

**THE
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POSTAL STRIKE

This issue of The Ley Hunter is the second to be produced since the beginning of the postal strike on January 20. It has only been possible to distribute copies to bookshops in London and Cambridge, however, plus a few within Hartlepool.

Subscribers will, of course, receive their missing copies as quickly as possible after the strike is over, but there may be several days delay due to the backlog.

Potential contributors may wish to know that the stockpile of manuscripts awaiting publication has been exhausted, so a quick flow of material will be required - and appreciated - when the strike ends.

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ATLANTIS RISING ?

Four years ago a pilot flying over the sea off the Bahamas spotted distinctive coloration in the water. Subsequent investigations have revealed the remnants of a civilization dated as being over 6,000 years old. Specialists are now examining pictures of a megalithic structure consisting of a wall of limestone slabs. Each one is about 15 to 20ft. square, and they form a double row of almost 1,600ft. in length.

The structure, off Bimini, is 20ft. beneath the surface of the water.

No hieroglyphics, fragments of pottery or other artifacts have been found to establish its origin.

The implications of this discovery are difficult to gauge at present. If and when this structure rises above the sea we may learn a great deal. Is it a remnant of Atlantis? Several of my acquaintances have a positive belief that this is a sign that Atlantis is rising, and I wish I could share their optimism.

I keep an open mind regarding Atlantis. I have a notion that the whole question of Atlantis is more complex than that there was once a continent in the Atlantic which vanished with its technological civilisation. Nevertheless a parallel can be drawn between Atlantis and the Megalithic civilization which flourished in Britain, reached fantastic heights and then decayed.

There is an undoubted spiritual renaissance taking place in Britain, of which the current resurgence of interest in the ley system is a small part. That Atlantis should rise now may be one of the effects of this new spirituality. Perhaps it is too easy to believe Atlantis is rising, simply because we would like to think it is. Perhaps it should be obvious that this is Atlantis rising.

IS ATLANTIS RISING?

- P. Screeton.

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PAST, PRESENT, FUTURE

Soviet archaeologists claim to have discovered the 2,300-year-old skeleton of a young woman who underwent a complicated operation to replace her amputated left foot with bones taken from a male sheep. The Soviet news agency Tass said the woman had survived for several years after the operation.

Recent explorations at Udal, North Uist, have revealed a hitherto unknown stone circle behind the revetting wall of a late Iron Age wheel-house.

The Neanderthal Man controversy gets more and more fantastic. At first this early man was accredited with a stooping posture and shuffling gait, which made him seem ape-like. The individual on whose remains this judgment was based, was an example with severe arthritis.

F. Ivanhoe, in "Nature", then re-examined the theory that Neanderthal Man was Homo Sapiens with rickets.

Now Dr D.J.M. Wright, of Guy's Hospital, proposes the fossils seem typical of congenital syphilis!

Although we relate the ley system to the Megalithic period, the era when the power was first marked the doings of previous cultures must concern us. An interesting piece by Karl Meyer, under the headline "The Ice of Life" was printed in The Guardian of February 13. (Thanks to Michael Connor for monitoring it). It reads: "The dramatic possibility that as early as the Ice Age ancient man used symbolic notations to record the life cycles of plants and animals has emerged from a microscopic examination of bones carved from 10,000 to 32,000 years ago. The possibility now being seriously appraised by leading prehistorians, would involve a radical revision of present beliefs about the cultural origins of agriculture and the domestication of animals.

It would extend backwards by tens of thousands of years evidence of man's systematic study of plants and animals, and would also imply an intellectual capacity markedly greater than early man was believed to possess. The first report on these unusual notations was made recently by Alexander Marshack to a joint meeting here (Washington) of the American Physical Society and the American Association of Physics Teachers.

Marshack, a research associate at Harvard's Peabody Museum of Archaeology and Ethnology, has in the past seven years examined more than a thousand bits of bone, rock, and ivory engraved with puzzling rows of dots and zigzag lines. Many of these carved pieces, dating from the Ice Age and shaped by Cromagnon Man, have been found in Western Europe during the past century. Most scholars have interpreted the markings as decorative or as incisions intended to make tools easier to grip, or as hunters' tallies.

But, according to Marshack, his studies suggest that ancient man developed a complex, long-maintained tradition of symbolic notation. Some of the pieces, dating as far back as 32,000 years ago, appear to have lunar notations - sets of symbols that uncannily accord with the phases of the moon.

In an interview, Marshack disclosed that he has also found notations made in the closing centuries of the Ice Age, from 15,000 to 10,000 years ago, which appear to show a clear recognition of the periodicity of plant and animal life.

"If agriculture developed from earlier roots," the 52-year-old researcher maintains, "these symbols may show the cognitive and cultural beginnings which made agriculture possible."

The accepted belief is that agriculture and domestication of animals originated in the fertile crescent of the Middle East, from the plains of Mesopotamia through Syria down to the Nile valley of Egypt, around 8,000BC. Marshack's findings do not contradict this view but extend the timescale backwards and suggest that the farming revolution was the outgrowth of centuries of careful observation of plant and animal life. Marshack points out that he cannot "prove" that the notched bones were lunar calendars, and that he does not claim to have "broken" any prehistoric

length as Sarn Helen, or Helen's Road.

It was a stiff climb past the Horn of Capricorn to Halfway House. As we approached this abandoned old inn now rapidly falling into decay, we were drawn to a field on the left of the road where there is a partly excavated mound known locally as Carreg-y-Bucci - the Hobgoblin Stone - a name which has caused it to be regarded with reverential awe. It is an old burial mound across the open top of which lies a large stone 15ft. in length. In spite of local fear of the place farmers in search of gateposts have turned a covetous eye upon this stone.

It still remains unharmed and well it might, for here is the story of one who had thoughts of breaking it up. "No sooner had I got out my tools than there was a violent thunderstorm, the worst I have ever known. I ran for my life, but it followed me all the way home. Three men have been killed there by lightning."

Round about lie a number of other stones in no definite order. They were all over the field, yet a few might suggest the outline of a circle. This impression was strengthened by a second visit when on the crest of the hill on which is one of the cairns mentioned in the last issue a parallel line of stones was found 18ft. apart, only the tips being visible. This has the appearance of an avenue of stones leading to the mound, although one end seems to be blocked by a fall of stones. The mound, or as I prefer to call it the circle, is in direct line with the Inner and Outer Sanctuaries.

If this proves to be a circle we may perhaps assume that each sign has its own temple or chapel. A thorough examination of the area covered by each sign is necessary and the Crugs or tumuli situated thereon may prove to be burial places which were once stone circles chosen for important burials because of the sacredness of the sites. There are such places on Sagittarius and Scorpio but these are as yet unexamined by us.

As we continue our investigation into the Temple we are impressed by the close parallel of its influence with that of early Celtic saints. The land north of the temple centering on Llandewi-Bréfi is known as the Sanctuary of St David, a saint intimately connected with the Arthurian tradition and who is said by some (although wrongly) to be buried in Glastonbury. In the area of Carreg-y-Bucci there is a church Llan-y-Crwys known as David's Church, and so marked on the maps. Llan-y-Crwys means Church of the Crosses, Crwys being the old Welsh plural of Croes, or Cross. Tradition has it that the church was so named after the Stone of the Three Crosses situated on the boundary between Cardiganshire and Carmarthenshire. In Welsh the Stone of the Three Crosses could be interpreted as the Stone of the Three-Armed Cross, a possible description of a Tau Cross.

We have searched for the cross and have learned the story of its removal. In a field close to Hirfaen there existed once a wattle and daub church. A stone paving led from the standing stone

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Hirfaen to the church. The paving was only removed a generation ago and its removal is recorded. In the churchyard there once stood a long oblong stone with square edges bearing three small incised crosses within circles, one being in the centre and the others at the sides. This description is based on a drawing of the stone. Could it have been the top of a Tau cross dedicated to Christian usage by the incision of the three crosses? The church was St David's church, the original Llan-y-Crwys. Later this was built on a more convenient site near the village of Farmers. The stone was eventually moved and it is said that the workmen who moved it to its first resting place were disturbed by its characteristics. They said it was an Echo stone. It is now believed to be in a Golden Grove, south of Llandeilo, and some distance from the temple. It is worthy of the greatest care.

Another cross is associated with St David, though stories of its original site are not in agreement. That it came from Allt Dewi in the sign of the Ram is highly probable as it is now used as a footbridge crossing the stream below the farm Allt Dewi. Another story has it that it came from Llandewi Brefi, again connecting it with St David. We sought for it but torrential rains the previous day made it impossible to approach the flooded stream.

Thus with the Field of the Cross below Pumpsaint we now have traces of three crosses. Is there a fourth?

To revert to Hirfaen. Mrs Williams of Pant-y-Maen, an active old lady of 85, said that the correct name of the stone was "Hirfaen Gundun gwyn who slew the seneschal of Arthur the Great." There is some confusion here, possibly in the name, for in the tale of Kilhwch and Owen we read of "Gwyddawg the son of Menestyr (who slew Kai and whom Arthur slew together with his brothers to avenge Kai)." Cwndwn gwyn is the name of a farm nearby, meaning "ploughed land." Originally the name of the farm was Coed tir mynach, "the wood of the monks' land." We are indebted to Mr Davies, the schoolmaster at Farmers, for this information.

From the centre temple there is a footpath leading to a wood which crosses the hill as it approaches Hirfaen. The road ends on the side of the hill. This appears to have been the way from the centre temple to the entrance of the circle of the zodiac between the two woods forming the sign of Pisces. This entrance was well guarded. On the inner edge of each wood are marked entrenchments having names indicating castles. Forming the base of a triangle which can be constructed with its apex to the west, here stood a fort. These forts or castles formed the material protection of the entrance. The spiritual protection was emphasized by three signs. Reference to the illustration (Editor: it was impossible to reproduce this) of the temple shows one in the form of an extinct bird, not unlike the illustration of a pre-historic water fowl appearing in the Illustrated London News of

16th October. This sign, situated west of Lampeter, consists of three adjacent woods, the centre one being known as Hen Feddan, or Old Graves, probably the burial place of those who were not intimately connected with the services of the temple.

To the north is another wood in the shape of a leopard, its leg pointing towards the entrance. These are the only external figures shown on the illustration. There is yet a third further north of a bird with some resemblance to the raven family. It is situated above Llangybi to the west of the main road. The figure is formed by the woods Allt tan-y-Coed and Allt Olmarch.

Possibly we have here a hidden allusion to King Arthur, for Lewis Spence in his "Minor Traditions of British Mythology" gives an interesting quotation from Don Quixote:

"There goes an old tradition and a common one all over the kingdom of Britain, that the king, (Arthur) did not die, but that by magic art he was turned into a raven and that in the course of time he shall reign again." (Book II, Chap. V). He also gives the tale of a man who was amusing himself shooting small birds on Maraycore Green in Cornwall and who shot at a raven. Whereupon an old man who happened to pass by angrily rebuked him, and told him that he should not have fired at the bird because King Arthur was still alive enchanted in raven shape and the raven might have been none other than he.

- LEWIS SPENCE -

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THE ATLANTEAN

"The Atlantean" is a bi-monthly magazine which believes in the essential unity of the seemingly diverse aspects of existence. Its contributors deal with subjects ranging from prehistory to metaphysics; from the esoteric sciences to the pros and cons of vegetarianism.

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POLES, PRIESTS & PYRAMIDSby FIRTH SCOTT

The following is the sixth and last chapter of a paper published in "Atlantis" in 1957 and 1958. The contention is that "the true megalithic circles were constructed prior to the last glacial period." Comments by readers will be particularly welcomed for if this is correct many of our ideas will require re-thinking. The passage reproduced here is from the July-August issue for 1958. The editor of The Ley Hunter is indebted to Egerton Sykes for permission to reprint it.

There is in existence a concise record of the Brogar group of circles in the Orkneys made in 1840 by Lieutenant Thomas, R.N., who at the time was engaged in Admiralty survey work in the vicinity.

The group, as surveyed, consisted of four circles and several outlying single stones. The central and largest of the circles was that of Brogar which contained the Hammer of Thor stone. It consisted of a circle of stones surrounded by a wide trench, interrupted at two points opposite to one another and in close proximity to the Hammer of Thor stone, on one side, and the broadest stone in the structure on the other, thus forming two causeways leading into the central area. The circle of stones, stated as 340ft. in diameter, comprised 58 stones "erect, prostrate or stumps", though in his final judgment Thomas considered the number must originally have been 60.

To the (presented) north-west of Brogar was a small earth circle, some 1980ft. distant, and 2970ft. further on - or 4950 feet from Brogar - was the circle of Bukan, to the north of which, 270 yards away, was the Standing Stone of Bukan. The circle of Bukan was described as consisting of "obsolete banks and earth-fast stones," the latter apparently stumps of stones which had once formed "five or six tangential circles about six feet in diameter."

At the time of the survey one triangular stone stood in the centre, another, similarly shaped, lay prostrate on the north-east of the circumference, and a third stone stood three feet above the surface midway between the central triangular stone and the circumference.

Slightly to the south of east, and some 1600 yards away from Brogar, is the secondary group of standing stones and circle of Stennis.

At the date of the survey a perforated stone had already been destroyed, though men who were then still living clearly remembered it. Known as the Stone of Wodin it had from time immemor-

ial, played a prominent part in the lives of the people, a pledge given with hands of the contracting parties clasped through the stone ranking as irrevocable. In matrimonial matters it was much in demand.

Its destruction may thus have been due to ecclesiastical zeal and may have ranked as meritorious service in the removal of a pagan survival. But it was most certainly the obliteration of an invaluable and irreplaceable landmark in the prehistory of the race.

To the south-west of where it stood, and about the same distance as it was from the Stennis stones, another stone stood nearly 20 feet above ground, forming, with the Wodin stone and the Stennis circle the three points of an equilateral triangle.

When the survey was made the Stennis stones, standing on a raised bank, formed a half circle. Five stones only were recorded, two standing and three prostrate, one of the latter, estimated to weigh $10\frac{3}{4}$ tons, having fallen in 1814. From observations made at the time the opinion was formed that originally the structure was a complete circle consisting of 12 stones erected at distances of 27ft. from one another - as at Avebury!

The circles are situated on the shores of a loch which in turn, is an inlet of the sea.

From Brogar a narrow tongue of land juts out towards a blunt promontory on which the Stennis circle stands. Between the tongue of land and the promontory the water flows through a narrow strait.

Geological evidence in the vicinity shows that in the past there has been extensive ice action as well as inundations. To such a cause may be attributed the disappearance of half of the Stennis circle and also the disappearance of other structures which, from the data of existing remains, it may be said must have existed to complete what the present circles suggest to have been a definite megalithic formula.

That the three circles of Bukan, Brogar and Stennis were a part of the greater plan is evidenced by the fact that the alignment of the two outer circles pass to the centre of Brogar through the two causeways crossing the trench.

The Hammer of Thor stone, prone when Thomas noted it - must have stood by the side of the causeway facing Stennis, while directly opposite to it, on the other side of the circle, and by the side of the other causeway, was the stone described as being the broadest of all.

A line drawn from the Hammer of Thor stone through the centre of the circle and the broadest stone indicates, on the method already outlined, that the point in the pathway of the pole "among the stars" which was occupied by Cepheus when the Arctic Circle was along the 61st parallel of latitude and advancing towards the south.

A line similarly drawn through the centre from one causeway to the other gives the latitude $61^{\circ} 13'$ for the Arctic Circle, with the angle of obliquity $28^{\circ} 45'$ degrees.

The estimated dates would respectively be 22,500 and 23,000 years ago, thus suggesting that the trench formed the original layout of the circle, the stones being added when the accuracy of the plan had been demonstrated.

Further than this, lines drawn from the centre of Brogar through the Hammer of Thor stone to the presumed site of the Stone of Wodin, the 20ft. stone, and the centre of the Stennis circle, would cut the horizon at corresponding points to those marked by the lines drawn from the Hammer of Thor stone in the Shadir circle in the Hebrides through the three outlying stones 540 yards distant, or twenty times the 27 unit. It may be only coincidence, but there are the facts that each series of three alignments start from definitely shaped stones so similar as to indicate a common origin and model, which, in turn, occupy dominating positions in the two circles, while the distance separating the Shadir circle from the triangle is one-third of the 27 unit distance separating Brogar from Stennis, and Brogar from Buhan.

There are other circles where the same method of testing gives practically the same results.

It is therefore contended that the true megalithic circles were constructed prior to the last glacial period; that they were reared on a definite plan and for a definite purpose; that the plan embodied a recognised system of chronology and that the purpose was the determination of astronomical phenomena.

When first initiated the circles were probably ceremonial centres where propitiatory rites were carried out in reverence of the tribal or racial god.

These gods were symbolised by circumpolar constellations, and it was their seeming movement away from the centre of the revolving groups which led the Wise Men of the tribes gradually to realise the difference between the solar movements and those of the pole stars - although, at that time, there was no conception of either the pole or circumpolar movements.

What the Wise Men would realise was the danger to their own status among their fellow-tribesmen if the knowledge they were acquiring became general. Thus the cult came into existence and the interpreters of that cult grew to a close corporation, admission to which was jealously guarded and only granted after prolonged and trying ordeals.

Wherefore the cult became ultra-conservative in the maintenance of its traditions and tenets. That these could survive through thousands of years may seem problematical in a century of quick change and disillusioned ideals; yet even in this century of transition and dying dogma there is a cult, worldwide in its

functioning, which guards as its talismans, signs, gestures and phrases portrayed on the stelae of ancient Egypt, certainly 7,000 years old, and recording what had already been current for several thousand years before being inscribed.

But however strenuously the leaders of the megalithic cult strove to maintain it intact, the fact that it varied from natural phenomena rendered their efforts void. Relying on stellar configuration for their authority, the seeming movement of the stars betrayed them.

Yet a study of the megalithic monuments from the Orkneys to Brittany in the light of polar precession reveals how the leaders of the cult, no matter what they told their uninitiated followers, strove to understand what was happening.

The circle at Penmaenmaur, one out of the many available for reference, furnishes grounds for the assertion that by the time the Arctic Circle had attained its "furthest south" in latitude 55° sixteen thousand years ago, man had realised, from the recorded changes in the circumpolar constellations, that there was a moving point round which constellation after constellation revolved, a point which, in turn, revolved round another point, not quite understood yet manifest. Doubtless the knowledge was vague, lacking cohesion and, to the modern mind, intelligence. But it was the basis from which has grown the knowledge of today, knowledge which is still a very long way from its possible ultimate.

Megalithic man, building his circles in a preglacial age, was the pioneer through the wilderness of phenomenal Nature, who blazed the trail along which later peoples have progressed to civilisation.

A FENLAND LEY

by MICHAEL DAVIDSON

The ley, 24 miles in length, was sought after reading that below the A142 had been found a Bronze Age causeway, on the stretch that links the height of land at Ely and the low hill the other side of the River Ouse at Stutney, about $1\frac{1}{2}$ miles away; the present road is over flat farmland. Riding east along the present causeway a Victorian chapel lies dead ahead. Appearances deceive, for inside it shows Norman work, and a printed history says an earlier church stood on this site, which in turn displaced a Saxon cross, a resting place for pilgrims before crossing the Ouse to the Saxon shrine of St Etheldreda. Mention is also made of the tradition of an old causeway and that the river extended up to this spot. Six miles farther, the church at Fordham is the next fix, prominent on a small hill, and later, Moulton church, the last eastern fix.

West from the causeway the first landmark is the Castle Mound at Ely which would have been clearly seen from Stutney in times past. The ley here picks up the A142, both passing the mound on

south. Appearances here are deceptive on the map as the Mound has been marked as a tumulus and so appears much farther from the ley than it actually is. Its size can only be appreciated from the south-east and from the top of it can be seen that the foot has been cut away to allow building of houses on the A142 here known as Back Hill. The mound seems far too big for the small wooden fort the Normans erected here, as do the mounds at Thetford and Cambridge. A short distance further on, it passes by the spot, on the highest ground at Ely, where tradition says there stands the socketed stone which held the gallows. Leaving Ely, it passes without comment, so to speak, over 11 miles of reclaimed fenland to fairly strike Wimblington church in an area where churches are scarce. This church is Victorian, but stands on the site of an earlier one, as one could guess by the prosperous 18th Century house near it. Further, a book on the region discloses that this area was the site of an old settlement, with several tumuli not shown on the 1-inch map, unfortunately.
