, and gives a tantalising clue to the possibility that the concept of an Axis Mundi may go back much further in time than we might at first imagine.

This takes us back to an era when ancient people were every bit as preoccupied with the movement of the stars and the mysteries of space and time as modern astronomers and stargazers, although to them these matters had a profound religious, mythical and spiritual dimension that guided their lives, continually reminding them of their connections with the wider Universe.

In the final part of this article we will focus on Greenwich itself as the geomantic centre of south-eastern England, with its great royal palace at the centre of national life.

Axis of Heaven is available on www.axisofheaven.com or www.mythospress.co.uk



Asklepios the Dream Healer

Morelle Smith

According to mythology, Asklepios was the son of the god Apollo and the mortal Koronis, a princess of Thessaly. Chiron, the kindly centaur, taught Asklepios the arts of healing. Throughout his life he became renowned as a great healer but when he brought someone back from the dead, Zeus felt he'd gone too far, and killed him with a thunderbolt. Zeus appeared to have felt remorse afterwards, elevating him to 'the god of healing' and he became one of the immortals of Mount Olympus. He was placed in the sky as

the constellation of Ophiuchus, the snake-bearer.

Asklepios' fame grew after his death and healing sanctuaries were created throughout the Mediterranean world. His healing tradition dates from 1300 BC when he was the ruler of Thessaly, but it was not until 6-7 centuries later that his main sanctuary at Epidaurus was established; it operated from around 600 BC to 600 AD, when the Roman empire became completely Christianized.

He had two sons and 3 daughters, who are better known – Hygieia, (health) Panacea (all-curing) and Iaso (healer) and sometimes his daughters were present and assisted at his healings. Asklepios is often depicted carrying a staff entwined with a snake.

In many traditions the snake is seen as a representative of Mother Earth and of transformation, with its shedding of old skins. It is also seen as the carrier of beneficent and helpful powers. Only the Judeo-Christian tradition regards the snake as evil. Asklepios was said to walk everywhere, with his snake-wrapped staff in his hand. It's known that a small amount of poison can bring healing and Asklepios was an adept of snake healing which involves the inner transformation of poisons – as well as the transformation of identity symbolized by shedding one's old skin. The single giant snake – which has been identified as a harmless tree snake – can also be seen as the kundalini energy climbing the spine.

There was a ritual procedure for people requesting a healing dream from Asklepios. They had to travel to an Asklepeion, the dream temple, fast, bathe, pray and generally purify themselves, sometimes for several days, dress in white robes, lie down on the stone couch in the Asklepeion and ask for a healing dream. This might come in the way of a prescription to take or an action to perform – or a visitation by the god himself or one of his attendant animals.

Edward Tick in *The Practice of Dream Healing* describes the healing dreams as miracles and epiphanies. The preparation and ritual was done to invite a transpersonal dream. We have to leave ordinary time and space he says, and enter into a sanctuary, where Kairos (sacred or appointed) time prevails. The ritual 'surrenders our ego boundaries' making it possible for the larger perception to manifest and for realignment into a new pattern to take



place. By performing these rituals, we declare our intention – 'that we are ready to experience the death of our old self... and the dysfunctional patterns.' Dreams, he says, need to be encountered rather than just analysed; while analysis can support the experience it cannot substitute for it.

Asklepios came to Athens after a terrible plague broke out and no-one could cure people. It was then that an Asklepeion was built there. And, as the Roman Empire was on the rise, Asklepios also came to Rome, again because of plague that neither human nor divine help seemed able to eradicate. The story of his arrival in Rome is a marvellous example of one of his healing dreams.

In 295 and 293 BC, Rome was stricken with a plague. The priests were told to "Look to Apollo's son and not Apollo". The Roman ambassador, one Q. Ognulnius was sent to the sanctuary of Asklepios at Epidaurus to ask for help. When he arrived there, he performed the ritual prayers and ablutions. His prayer was answered, Asklepios appeared to him in a dream, holding a staff

with a serpent entwined around it.

This is how Ovid puts it: In other words, the serpent that would appear the next day would be himself, and it would journey with them across the sea. The next morning "a golden serpent with a gold crown that glittered around his head" duly appeared. It hissed, stood upright then glided down the temple steps. It wound its way through the city to the harbour and then came onto the Roman ship.

*"He held his flowering wand in his left hand...
Let all your worries lie at rest, my dears,
I'll journey with you across the open sea.
Take notice of the serpent on my wand
Who coils around it, and you must know him well,
For he shall be myself tomorrow morning.
Larger than life as heavenly beings are."*

Several days later the ship reached Rome, and the mouth of the Tiber. The serpent looked around him and, where the Tiber separates in two, around a small piece of land, the serpent chose this island to be its home. The temple to Asklepios was built on Tiber Island, (dedicated on Jan 1 291 BC), with its walls curved in the shape of a ship, to commemorate the voyage of Asklepios from Epidaurus to Rome.

Asklepios had not abandoned Athens, but rather, his power could travel by way of his totemic animal without him leaving his previous sites. And Asklepios travelled very far, for the Roman soldiers took Asklepios to the furthest outposts of the empire. His main sanctuaries were at Epidaurus, Ephesus, Athens, Korinth, Crete. But in Constantine's time, (306-337 AD) the pagan temples began to be destroyed. It seems particularly poignant that the god who came to Rome to help and heal, who was greeted with such veneration, should now be despised and denied.

Asklepios – the gentle god and compassionate healer and saviour. And now his snake, companion in healing and connection to the earth powers, was called evil by the new religion. For the classical world was more holistic than the Christian one, which separates humanity from nature, and divides into good and evil. Yet after Asklepios' temple on Tiber island was gone, Christian monks built a monastery on the same site, following their custom of putting a Christian stamp, church or monastery, on the sites of pagan sacred places – such as holy wells, springs or groves of trees – and Tiber Island is still, today, inhabited by monks.

But, as we know, physical forms and artefacts can be destroyed but as these are expressions of people's faith, veneration or reverence, beliefs faiths and ideas have a way of going underground and surviving, to re-emerge later, possibly in a different form. It's interesting to





note that one of Asklepios' symbols has not gone away.

In Greece, the symbol of the snake-wrapped staff still appears on the walls of some hospitals. It can also be found on tubes of toothpaste!

And in a slightly different form, a snake encircling a cup or goblet is a sign displayed outside almost every pharmacy in Greece, as well as in other European countries, such as France and Italy – In the UK it is more often a mortar and pestle.

I've had an interesting experience myself with this symbol. Decades ago, before I knew anything about Asklepios, I started creating some drawings and paintings of an image, that came into my mind spontaneously, of a snake wound around the stem of a chalice. I don't remember consciously seeing this image before, though it's very possible that I did, and simply forgot about it. Still, it seemed to me at the time that it came quite spontaneously.

Some months later, I came across this image, in the outer world – the image of a snake wound around a chalice or container, printed on a paper bag, after I'd bought something at a pharmacy, in Ireland. Very excited, I asked the chemist what this symbol was. "It's the symbol for chemists" he said, in other words, nothing special, on the contrary, quite every day. But, it was astonishing to me. Not just that a snake should still be used as a symbol for healing, but that I had drawn this symbol, when completely ignorant of the fact that it is widely used as a representative symbol for chemists. After that, I saw similar snake and receptacle images regularly in both France and



in other European countries. Today, there are many people who pay attention to the power and efficacy of dreams, to guide, inspire and heal.

Jean Houston, therapist and author of several books, has created a Mystery School which features Asklepian dream incubation. Edward Tick, mentioned earlier, takes groups of people to Asklepian sites and has had his own Asklepian dream encounters. Robert Moss has also written many fascinating books about dreams, and relates a contemporary dream healing on his blog, <http://mossdreams.blogspot.com>.

The sites of the larger sanctuaries such as Epidaurus and Ephesus are well-known but I was delighted a couple of years ago to come across a smaller one, as I was walking through the Greek town of Nafpaktos. The Sanctuary is a small square of green garden with a rocky promontory on the left, olive trees and cacti growing between the rocks of an uphill path. And by the garden entrance, there's a bust of the god of healing dreams himself.



Evocative Sacred Sites 2: Skara Brae, Orkney

by Eileen Roche



This is the second of five articles describing and comparing special liminal places in the earth mysteries landscapes and contemplating how such haunting sites and their histories may affect the sensitive human psyche. Most readers of this journal will have their own favourite evocative sacred sites, some local and others requiring a journey, which they visit and re-visit.

The previous article was about

the important Late Stone and Viking Age Lindholm HOje farming village and its stone circle-shaped and ship-shaped gravestones, in Denmark. Now we are talking about one of the sacred sites of the Isles of Orkney. Future issues will report on the megalithic monuments clustered around the Ness of Brodgar, also on Orkney, the Round Towers of Ireland and sites in far-off Iceland relating to the Thing and the *Huldufolk* and Elves.

Skara Brae Neolithic Village, a World Heritage site dating from 3200 BC, lies on the Bay of Skail on the west coast of Mainland Orkney. I visited in 2010, to find it is a peaceful, beautiful spot with the ruins of the houses having a tranquil atmosphere. There are similarities with Lindholme HOje in that both sites are situated near the shore, both face the water and both were preserved by sand dunes. Skara Brae was buried for nearly 4,500 years: like the Danish site, it was discovered after a storm destroyed the dunes, in 1850. But there the similarities end. Where the atmosphere at Lindholme HOje was dedicated to celebrating the ancestors in the Land of the Dead, at Skara Brae it is dedicated to celebrating the Land of



the Living, whose Neolithic People left traces of their lives in their dwellings for us to discover so many years later.

Gordon Childe, a Professor of Archaeology at Edinburgh University, excavated the site from 1921 – 1938, and more excavations took place in the

1970s. It was found to have been inhabited for around 600 years, between 3200 BC and 2200 BC by a community of Neolithic farmers.

Skara Brae was built in two main phases but we only know about the second, which lies on top of the first. The eight houses of this second phase were erected partly underground, built into middens and linked by low tunnels also set into the midden, which consisted of decomposed food waste, shells and bones, similar to our compost heaps. The midden was brought from an earlier settlement nearby, important enough to provide stability for the new walls and good for insulating the new homes. One hopes it was not malodorous.

Each house had a stone or

wooden slab for a door, which could be fastened with a wooden or whalebone bar from the inside, providing security and privacy for the inhabitants.

The walls of the houses are still standing, and the passageway roofs retain their original stone slabs. The box beds are still in place as are the shelved dressers and hearths: there is an air about the place that their owners will be back in a minute with some fresh bedding.

The site enables us to imagine how it would be to just move into and live there. All houses feature the same design with the linked low passage for entry into a large square or rectangular room, a shelved dresser faces the door so it would be seen immediately on entry, a box bed on each side of the dresser – a larger one thought to be for the man and a smaller one, presumably for his wife – and a central fireplace for everyone to gather around and share the warmth.

One of the earliest houses has a similar plan to that of the later houses, except that the box beds are built into the wall rather than in the room.

The fact that all houses are so similar suggests to some that this Neolithic community lived in an egalitarian society and that no one individual was more important than anyone else.

The house shown (pic 6) depicts the typical square or rectangular plan of the Skara Brae dwelling. Facing the entrance is the dresser where valuable objects could be stored or displayed. However, some think that it is not a dresser, but an elaborate altar, dedicated to Neolithic deities whose effigies or offerings could be displayed. We know from the Brothers Grimm about one



Pic 6

deity – Holda – a Neolithic Hunting Goddess. Holland has been named after her and she is the origin of the Victorian based Mother Goose stories.

The central hearth – marked with pink gravel in the photos – at the heart of the home was for cooking and it also provided heat and light for the people, although the room would have been dark and smoky. On either side are the box beds, which could also have served as sofas during the daytime.

The little tanks let into the floor were for preparing limpets for fish bait, so one can guess that other work-related activities also took place in the home. Material from the middens reveal that the people's main diet was cattle, sheep, wheat and barley. They also cooked fish, shellfish, red deer, boar and seal meat. Storage spaces were built into the wall of the fifth house: one hidden behind the dresser, maybe deliberately, telling us something about



Pic 7

honesty in Neolithic times. Other storage spaces were more open, after all, everyone needs somewhere to keep their pots and pans or fishing tackle. The furniture was constructed from local flagstones, which abound in the area and are easy to shape and fit. The village had drains, and there were rudimentary toilets in the houses.



Pic 8

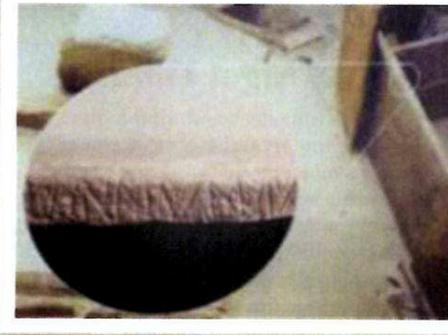
The Workshop, shown above, was the only building in the settlement which was not a house. There was a central hearth but no beds or dresser and it seems to have been used for making stone tools and perhaps pottery, or bone and wooden tools and implements. The walls were thicker than the houses because they were not dug into the supportive midden.



Pic 9

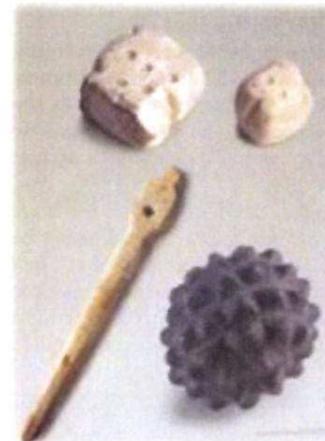
This sherd of Grooved Ware pottery (left) was found at Skara Brae. Similar pottery has also been found in the archaeological dig at the Ness of Brodgar, as well as in the south of England and in Scotland, indicating that ideas, skills and trade could be exchanged between distant communities. An archaeologist who was taking part in the Ness of Brodgar dig a few miles to the south east, showed me a similar piece of pottery excavated there.

The seventh house has the best examples of Neolithic carvings, on top of the stones housing the box bed. An information board on-site displaying the picture described them as 'geometric in design' – see pic 10. They look remarkably like Runes, perhaps the precursor of the Futhark, the magical Runic Alphabet. The archaeologist taking part in the Ness dig also showed to me a similar design found that morning on a sherd. She is shown on page 17, pic 12, holding the magazine 'Current Archaeology, dated April 2010', which featured the dig discoveries.



Pic 10

garments on or closed but is also decoratively styled, so we can appreciate that the Neolithic farming people were conscious of looking their best. Their clothes were made from animal skins. There is no evidence of textiles on the site. As for the dice, we can imagine how the people used their spare time.



Pic 11 above
Pic 12 below

In conclusion, a visit to the atmospheric and evocative Skara Brae village enhances an understanding and appreciation of the abilities, skills and achievements of Neolithic people, enabling us to feel closer to the times when they were living here. It counts for me as a truly evocative sacred site for that reason. To be able to meditate, commune with the spirit of place and reflect on what you have just learned and experienced is one of the joys of living.

In the forthcoming Issue 22 of the Journal I shall explore the even more evocative sacred site of the nearby Ness of Brodgar on Orkney, with its Neolithic 'cathedral', the associated stone circles, tumuli and ceremonial procession routes.



For further information on Skara Brae see:

- <https://en.wikipedia.org/wiki/skarabrae>
- http://www.historic-scotland.gov.uk/propertyresults/propertyoverview.htm?PropID=PL_244

Note: Archaeologists estimate that between 50-100 people lived at Skara Brae. When the settlement was first built, the houses were 1,500 metres from the sea.

PRACTISING INTUITION IN EVERY ASPECT OF LIVING

BY
CHRISTOPHER
STRONG

An intro' by Nigel Twinn

Christopher Strong is a modest and affable man, who has spent this life cycle undertaking a most remarkable journey – physically, psychically and philosophically.

As quite a few Ley hunters will know, Christopher was one half of a hugely successful professional healing partnership that lasted for several decades before his wife, Veronika, ended this mortal coil after a long struggle with disability – and as we were compiling his autobiography in May 2015.

Between his first stirrings in wartime west London to his retirement in post-millennium Evesham, Christopher has crossed continents, merged disciplines and transcended boundaries in ways that few of us could even contemplate.

In fact, the most difficult part of the work was in trying to decide what to include and what to leave out. At times, the content available seemed almost infinite – and, as the work progressed, and the scope of the project began to expand, I even wondered if we would indeed wash up just there – at infinity!

In the end, we chose the best examples from his huge portfolio of cases to illustrate the types of challenges he had encountered, and the breakthroughs that had resulted from them. Some of the cameo highlights of his life seem almost too weird to be real, when seen only in black and white – but in the cold clear light of an Evesham evening, you know this is a very down-to-earth, very English,

Englishman just relating exactly how it was for him.

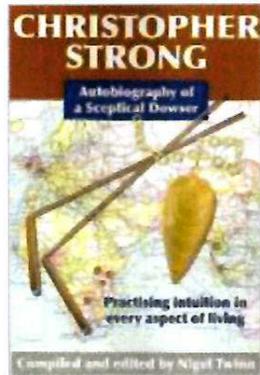
While CS is very much back on the road, and in good spirits, his eventual legacy will be a worldview that potentially shows us how it all fits together – how our metaphor of reality actually works, and how we can access it via the perennial ability of intuition.

My walk-on part in all this excitement – apart from getting the print on to the page – has been to tease out the threads and the themes that course through the plethora of his case studies like an etheric strand of DNA.

Catch him, in print or in person, while you can.

There is – as we might sing on the terraces – only one Christopher Strong.

Nigel Twinn



Christopher Strong

An Old Preseli Myth or Two

Robin Heath

A Welsh tradition tells of an original bluestone circle in the Preseli region of west Wales. Long lodged in folklore and myth, it was referred to by the Irish poet and academic Robert Graves in *The White Goddess* (Unwin, 1948). However, the tradition has roots that go back much further than recent times. A side-shoot of this tradition adds that the circle was uprooted and taken in antiquity to Stonehenge. Here it was reassembled as part of the monument that has stood on Salisbury Plain for at least five millennia, mute, magnificent and yet, above all, mysterious. Despite centuries of attention from all manner of specialisms, the purpose of Stonehenge remains unclear. It's many secrets and its extant bluestone circle still tantalize and taunt those who attempt to understand the history and purpose of this unique and enigmatic monument.

Unexpectedly, one might think, professional archaeologists are presently taking this tradition seriously, as if it were a prehistoric fact, and they are combing the Preseli Hills in an attempt to discover the original location of this alleged bluestone circle.

So Why Preseli?

The archaeologists are currently feeding the bluestone tradition with more stepping stones across a badly lit and unmarked path across the chasm that separates Stonehenge fact from Stonehenge fiction. As for many other traditions, this recent activity is neither new nor is it unexpected. This mythic territory and this sacred landscape have both been visited before. But there are several good reasons why the Preseli hills have become the hot spot for this bluestone circle treasure hunt, the most important being that this landscape's connection with Stonehenge has been greatly reinforced during the past century.

In 1903, a geology professor called William Judd scrutinised the implications of the tradition. His scientific account of that year listed the difficulties that could be expected in attempting to transport bluestones from 'a distant locality' to Stonehenge. He also noted that the bluestones had been shaped and polished at Stonehenge after having been transported, forming the so-called 'bluestone layer' of chippings around the monument. Judd made the following astute comment,

'The old tradition concerning Stonehenge is that it consisted of a circle of 'bluestones' which had acquired a certain sanctity in a distant locality, and had been transported from the original home of the tribe. If so, the stones, brought from so far away, would have been reduced to something like half their bulk...

Is it conceivable that these skilful builders would have transported such blocks of stone in their rough state over mountains, hills and rivers (and possibly overseas) in order to shape them at the point of erection?

Professor Judd did not link the source of the bluestone circle as being in the Preseli region. In 1903, he could not have been that specific, for nobody could be certain where the 'distant locality' of that original bluestone circle might have been, and this remains essentially true today, although within two decades, much stronger evidence was produced to support why the bluestone circle at Stonehenge might have originated from the Preselis.

In 1923, a bright light was shone on what had previously been a rather nebulous tradition. Another renowned geologist Dr Hubert Thomas wrote the first scientific paper that supported a connection between the Preselis and Stonehenge. Thomas undertook a petrological analysis of the bluestones found at Stonehenge, enabling a crucial breakthrough to be made. The evidence suggested that these bluestones had almost all originated from a small collection of outcrops along the main ridge of the Preseli Hills, most notably the outcrops around Carn Menyn, a mile or so from Foel Drygarn, at the eastern end of the main Preseli ridge.

So, if there ever had been a bluestone circle installed in the Preselis, as the tradition suggested, Thomas had provided good evidence for that possibility, and indirectly identified its location. His work forged a *geological* link between the Preselis and Stonehenge and although Thomas's work had not directly suggested the existence of any bluestone circle, his paper undoubtedly was suggesting that were there ever such a monument, it would likely have been centred near to Carn Menyn. In other words, Thomas had confirmed scientifically that an original lost bluestone circle could certainly be a possibility, and indirectly suggested where it might be found.

Thomas's work represented a major breakthrough in understanding the origins and purpose of Stonehenge. It carved through many of the Dark Age and medieval elaborations of the original tradition, but it left untouched another story, linked to the 6th century Merlin, who told that the bluestones arrived at Stonehenge from the Wicklow hills in Ireland, and had been shipped over the sea on rafts, by giants who assembled them into Stonehenge. This variant of the original tradition was made very popular by the twelfth century chronicler, Geoffrey of Monmouth.

Allegedly born in Carmarthen, an old Roman sea-fort less than 15 miles from the Preseli Hills, Merlin was brought up in that part of Wales centuries after it had become an Irish colony, within a large part of southern and western Wales that spoke Irish. Whoever created this story, perhaps even Merlin, may have thought west Wales was Ireland!

This all becomes rather irrelevant however, because this tall story is almost certainly not referring to the bluestones, but instead to the much larger sarsen stones, else Merlin's giants would have come over as being wimps and his story unlikely to impress anyone, for the average bluestone is a tenth of the size and weight of the mighty sarsen stones found at Stonehenge. Then as now, most people at Stonehenge go to see the sarsen circle and the trilithon horseshoe, the central part of the monument. It has long been the logo for Stonehenge.

There is also the not insignificant factor that no one can be certain whether Merlin actually existed or was simply a legendary folk hero. The Merlin story thus fails to convince as a credible explanation of the source of the bluestones at Stonehenge. However, it's narrative does link Stonehenge to a source of megalithic stones to the north-west and that involves a sea passage.

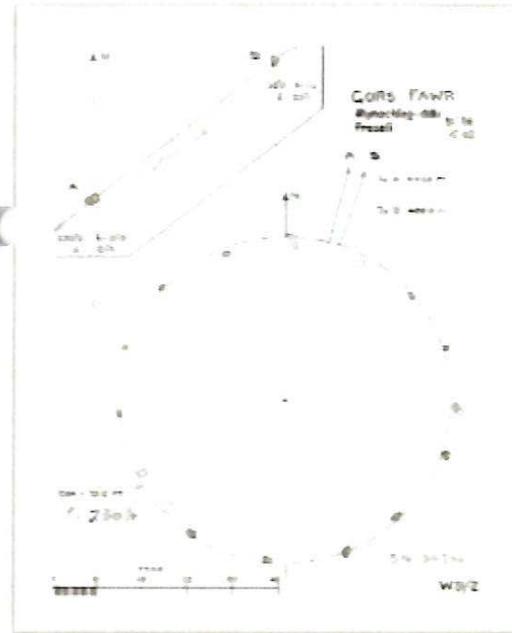
The Preseli Zodiac (Caer Sidi Preseli)

There is another, far more recent tradition, about an ancient circle in the Preselis. An apparently new myth, during the 1970s it placed into popular consciousness the possible existence of a much more ancient Preseli landscape zodiac. As it had been for the bluestone circle tradition, the idea of an ancient

British landscape zodiac was anything but new, and the concept had permeated through the works of Taliesin and the other great Bards of Welsh history. In 1809, Welsh author Edward Davies published *Mythology and Rites of the British Druids*, which contained a powerful statement concerning the significance and purpose of landscape temples,

'As the Britons distinguished the Zodiac, and the Temples or Sanctuaries of their Gods, by the same name of Caer Sidi, and as their great Bard Taliesin blends the heavenly and the terrestrial Sidi in one description, we may presume that they regarded the latter, as a type or representation of the former.'

The two component words that make up *Caer Sidi*, have a duplex meaning in Welsh, referring to both the celestial zodiac and to Temples consecrated to the ancient British Gods. These two words are worthy of a better understanding. In Spurrell's



Alexander Thom's survey of Gors Fawr stone circle, Preselis.

Welsh-English Dictionary of 1850, *Caer* means wall, fortress, castle, fort, citadel, city. The milky way is cited as being *Caer Gwydion*. The root *sid* is clearly connected with spinning, weaving, rotation or wheels, and the list of words using this prefix is long. *Sidell* - fly-wheel; winder; whirl; whorl; rim of a wheel. *Sideliad* - revolution; rotation. *Sidellu* - to whirl; to revolve; to rotate. *Sidelydd* - winder. *Sidydd* - zodiac. *Sidyll* - whirl; twirl; whorl; rim.

From this Welsh term to describe the celestial zodiac comes an important realisation. Any ancient British monumental circular structure is implicitly going to be a representation or reflection of the sky above, a celestial clockface, a year-circle, and a manifestation of *As Above, so Below*, as expressed in one of the tenets of the Emerald Tablet of Hermes, which may date from the seventh century.

That which is above is from that which is below, and that which is below is from that which is above, working the miracles of one.

[F/N E J Holmyard (1923). translation by Jabit ibn Hayyan, of an early arabic translation of the Emerald Tablet of Hermes.]

So while it is impossible to prove the veracity of that hoary tradition concerning the existence of a circle of bluestones once erected in the Preselis having been taken to Stonehenge, we can be a lot more confident that this circle, rim or wheel, had it ever existed, would have been understood by its

builders to have represented or mirrored the zodiac in some way. To settle the matter would require that two things are identified. Firstly, the site of the original (bluestone) circle has to be located, a tall order, to put it mildly. Why? Because it would require that archaeologists find a one-time stone circle somewhere in the Preselis where there are probably no longer any stones *in situ*, else it would have been identified a long time ago. By now it would be presumed to be solely defined by hidden but disturbed earth and infill debris where once there had been stones with socket holes! It would be like finding an empty packet of needles in a well-rotted haystack.

If and when located, the second task would be to understand the way that the zodiacal rim or circumference of this structure, the year-circle, was divided up. This cannot be undertaken by conventional archaeologists for they are not trained in, and do not have the required skills in recognising astronomical, geometrical or metrological patterns at prehistoric sites. And then there is the small matter that, for over a century, they have been trained to minimise the significance of prehistoric archaeoastronomy as a matter of course. To mention the father of modern archaeoastronomy, Alexander Thom, is to professionally fall on one's megalithic rod. So this second task, to understand the sky-circles, will have to be undertaken from outside of academic circles, by someone who understands megalithic science, and who has experience at understanding year-circles. Probably me.

The 1970s quest for a Preseli zodiac may now be understood to be more obviously aligned with the present archaeological hunt for the original bluestone circle in Preseli. Almost certainly, it would have been the shiny modern extension to the traditional 'bluestone myth', courtesy of Hubert Thomas's petrological report from 1923, that originally impelled Lewis Edwards and later researchers of earth mysteries to visit the 'Prescelly landscape', in search of a landscape zodiac. This same report almost certainly provided the initial impetus for the current archaeological froth of activity in Preseli. And although it is not certain, a gambling man could reasonably predict that the Preseli bluestone myth may have a few more twists and turns left in the telling by the end of the twenty-first century.

So, although the Preseli zodiac remains understood as being essentially a modern myth, it has been possible to demonstrate in only a few paragraphs that this modern myth has roots nourished by much older beliefs, and contains mythical elements that may go way back into the prehistoric period. In effect the myth of the Preseli Zodiac and the tradition of the bluestone circle may collide and be one and the same thing. So here is the nub of the matter. Ancient traditions are rarely lacking in some core truth, however gaudy, evanescent and flimsy the wrapping paper may appear to suggest otherwise. Open up this package and this particular box is found to contain a persistent, tenacious legend about a sky-circle or zodiac or stone circle once built in the Preseli hills. Once opened up, the quest then becomes to locate this hoary monument and then try to work out its purpose.

This quest is described in my forthcoming book *Temple in the Hills*, which will be available for purchase on the day at the Newport Moot in June 2017.

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LEYS OF SCOTLAND – KNOWLEDGE OF THE ANCIENTS

A personal account by David R. Cowan

Some 30 years ago I watched a television programme on *Tomorrows World* on how to use divining rods. They have been used by our ancestors for many thousands of years to find water and precious minerals, but quite unconvinced that they would work, I nevertheless tried and found that I could pick up waves of energy from a standing stone near my home town of Crieff, Perthshire.



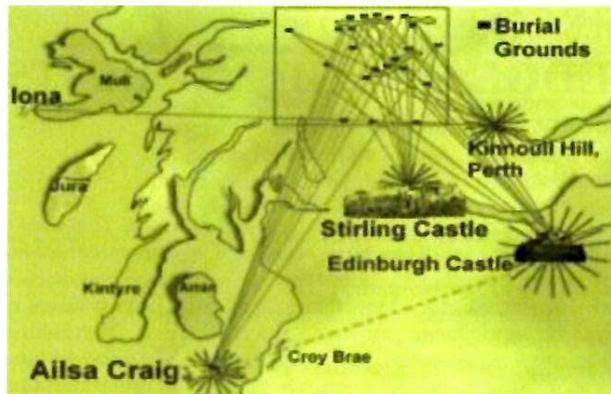
pic1: Standing stones, like this one at Dunruchin Moor, near Comrie, Perthshire, acts like a prism, sending waves of telluric energy through a distant burial ground. They can be found by even a basic type of divining rod.

pic 1. Intrigued, I followed the energy from this and other standing stones and circles across country, until, eventually, after some 3,000 miles of hard walking over eight years, I completed a map that showed how the megalithic structure of stone circles, standing stones and the enigmatic cup-marked stones work. I discovered that standing stones had been carefully placed over underground faults. Energy from a powerful geological fault, pushing or rubbing past another plate creates an energy which then rises to the surface. A standing stone picks up this energy, and, just like a prism, transmits that energy above ground through a distant burial ground in a wide stream.

Stone circles, on the other hand, are placed to intercept this energy and warp it into wide spirals across the country, again with ancient burial grounds on the outside "working edge" where the energy is at its most powerful. That was an early discovery.

Another part of my research was to follow the straight leys that pass through ancient burial grounds of North Perthshire in different directions. Puzzled, I followed them for several hundred miles, tracing them on several O.S. maps covering one wall of my spare bedroom. Initially they looked as if they were a grid pattern across the planet, but one day I suddenly noticed that they seemed to be converging. More maps were added and more walking until I discovered that they all focused into three points, and these points were all ancient castles sitting on volcanic plugs. It was not the castles that emitted the energy of course, it was the volcanic plugs, the solidified cores of ancient volcanoes, which emit energies like the spokes of a bicycle wheel, and the burial grounds were placed at the crossing points (pic 2). Notice also that the amazing "optical illusion of Croy Brae or "The Electric Brae" a so-called "Gravity Hill" is between two powerful volcanic plugs.

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pic 2: Volcanic plugs emit energy like the spokes of a bicycle wheel and where they cross our ancestors would carefully place their burial grounds. The black border denotes the leys I walked before I realized it was these three volcanic plugs which were the source of the leys

The Secret of Volcanic Plugs

These plugs were at Dumbarton, Edinburgh as well as Stirling, Scotland has some 15 plugs of this type on the mainland alone, but it was from the volcanic island of Staffa with its fluted basalt columns that I discovered one of the most powerful leys in the country. A long time ago I

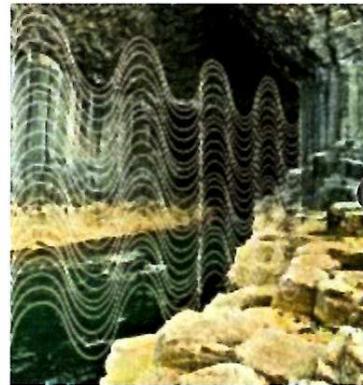
remember hearing that if you shone a light at the back of Fingal's Cave (pic 3), on the island of Staffa it could be seen on the sacred island of Iona. Could this be a ley from this powerful cave, resonating to the surge of the Atlantic waves like a huge natural

organ? A glance at Google Earth showed that there was indeed a ley from Fingal's cave through Iona abbey to the extinct volcano on the island of Las Palmas de Gran Canarias in the Canary Isles. Saint Columba had picked the most powerful place in the country to build his abbey! (pic 4).

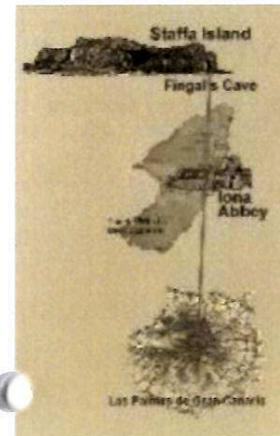
What would the incumbent King be doing, sitting on the magnetic Lia Faileas or Stone of Destiny, on top of a volcanic plug, wearing a crown of jewels and holding a sceptre, also studded with jewels, with the attendant archbishop wearing a pointy hat, and the energies from over a thousand burial grounds focused into him – discuss!

In order to prove this theory, I then projected the famous Michael/Mary line further to the south-west and was delighted to find that this powerful ley is emitted from an extinct volcano on the island of the Azores, San Miguel (Saint Michael). Not only that, but the Federal Triangle in the United States (pics 5 & 6) is also powered by that same extinct volcano and has The Capitol and The White House in line with the volcanic plugs of The Devil's Tower and Bear Butte. It is also aligned with the setting Sun in August and the right-angled constellation of Virgo.

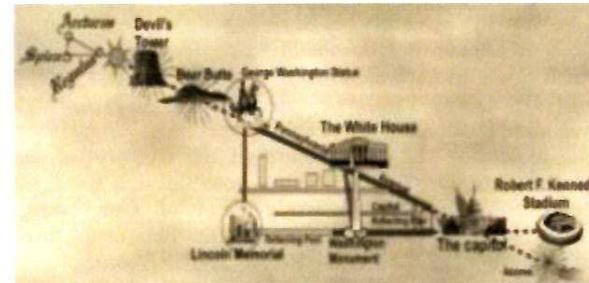
Again, using this theory, I also came across many more, in fact, every capital city in the United States has been built on the energies emitted from extinct volcanoes on outlying islands, so it is obvious that this knowledge of geomancy was used to lay out that country from the very beginning.



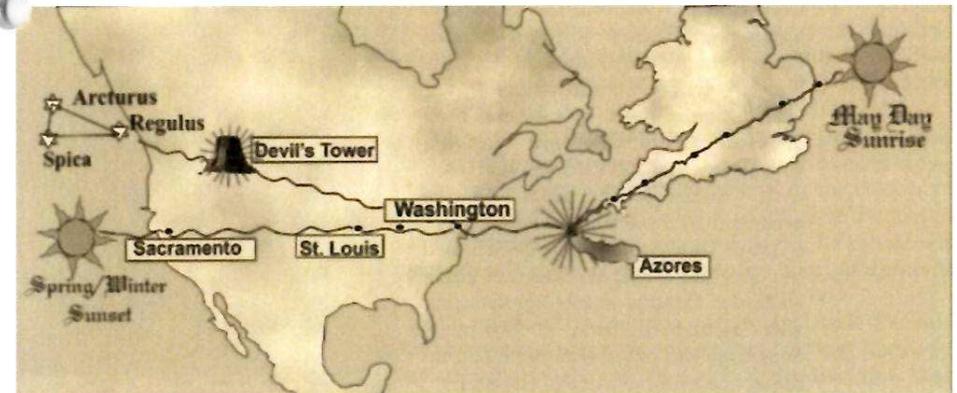
pic 3: Fingal's Cave is a natural resonating cavity, sending powerful waves of natural telluric energy through Iona abbey.



pic 4: The powerful ley from Fingal's Cave beating against the energy from Las Palmas de Gran Canarias.



Pics 5 & 6: The extinct volcano on the island of the Azores emits leys to both the Michael and Mary Line and through the Federal triangle in the USA. Note that both leys are aligned with the setting Sun



The Stratford-upon-Avon Moot

Network of Ley Hunters Moot 10th September 2016 by Jimmy Goddard

The preliminary walk on Friday was to Clifford Chambers, just to the south of Stratford. This Norman church is on the Elen dragon current discovered and investigated by Caroline Hoare and Gary Biltcliffe; it is also on the ley found by Alfred Watkins which passes through the

King Stone and King's Men stone circle at Rollright, and Chipping Norton Church. These two different energies meet by the chancel arch of the church. Laurence was also very interested to find the grave of a Gypsy Queen in the churchyard.

On Saturday Gary and Caroline led a party of 31 Network members on a tour of Stratford, beginning at Holy Trinity Church, the parish church where Shakespeare was baptised and buried. There is a nodal crossing point of the Belinus and Elen currents under the tower, and there is also a ley between the church and the Chapel of the Guild of the Holy Cross, which we were to visit later. This ley goes through the church at Langley to the north,

which has a window mentioned by Graham Phillips as traditionally holding a secret code indicating the whereabouts of the treasure of the Knights Templar. To the south it goes through the Four Shires Stone, on the meeting point of four county boundaries near Moreton-in-the-Marsh. This could have inspired the "Three Farthing Stone" in *The Hobbit*.

They first told us about the Clopton family, who had helped Shakespeare when he was young, and who had owned New Place, where he died. The carving

of St. Helen – mother of Emperor Constantine – holding the cross also had a significance of the Northern Cross, the constellation of Cygnus which was traditionally the destination of souls. The Avon is seen as a reflection of the Milky Way and the places in Stratford associated with Shakespeare seem to be arranged in a pattern of the stars in Cygnus. Shakespeare has been called the Swan of Avon. We saw his grave with the famous curse against any who disturb it, and the window depicting the priests of Baal behind Shakespeare's bust in the chancel.



Shakespeare's grave



The Guild Chapel



The Gower memorial

Photo by Liza Llewellyn

Cygnus. We then proceeded to the Chapel – the Guild of the Holy Cross had many famous people including Edward VI, Hugh Clopton who had been Mayor of London, and Shakespeare's father. The Elen current goes through the chapel, as does a ley from the Lake Street ley centre found at the last moot. This goes through other sites visited by Elen.

We continued to New Place, Shakespeare's last home, where we saw the well that the Elen current passes through, and then on to the old town square, which seems to represent the star Deneb on the plan.

A new town square was created in Victorian times, and the original seems to have become a dark centre, with businesses there tending not to be successful. We then went on to Shakespeare's birthplace, where one of the currents passes through and the other seems to closely avoid. The most haunted house in Stratford was nearby on a cobbled street of the old town.

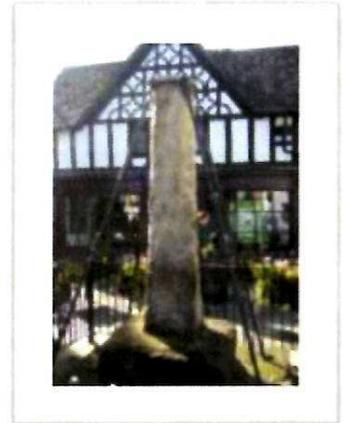
Finally, we went to Swan Island by the bridge, the original ford, where the swans nest, which is associated with the Green Stone psychic questing story, as the place where the stone was hidden in the time of the Gunpowder Plot. We finished by the Shakespeare Memorial, also positioned as one of the stars of Cygnus.

On Sunday Laurence took us to the twin churches of Henley-in-Arden and Beaudesert, the former on the Belinus current – as is the nearby market cross, which appropriately had flowers of purple and yellow round it, the colours of the two currents – and the latter on Elen. Beaudesert Church is at the foot of a hill known as The Mount, where there was a Norman castle. Laurence felt that the hill is a "sleeping goddess" figure, of which there are many in different parts of the country.

After this Laurence and I went to Luddington, where the male Belinus current passes through the church, and a cottage opposite which Gary had been told on a former visit was on the site of a chapel which had a tradition that Shakespeare married Ann Hathaway there.

There is also a statue of St. George and the dragon to the east; Shakespeare was born and died on 23rd April, St. George's Day.

From this church we walked past the theatre to some earthworks on the female Elen current, where there is also a memorial tree to Buzz Goodbody, who founded the "Other Place" theatre, making Shakespeare accessible to all. The Swan Theatre and the Guild Chapel are positioned as two main stars of the plan.



The sacred peak of Carn Ingli

By Laurence Main

Carn Ingli can be seen from the west-north-west as a landscape goddess in profile. I started dreaming in the navel of her pregnant belly in May 1993. (Grid ref. SN062372 on O.S. Explorer OL35 – near Newport, Pembrokeshire.

Well over 1,000 nights later, I have a store of dreams and experiences. A major target for leys is the third eye of the goddess. Go there with two compasses to discover that the one compass will swing 270 degrees and the other 90 degrees.

A dream in April 1994 revealed stone circles below at SN072378 – Brithdir Mawr's land. One of these was re-erected in 2002. The summer solstice sunrise ley links Carn Ingli with the Blessings Stone at St Dogmaels. See my book *The Spirit Paths of Wales* (2000) for a detailed walk along the summer solstice sunset ley. Seek the Druid's Cave in Tycanol Wood.

The dreams can refer to local legends – unknown to the dreamers. Something new seems to have happened in the early hours of Sunday, 17 August 2003, however. The previous evening three men from Yorkshire had arrived after dusk to dream with me. One had an amazing dream shortly before dawn. It concluded with an angel planting its hand on a rock to leave an impression of a handprint, then saying whoever was in distress should put his or her hand on it and make their wish. Before departing, this Yorkshireman – who had never been here before – looked for a rock with the angel's handprint and found it.

That evening BBC2 TV came up to film pop star Mike Peters of Alarm dreaming in my tent. Surprisingly, he was accompanied by his wife. A willowy figure, she looked just 17. I took her aside and asked why she was there. Mrs Peters wept on my shoulder as she told me she was 37 and desperate to have a baby. I took her to the angel's handprint, and she was the first person to make her wish there as instructed by the angel in the Yorkshireman's dream. Nine months later in May 2004, she gave birth. There is nothing more real than holding your own baby in your arms.

Learn much more at our Pembrokeshire Moot
next June, including Carn Ingli's link with
the Pilgrims' Cross at Nevern
also revealed in a dream.

THE LITERATURE OF TERRESTRIAL ZODIACS IN BRITAIN

A Checklist – Part 1

by Mark Valentine

Introduction

Probably the earliest, and certainly the most renowned, example of a terrestrial zodiac is the Glastonbury Zodiac, identified by the sculptor and mystic Katharine Maltwood in the 1920s. Another was put forward by the antiquarian Lewis Edwards around Pumpsaint, Wales, in the 1940s. A number of others were suggested as part of the counter-culture's interest in ancient places and mysteries in the 1970s and afterwards. But the literature of terrestrial zodiacs is often fugitive and ephemeral. Many accounts of them originally appeared only in obscure booklets, now fragile and fading, and printed in small numbers, or in similar arcane journals. This survey aims simply to bring together information on as many references as possible, but it is sure to be incomplete. I welcome suggestions about publications – and zodiacs – I have missed. I would particularly like to appeal to readers active in earth mysteries and alternative circles in the 1970s and early 1980s to let me know of any relevant books, pamphlets, or references they remember, know about or still have, no matter how elusive or fragmentary their information is.

The art or science of astrology has been popular in Britain since at least the 17th century. Bernard Capp has shown (*Astrology & the Popular Press: English Almanacs 1500-1800*, 1979), that almanacs and other astrological works were easily the best-selling non-devotional publications once printing became more widespread. Despite occasional censorship, legal restrictions involving licensing, and the publishing monopoly of the Stationers' Company, they were issued in their thousands.

Astrologers and their almanacs continued to thrive during the 18th and 19th centuries, even as science and rationalism advanced. In the early 20th century, there were hundreds of working astrologers, as classified advertisements amply demonstrate, and almanacs – such as *Old Moore's* and *Raphael's*, originally begun centuries ago, still prospered. The zodiacal figures and their symbolism and attributes were thoroughly familiar to the interwar reading public.

The idea of figures in the landscape was also well understood. Such well-known chalk effigies as the White Horse of Uffington, the Cerne Abbas Giant and the Long Man of Wilmington must have suggested that ancient peoples could and did construct giant images in the land. There are many images of the zodiac in British art or scholarship, including printed, painted, etched and embroidered versions. But this survey is about zodiacs that are quite literally said to be *in* Britain: that is, found in the landscape itself. These terrestrial, or landscape zodiacs, are observed from maps or aerial photographs, and discussion of them is augmented by study and field-work, especially involving place names, folklore, and sometimes the promptings of synchronicity.

Writers on the subject have offered a number of definitions of what is meant by a terrestrial zodiac:

"A group of zodiacal signs or effigies inscribed upon the landscape" – Nigel Pennick and Robert Lord.

"A coherent set of zodiacal or quasi-zodiacal symbols outlined by features of the landscape. Generally, not thought to be human-made, their empirical existence is strongly questioned." – John Billingsley, *The Northern Earth Glossary*.

"[A] great geomantic circle of giant effigies ... modelled in relief by hills and lesser contours, outlined in part by streams... essentially natural – yet the outlines have been completed by man through the ages, by roads, paths and canals, and embellished by tumuli, ramparts and lynchets..." – and – "Still under construction... Formed by the interaction of natural laws, like molecules, crystals, planets, galaxies" – Mary Caine. "As if the stars had kissed the earth" Katherine Maltwood.

The inspiration for Katharine Maltwood's Glastonbury Zodiac was a rich nexus of myths and legends that had grown up around the Somerset town, gathering pace from the late 19th century. By the time she was writing, three key motifs were linked to Glastonbury. The first was the suggestion that it was the cradle of Christianity in Britain, nurturing the idea that Joseph of Arimathaea, trading in tin, had visited the hill in the sea-marshes. In other versions, he had been accompanied by the boy Christ: the inspiration for William Blake's poem known as 'Jerusalem'. These legends have been carefully studied by Paul Ashdown (*The Lord Was At Glastonbury*, 2010).

The second key myth was the connection to King Arthur, whose grave, with Guinevere, the Abbey once claimed to have: and the legend that Glastonbury was therefore the Isle of Avalon. A third strand linked the two: this was the suggestion that the holy merchant had returned after the Passion, with the Cup of the Last Supper, the Holy Grail, which was uniquely linked to the town.

Maltwood's mapping of the zodiac consciously connected all these motifs, and represented for her the physical sign and impression of them upon the landscape. She specifically drew inspiration from the Parzeval *High History of the Holy Graal* and in one of her later books designated the zodiac as 'King Arthur's Round Table'.

The Arthurian dimension was also significant in the work of Lewis Edwards, who in 1947-8 published his account of a Welsh Temple of the Stars which he called the Pumpsaint Zodiac, after the small village at the centre of it. An enthusiastic scholar of Arthurian and allied themes, he discovered the zodiac while researching possible links to Avalon in the Lampeter area. There was an exhibition in Lampeter in 2000 to celebrate the Pumpsaint Zodiac, organised by Adam Stout and Ian Henning as part of the Drovers Arts Festival. The accompanying booklet by Ian Henning (Mindwarp Press, 2000) gives a wry but sympathetic view of the subject, tells us a little about Edwards, and reprints his essay on the Pumpsaint figures.

The first attempt at a bibliography of terrestrial zodiacs was made by folklorist Paul Screeton in 1972 for the radical alternative magazine *Undercurrents*, and this has been invaluable for the early part of my survey. He also published ten issues of the *Terrestrial Zodiac Newsletter*, corner-stapled mimeograph sheets, for ten issues from 1977 to 1980, an invaluable source. The first issue was given away at The Ley Hunters' Moot of July 2, 1977. Paul kindly gave me permission to resume a second series, and the first

of these was given away at the Northern Earth Moot of May 29, 2004, in Skipton, North Yorkshire, partly as an affectionate tribute to the original TZN. For this Paul wrote a brief recollection of the original newsletter:

"The original series of Terrestrial Zodiacs Newsletter (TZN) was printed on a primitive duplicator hand-cranked by my late father. No 1 was – essentially a bibliography on the subject. It made a clarion call to active researchers to share their thoughts, submit articles, comments or make donations towards its costs. I wrote at the time: "This is a highly-suspect medium within earth mysteries and one where expediency is required. Astro-archaeology is won, leys approach respectability, but zodiacs are going to require immense patience, sensibility, intuition, and are going to be a playground for personalities of all shades."

Terrestrial Zodiacs continue to be noticed and discussed today and have been discussed in the modern context of psycho-geography and performance art. In all, about 25-30 examples have been posited, although one researcher has suggested the whole country could be covered in them.

The following is a checklist of the literature of Terrestrial Zodiacs up to and including the first issue of *Terrestrial Zodiac News*. In a second, and possibly third, part of this survey, to be published later, Mark aims to continue the checklist from this point until the present day, and to conclude with a checklist of all identified terrestrial zodiacs in the literature.

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Acknowledgements

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John Billingsley, Clive Harper, Jeremy Harte, Rosemary Pardoe, Paul Screeton, Adam Stout and Laurence Main.



The Callarde Experience

The Great Significance of Time

Mark Herbert

PART
ONE

"...It is the place in my vision. You have a destiny there and this land wants you to live there so it can communicate with you. It is a portal, I can see the vortex over the place which goes back beyond the medieval days. It wasn't a castle... but a very grand and beautiful building... before that it was a place where a different race came into being. It was the beginning. It is so special, the vibration of the land was chosen especially for the purpose..."

Carole Clarke –
renowned Welsh seer.

Introduction

In 2007, I sought retreat with untamed nature, relocating to an ancient and enigmatic farmstead in deepest rural Devon. Among many exposés, I brought to light that my 17th century home had been built on the remains of an earlier Templar mansion, once abode to six descents of a medieval dynasty since AD1360 – *Callarde of Callarde*, linked with the Iberian fraternity of Calatrava, Canterbury, Temples Dinsley and Ewell. I also uncovered that my property sits at the hub of three powerful local leys, as well as a key national Templar alignment and a world solstice axis from the Holy land through an ancient Alaisian prime meridian to Ireland.

I had discovered that the site possessed arcane temporal peculiarities. I also knew that the cornerstone of my Earthly mission was to set about a scientifically credible approach to substantiate the prospect for reincarnation. In January 2011, renowned Welsh seer Carol Clarke disclosed that "The reincarnation thing is really finding out what you are bringing to this world. I'm unsure to call you Mark Herbert or Mark Callarde. But for this reading, I'll put it as Mark Callarde because you and Callarde are the same!"

Reincarnation

The re-embodiment of the soul into flesh – the physical body existing in one tiny frequency range amid the myriad other vibratory realities, as affirmed by Christ's allegory "*In my Father's house are many rooms...*" [John 14:2]. It is a common message among the teachings of Krishna, Buddha and Pacal of Maya to name but a few (The Druids also believed in reincarnation), yet, curiously, re-birth of the eternal soul is silently acknowledged but seldom taught in western traditions. Although the Christian bible is sparse on the precept, it

contains some extraordinary inferences of re-embodiment including: "I will come again." [John 14:3]; "... when Melchizedek met Abraham, Levi was still in the body of his ancestor." [Hebrews 7:10]; "What has been will be again ... there is nothing new under the sun." [Ecclesiastes 1:4-9]; "Naked I came from my mother's womb, and naked I shall return there." [Job 1:21]; "But I tell you, Elijah has already come, and they did not recognise him..." (i.e. John the Baptist – the true Messiah according to the Templars) [Matthew 17:12-13].

What does science have to say on the subject? Einsteinian physics informs us that *mass* and *energy* are interchangeable and that quantum states can either take the nature of a *particle* (a body in one place) or a *wave* (vibration or energy in a continuum). So, the case for reincarnation can only be strengthened given that energy must be conserved in the cosmos – energy neither being created nor destroyed, only changing form, as science widely accepts. If this notion applies to everything then why should it preclude mankind?

The "re" prefixing "incarnation" is implicit of having existed "in another time" – usually deemed to be the past due to our limited view of time only flowing forward. However, we should not disqualify travellers from the future for that might explain the sudden, almost "out of nowhere" impulse in technological advancement in less than one man's lifetime! Our Earthly perception restricts us to sense time in three distinct parts – past, present and future. Yet, at any given instant, all three converge at a singularity – the eternal now! In spirit, there is no discernment of time.

Space Matters to Time

It was the popular cosmologist Prof. Carl Sagan who said time is "... one of those concepts that is profoundly resistant to simple definition." Princeton's Prof. John Wheeler, the visionary behind wormhole theory, described time as "... nature's way to keep everything from happening all at once." Wormholes have been conjectured as shortcut passages for travelling immense distances without covering the intervening space. It was Prof. Kip Thorne of Caltech who postulated that wormholes could theoretically be used as "time machines" if only their ephemeral nature and sub-atomic scale did not render them impractical! Einstein's prediction that time actually dilates – the faster a body moves, the slower time passes, has been proven repeatedly. So, time is not as regular or as linear as we perceive it to be as given by either clock or calendar; time, in fact, can be altered. Furthermore, the single photon experiment performed by Dr David Deutch from Oxford University, concluded that reality does not consist of just a single universe but many parallel ones, some nearby interacting with our world. Proof of multiversity removes the grandfather protection paradox that forbids reverse time travel in one universe.

None of these instances are science fiction but science fact! Scientists have already conceived that the mouth of a wormhole could be used as a time portal to other realms beyond, realms that many spiritual philosophies have been advocating for aeons. The chasm between science and scripture is not so huge after all, metaphysics being the bridge spanning both dogmas.

So how might the nature of time manifest itself in relation to telluric energy fields in the landscape? Remnants of ancient Briton are evident amid Callarde's hinterland and by charting the principal Roman routes across Danmonium, one inevitably reveals the former Druid paths and their power centres. One such straight track is the *Rumansleigh ridge*. It enters north Devonshire via Bampton from Taunton in Somerset, through Romansleigh to

Callarde on Burrington Moor, then to Stratton near Bude via Torrington.

Nearly 1000 years since Roman occupation, this same axis, extended east to span the breadth of southern England, was utilised by the Callarde Templars to site their houses of permanence; one house in Burrington, North Devonshire and the other, near Dover in Kent, each house co-axially centred on Winchester. Preceptories of Templecombe and Buckland Minchin were also stationed on this alignment demonstrating its lasting religio-military significance. Clearly, there is nothing new under the sun.

Temporally speaking, it was on this axis, in 1993, that a retired couple travelling through the village of Bampton experienced a rare but notable case of a 17-year time-slip. I for one am convinced of their testimonies having faced two instances of delayed teleportation of small precious things at Callarde, the circumstances around which cannot be explained by any rational means other than temporal disturbance through space. In each case, the time lag between their sudden vanishing from the house and re-materialising was precisely 21 days to the hour. But, even more strange, on each occasion, re-manifestation occurred three quarters of mile from where they had disappeared, in a position of prominence on the narrow track leading to the house spontaneously in view of independent and astonished witnesses. These occurrences were intended to raise awareness of the operable portal, showing how time is hooked up between its spatially displaced mouths. The lost entities, compassionately returned, were intelligently chosen enabling this quirk of place to be deduced.

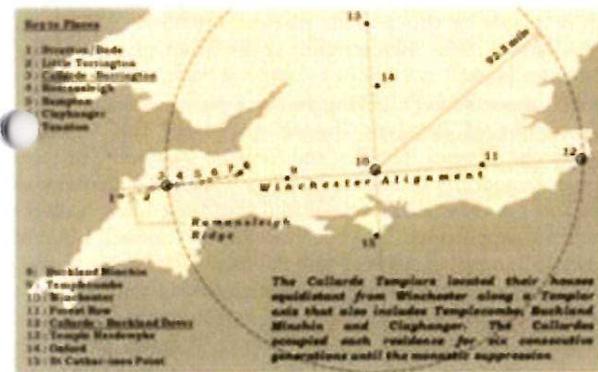
Templars of Time

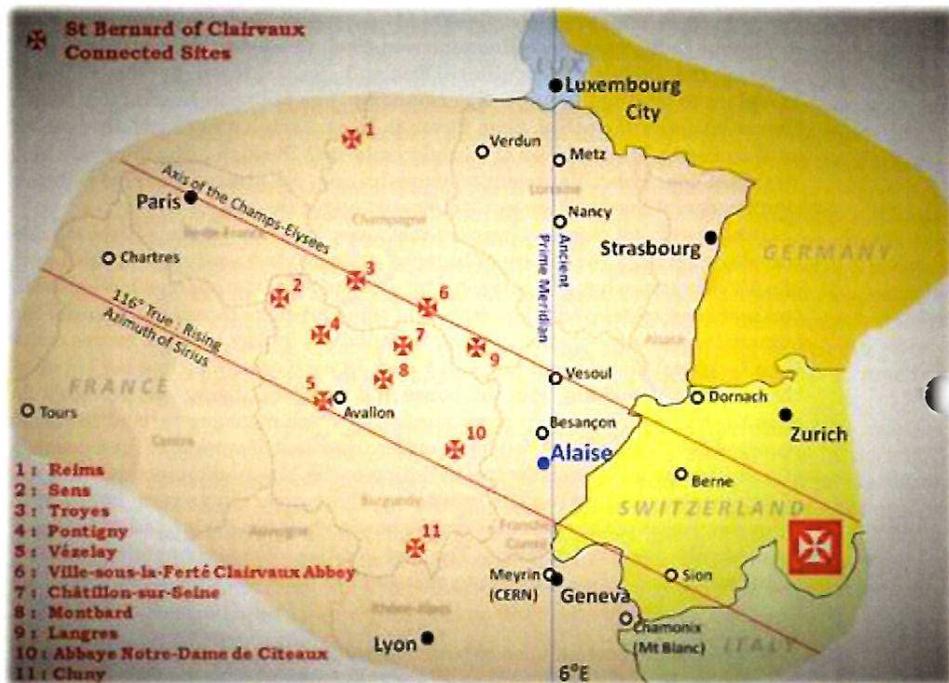
I have often mused upon where "temp" in "temple" originates. History informs us that the medieval military-religious order of the Temple – the *Templars*, set in their firm Gnostic beliefs, initiated principally from the Burgundy region of France along a north-west corridor towards Chartres and Paris, as did their Cistercian brothers. Enigmatically, the French and Latin for the word "time" is "temps" and "tempore" respectively (hence "temporary" – a brief moment in time). Also, the French phrase for "the time" is "le temps", itself an anagram of "temples" – the name given to a sacred space or edifice

devoted to God worship, usually having a celestial and thus time basis underpinning its alignment and construction.

On extending the Burgundy corridor south-east into the neighbouring province of Franche-Comte, it converges with what has been deemed an ancient world prime meridian (now 6°E), through the unfamiliar town of Alaise. In his accomplished work, *Eleusis Alesia* – published 1936, French father of leys (lignes), Xavier

Guichard (1870-1947), found Alaise to be the hub of 24 radial alignments – the hours in a solar day, including the two solstice axes, all of which traverse Europe like the spokes of a bicycle wheel. Being a prime meridian, like Greenwich, civil time would have been reckoned from its standard. Longitudinal meridians, being aligned with true celestial north-south through





the sky's zenithal point, enable precise local timekeeping with respect to the heavens. Other notable settlements on this meridian are Luxembourg City, Metz, Geneva and Toulon, the southern-most tip of the Cote d'Azur, which borders the Cathartic Languedoc region, renowned for its Templarism. By chance (or perhaps not), the headquarters of the facility investigating quantum states of matter (and by implication the nature of time itself), CERN, is situated 90 km south of Alaise on this archaic meridian (6.05°E). Moreover, the national flag of the host nation, Switzerland, is the exact inverse of the infamous balanced Templar cross.

Callarde has a notable precedent. Following years of rigorous experiment, Brian J. Allan, investigator of Rosslyn Chapel, author of the "*Rosslyn Frequency – Uncovering the Hidden World of the Knights Templar*", became aware that its space was temporally unstable. In other words, the chapel was fractionally moving in another time. Brian recognised that the edifice, a stone-built amplifier of harmonic proportions, had been sited on an ancient place of healing – a nexus of two different ley systems and deemed an operable portal. He was told a Templar knight, known as Spencer, safeguards that which is placed on the other side, Gnosis – knowledge put beyond man's reach in another space and time. The Templars enduringly held the Temples, as did the Callardes.

They were keepers of hidden treasure and secret knowledge. I have been told that which is irretrievably placed beneath Callarde "*is well worth seeing!*" If "time" and "temples" are as magically inseparable as I suggest, then it would also explain the Templars being reborn "time travellers" or even the keepers of time itself.

MARY'S JOURNEY

Megan Wingfield

My own journey began with reading Graham Phillips' book, 'The Marion Conspiracy', in which he said that Mary the mother of Jesus had lived, died and was buried, on Anglesey. Marion was the medieval name for Mary and Marion Gardens were dedicated to her. Intrigued, I decided to look for her grave myself. A spirit guide had already told me that there were no bones so I knew that it was ashes that I should be looking for. Lilies associated with Mary provided a clue to follow up. There is a River Lily (Afon Allaw) on Anglesey, and on its banks is an ancient monument called Branwen's Grave. Dowsing confirmed that this was the place to look. A group went to visit this grave and laid lilies on the stone and held a little ceremony to honour Mary. I needed to find out more.



Branwen's grave. Photo ©Megan Wingfield

In meditation I was shown a long stemmed red rose, and to help me I saw a wooden sailing ship entering Carmarthen Bay. I knew that the ship was going to land at Llansteffan. When I looked at a map, the words 'red roses' jumped out at me. So, I knew that I had to go to the village and see what I could find. When I got there, it was very disappointing. It was just a crossroads with a couple of houses and I didn't know where to go next. I saw a sign which said ancient church. So we decided to follow the sign and go down that lane. It led us to Llansteffan where we found the church open for Easter. When we went in, I knew immediately that this was the place we were looking for. The altar window was mainly pink with a lot of pink roses in the design by John Petts. Pink is the unconditional love. And even better still, on the window sill was an arrangement of lilies, and in the aisle was a wooden statue of Mary with her baby son. This confirmed my vision and I had no doubt about it.

Madonna and Child – carved in limewood by John Taulbut RWA Llansteffan Church, Dyfed. Photo ©Megan Wingfield



After this, I went to talk to the West Wales Dowzers Society and met a gifted dowser, Rob Hemming. He mapped out the whole journey from Llansteffan to Anglesey and back again. He confirmed that Mary and her part were on this ship. Later, we were told that they came via Ireland where they went to pick up Padraig, a fellow trader known to Joseph. He was chosen to be their leader and protector and was their chief negotiator and was in charge of any money they

had and spoke the language. Mary was also accompanied by Ruth, her handmaiden, Jacob and another Joseph. They were later joined by Ifan, a native of Wales.

They travelled to Llangranog, where they boarded a ship to take them to Anglesey. They went to live in the village now called Ty Mawr, an iron age village on Holy Island. Joseph knew about the island because there was a trading post there and he had taken Jesus as a boy with him. He knew about it because as Decurion of Mines, he traded in ores.

The biggest copper mine in the known world was situated on the north coast of Anglesey at Paris Mountain. It was known as Copperopolis. Gold from the Wicklow Hills in Ireland was also traded, which explains why John had discovered through dowsing that the trading post was built by the Irish. – On a clear day, the Wicklow Hills can be seen from the Mountain on Holy Island.



The Dimensional Gateway at Penrhos Feilw, Anglesey.
Photo ©Megan Wingfield

This is how Joseph knew that the village on Holy Island was a safe place for Mary.

Mary and her companions lived happily and peacefully in their house in the village of Ty Mawr. She did not practice her Christian beliefs openly, but privately in her own home. If she found one of the villagers with an open and curious mind, she sometimes took them into her home and talked about her son.

They joined in the life of the village and even in the feast days. Later, they moved out to live in the building which occupied part of the trading station, probably because it had more room.

Mary practised her healing, particularly on the children. She taught Ruth how to gather herbs and make them into salves and ointments.

She sometimes went to the villagers' most sacred place, which was Penrhos Feilw, where there was a stone circle and a dimensional gateway.

Then one day she decided that she needed to see her homeland for one last time because she knew that she did not have long to live. They packed their belongings in a bullock cart and set off back to Carmarthen Bay. They were almost there when she was taken ill at a resting place for travellers which is now in the village Llanfairclydogau. This is where she died.

Her reputation must have gone before her because her body was cremated at a sacred place, high in the Cambrian hills, in a part of the Lampeter zodiac, that corresponded to Aquarius.

When John and Wendy went up to see this site, John picked up a stone and took it home. He gave it to Anne, a friend who was staying with them. It was triangular, about an inch thick and dark grey. Anne sat holding it for days. She had the ability to be a trans-medium and one day holding the stone a lady in great distress came through. "My lady is gone, my lady is gone." When we asked where she had gone, the answer came, "Gone to glory". That lady was Ruth, a handmaiden of Mary, and she gradually told us what has been written here. This is how the story of Mary's journey was revealed.

ACTUALLY DOING IT

Laurence Main

Walking a Pilgrimage along the Michael Line is one of the most rewarding things a ley hunter can do. Between 10th November 2009 and 13th June 2010, I backpacked this maximum breadth of Britain – going from Cornwall to Norfolk for 549 miles in 42 days, split into 11 trips.

I camped "wild," often dreaming in sacred sites, so no money was spent by me on accommodation – though I was glad to qualify for my Senior Rail Card after 332 miles! If I'd been able to do the whole route in one go, I would have saved on train fares too. Doing the trip in in one go, you would need to be able to be away from home for at least six weeks.

Travelling on my own. I was able to set my own pace – but I was glad of Tony Charlton's company for the final 100 miles. "Wild" camping was also much easier going by myself. There is not much room inside ancient burial chambers! I did sleep – hidden away – in a few churches. However, somebody locked me in at Creech St Michael for two days and nights. Luckily, I had my own empty bottles to pee into. I had oranges but dare not eat them.

Essential reading is *The Sun and the Serpent* by Hamish Miller and Paul Broadhurst (1989). I was most grateful for a set of maps donated by Hamish Miller. These are still available from Penwith Press and show the Dragon ley and the dowsed Michael and Mary currents, at a scale of 1:50000. The O.S. Explorers –1:25000 – waterproof versions, were also invaluable for finding my way along public footpaths.

I chose my own route, switching from male to female energies, seeking out the best paths and visiting the most sacred sites. Now, there are guide books available to help you – www.michaelmarypilgrimswav.org or telephone Richard Dealler on 01 392 253 604. These include information on B&Bs, if you don't want to camp.

On 23rd April, St George's Day, a group of us went to the beach at Hopton-on-Sea, where the Dragon Ley and the Michael and Mary currents emerge from/ enter the North Sea. Local dowser Sue Pine walked for five miles inland with me along scenic public footpaths, and we visited St John the Baptist's Church at Lound. Do the two dragons surmounting its roof screen represent the Michael and Mary currents I wonder?

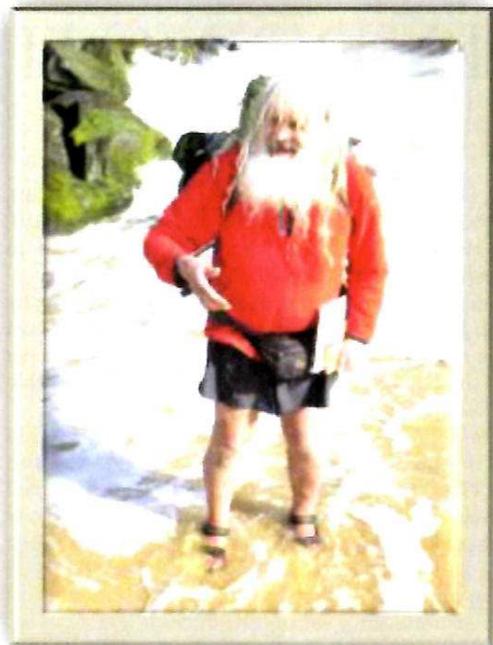
David Kelf kindly ferried me across the River Waveney in his boat, going from Somerleyton to Burgh St Peter. This saved me from having to walk along a main road to use the only bridge. I then walked alone to a campsite at grid ref TM446944 on O.S. Explorer OL40 – Dove Cottage, Tel 01 502 677 266, making this a day of 10 miles backpacking plus the ferry trip. A riverside path led me to Beccles the next morning and a bus soon whisked me to Norwich for my train home. You could continue walking to Cornwall, however!

Not having to carry a heavy backpack would greatly enhance your enjoyment of the journey. I am compiling a list of Network members willing to provide



The Main Captain!

Editors footnote:
Compare Megan's story with 'The Marion Conspiracy' by Graham Phillips (2000) and the position of the third eye of the Virgo figure in the terrestrial zodiac described by Graham Griffiths in 'Behold Jerusalem'. Also... Anna, Grandmother of Jesus by Claire Heartsong-ISBN 0-937147-34-6.



a support vehicle to carry baggage for pilgrims. Such assistance is available in East Anglia. Contact me to offer your services elsewhere. Prospective pilgrims can then be informed of your potential help. I could also put prospective pilgrims in touch with each other.

It would be foolhardy to set out on such an adventure unprepared. I am available to lead training walks in Wales. You could camp or B&B in Dinas Mawddwy. Telephone ahead to check convenient dates and for public transport information.

Please contact me, Laurence Main, 9 Mawddwy Cottages, Minllyn, Dinas Mawddwy, Machynlleth SY20 9LW. Telephone 01 650 531 354.

Left: This photograph shows Laurence at the point where the Michael and Mary Lines reaches the North Sea at Hopton. On a sweet note it also shows that on occasion, LM's feet do get a wash!

'Hairy' Dave Hughesman



It is with great sadness that I have to announce the loss of Hartley Morris Men's long-standing Foreman, 'Hairy' Dave Hughesman. Dave had been valiantly battling cancer for some time but finally succumbed on 6th July when he peacefully passed onto pastures new. His funeral took place on Friday 22nd July at Kemnal Park near Chislehurst, Kent.

I arranged for Dave to give talks at both the Society of Leyhunters and The Network of Leyhunters Moots held at the Seekers Trust in Addington Kent. In addition to being an accomplished dowser & lecturer, Dave also undertook spiritual healing.

The Hartley Morris meet socially at the Rose & Crown Pub in Wrotham, Kent. It's where I used to meet up with Dave for a chat and beer after their Thursday evening practise sessions.

He will be greatly missed by many.

Jon Lord

Picture of Dave shown in frame acknowledged as the ©Copyright of DartingtonMorris

The Hartley Morris Men at Coldrum Longbarrow, Trottisccliffe, Kent, dancing in the sunrise at Beltaine. 'Hairy' Dave is bottom centre dancing clockwise



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MYDDLE EARTH: <http://myddle-earth.info>

NORTHERN EARTH: 10 Jubilee Street, Mytholmroyd, Hebdon Bridge, HX7 5NP £8.50 pa, payable to Northern Earth Mysteries Group

PAGAN DAWN: The Pagan Federation, P.O Box 104 83, Oakham E15 0G3

QUEST: 78 Hamlet Road, Southend-on-Sea, Essex SSI 1HH – £20 pa

RILKO: Marian Green, BCM-SCL Quest, London WC1N 3XX – £10 pa

RILKO: (Journal of the Research into Lost Knowledge Organization), Sylvia Francke, 35 Kennel Lane, Fetcham, Surrey KT22 9PQ (£19 pa, £24 overseas)

SAUNIERE SOCIETY JOURNAL: Arpinge Court, Arpinge, Folkestone, Kent CT18 8AQ – £20 pa

TOUCHSTONE: J Goddard, 1 St Paul's Terrace, Easton, Wells, Somerset BA 1DX £4 pa, payable to J. Goddard

WESSEX RESEARCH GROUP NETWORK: Robert 01749-343016



Caroline Sherwood

A fellow traveller is sought.

In November I will have lived in Cheltenham for three years. Following a recent workshop with Patrick MacManaway, I am inspired to walk the length of the River Chelt, from its source in Dowdeswell Wood to the River Severn.

My intention is healing; particularly focusing on the course of the river through the town of Cheltenham.

I would like to do this walk in the company of an experienced dowser/healer and preferably someone familiar with map reading.

I'm a complete beginner. If you feel drawn to this idea, or for further information, then please email me:

sherwoodcaroline@yahoo.com

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