

# THE LEY HUNTER

**Dowsing the Nasca Lines - Exclusive**

Sig Lonegren

**The VORTEX Phenomenon**

Jim Swan

**New Ideas on Carnac**

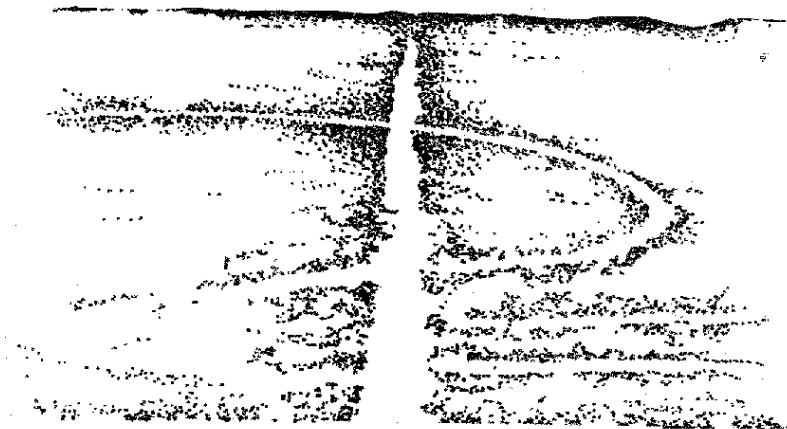
Kergal

**The Ley Debate Continues**

R. J. C. Atkinson and others

Readers Write On!

And more ...



## EARTH MYSTERIES

Leys • Ancient Sites • Dowsing • Archaeology  
Ancient Astronomy • Lore • Phenomena • Earth Spirit

SEMICENTURY  
**THE LEY HUNTER**  
 the magazine of  
**EARTH MYSTERIES**

P.O. Box 13, Welshpool  
 Powys, Wales

The magazine deals with ancient monuments in Britain and elsewhere and all aspects of prehistoric folklore, traditions and current sites, possible earth energies, strange phenomena, etc.

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The Ley Hunter 91 Autumn 1981

**COVER:**

Part of a Neolithic old straight track and ground drawing, Peru. After Maria Reiche.

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# LEAD IN...

As ever was I must apologise for lateness of this issue! We couldn't let you know without spending £1000. But the reasons are good, and it will be the last time I'll have to apologise as you will see. Since 1976 we have been able to improve quality and size of TLH, but times have changed...

**Balancing the books**  
 Finances TLH-wise have been getting grim again. Fortunately, Moot tickets, even after expenses, paid off TLH 90's overraft and have kept us out of debt till now. But we don't have the funds to get this issue out, so the time has come for sweeping changes. What to do? Several readers have suggested we double the subscription: but I was loathe to do that. Although we have well-heeled readers, as with age-group we sweep a full spectrum and many TLH readers are unemployed or otherwise impecunious. In the end I have decided on the most painless set of changes as far as the readership is concerned. Issues-per-subscription are being reduced from 4 to 3 (it's time we legitimised it anyhow!). This will save us the enormous postage charges particularly, and ensure a quicker income turn-around. We are dispensing with envelopes: I don't like to buy several A4-sized mags get away with it without much damage to the product. Thirdly, and most importantly, we are changing the mode of production from litho to advanced mimeography system, and will print ourselves with leased equipment (TLH's after 5 years). This will reduce production costs by up to 30%, though the extra work-load on Jay and I is increased enormously. The production system, FAXIL, is slightly inferior to litho, but, I hope you will agree, is still quite acceptable. TLH now has a Gestamer scanner, SO OTHER EDITORS PLEASE NOTE - we can scan your stencils for you cheaper than commercially - Earth Mysteries now has its independent publication production system! We could print other mags too. Let us know, editors!

We've actually REDUCED the sub to £1.75 - surely worth a Thurber Award! The 3-issue sub is no longer bound by calendar: each issue will have the season notation for continuity, whatever date it appears. You still get your sub's worth. TLH 92 is in production as you read this. Your sub may last over, or even under a year. ALWAYS LOCK FOR REMINDER CARD. Fill in and return as soon as ever you can.

Other reasons for business apart from this revolution have been the finishing of my next book on UFOs/Earth Mysticism - EARTH LIGHTS (October 1982, Turbicon) - and a final office move to rent-free premises.

**Trust Fund**

Our good friend Bob Richard of Fortean Times has for ages been running such a fund: donations to his mag to help it through. Although we are delighted just to receive basic subs we take a leaf out of Bob's mag and do invite better-off readers to make a donation to TLH as and when they can. WE DO NOT EXPECT THEM, and do not want anyone to feel in any way obliged, it is only for those who are able to afford it and feel they want to help us out. TLH is now in critical waters but those have a clear hearing hose - help us make it! Trust fund donors will be mentioned on this page each issue unless strict anonymity is insisted upon.

**This issue**

Speaks for itself, I suppose. But there is so much left out. Sorry for omissions this time; TLH 91 will include them. Journal ads are inserted with this issue, where you'll notice video and audio cassette offers also. We've worked hard on this to bring providing a better ancillary service to readers.

**Other news**

Readers will be interested to see an interview with Egeron Sykes in *QuickOver Messenger* (see enclosure), a fine magazine from the SB. A number of readers have sent in interesting items and I'll be reinstating the *Miscellany* section in TLH 92. Sadly, Nigel Pennick's *Andrew Mysteries* has had to close down, but more about that next issue. It's TLH's good fortune, however, as Nigel is to start a column with us. Next issue will have a MOOF report too: it was a pleasure to see so many of you in Hereford; maybe next time I'll be able to chat to more of you.

OK - much more to be said (including a proper farewell and thank you to Kay Thompson and A. de Selby) but no more space now. Please help us now like you never have before: we are on the cusp of making it or breaking it. If TLH goes down, a certain silence will settle over the land of Earth Mysteries.

Paul Devereux.

## New Ideas On Carnac

by members of Kergal

In 1978, the KERGAL archaeological association discovered a culturally-based system still marked on the ground around the Great Menhir, "MR GRAN" (Herbisan, Brittany) which shows, through the erection of the megalithic monuments, that our ancestors knew the measurements of the Earth, the decimal system as well as the "coudée" (cubit) - their cubit corresponded to a sub-multiple of the length of the line of latitude passing through this part of Brittany. They also traced meridians which cross England at the site of the Big Zodiac at Glastonbury, for example. Following this first step, the young KERGAL team kept on and got down to the west side of Carnac. Their efforts were all of a sudden rewarded when their investigations led them to the certitude that the Big Carnac alignments were the geometric expression of the measurements of time; that it is an extraordinary geometric representation of different calendars: the solar one of 365 days, those of every planet (the moon as well) and even their own of 360 days, divided into 9 months of 40 days (till now, the only thing we knew was that the Maya calendar represented 18 months of 20 days). But how does this develop?

In some parts of these alignments, there is a distance of 3.65 Km. In another part, another distance: 920 M, divided into 2 parts of 400 M and one of 120 M.

At one end of these alignments is a monument which marks the East-West line (the autumn equinox); at the opposite end, another monument represents the summer solstice. Between the autumn equinox and the summer solstice are 92 days!

So 920 meters ... 92 days  
3,65 Km ... 365 days

Therefore, it's easy to figure it out! 10 meters = 1 day ... Therefore, the 920 meters which are divided in 2 sections of 400 M and one of 120 M represent 2 sections of 40 days and one of 12 days. Therefore, 360 divided by 40 = 9. (9 months of 40 days ...)

Until now, it was said that the Greeks were the first to express the measurements of time through geometry (Hippasus and Ptolemaeus). But now, no doubt long before Maya, Egypt, Greece or Babylon, was Carnac, where all these sciences were collected together as a whole. The principle of this magnificent geometry seems to be the builders' will to represent a day (a month or a year) by the metric system that is to express their knowledge of the measurements of the Earth related to those of Time!

10 meters = 1 day: It was then possible to measure time accurately. Never before have we heard of early civilizations who did this. No need for animal skins to write on, no need for stone tablets - they wrote straight on the ground and their instruments, stone-shaped, remain planted in Earth, silent witnesses of a complete Science.

Thanks to these men, to their Science, thanks to their love of knowledge and to their Art, the Carnac alignments are still able to relate to us today the history of the magnificent Tradition which conceived them.

The members of KERGAL will be pleased to lead you through these magnificent places.

### Reference

1. Cf. "L'Essai du Temps ... les alignements de Carnac", A.A. KERGAL, bull. No. 10.

## NOTES FROM NEW ENGLAND



It's time for this Yankee dowsler to eat a large slice of humble pie. Contrary to my previously stated opinion, all leys are not the same! As a dowsler, when I first started to explore the Earth Energy system here in New England, one of the things I was looking for was leys - six to eight foot wide beams of yang energy that ran in straight lines over the country side. Thanks to the efforts of one of my teachers, Terry Ross, past President of The ASD, I became more consistent with my dowsing, and found that these "leys" crossed at the underground chambers we have been investigating over here for the last decade. These dowable lines of energy were also marked - as yours in Britain are - by standing stones, perched rocks, notches in hills, rocking rocks/logan stones, etc. All of these mark-points are also over primary water - just as Underwood found. This led me to a most logical, but unfortunately incorrect conclusion: all alignments of sites have these dowable six to eight foot wide beams of yang energy running concurrently with them. They were, in my mind, one and the same.

My trip to England and Wales in 1980 convinced me that this just isn't the case. My first awareness of this occurred at the Bekewell Moot when we all visited Arbor Low. One of the most obvious alignments that runs through this site starts to the NE at Cales Farm Tump, slices through the W end of Arbor Low, and then on through Gib Hill to Lean Low on the horizon to the SE. The alignment was clearly there. Unfortunately, the energy wasn't!

The next day I returned alone to Arbor Low and began to dowse more seriously. I found four lines of energy (what I had been calling "leys"). But there was still no "ley" running along the most obvious ley from Cales Farm Tump through to Lean Low. There wasn't a ley on that ley... It was at that point I began to suspect that my terminology wasn't going to work.

I walked along that alignment from Arbor Low to Gib Hill and then on to Lean

Low. All of them had Underwood's primary water under them, but there was no energy ley connecting them. At the Moot, John Michell had tried to discourage me from using the word "ley" to describe these straight lines of energy. This particularly obvious alignment of sites at Arbor Low taught me that John was right.

During our marvelous trip through England and Wales that followed, I talked this problem over with Paul Devereux. There seemed to us to be (at least) three straight line phenomena that are found at sacred enclosures around the world! Archaeoastronomical alignments, alignments of sites, and these six to eight foot wide straight beams of energy. Sometimes all three are found concurrently - the summer solstice sunrise over the Heel Stone as seen from the center of Stonehenge is an example of this. Sometimes two of the three are found together, and sometimes - only one. I have found many energy leys both here and in Britain that were not apparently marked by man and had no obvious astronomical significance.

Dowsers must find a new term for this straight line phenomenon our rods are showing us at these power centers. Since many times there is a connection between alignments of sites and the energy lines, we could perhaps call them "energy leys" or "E leys" to differentiate them from topographical leys (or T leys?).

It's time for us Earth Energy dowsers to define more clearly what we are finding at these power centers. I urge all of you to start using this new term, E ley, to describe these straight beams of yang energy we are finding. Leys are alignments of sites. E leys imply Earth Energy. They are not always found concurrently. All leys were not created equal(ly).

Sig Lonegren

# The Vortex Phenomenon

by Jim Swan

We hurried to get to the "House of Mystery" before it closed, but the clock was striking five as we drove up the Sardine Creek Valley Road to get to the "Oregon Vortex" or "House of Mystery" located near Gold Hill, Oregon. The gate was closed when we got there, but we got out of the car and just stood there for a moment. One of the party, a psychic who has been studied at Stanford Research Institute, suggested that we just stand still and be quiet. Independently, the three of us stood in silence, much like the quiet resting pose before beginning a tai chi form. We found that as we stood, it seemed as though a subtle force wanted to move us in a circular fashion, rotating, first one way and then the other. We did not feel like we would fall over, and in fact we felt supported, and yet we also did not feel like we could comfortably stand erect either. Each of us had the same experience, without talking about it before or during the experience.

Needless to say, we returned the next day for more observation. The "Oregon Vortex" or "House of Mystery", according to the present owners who run the place as a tourist attraction, was known to the local Indians as "the forbidden ground" and they did not go there. Today, every year, thousands of people visit the "Oregon Vortex". It has been filmed by television crews and even studied by a handful of scientists. Since there are other houses of mystery at such tourist attractions as Knott's Berry Farm, created by illusion, studying a place like this requires careful observation to determine that the effects recorded are not due to illusion or suggestion. (Which

by the way doesn't detract from the tourist interest, but does get in the way of serious research).

To summarize the phenomena which are consistently reported there:

1. The trees growing within the 165' diameter circle tend to grow with a declination toward the north. There does not appear to be any change in plant species, but rather a magnetotropic response.
2. Wildlife do not appear to frequent the area. No animal tracks or other sign appear in the vortex. No birds have been seen in the trees or normally are heard while standing in the vortex area, in contrast to abundant wildlife which can be observed several hundred yards away.
3. Visual perception is affected. Standing in the same spot watching two persons standing at either end of a board which measures perfectly horizontal according to a carpenter's level, the two people appear to change heights when they change positions on the board. This effect can be recorded photographically, and was reported by the Oregon State Geologist some three decades ago (Nixon, 1943).
4. At the purported center of the vortex is an old house, which is falling down and resting on a steep slope. Crawling inside the house, the guide takes out a broom and sets it up erect on the slanting floor. As he takes his hand away, the broom remains erect, wobbling in much the same fashion that we three had felt outside the fence earlier.

These results appear to be experienced or perceived by nearly everyone who visits the area. Some people react adversely to the place, feeling sick or queasy, while others report little

or not any effects.

After this sort of experience, which boggles the mind of a somewhat conventional scientist like myself, I have since sought out three other vortex or "mystery spots". Two are located in the Black Hills of South Dakota. The other is near Santa Cruz, California. In all four, the results appear to be the same. Either someone has discovered a way to locally create unusual fields, or there really is something to these places. Many special places like holy mountains or vision caves exist, but usually people report feeling tranquil or exhilarated by being there. Also, these fields are more subtle and as yet I've yet to see anyone take photos which show the effects of fields at these places. What makes these places significant is that if these fields are for real, then the claims of mystics, psychics, sensitives, etc. about special places existing could receive substantiation through the careful study of mystery spots or vortices. Tromp (1949) suggests that strong local field anomalies may be due to massive lightning strikes or unusual geological "plugs" or volcanic flows. Mrs Frances Nixon of British Columbia (1980), a remarkably sensitive woman, reports being able to perceive negative fields around trees where lightning has struck. Also possible is that in both the Black Hills and southern Oregon, the local geological strata are rich in precious stones and ores like gold and silver. Some have suggested that perhaps underground crystals create the effect. As yet I cannot report any sophisticated monitoring of fields like the Dragon Project has been doing. We have plans to do this in the next year. The best data is on wildlife observations, which do appear to be very consistent in these vortex areas.

Reviewing the scientific literature, I cannot find much of anything written on this subject. After searching in vain for several years I shared this with a Seattle sensitive who is also a hereditary Druid. She said she would consult her guides including a local "King of the Mineral Elves". She reports that "Lord Katami" tells her that "Can you imagine a scientist at a respectable university studying tourist traps? They shy away from these things not because of insignificance but because of fear of losing their credibility".

Having dropped out of being a university professor myself a few years ago I guess it's okay to talk about these things. If others do exist, as many psychics say they do, then someone ought to be studying them. Right now many people within the more conventional scientific community laugh at such things and yet it may be more out of fear than reality. Modern culture has not placed too much emphasis upon giving credibility to the perceptions of sensitive people, while other cultures like American Indians consider such perceptions of earth energy fields as important and in fact essential to right livelihood. I'd appreciate hearing from anyone who has been studying the vortex phenomenon.

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## JANET & COLIN BORD ON BRITAIN'S MYSTERIES

ANCIENT SITES • LORE • PHENOMENA



Although many of the calendar customs traditionally practised in Britain have fallen into disuse, some still survive, and to experience one of these events is to see an aspect of British life that is unexpected in the late 20th century. Perhaps the most powerful custom we have witnessed occurs on May Day in the Cornish village of Padstow when the hobby horse performs its fertility dance through the streets and along the quayside. The hypnotic music that echoes through the fishing village creates an overwhelming atmosphere, the memory of which draws you back year after year. In 1973 May 1 was a Bank Holiday and Padstow was literally packed solid with people.

In 1980 we were present at the Arbor Tree ceremony at Aston-on-Claun in Shropshire, and the atmosphere was entirely different from Padstow. There were few visitors present but the ceremony, which involved the village children dressed up in 18th-century costume re-enacting a wedding procession, was exquisitely performed. In fact the ceremony seems to be a relic of tree worship, since it all happens beneath a large black poplar in the centre of the village. Flags hang in the trees all the year round, to be renewed annually Arbor Day. This was done before the crowd gathered, but they delayed the raising of the flag of St George until the actual ceremony. Morris dances performed under the tree, and the children wove in and out around a miniature portable maypole.

The sacred nature of some of the customs is misleading: they have been watered down over the centuries. At Abbots Bromley in Staffordshire early in September, the Horn Dances spend a whole day bounding the trees and performing a ritual dance which is characteristic when compared with the Padstow celebration. But these men wear antlers on their heads, and their performances may have its roots in rituals 15,000 years old. Carved and painted figures depicting a man wearing an animal disguise have been found on cave walls in Europe. Equally sedate today are the

familiar May Day ceremonies of the crowning of the May Queen and dancing round the maypole, but not many centuries ago, the Puritan Philip Stubbes was railing against the rural practice of 'all the young men and maides, olde men and wives.... paddling over night to the woods, groves, hills and mountains, where they spend the night in pleasant pastimes...I have heard it credibly reported...that of...maidens going to the wood...there have been scarcely the third part of them returned home againe undefiled.' The fertility aspect of May Day is not observed so wholeheartedly these days.

But many of the customs do retain their power, such as the fire festivals, like the Allendale Tar-barrel Parade, when burning barrels are carried round the town on New Year's Eve, and the 5 November tar-barrel rolling at Ottery St Mary, equally dramatic and dangerous games like the Haxey Hood Game (a rough version of rugby football) or the Bottle Kicking and Hare Pie Scrambling at Hallowston. And to prove that the spirit of tradition is still alive, new customs are developing. A few years ago the South Shropshire Morris Men decided to dance on the Long Mynd to greet the dawn on 1 May, and this has become a regular event. We joined them in 1979; there were only a few onlookers, all well wrapped up against the freezing wind. A powdering of snow lay over the bleak moorland landscape, and as the Morris Men danced, more snow began to fall!

Do today's traditional customs have any deeper significance than being merely pleasant rural pastimes? We believe they do — or did — and our study of many of them has revealed a preoccupation, often concealed, with the maintenance of fertility. Our evidence for this, and its links with ley and earth energies, is set out in a forthcoming book, *LEYS & RITES: Fertility Practices in Pre-industrial Britain*, which is due to be published by Granada in 1982.

Janet & Colin Bord.

## The Oldest Journey

by Dave & Lynn Patrick

A year or two ago Dave and Lynn Patrick sold up their houses, bought and converted an old ambulance and set off on an odyssey through the quietest British landscapes.

From time to time, when they have an opportunity to recall their experience in tranquillity, Dave and Lynn will be sending despatches to *FLN*.

These two geomants are also Eragon Project Monitors and artists — many will remember their work on display at Moon 22. Anyone interested in purchasing their prints of ancient sites can contact them via this magazine, but for now, on with their first despatch....

In a certain sense, Britain is a big place. To see it all, to get to know every landscape, every region, every town is an impossibility.

Our aim isn't to visit every lay-point, stone circle or parish. Rather than aiming at a specific target, we prefer to follow where our interests lead us, and these seem to come together around landscape and visual communication, history and prehistory and travel. From these, earth mysteries and related studies provide a natural theme to our journeying in Britain.

In the summer of 1980 we spent some time travelling on Kintyre in south-west Scotland. The peninsula's remoteness from the Scottish central lowlands imparts an unusual independent air, quite different from the insularity of the islands around. This is most noticeable in Campbelltown, a very unexpected and totally incongruous industrial town set to the south of the peninsula at the head of Campbelltown Loch, an expansive stretch of water almost land-locked by the vast basalt bulk of Island Davarr rising steeply from the Kintyrean Sound. One of the most impressive parts of our trip was a visit to the Mull of Kintyre. The approach is along a superb single-track road over six miles

long which climbs steadily, winding through some fine moorlands and passing only a handful of farm-houses, eventually reaching an altitude of over 1,100 feet. From here it descends, precariously steep and dangerously twisting, giving magnificent views of the Atlantic Ocean, the Ardrin coast and the island ofIslay. The sunset over the Atlantic watched from these isolated, windswept moors was incredible.

We made what seemed almost a pilgrimage to the much discussed stones at Ballochroy, three tall grey slabs set face to face in a short row, looking over the raised beach to the dramatic skyline of Jura some twenty miles to the west. We were very kindly asked into Ballochroy cottage and invited to read a compilation of letters and articles about the stones and their possible significance, put together and given to the present tenant by the granddaughter of a previous occupier. We were also told of a traditional origin for the stones, as remembered by the grandfather mentioned above. In legend the stones were thrown into their present position by the bowmen, a type of elf that quickly make themselves useful in the more rural areas of Britain. An interesting complement to this

legend is that on Cara Island is Browne's Chair - obviously part of the same legend - and it is behind this tiny island that the sun sets at midwinter when viewed from the stones.

A short distance up the coast from Ballochroy is a splendid Scottish farmhouse set back from the coast road, proudly facing out over West Loch Tarbert. Right outside the back door of the farmhouse are five well-preserved stones which have surprisingly survived the ravages of years in a busy farmyard. This stone row, aligned roughly north-west south-west, is very similar in appearance to the Ballochroy stones and is well worth visiting, not least for a closer glimpse at the farm. The occupier here told us of legends connecting the row with Clachan, a village about ten miles to the south-west and the possibility of the row continuing further.

The furthest north we travelled was to Kintyre, Argyll. The kench at Kintyre, made famous by the work of Tom and Mackie and doubly so by its collapse during filming for Arthur C. Clarke's *World*, was found to have been erected in a concrete base which will no doubt bring to a halt any remaining earth-courants flowing through it!

Kintyre and Argyll have a great many archaeological and historical sites - we managed to visit a mere handful and have had space to talk about only a small number of those. Others we thought worthy of mentioning: the well-preserved walled fort at the picturesque fishing village of Carradale, on a headland separated from the mainland by a shingle beach; the reconstructed dun, one of several on the shores at Eildonaid Bay; the quite amazing remains concentrated around Kilmartin, with the well-known rock carvings at Achabreck and Cairnbaan; Dunadd, a rocky

outcrop reminiscent of Etonbury Tor, rising high above the surrounding flood-plain, seat of the Kings of Scotland between the sixth and ninth centuries, and with iron-age fortifications bearing witness to the site's antiquity.

Curiously, the place we both felt more important to us was not one of the well known or readily identifiable sites, but one that did yield evidence of a long history and where the earth spirit seemed just a little nearer to the surface. Close to Cove, a farmhouse near the head of Loch Caillispert where Knapdale pushes its desolate headland into the Sound of Jura, is a ruined chapel, reputedly where St. Columba first set foot in Scotland from Ireland, its walls now sheltering a congregation of carefully tended flowers. A path through the chapel crosses a disused graveyard and leads to a cave in the tree-shrouded cliff of the raised beach, possibly the original site of St. Columba's first preachings, still displaying an early altar and remains showing its continuing use as a church into comparatively recent times. A few yards away a remarkable sylvan spot can be found where a small waterfall gently trickles through verdant mosses, where trees clamber over the tumbled rock-face and where summer flowers vie with one-another for wandering patches of sunlight. At the foot of this delicate cascade is a boulder carved with a deep bowl holding water, supposedly for prehistoric man to pour his shellfish brought from the bay. However, with the peaceful, timeless feeling we both experienced here, it would seem much more likely to be a remnant visibly portraying a remarkable continuity of the occupation and use of a religious site over several thousand years; a site still capable of communicating with those prepared to look and listen.



# AQUARIUS

PROPHECIES • CHANGE • CYCLES OF HEAVEN & EARTH



With the very kind permission of Vivienne Verdon-Ros, editor of *Spirals* magazine, I reproduce below extracts from an article she wrote concerning the predictions of the Hopi Indians.

The Hopi have the longest and most complete oral tradition of all native American Indians. They maintain that the human race has passed through three worlds, all of which were destroyed and purified because their advanced civilisations had turned from the spiritual to the materialistic and become corrupt. All but a few faithful perished in the Great Deluge of the last world and they made a covenant with the Great Spirit, the Creator, that they would never again turn from his path. Two brothers led their people from the place of Emergence. The older brother was directed to go immediately East and then start back to aid the younger, who should remain in the land of the Great Spirit. Each took with him stone tablets on which were written religious instructions, prophecies and warnings. The Hopi were then guided to a desolate rocky home, and told they were to be guardians of this land, which was the very heart of Mother Earth. (Orabi, the first village and the oldest continually inhabited settlement in North America is called "The Centre of the Universe".)

When the Great Spirit made the Hopi caretakers of this sacred land, it told them, "See this land. It is poor land. There is not much water and very few trees. But this is the richest land. There is a great wealth under. But hear this warning - you are not to disturb this land, and take its wealth out as long as there is still war going on. If you do, these things will be used to destroy life and this will not be for your salvation". Of course, it is for these recently discovered resources in the forms of coal, oil and uranium, that the Hopi are in danger of losing the custodianship of their lands.

The Hopi have always asserted that their land is the microcosm of the larger world macrocosm. What happens to this small sanctified area, will be reflected globally. The prophecy is that with the tearing out

of the Earth's heart, the Day of Purification will be ushered in, when humanity shall be cleansed, and "this Earth will become new as it was from the beginning". The process is similar in description to the Biblical "times of tribulation" before Christ's return. "The Day of Purification" could indeed be compared to "The Day of Judgement". Signs that this transition is nearing are apparent. The Hopi always anticipated the arrival in America of a race of light-skinned people from the East. Their forefathers talked of white men's inventions, such as an object that would move on the land pulled by animals, and later, a machine with no animals at all. They saw the land would be cut by great roads, resembling rivers, and people would travel along roads in the air. It would be possible to talk to another by means of "cobwebs in the sky", and to see and hear a man over the mountains by means of a box. However, if the white man became engrossed in merely controlling this land, the Hopi were to be on their guard. The white man would have turned onto the wrong path - that of the material to the exclusion of the spiritual - which leads to a need for the purging of humanity.

When the atomic bombs were dropped on Hiroshima and Nagasaki, the Hopi leaders gathered together to compare and make publicly known the knowledge and ancient message that each carried. It was the first time that all the parts of Hopi prophecy were integrated, and took four days to fully interpret.

It should be stressed that Hopi prophecies are all open-ended and not definitive. *Humanity has the freedom to determine its direction, for which it is fully responsible.* John Glover

*THE FOUR CORNERS FUND has been established to raise money so that the Hopi can attend U.N. meetings, where they have been invited to state their case. If you can help, please send a donation to The Four Corners Fund, care of Spirals, P.O. Box 29472, San Francisco, CA 94129, U.S.A.*

# SPIRIT OF THE LEY HUNTER



*These contributions were received independently of one another and do not constitute a see-to-see discussion at last time. They do, however, derive from the discussion held in this column in TLH 90. This column is designed as a talking shop on the whole problem of ancient alignments — their actuality, methods of research, quality of research, fresh aspects on their nature, etc. So all of you, ley hunters, archaeologists, archaeoastronomers, et al. keep the discussion going.*

From Professor R.J.C. Atkinson, Cardiff. I reply briefly to points raised by respondents to my communication in TLH 90, in which an enforced brevity may have concealed my meaning.

I do not assert, of course, that prehistoric man was incapable of ranging out straight lines across a terrain obstructed by forest, scrub and marsh, but merely that this could have been done only with much greater difficulty than in the more open, man-made landscapes of today; and that it had to be done in any case, whether the invention was to create straight tracks or simply to align isolated monuments. Note, however, that amongst the prehistoric monuments of Britain, whether domestic, agricultural, ceremonial or sepulchral, strictly rectilinear constructions are conspicuous by their virtual absence. The only exceptions are a very few long barrows and long cists, and a small handful of enclosures, all of Neolithic age, and a very small percentage of timber houses. The overwhelming majority of prehistoric constructions are curvilinear or sinuous. It is in this sense that the ley hypothesis is at variance with the observed practice of our prehistoric ancestors.

The Ancient lines prove nothing about leys in Britain. Like all such partial parallels drawn from a quite different geographical and temporal and cultural context, they can serve only to enlarge the field of conjecture. [Ed. But what does anyone know of the culture and chronology of the Bolivian lines?] To suppose otherwise is to be guilty of an elementary fallacy in logical argument.

I wrote of a "network" of leys in a purely descriptive sense. I do not suppose that most ley-hunters regard them as an organised network analogous, say, to the modern systems of railways or motorways.

The astronomical sight-lines of Professor Thom and his colleagues are not a convincing analogue for leys, and have no place in the argument. The essential feature of an astronomical alignment is that its end-points must be intervisible. This condition is not satisfied by the majority of claimed leys, even of short length and high planisibility, such as Michell's Rowan-wan III.

As regards maps, I agree of course that distortions of geodesics are negligible over distances of a few km; but they become very significant over distances well under 50 km. Error is in fact so great that in the worst case the error in the centre of a 50 km geodesic does not exceed 1 m. It is actually about 1.8 m for a north-south line close to the coast of East Anglia. All calculations of this kind require the use of the Ordnance Survey's *Projection Tables* (HMSO, 1930), which take account of the fact that the figure of the earth is not a true sphere.

Finally, I supplement Forrest's useful note on air-photos by a simple but sufficiently accurate formula for the displacement on the ground for a feature imaged on the photo from a straight line drawn on the photo through this and other images, for vertical air-photos at the usual nominal scale of 1:10,000. It is:  $x = r \sin^2 \theta / f$ , where  $x$  = the lateral displacement on the ground, in metres, of the imaged feature from the drawn line on the photo;  $r$  = the radial distance from the centre of the photo to the imaged point, in centimetres;  $d$  = the difference in height above sea level, in metres, of the feature above or below the height at the centre of the photo;  $f$  = the focal length of the camera lens (printed in the top margin of the photo);  $\theta$  = the angle between the radial line from the centre of the photo and the drawn alignment.

In a typical case,  $r = 5.0$  cm.;  $f = 41$  cm.;

$d = 30$  m.;  $\theta = 45^\circ$ . Hence the lateral displacement on the ground in this typical case is 2.5 m. It may be more or less in particular cases; but this example is perhaps enough to show that air-photos are not an adequate substitute for precise survey on the ground.

From A. Wharmby.

I read Professor Atkinson's article with great interest. When I first discovered that the Druids had measured the Earth (not as the result of any profound research, but as a joke when playing with a pocket calculator after adding up some exam. marks), I formed the opinion that they had been working to an accuracy of about 1:600 or 700; this assumed that the Imperial Yard was "correct" and that the measurement was taken in southern England (2640 x 2640 yards is 3960 miles, which is 4 or 5 miles too long). This degree of accuracy, I reckoned, could be achieved by the use of sticks and string on the (frozen) surface of a lake. (However, the Winchester yard (probably early Tudor) is about one-twenty-fifth of an inch shorter than the Imperial Yard; this suggested a degree of accuracy of 1:2500, which I thought would be impossible without the use of optical instruments — but if Professor Atkinson can obtain the standard with bits of bamboo, then no doubt the Druid and Tudor surveyors could do the same.

The feature which surprised me most in both Professor Atkinson's article and in the replies was the total omission of any reference to the literary or linguistic evidence of the ley system. The literary evidence is clear, and must surely be known both to professional archaeologists and to ley hunters. Caesar stated categorically that the Druids measured both the world and the land surfaces — *de mundi et terrarum magnitudine*. Allcroft (*The Circle and the Cross*; 1926) states that king Dyvnwal Moelmud measured the British Isles; Allcroft's annotation is detailed and meticulous, but on this occasion he slipped up and forgot to cite his source — but it is probably in ancient Welsh and would need a specialist to translate. A date of the 5th or 6th century BC is usually attributed to Moelmud; Chief Justice Coke was more precise — he says that Moelmud's legal texts were published in 441 BC.

Allcroft assembled a vast mass of evidence in support of a late date for the circles, with the final stage of Stonehenge firmly fixed (give or take a few months) at 450 AD, and the Cornish and Scottish circles as late as the 10th or 11th century AD: how reliable, really, are the radio carbon dates? [Ed. Dr. Robins assures me that the tree-ring 'recalibration' of C-14 dates is extremely suspect! The whole method seems somewhat dubious.] Watkins' place-name evidence is to the same effect. The word "ley" itself reappears in modern English, as in "laying" a gun. The assistance of a French forester would be required to sort out the difference between ordinary *laines*, *laines sommières*, and *layons*; but the *laines* are there all right — (If Dr. Ford will be good enough to fly from Leeds/Bredford to Paris, and look out of the window as the plane is crossing northern France, he will see hundreds of them). Many other ley names; cited by Watkins are early or modern English: red, white, black and gold; ton and bury; cold; arbour and beason; summer and winter. The only conceivable explanation for this is that, whenever the ley system was laid (or leys) out, it was still in regular use, and probably being elaborated and refined, when English was already being spoken; and this would explain why so many relatively modern sites, such as post-Norman churches, are to be found on leys.

This in turn is tied up with another problem which I have never seen discussed: how did travellers, in the days before modern maps, find their way about the country? There must have been some kind of signposting system in existence. In particular, long before I had heard of the existence of leys, I had been puzzled to know why William I chose to assemble his landowners at Sarum in 1066, and how they managed to find their way there. I have always been impressed by Sarum: the vast scale and the precision of the engineering far surpasses, in my view, anything to be seen at Stonehenge, and indicates that it was a site of outstanding significance. One of the first things I did when I learnt about leys was to purchase a copy of the 1:50,000 map of Salisbury and the Plain — and leys began to sprout out in all directions from the central mound of Sarum. Whilst I appreciate that criticism made of arm-chair ley hunters, the plain fact remains that several dozen map alignments

radiate from there; can anyone show a similar pattern emerging from any other point chosen at random – say the statue of the Black Prince in Leeds City Square, or the buffers at the end of platform 1 at Paragon Station, Hull?

Every surveying system must have either a base line or a datum point. E.O. Gordon (*Prehistoric London*, 1925; not properly annotated, but there is a bibliography) suggested that the base point of one prehistoric survey was some site in Oxford; in the *Leys Survey Companion*, it is said that High Cross, Leicester, was the centre of Britain in Roman times. But I believe that the datum point for Mochnudi's survey was the well in the centre of the central mound of Senon. One of the terminal points of the base line of the modern Ordnance Survey is about a quarter of a mile away, beside the Amesbury/Salisbury road.

From David Ride, Salisbury:

Prof. Atkinson's objections to ley theory strike me as very reasonable, and once they have been met satisfactorily a true picture of ley development will emerge. Everyone seems so sure of his own rightness that he cannot conceive that anyone else should doubt his wisdom. This is not so much an issue about leys as it is about the correct approach to establishing a commonly acceptable proof.

The mixed-age marker problem is not satisfactorily dealt with by assuming that monuments have been continually refreshed on old sites – although this has undoubtedly happened with some.

My own statistical researches with maps have been unable to show (with even a moderate degree of confidence) that there are more four and five point alignments than would happen by chance. With so many chance lines it is natural that many of them possess markers of mixed age. I have proved to my own satisfaction that the bulk of deliberately surveyed lines stem from a period bracketed by just pre-Roman times to the tenth century. Some of these (but not many) use prehistoric monuments as origins. This hypothesis rests on its own merits, but it meets the two objections of mixed-age markers and of an assumed lack of prehistoric cultural potential; it leaves the

prehistoric question to be dealt with quite separately.

Once the correct dates have been determined it is surprising how much supporting evidence for a fully developed philosophy of alignment appears, including that most cherished of all historical evidence – the documentary. [Ed. I have some preliminary evidence to hand – which I'm not allowed to publish – that there may indeed have been an organised recognition of old straight tracks in Britain stretching back centuries before Walkins!]

Prof. Atkinson's other two points are not arguments against the existence of leys but criticisms of the methods used to find them and to 'prove' them. Portable navigation equipment is now available which uses satellites to determine its position on the earth's surface correct to ten metres; thus a computer analysis based on regression lines should prove a satisfactory substitute for a theodolite when line-sighting is not possible. It is infinitely better than blunt pencils and school rulers which some (including Walkins!) have used.

However, by making the *a priori* assumption that all interesting lines are straight, much of the supporting evidence for deliberate surveys is overlooked. Lines which preserve a constant direction (and are thus not arcs of great circles) provide a rich source of study and require a different type of analysis.

A form of ley hypothesis could be on the brink of academic respectability. Prof. Atkinson has not listed a set of scholastic prejudices against one, but kindly pointed to the weak features which it would be profitable to strengthen. It would be as well to remember, though, that Prof. Alexander Thom, whose scholarly work is often quoted (usually out of context) in support of more general alignment conjectures, has not embraced what is commonly called ley theory. Until we apply the same discipline and rigour that characterised his study of ancient circles to the different and limited problem of establishing unequivocally the existence of the youngest possible set of surveyed lines, we shall get nowhere.

## DOWN TO EARTH

RAMBLING • BACKPACKING • MAPS • A TOUCH OF EARTH



The Ridgeway is a living ancient monument, perhaps the oldest road of all. It once ran across England from Axmouth in Devon to the Wash, following chalk ridges which gave it its name and its function as a safe, dry, easily cleared route above the dangerous, wet and wooded lowlands. The Ridgeway served both as an easy route for settlers and as a trading route linking early settlements of farmers who found the light, chalky, soil easier to cultivate than that of the lowlands and who overcame the shortage of water by making dewponds, some of which can be seen today, and who left other signs of their presence, including long and round barrows, tumuli, "hill-forts", standing stones and carved figures notably Uffington White Horse.

Much of this ancient route has been incorporated into modern motor roads or has been included in forbidden Ministry of Defence territory. The best part, however, has been preserved in the official Countryside Commission's Ridgeway long-distance footpath. This Ridgeway Path runs for 90 miles from Overton Hill, near Avebury, Wiltshire, to Ivinghoe Beacon, near Tring, Buckinghamshire. There is a natural break at Goring, exactly half-way, where the walker crosses the River Thames by the B4009 road bridges. These bridges also mark a change between the Ridgeway route of antiquity and the walking route which the Countryside Commission has contrived to enable people to walk freely through as much countryside as possible. The western half, from Overton to Goring, may certainly be considered as a ley-hunter's feast.

The start, near Avebury, is worthy of a pilgrimage. Take care if arriving by public transport to telephone Swindon 22243 for information on the infrequent bus service.

The prehistoric nature of the route is immediately emphasised by a cluster of six round barrows, while Fyfield Down Nature Reserve is soon passed on your right. If you have the time, the short diversion into Fyfield Down will reward you with a vast array of recumbent sensens, most probably the source of those used in Avebury and Stonehenge. After five miles the first metalled road that you meet marks the site of your first white horse, which is carved on Hackpen Hill on your left. Although the carving is fairly recent, the site is probably of great antiquity. A little further and the first of the "hill-forts" is reached. This is Barbury Castle, 880 ft. high and the site of the decisive Saxon victory over the Britons in A.D.556 which was recorded in the Anglo-Saxon Chronicle. The traditional Ridgeway heads direct to Liddington Castle, the beloved "hill-fort" of Richard Jefferies, but part of this route is now metalled road, so the Countryside Commission route loops south via Osbourne St. George. The two routes converge at Liddington and there is a brief intrusion of "progress" as you are forced to walk over the A4 before returning to the wide grassy track, from which it is almost impossible to become lost, at Foxhill.

The North Wessex Downs are rich in history and mystery. To the north, downhill, are strip lynchets between Hinton Parva and Bishopstone. Human settlements have



migrated to the spring-line, with Bishopstons being a particularly beautiful village. Turn left, then, for water, food, public transport and accommodation. Turn right for ancient tracks across the Downs with one of many attractions being Alfred's Castle. This is most probably the site of the Battle of Ashdown, where King Alfred defeated the Danes. It is also near Baydon, perhaps the Mount Badon where King Arthur crushed the Saxons. Both kings may have beaten invaders seeking to surprise the north-facing Ridgeway forts by advancing up the Kennet valley to Newbury and then up the Lambourn valley. You need only turn fifty yards off your path to visit Wayland's Smithy, however. This is one of the best examples of a very early Megalithic long barrow, being at least 5500 years old. Its setting in a little wood adds to the mystery of the legend of Wayland Smith. This version of what may well be a more ancient legend is Saxon, with Wayland being the smith of the gods who will shoe your horse if you leave it overnight with a coin for his trouble. Two miles further and you reach the ancient hill-fort of Uffington Castle. The Jewel in the Ridgeway's crown, however, is the carving of the white horse, the most famous of all the white horses, being unspoilt by recent artists wishing to improve on its authentic lines. Uffington White Horse was featured on coins of the Dobunni in the first century A.D. How much older it is no one knows. It may well be a dragon rather than a horse, for Dragon Hill, where St. George slew the dragon and the dragon's blood scorched the grass, leaving a bare patch still evident today, lies just below it. Paul Bevereux and Ian Thomson describe a ley running through here in The Ley Hunter's Companion, while Guy Underwood's Pattern of the Past is required reading.

A mile after the white horse,

turn left down the road to Kingston Lisle to see the Blowingstone. This is a sarsen which is riddled with natural holes. King Alfred is supposed to have used it as a sort of trumpet, although this must have been an extraordinary difficult feat. Back to the Ridgeway, the Devil's Punchbowl and Letcombe Castle (a "hill-fort" also known as Sagsbury Camp) are passed on your right as you near King Alfred's birthplace of Wantage. After crossing two roads which lead down into Wantage the Ridgeway is accompanied at times by Grim's Ditch, again more ancient than the Saxon name suggests. From an average height of over 600', the Ridgeway now descends to the River Thames at Goring. The rest of the long-distance path to Ivinghoe Beacon is a pleasant walk, but of a different character although stretches of it do follow the Icknield Way.

Walking the Ridgeway is no hardship. There are no steep gradients from Overton to Goring, so a strong walker could complete these 45 miles in a weekend. Many do, although the walkers are usually staggered so as not to be aware of each other's presence. Only the motor-cycle pests may disturb the peace and tranquility. I once walked along it one moonlit night and passed dozens of tents spread out at regular intervals. Although the buses to the start are infrequent, Goring has a good train service to Paddington and Didcot, while nearby Streetley has a youth hostel. The best guide-book is A Practical Guide to Walking the Ridgeway Path by H.D. Westacott (£1.00 inc. postage from Footpath Publications, Adstock Cottage, Adstock, Buckingham, MK18 2HZ) while The Oldest Road: An Exploration of the Ridgeway by J.R.L. Anderson and Fay Godwin (Wildwood House) is highly recommended. The Ordnance Survey maps covering this western half of the Ridgeway Path are nos 173 and 174 in the 1:50 000 Landranger Series. Lawrence Math



## The Long Man of Wilmington

CURRENT EVENTS • PERSONAL VIEWS • OPINION



An August field trip to Yorkshire's Upper Wharfedale recalled for me a bizarre news story from eight years ago which proved embarrassing for ley hunters and archaeologists alike. Happily since then there has been a great increase in public awareness as to what leys are and involve. Equally it is no longer regarded as eccentric to be both archaeologist, ley hunter and ufologist. Back in 1973, the strange behaviour of a couple during what proved to be a seven-day wonder must have left many newspaper readers deeply confused and extremely wary of an interest in earth mysteries. This is the cautionary tale of the Foster and the Press.

Get a bright intro and acid the reader. That's what journalists are under instruction to do, and a *Yorkshire Post* reporter did just that: "A cult which believes in flying saucers and contact with beings from outer space could figure in the disappearance of a young archaeologist and his wife, the police at York said yesterday."

Cranks, mystery and the authority figure all in the first paragraph. No sex, though? The second paragraph hints, however, in that direction: "Workmen heard his wife screaming for help in a field near York early on Wednesday morning and found her partially dressed and in a distressed condition."

The *Northern Post* reported she wore "only a pair of slacks and a jumper" while the *Yorkshire Post* and *Daily Express* called them "trousers and a cardigan". She was Wendy Foster (variously 22 or 23) and the husband was George (23 or 24). All papers agreed that he had been working on a "dig" in York but could not agree whether she was secretary or ex-sec. of York Archaeological Trust. Lorry driver George Healds, who took first Wendy and then George to the works canteen, reported Mr Foster had told him he'd had a scare and "seen flying saucers coming out of the sky."

The couple, of Penley's Grove Street, then drove off. George's family had told police he had been acting strangely for some weeks and they issued descriptions and photographs of the couple. Voices had apparently been telling George what to do and instructed him, he said, to hit his wife,

although he had also told her the previous Sunday: "It will all be finished in four days."

Chief Insp. Noel Digweed's comment must have enraged the straight archaeological fraternity and bemused the public: "It is understood that Mr Foster is connected with an extreme type of archaeological study which links with the 'Study of flying saucers, being from outer space and something from the 'straight line syndrome'." A BUFORA official was contacted to explain this and Trevor Whitaker was quoted on orthodoxy and leys. The report then quoted Dr Henry Disney, warden of a field centre at Malham Tarn, who said the Fosters had not been seen there for the past couple of days or "any flying saucers or cultists." He told the *Yorkshire Post* of the ancient remains there and its reporter felt confident to describe the area as "thought to be connected with the cult's beliefs."

Having a second crack at the story, the *Daily Express* said Mr Foster had told friends he was from another planet and could control other people's destinies.

I don't know whether the story had a happy ending. The Fosters had actually been camping in Inverness, unaware of the search, and after being interviewed by police wisely went into hiding.

Well, the moral of the story is more than that those voices were only in George's head. Other aspects of relevance to TLH readers spring to mind and in my restricted space I'll share a few: would such a recurrence in 1981 cause such media and police concern and misinterpretation? might UFO's form in part a "choice" mechanism which leads many into E.M. studies? Is this all just another episode in what in *Common Ground* your editor calls the "myth machine"? I understand there is now talk that because the great wave of juveniles' bands' children collapsed at the same time as the 1980 TLH Mootgoers were at Arbor Low, a rumoured cause and effect has been posited. Strangely enough, in that case a UFO was said to have landed in the field adjacent to the carnival and! UFO ubiquity in urban belief tales is all around us.

As I write this, leys have been a factor in the current "Sapphire and Steel" TV

programmes and a question in a recent radio general knowledge quiz was: "What is a ley?" The competitor answered satisfactorily, so maybe we'll hear no more of straight line rubbish.

As for Malabar, the day I was there was very misty, a cow was bellowing as if it was about to calve or tripping on magic

mushrooms, and companion John Watson thought the site most unpleasant. The Posters are welcome to it.

Paul Scoresson

Bibliography: *Northern Echo*, Dec. 14, 15; *Yorkshire Post*, Dec. 14, 17; *Daily Express*, Dec. 14, 15, 1973.

## Dowsing The Nascan Lines

by Sig Lonegren

I am writing you from Macho, Peru where I have been working with Anthony Aveni, an American archaeologist, on the lines, geometric figures, and animal figures drawn in the floor of the pampa around 500 A.D. by a pre-Incan civilisation. We are also working with Maria Reiche, a German-born mathematician, who has been working on the lines since the mid forties!

It is here, on the desert floor that the problem of calling any straight line phenomenon a ley-line has come most clearly into focus for me. Last summer, when I was with you at Amber Ley for the first time, I found my first alignment of sites that didn't have a corresponding line of yang (Y) energy that I had always associated with ley lines. I found several other examples of such alignments while our Eilitor and I travelled together through England and Wales.

Here in Macho, I have found dozens of such examples. Most of the straight lines I've dowsed down here don't have energy lines (E Lays) running along them. (See Sig's column in this issue.) The importance of making this distinction between man-made straight line phenomena/alignments of sites and the yang polarized lines of energy (E Lays) is coming into sharp focus here.

Let me give you an example. One of the features we have been

studying here are "ray centres" - raised mounds on the pampa where many lines converge like spokes on a wheel radiating together at the hub. At one center I visited yesterday, over twenty-five such lines varying in width from one foot to over thirty feet converged on a single bump or mound! The first thing I noticed was that almost none of the lines seemed to go through the mound. They seem to terminate there. Upon dowsing there, I found only one and a half E Lays. (By this I mean one E Lay ran through the mound, and one began there as a down shoot.)

This mound can then be correctly termed a power center in that E Lays come together, and there was primary water underneath; however, it was nowhere near as powerful as one might imagine, given the number of lines that converge there. While the E Lays were marked by corresponding lines on the pampa floor, the vast majority of these seemed here to serve the function of Watkins' Old Straight Traces - ways to get from one point to another across the desert floor.

It is now and more clear to me that while many times they coincide, dowsers can no longer call the lines of energy they are finding with their rods "Ley Lines." We must call them something different, and I hope the term E Lay sticks. (I had initially defined an E Lay as being 5 to 6 feet wide. While this seems still

to be the rule, some are considerably wider - up to 15 or 20 feet in width.) In any event, E Lays are composed primarily of yang energy, move in straight lines, and like a river, have a direction of flow.

Incidentally, just because there are only a few E Lays at a ray center doesn't mean that the Nascan were not interested in geometric principles. Every figure I have dowsed is constructed over primary water, and has at least one E Lay running through it at some significant point in the figure.

Next week I am off to Cuzco, the capital of the Inca empire.

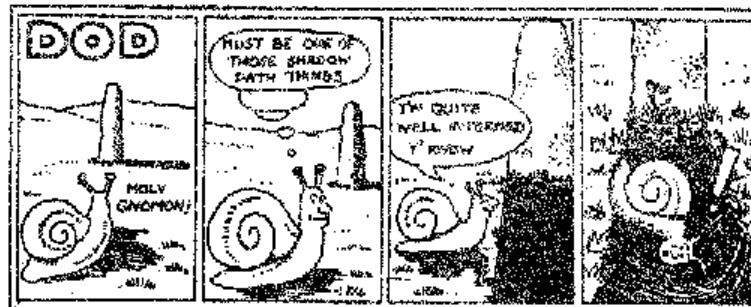
Perhaps you read in Tony Morrison's book, *Pathways of the Gods*, about the zodiac system that Tom Sullivan and Anthony Aveni have rediscovered. Like a ray center, the lines divided (baco) up with a series of straight lines that converge at the center of Cuzco. These lines are marked by huacas or holy places (sound familiar?). I want to go up there to see if the huacas are also E Lays.

I also intend to take the train up to Machu Picchu, the Disneyland of South America, but more of that in the next issue of *The Ley Hunter*.

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## THE LEY HUNTER



# REVIEWS

**A NEW SCIENCE OF LIFE** by Rupert Sheldrake, 299 pages, £12.50, Blond & Briggs, London, 1981, ISBN 0-8534-114-4

Sheldrake is a Cambridge scientist whose view of life is a synthesis of biology, evolutionary theory and parapsychology. This book which is both analytically lucid and imaginatively daring, was written in an Indian ashram. From organismic (holistic) biology he develops the concept of morphogenetic fields "which are responsible for the characteristic form and organisation of systems of all levels of complexity, not only in the realm of biology, but also in the realms of chemistry and physics."

The vehicle of morphogenetic fields is morphic resonance which is analogous to vibratory energetic resonance between two similar systems, but not identical because it does not involve a transmission of known forms of energy. Through morphic resonance the form of a system—both its internal structure and its vibrational frequency—becomes preserved in a subsequent system with a similar form; the spatio-temporal pattern of the former superimposes itself on the latter. "The morphic influence of a past system," Sheldrake muses, "might become present to an embroiled similar system appeared. Or it might be connected through other dimensions." Or it might go through a space-time tunnel to emerge unchanged in the presence of subsequent similar systems. Or the morphic influence of past systems simply might be present everywhere."

One of the most fascinating examples of this theory is the following: if an animal learns a new behaviour pattern, there will be a tendency for any subsequent animal (same breed & living conditions) to learn more quickly the same behaviour pattern, regardless of distance and without communication between them. Also the larger number of animals that learn the new pattern, the easier it will be for any subsequent animal to learn it. Sheldrake remarks that such a predicted result "may seem to be improbable as to be absurd." Yet there is already laboratory evidence for this effect.

Morphogenetic fields are memory fields with the capacity to transcend temporally & transpatially manifest themselves in subsequent memory fields. They are related to holographic models of memory—both are distributed, non-local fields. Sheldrake restores some of the mystery to science, which reductionists discarded as worthless in their perishing search for the ultimate building blocks of nature and behaviour. John Steele.

**TERRESTRIAL ASTROLOGY: DIVINATION BY GEOMANCY** by Stephen Skinner, RKP, 1981, £15.00.

Stephen Skinner is well known for his writings on ritual and ceremonial magic, and like Aleister Crowley before him, has come to write on the 'lots at random' microcosmic or divinatory geomancy. *Terrestrial Astrology* is a learned study, first part of a pair, the second of which has the hopeful promise of dealing with Feng Shui and so-called 'technic geomancy'—the geomancy of ley-lines, dowsing earth energies, sacred geometry and orientation. Skinner's introduction regrets that the word 'geomancy' has been perverted, as he sees it, from the supposed original use for a system of on-the-ground divination by clouds of earth, beans, stones or sticks, into an occultic translation of Chinese Feng Shui. Providing a short synopsis of the sources on 'geomancy' in the longer Oxford English Dictionary, he further regrets that 'ley-line theory' is also appended under geomancy. However, he rightly bows to over 110 years of common usage of a word which long pre-dates other common descriptive words as diverse as leys and crop-circles. By attempting to dissociate leys from the 'lots at random' form of divination, however, he misses a major point—the interrelationship of divination of all types.

Schooled in the occult tradition of Agrippa, Rhind and Crowley, the author comes to geomancy from a different approach we see as ley hunters are also commonly used to. For our roots are in the realms of the adventurous vanguard of archaeology—the bibliography of geomancy from William Henry Black through Alfred Watkins to John Michell amply attest to this. Because of this, the interconnections are not apparent for the western occult tradition, which in its present form is largely of Renaissance origin, bears scant regard for place as a factor in the performance of magical operations. This is where it differs from the non-occultic forms of magic and wizardry such as popular religious devotion or witchcraft, where place is of fundamental importance. But to return to divination. The principles of microcosmic geomancy are basically a binary division of objects arrived at by randomly casting beans or other discrete objects onto a surface, then reading the patterns formed and either drawing conclusions there and there or using the results as the basis for further choices. Although Skinner does not mention it, the underlying principle is the same as that for games of chance originally played as a sacred duty and not for personal gain, for before the Renaissance the concept of chance did not exist. King Alfred the Great is recorded as denying that there is such a thing as chance, as everything which occurs is obviously the result of the Divine Will. Likewise in our century, the Dedalus Kurt Schwitters was to credit every activity of inanimate objects as their occasions will, in terms of synchronicity, every act such as the casting of a bean, into a sand is intimately linked with the time of its occurrence, and hence is characteristic of that moment. That the dierger skilled in his arcane wisdom, can read the present state of the universe from a seemingly random event like the casting of a bean.

In his meticulous detailing of the minutiae of microcosmic geomantic operations, Stephen Skinner is almost faultless, though he sometimes fails to put the system into its proper context, as in his section on Madagascar, where it acted as part of a coherent system of every day lifestyle, bound inescapably to astrology, microcosmic geomancy and even the names of people. He is diffident in his transmission of geomancy, illustrated by a map, which claims that Feng Shui was only transmitted to Japan, Laos and Viet Nam, and thence to Indonesia and Madagascar, being by inference non-existent elsewhere. The claim that Chinese geomancy was practised on the Sub-Continent. To claim that microcosmic geomancy was very akin to those of mainland Africa and the Indian Archipelago is very shaky, as their geomantic practices detailed in several books including John Michell's *The View Over Atlantis* and my own *The Ancient Science of Geomancy*. Another strange piece of diffusionism claims the transmission of microcosmic geomancy to North America via New England, when divinatory geomancy like

Patoil were played by pre-Columbian natives, and the European systems were carried thence via New Mexico, Arizona and California by Jesuit and Franciscan priests engaged in colonizing the sites for Imperial Spanish missions. These Roman Catholic missionaries, despite official warnings from successive Popes, were known to be practitioners of both forms of geomancy, in the Jesuit tradition of 'public ignorance, private goods'. All in all, as an occult book dedicated to microcosmic divinatory geomancy, *Terrestrial Astrology* is more than adequate for the would-be practitioner. If one wants information on the connection between the two forms, then this is not the book. Nigel Pennick.

**DOWNING** by Christopher Bird, M & J Bawit, 1980, 346pp, Illustrated, £12.95.

When I first received this book from Christopher Bird, I thought it looked good: a large, hard-cover, well-produced book with many good illustrations. But on a second look at the subtitle of the American edition "The 500 year-old mystery of dowsing", I thought, "What's this—surely something has gone wrong here?" Dowsing has been carried out for many thousands of years in various parts of the world. As to the word 'mystery', I agree that to most persons this would apply, but as to persons like myself with over fifty years experience in the use of dowsing, I give him full credit for his research and fascinating account of the various methods and experiences of many dowse which make very interesting reading and covers a wide range of the use of dowsing. This is a well known author and investigator of the paranormal and other aspects of the natural world, of course has to accept the phrase used of some of the items such as "Domes of water, Water Witching, Head Springs" etc. We do not use these phrases in this country but of course the book was meant mainly for the American market.

The book is well worth having for anyone who is interested in the subject of dowsing and those who are looking for a wider interest for this activity—and there are plenty in this book to choose from such as Worry Dowsing, Dowsing for Oil, Minerals, Ley-lines, missing persons, Medical dowsing and allied subjects, Earth Rays, Morax, Freedom handling, etc. Bob Lewis.

## Contents . . .

Alison Ordish of 3, Mount Street, Kenil, Cumbria would like to hear from anyone interested in leys in her area. Ted Armstrong (see address above) is also thinking of organising a ley for a stone circle for 1982. If you don't want to be a wet blanket but I think that most in leys in E. Angles. Anyone interested to contact him. Richard Lander would appreciate anyone else working on the computer analysis of leys to contact him please, at 41, Brookside House, Abbott Road, London E14 6LE. Eric Walton wants to know if there are any other readers of TFL in his vicinity - 40, Eastfield Road, Southampton. Mr. W. A. May of 14, Lyndell Gardens, Belfast, N. Ireland, would like to get into contact with any other person or group with any mysteries interest connected to Belfast. Richard Colbourne would enjoy consulting fellow ley hunters in his area - Flat 4, 7 Brunet Road, Crumpton, Manchester, M8 0DU.

**PLEASE NOTE THAT THE NEW RATE FOR CLASSIFIED ADVERTISEMENTS IN TLE IS NOW PER WORD "CONTACT" REMAINS A FREE SERVICE, HOWEVER.**

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**TLG BACKNUMBERS**, Nos. 10-38, 1970-71. Contact: 7, Friar's Walk, Morpeth, Northumberland.

**IS ANYONE** prepared to sell Geraldine Boulton a copy of TLE 84 at cover price plus postage? She foolishly gave her away and the issue is now unavailable! Send me TLE.

**MAPS, books, magazines** covering earth mysteries espans. Stamp for list. Samples: *Prehistoric Dartmoor*, £2; *Guidford map 124, 1971*, £1.20; *Arcton magazine*, 30p; *Postage extra*, Ted Armstrong, 76 Wiltzard Causeway Park, Arcton, Doncaster, DN5 6TP. Also, extensive material on earth mysteries etc. planned - anyone interested?

**STARS**, and Remotes of Stars - the definitive account of Folklore, psychic and religious phenomena in North Wales, 1905. 36pp. Only £1 or 54 from Kevin McClure, 14 Northfield Road, Knighton, Leicestershire.

**HAS ANY READER** got the issue of the *mag Gandalff's Garden* about Glastonbury? Please contact Sam Brewster to discuss price at: 14, Station Road, Todcaster, North Yorkshire; Tel. Todcaster 633085.

**POSTAL BOOKSHELFERS** covering parapsychology, healing, meditation, physical, occult philosophy, psychic mysteries, divination, etc; all new. Please send 12p stamp for list. Wessex Dragon Books (L), 26 Quaso Victoria St., Reading Berks. RG1 1TG.

**VISITING GLASTONBURY?** Who better to stay with than Avalon affiliates and writers Ian and Tony Roberts? See A-Breakfast £6.00 per night. Archchiro sent on request. "Gomollin", 28 Main Road, Wexbury, Nr. Glastonbury, Somerset.

**RANAL FORWOOD** would very much like to hear from any reader who has knowledge of any source material relevant to leys in Australia or in non-megalithic cultures: 64 Old Mt. Barker Road, Stirling, 5152, South Australia.

## READERS FORUM

### Ponding

From S R Springs, Farnham, Surrey.

I think that ponds should be erased from the list of likely ley points. The well known beauty spot of Waggoner's Walls near Hindhead consists of a series of 3 ponds which anyone interested in leys could easily take as ley points. In fact, they are old zinc workings of the 19th century which struck springs and were flooded. From one overflow of these 3 ponds, the wall known as Frenchman Pond was formed. Again the old, locally known as Hammer Ponds; at Thursley, were made from an original pond in order to transfer the local iron ore down to the River Wey - all very misleading for the ley line searchers not having this local knowledge.

I personally would prefer to see all old village bridges included instead. On my travels through the countryside, again and again it is confirmed that the bridge is where the old fords used to be - surely far more likely to be found on a ley line instead of a pond.

### The Landscape Arts

From Gurie Walker, Bive.

Landscape arts might be thought of as the unified way of living with earth mysteries. In any particular landscape the inhabitants are the best guides as to how far the landscape arts have degenerated or otherwise. Especially in a third world country like Ireland where there is great contrast between modern factories and the old environments. I spent a year and a half in North Clare and was glad to get back to West Cork in one piece. The landscape varied

between the lunar limestone of the Burren and the state forests in the east. Never have I come across more uncouth humans as were living round Boston in North Clare. The bungalows were rural slums and the thatched houses despised. Trees were cut down to feed cattle on the ivy and wild life hunted indiscriminately. Incidentally, threeningings and beatings up were a regular feature of life, and all this I attribute to neglect of the landscape arts. These are the maintenance of sustons and vernacular architecture, tree growing and traditional crafts. It was noticeable that Irish culture only flourished round the coast, where the energy of the sea meets the land. In West Cork, though there is little high culture, there is a regard for tradition and bright colour which is unique in Ireland, where the cult of scientism has taken over a half-educated people. People are very much the product of their environment, especially the sort of homes they live in. That produces a different culture to slats. It is only when the combination of trades crafts and buildings is right that one realises that there is only one way to live on earth. The standing stones are the most obvious centres of power, literally pinning human consciousness to the earth. Cut stone is the key to human civilisation, the "secret of Sirius" that occasionally comes to us when I am drawing a medieval doorway or a Georgian pavilion, something almost tangible in the right setting. London was as far from the West of Ireland two centuries ago as it is from Afghanistan today. It is in Britain that the druidic mysteries are kept today, not in Ireland. (BT. What do other readers think?)

### Ringing a bell

From Sarah Say, Wantage.

I believe I have read in your magazine that ley lines and circles are akin to acupuncture meridians etc. in the human body.

I was receiving acupuncture the other day when they brought out a new gadget - a little hammer with which they tapped an acupuncture point to stimulate the flow of energy. Could this be why church bell towers which lie on leys have their towers situated over these blind springs? The vibration set up by the ringing of the bells would seem to be meaningful, just as fires upon Beacon Hills equal the practice of excubation. (This is where a small cone of herbs is set to smoulder on an acupuncture point to stimulate the flow of energy).

### Main Line

From John Shimwell, London.

I would like to offer a suggestion as to why railway stations appear to lie on alignments, as suggested by various ley theory detractors. Unless any further research has been done on this idea, they may still be regarded as "coincidences".

When the railway system was first begun in the mid-19th century, the tracks followed the natural contours of the land as far as possible, to minimise the construction of tunnels, viaducts, bridges and cuttings. (Also bear in mind that trains can't climb gradients of more than about 1 in 40). As far as the siting of country stations was concerned, these were often miles from the nearest village, simply because it was more economical for the railway companies to site a station where it would not be a catchment area for the largest amount of goods and passenger traffic. This meant stations were in the centre of three or four concentrations of

population, never mind that the passengers had to travel three or four miles to catch their train!

But out in the country like that, a good water supply is vital, not only for the station staff but also for topping up the tanks of the steam engines. It shouldn't be so surprising, therefore, that stations were sited near a natural water supply, and it may be this connection which accounts for the alignments. In those days, of course, the surveyors didn't know that ley lines were impossible, and so there was no reason for their intellectual to get in the way of their intuitive judgements. Labour was cheap and easy to come by, and no doubt many a station was sited simply because it felt the right place!

### Amazing Swedish discovery

From Erik-Albert Wahlbom, Sweden.

I have done a little bit of investigation re mazes in Sweden; today I was at "Skansen" in Stockholm (it's a folk-life-museum and zoo). There we have a copy of a maze on Gotland positioned at "Galberget" (Gallowountain). The maze is named "TROJEBORG" (Borg = castle, fort) and is made of round stones with a stone in the center; the children who ran through the maze used to sit on the central stone to recover their breath. Perhaps significant? The maze is laid out in a reversed Tintagel-Knossos pattern.

### Once and future ecosystems?

From Helen Woolley, London.

I have very great respect for vegans when they choose their diet for ethical or sound nutritional reasons, and I agree with so much that Lawrence Main has to say ("Down to Earth", TEH 90), that it is a pity he falls victim to some conventional but very woolly-minded thinking about land use. To promote veganism because Britain is

short of land, and to assume that a non-vegan diet must necessarily support a dairy-and-beef agriculture, are two of the great ecomyths that really mustn't be perpetuated any longer.

Britain is not short of land. Even if we stay with conventional agriculture, production on most mixed farms (including organic farms) could easily be doubled simply by reintroducing smaller fields, tightening up the rotations considerably, and bringing back a proportion of hill land into arable (at present politically discouraged by the ewe subsidy, which artificially encourages extensive sheep farming). And as for Britain's monoculture arable "ferns" (deserts?), the sooner these are recognised as a total disaster-area the better. What is critical here is not land but the vast energy consumption: at least 20 calories being required to produce one calorie of food. (Think on that anti-nuclear vegans!) Nor is it true that organically grown food-yields must necessarily be lower: quite the opposite in fact. What has unfortunately happened is that organic farmers, vegans and eco-lobby generally have fallen into the trap of looking no further than the yield and dietary limitations imposed by "traditional agriculture". Why not look further back - or further afield - into forest farming, and aquaculture? Or the holistic approach termed "permaculture" (Bill Mollison) which is based on a very careful design strategy ensuring very high yields per acre and minimum energy input for maximum energy output? Farming for a sustainable life-style, in other words, and nothing new in that, it surely was and is practiced by all "primitive" and ancestral peoples. Of course I agree that beef is an inefficiently converted form of protein (1:12 at best), but deer and birds are more efficient. Dry land converters, and fish can

convert protein as efficiently as 1:1.3). How little we are aware nowadays of how much more productive forests (and particularly the forest edge), lakes and rivers can be than arable land, so hooked have we all become on somehow equating "agriculture" with "progress"! Mollison's theory and conclusions are radically different: that a grain-based agriculture was forced upon us at the time of the industrial revolution when our original oak woodlands finally succumbed to the pressures for timber required for shipbuilding for the Napoleonic wars etc. It is a great tragedy that this mass felling totally exterminated a variety of oak with a tannin-free acorn that could well have formed a staple fare of ancient British peoples and was almost certainly specially selected, nurtured and propagated by them. (Howlady to reintroduce forest farming in Britain we would probably have to import acorns from tannin-free American oaks).

Whether Britain's prehistoric peoples were fructarians, vegan, or omnivorous I would not like to guess. The fact is that forests, lakes and rivers are sustainable and highly productive ecosystems, of which animals birds and fish are an integral part - and far from robbing humans of their vegetable protein, they can enhance protein yields. Also such ecosystems provide a far more varied diet than most people eat today, and because they provided mostly small livestock it could all be eaten fresh while still emanating its "life-force". (Anyone who has seen Harry Oldfield's Midland photographs of foodstuffs fresh, frozen and processed will probably think twice before sitting down to a meal of cornflakes, fish fingers, Mother's Pride and Stork margarine.)

And the relevance of all this to ley hunters? For a start, what we eat surely has some relation to our sensitivity to subtle energies (such as leys); and whether vegan

or not we should all be aware of how fresh or processed our food is, how it lived, and how it has been picked or killed. Secondly, to tune ourselves to a more holistic way of thinking in our approach to farming will surely help bring us one step nearer the outlook of pre-scientific peoples. And thirdly a fresh look at the high productivity of forest and water could perhaps explain how the ancient British landscape supported a labour-force large enough to build Avebury, Stonehenge et al; and the variety and vitality of their diet, (probably requiring a minimal energy to obtain in contrast to conventional agriculture) might help throw light on where they got all that necessary surplus energy from!

Roll away the stones  
From C Eynaston, Gwynedd, Wales.

The following information may be of some interest. A large, heeingly shaped stone standing in a field near a farm known as GRILANG owned by a Mr Burgess, is to be removed from the U.S. map, and also to be actually removed from the site.

This stone is marked as a "STANDING STONE" on the map, which it has been, so it seems, for some considerable time. Mr Burgess, who claims he is paid money for the stone's existence on his land, informs me that certain archaeologists while excavating a nearby Roman-Celtic farm site, examined in some detail this stone and expressed very definite views that it was at least 4,000 years old. It measures some 14 feet in height and has a considerable girth and is sited on the edge of the field near its present boundary. A recent report on Report Wales (Warlech TV) stated that this stone had been declared to be "just an old stone placed by a farmer for his cows to

rub on," and therefore it is to be removed.

### The 'Straight' Track?

From Ian Miller, Essex.

I would like to know whether it is common for 3 ley lines of 5, 6 and 12 miles duration to meet in one place and whether that place has any significance. For example, the Norfolk Graziers Co. Ltd. which owns a substantial amount of land has dealings with a number of adjoining land owners and finds that those whose house or farmhouse is situated on a supposed ley line tend to be more erratic or more aggressive. Minor researches suggest that there have always been such problems in these households despite changes of occupants over the years. (21. The Romes know of a cottage on a ley near their home, where mental illness seems to be a feature of successive inhabitants.)

### German engineering

From Ernest Hill, London.

Just a line to point out that the Externsteine mentioned in TII 89 predates the Saxons by a few thousand years. There is a very interesting observatory on the top of a natural outcropping of rock attributed to the Beaker people. Someone with patience, diligence and an accurate knowledge of what he was doing bored through two feet of solid granite with stone tools in such a manner that when he stood (or you can still stand) with his back to a slab of flat rock (of course called an altar stone) you would, in 2500 BC have seen the sun rise behind a point on a hill seven kilometers distant on the spring equinox (the clock is a few hours out today).

The calculation necessary to have planned such an undertaking,

quite apart from the effort and skill in carrying it out is quite incredible. It not only shows the importance to the shaman-astronomer astrologer of knowing the exact date of the equinox, it also shows that he already knew that there was such an exact, annually-occurring date.

#### Dowsing vanguard From Andy Norfolk, Kent.

Big Lonegren's article in TMH 89 interested me because I've been ley-dowsing (unsystematically unfortunately) for a few years. When I lived in Leeds I found a few interesting sites with dowsable lines radiating from them. After plodding across maps with perspex rulers, bits of string, and all sorts of other gadgets I persuaded a friend to take me and my girlfriend to some sites around Leeds.

I use a pendulum for dowsing but also watch and clock springs. On the way round these sites, sitting in the back of my friend's van I tried dowsing with one of my springs and got some results. We proceeded to check out a few of my suspected leys. I sat in the back of the van unable to see much - my girlfriend plotted on a map (whilst sitting in the front) where I got reactions. The reactions I got formed a series of lines one strong one in the middle, and a series of weaker lines either side - but over a much greater width than Sig's 6 - 8 feet. (Bl. But see Sig's Masca article this issue.) Well - we plotted some superb straight line alignments and found some interesting marker stones. Unfortunately we never followed this up well enough but I intend to have a go at plotting these dowsable leys - whenever I get settled.

#### Redrawing the line

From R W B Morris, Renfrewshire.  
In TMH 88 Michael Balfour ("Drawing the Line") suggests we all

use "astroarchaeology" rather than the American "archaeoastronomy". Why not the more recent rendering - "megalithic astronomy"? I'm always for plain speaking. (Bl. Is the term "archaeoastronomy" American? The Scottish archaeologist Stuart Mackie claims it as his!)

#### A pint and a cigar...

From M Davidson, Hitchford, Cambridge.

Out walking between Royston and Cambridge (O.S. map 194), the day being hot and humid, I called in for a pint in the pub at Hariton. The only customer, I got into conversation with the landlady. Having the O.S. map on the table in front of me she enquired if there were any footpaths in the area as she and her husband, being only 18 months in the area, and with little time off, had had little chance to walk the district.

I asked if they had seen the obvious places: the Roman Road, Wandlebury Fort, where at midnight a phantom horseman would challenge any comer to tourney? To my surprise she remarked that she had heard no ghost or folk stories since their arrival, all the talk was of UFOs. Well now, and what type? The cigar shaped. At Haslingfield, about a mile and a half east a customer had left the local pub and seen the object, summoned the other customers to witness the sight. No one would credit their tale - tanked again. So they kept quiet till a chance remark a week later showed that other folk in the region had seen it. No mention was made of it in the local press. (Bl. "New UFOlogists" please note!)

Since I had a long way to walk I left without finding out more, notably how many sightings there had been. I have quoted the conversation to show that the subject of UFOs arose spontaneously without prompting.

Now as I say I had the map open in front of me and noted with some

surprise that I had previously drawn three 4 point leys crossing at a tumulus just over a mile north of Hariton, one of which passed through Haslingfield Church. Just south of the tumulus is an abandoned railway track now used for the movement of radio telescopes. This railway marks the northern boundary of the astronomical research area, bounded on the west by the Hariton Combarton road on the east by the road north of Haslingfield and continuing footpath north Granchester way. Having walked both I would estimate there are at least 12 scanners in the area enclosed.

Ley 1: Railway tumulus - ESE to Granchester Ch. - Ch. at Cherry Hinton - Little Willingham Ch. (Windmill) - Tumulus in Rare Park SE of Newmarket.

Ley 2: Ch. at Toft - ESE to railway tumulus - St Shelford Ch - Tumulus at Shury Coppe.

Ley 3: Railway tumulus - SSE Haslingfield Ch. - Money Hill tumulus - Tumulus nr. Beath Farm.

In spite of the interesting detail on this map it is a disappointing one for leys, even Royston at the junction of Icknield and Peddars Way only yielding one, so these three stood out like a sore thumb, none the less I have to admit that the lines do not quite go with mathematical precision through churches, but very close.

#### Getting it straight

From Michael Peck, Crundwell, Maple-Crofton Rd. Eghurst, Surrey.

It seems to me that there is an increasing tendency for leys to be treated as a soft science - as lines of "earth force" rather than accurately surveyed alignments. As a land surveyor I am obviously biased but it is my contention that it is more important to prove an alignment by hard methods before a more esoteric approach is considered. The soft science methods

will become far more acceptable if they are treated as a logical follow-on in the analysis of a ley. I think there are several points worthy of discussion: 1) The use of O.S. maps. The greatest drawback is the inadequacies of the most commonly used scales - the 1" and 2 1/2" to the mile. They are too small to obtain an acceptable degree of accuracy. The 2 1/2" map should be the smallest scale on which to base the preliminary investigations of a ley. (Bl. See The Ley Hunters' Companion.) Other factors affecting accuracy such as paper distortions and earth curvature need only concern hunters of the so-called "Primary Leys". (Because of the relationship between the National Grid and the Transverse Mercator graticule a line plotted between, say, St. Michael's Mount and Lowestoft would have an appreciable curve along its length resulting in an error of several miles of swing.)

I have been studying a pattern of alignments in West Surrey for some years, with a Dragon Hill as its centre, (Bl. A holy hill with alignments?) and have come to the conclusion, after extensive work on plastic drawing film with traces taken from a composite of 1-10560 (6" to the mile) maps, that it is desirable to transfer ones findings onto the 1-2500 scale sheets as it is only at this scale that the accuracy required to convince the sceptics can be achieved. Unfortunately this is very expensive, but it is often possible to gather information from copies in the local council offices if you can convince them that you are a serious student. Many researchers may regard these standards as being too exacting and I will admit that though the use of this scale has been essential to my own project, the new 1-10000 maps which are superseding the old 1-10560 scale are probably adequate if great care is taken with the plotting. But even at the large scales it may

be necessary to verify critical points by ground survey. Whilst surveying the position of a previously unknown barrow on one of my alignments I found the positions of two nearby barrows to be five metres out on the map, a critical difference in this case as the visibility of the alignment was obscured by woodland.

2) It is essential to use grid co-ordinates to find the precise points at which the ley passes through significant sites, indeed on the larger scales there is no other way of plotting an alignment due to the size of the plans. My own experience has shown that it is not possible to get an accurate alignment with a steel rule on a 1:10560 scale composite. Transferring all the relevant detail onto plastic film with a computer plotted grid was certainly a tremendous improvement but it is much easier to take the co-ordinates at each end of a presumed alignment and to calculate several intermediate points along the ley at a suitable interval of, say, 500 metres, to provide a string of points which may be joined to give a line of great precision. This is quite simple and only requires a calculator with trigonometric functions and a basic knowledge of trigonometry and need not frighten the keen researcher.

3) There appears to be very little work being done on the relevance of distances along leys. (Ed. This is not true, but such work is pretty scattered amongst the literature). Presumably the Geomancer Mile is accepted by most ley-hunters and of course Professor Thorpe has shown that prehistoric man probably used units of measurement, so one would have thought that more investigation into this field of study would have appeared in print. This unit certainly plays an important role in the area I am working on although I am coming to the conclusion that the basic

unit is a sub-division of the Geomancer Mile.

4) I am surprised at the lack of documentary research evident in published ley information. The type of data which is not shown by the O.S. is easily obtainable (eg. local archaeological collections, etc., and D.O. S's List of Ancient Monuments gives the map references of many sites not shown by the O.S.).

5) My final point concerns the attitude of many ley-hunters towards archaeological establishment. In the academic world the qualified man has a bona fide which is apparent and goes some way to guaranteeing the validity of his findings, but in fringe studies any Tom, Dick or Harry (such as myself) can stand up and declare himself without the fear of losing his professional reputation or upsetting his peers. The amateur has little to lose by putting forward outwardly preposterous theories but the professional archaeologist has his livelihood to consider - a fact that critics seem to ignore. All professions have a tried and tested way of going about things, in other words - a discipline. Archaeology is a discipline. Unfortunately this does not allow the practitioner the open mind necessary for the unbiased assessment of the fringe theories. But be warned, bias works both ways. Speculation about "earth forces", "golden ages", etc. is great as long as it does not become part of a pseudo-religion and remains speculation until proved. (Ed. We're working on it, Mr. Fear, but without the resources of the archaeological "discipline"! It is only by working to such more exacting standards that we will convince the sceptics of the validity of our findings.)

I know that ley-lines exist, my project using the above criteria have proved it to my satisfaction, but if I had relied on current available literature on the sub-

ject then I must admit that I would have been tempted to join the sceptics.

I would be interested to hear from anyone working along similar lines who would be interested in furthering research into the West Surrey ley pattern.

#### Coal black leys From Desmond Coakham, Co. Down.

I suppose many people have been baffled by a good map alignment which appears to be a length of straight road. One such is to be found on 1:50,000 map 182 from Chilton Trinity church north of Bridgewater (though it may begin on sheet 181 at Castle Hill Fort near Wiveliscombe), Somerset.

Running on the Grid bearing 60 degrees 30', it follows a bridle path SW of Wedmore, strikes a couple of tumuli near Westbury Beacon, and passes through the northernmost of the three "Tridly Circles." The straight road (about a mile long) commences opposite the nearby "Castle of Comfort" pub and the ley, if such it is, follows the SE side of this road.

Projecting this line on to sheet 172, it gives an edge alignment with an unmarked earthwork at OS 9586. That's fine, but I happened to have the pre-war one inch sheet of the district which shows the wooded area at this point to have contained Grayfield Colliery; the waste tips of the Somerset coal-field had provided a red herring.

Shortly after this disappointment I watched a BBC documentary on industrial Somerset. The commentary pointed out that medieval attempts at open-cast mining there had often been mistaken for prehistoric burial mounds.

If our Bronze Age ancestors had the wit to dig for copper and tin, would they not have appreciated the possibilities of outcropping coal? Which would have provided another 'treasure' track for A.W. and an-

other definition to "Cole Man". I may add that the line projected from Priddy Circles passes through a place called "Coaley".

The coal, of course, would have been used for "ritual purposes". These might have even included lighting beacons. Have our archaeologists found clinber and cinders on beacon sites? (Ed. T.M. Potter in The History and Antiquities of Leicestershire, 1842, reported excavating an ancient kiln-like structure on Beacon Hill in that county, and Watkins himself excavated a beacon pit on Kidwiler Hill in the Malverns. Watkins pointed out the ambiguity of the origins of the adjective 'black' which seems to once have meant 'light' or 'white' rather than 'dark' as we understand it today. 'As black as coal' now refers to the substance in its unburnt state. Could the description have once related to the quality given off when coal is burnt?)

#### Energy Centres:

##### From John Morris, Liverpool.

We have learned not to trust the map alone. If anyone studies O.S. sheet 108 (1:50,000) LIVERPOOL, they would be delighted to see that at Y6220, according to the legend, there are no less than nine tumuli! The wrong symbol has been used - they are in fact the tanks at the Shell pumping station!

#### Earth magnetism

##### From Barbara Crump, Somerset.

Referring to Mrs Janette Jackson's footnote to her article 'Adventure' in TMR 89, I think it would be more correct to say that many books and papers written by John Foster Forbes had been dispersed to interested persons before Rotisbury Castle was demolished, and they no doubt are cherished, or possibly lie forgotten, in private collections or libraries of one sort or another.

J.F.F.'s later work was often in collaboration with another very gifted Psychohistorist, Miss Iris Campbell who is happily still with us, and who recently re-published a limited amount of their combined work in a small but very concentrated book - Giants, Myths and Megaliths (obtainable from the Gothic Image, Glastonbury.)

When I came to Glastonbury more than twelve years ago, I had access to a quantity of the papers of J.F.F. and I made copies of most of them for my own researches, for I found he had some very original ideas about a number of aspects of pre-history, which were of interest to me. I still possess two of his books, and there are others I know of.

I would like to append part of a relevant quotation taken from Living Stones of Britain, a paper published by J.F.F. in 1943, and which consists of a psychometric reading by Miss Iris Campbell made from a photograph of some rock carvings near Wooler in Northumberland:

"These markings on stone are the Soul symbols of a race long departed; but it is the magnetism of the stone that speaks for itself which originally drew these people to express their self-realisation upon them. The Druids had a great teaching to give the world; alas, that this was given falsely towards the end, and many of these marks are false records. The Druids came to give the teachings of Light, Heat and Cold; to understand the Stars, and to reach up to the Father/Mother God and bring down to the Earth the Magnetism it had lost. Their highly magnetised auras brought down through the ethers enough magnetism to restore to the Earth much of its lost balance; but the iniquity of the Druids in their later stages brought trouble and decay in its train. Still, much of the magnetism remained... They brought the Light through their Auras and they light-

ened the dark places. For example, if you had a great magnifying-glass you would be able to see all the places they had constructed in Britain as if they were a network connected by magnetic streams, thus making all these stone centres inter-connected. The Druidic Aura brought together all magnetised atoms from all over the world and made it into a band around the Earth.

Now where the influence was false and the record on stone likewise of the same nature, it must be understood that this was brought about by transgressors, and much of the troubles of the Earth are coincident with this error. When this happened, the Solar/Cosmic Rays were deflected and could no longer reach the Earth. Then followed the Druids of a later era and with their Auras they magnetised what they had cast down; on their repentance they cast their robe about the Earth and healed its sickness; but even so they still left much ill in their train, in spite of the fact that the vestige of this Created Magnetic Belt still remains, though its potency has become greatly impaired. Thus the Auras of all must help to dissipate this illness and must bring to the Earth yet more magnetism so that the Fols Star may shine in the True North and all may be healed from their sickness. The last of the fallen Druid influence will be removed with the coming again of the 'Son of Man' and the Earth will be restored to the fullness of its beauty.

...for it had been intended that no vibration shall last for ever but shall merely be part of an ascending spiral... so shall the Druids return and give again to the Earth their Great White Magic of Magnetism, but it will be on the higher Cosmic Plans and not on the physical or earth plane."

J.F.F. himself then appends the following note:

"If only more people in Britain could, as a Corporate Body, cease

for a while in their activities against one another and re-dedicate their lives to PURITY - for the LOVE of being PURE - then their Auras, becoming cleansed, would contribute immeasurably towards lifting the clouds of gross darkness and the return of the Last Light."

#### Flashes

From Niels Hansen, Denmark.

Last summer we explored English ley-lines with The Ley Hunter's companion in hand. Among the many lines, I have a few comments. First about the Oldbury ley in Herefordshire. In your book (p 143) you write that "looking back along the ley from the camp (Oldbury) at twilight, we noted a pond on the alignment shining out clearly..." We went down to the farm to investigate the matter. It is indeed a pond, and I would say it is artificial and quite old.

Second, on the Walterstone Ley (Companion, p 139) between the Ford at Mancillo and St Peter's, the Mancillo Church, we saw an oak tree burnt out, struck by lightning. We saw the same thing a couple of times on other ley-lines. We are still wondering, does this happen just by chance, or has it something to do with the ley-lines and the earth-forces?

#### Putting the tea into L.H.

From Crystal Hadden, Worcestershire.

I run the little tea shop in Humberley Valley near Kidderminster. It seems there may be a ley through Peckett's Rock here to the local St. John's Church one way and a couple of "ponds" then the other way through 3 churches. It needs to be checked of course.

The shop is a contact point/info centre now for ecology, conservation, fairs, etc, so any posters and the like we can display.

Are there any TMH readers here locally?

#### Yew go your way...

From A.J. Norfolk, Kent.

In TMH 66 Richard Colborne says the Scot's pine was the only conifer found in the British landscape until recent centuries. This is incorrect as both Juniper, Juniperus communis, and Yew, Taxus baccata are native to Britain. Juniper is too small to be an effective marker in most situations but yew is conspicuous in the landscape and there is a tradition, in Kent at least, of using it as footpath and boundary markers.

#### The king and I

From Steve Hobbs, London.

In TMH 89 Jim Kinis showed that the meanings of REC - REX etc seemed to originally relate to straight lines. I'm very hopeful of picking up old clues in my study of the Chinese language. I'm only a beginner, but there are some significant correspondences coming up already, one of which matches this rule/ruler/kingship/straight line mystery. The way that the Chinese characters are made up is very interesting. The character for "king" 王 wang, is traditionally said to consist of "a straight line lin king heaven and earth with the people." As in the ancient trigrams of the Yi Jing, the horizontal lines represent heaven and earth at the top and bottom with "the people" represented by the middle horizontal. I'm not yet sure how far this relates to landscape although the modern character for land or country is 地 di. 王 is the character for "jade" which was originally identical to (and confused with) 王. I don't know if there is any significance in that, nor in the resemblance of the character, or the radical rather, for earth's 土.



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