

**THE
LEY
HUNTER**

THE LEY HUNTER

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LEAD-IN

SUMMER SOLSTICE REVELATION

While Glastonbury Fair failed in its aim to tap the universe and bring down cosmic power at the Summer Solstice, at a point in County Durham a group of people witnessed an event of great importance. At the exact moment of the solstice a rapid, heavy burst of rain fell across the land in a narrow, dead straight course. Whether the witnesses were a medium for this extraordinary occurrence is disputable, but having seen the evidence a few days later, I can vouch for the validity of the happening.

The rain created a deep gully through the fields where no stream has been noted before, and where no watercourse befitting geographical considerations could be expected. Beside it at one point is a huge stone, partially worked and bearing a facial feature.

Some ley hunters now have inklings of the nature of the power in the system, and also notions on how it was once utilised. What cannot be too strongly stressed, however, is the certainty that the power must be approached with caution. My experiences of the power have been confusing, including its causing tinglings in my hands, a buzzing at the back of my head, and the good fortune to see an elemental. Yet the same source which produced the tingling gave my wife a shock, was not felt by others, relieved a woman's arthritis and gave comfort to a man's pains in an arm. In other words there is an indefiniteness about its effect on individuals or on its nature at specific times. It may not be fanciful to suggest that any adverse effect from its mishandling could be to the mind, rather than the body. Certain persons hold the belief that the ley system requires regeneration for Albion's benefit. This may be so. Just as likely it is we who need regeneration. Perhaps the power does not require human intervention - for it preceded mankind - but nevertheless will be our guide and uplifter, physically and spiritually; but only if we treat it with the caution and respect it deserves and demands.

3.

Unfortunately I have not managed to do any map or field-work other than from the 1" Ordnance Survey map, number 165, as this takes quite some time to research correctly. One thing has been suggested however, and that is this alignment is part of the GREAT NORTHERN LEY which spans continents from the Great Pyramid in Egypt to to the Callanish Stone Circle in Scotland, passing directly through Glastonbury Tor!

Working my way down the map from North to South the first point of the ley I visited was Cadbury Camp, a large prehistoric earthwork situated on Tickenham Hill near Clevedon. It skirts the outer edge of the eastern ditch and continues down the hill where Tickenham church stands, slightly raised, with the remains of an ancient cross in its churchyard. The ley then runs along the western edge of the church precincts, down a straight piece of motor road approximately $\frac{1}{4}$ mile in length which is still used. A mile later it perfectly bisects St. Mary's Grove Cross Roads.

St Nicholas' Church, Brockley (C.1200) is the next mark point. The Church is situated $\frac{1}{4}$ mile from the main road and to get to it one must walk through a large cultivated field in the middle of which stands two clumps of trees raised up slightly on the remnants of tumuli. The ley runs to the west of the church and starts to climb up through Brockley Wood to Cleeve Toot on Cleeve Hill, dipping sharply into Goblin Combe and climbing yet again up Wrington Hill, skirting the village of Wrington. Incidentally, this village has woven into its history a local legend that the ghost of a white horse slowly clops his way up through the quiet streets on certain nights of the year.

Again the next point of this interesting alignment is a very ancient church at Burrington. Holy Trinity (C.1200) has a large ancient cross in the circular churchyard and grazing its western edge there runs a raised earthen embankment following the exact line of the ley. Situated in the centre of this embankment there grows a solitary Scots Pine - another of the classic Watkins mark points. The church itself has much to recommend it from the ley hunter's point of view. For instance, the outside is liberally carved with elemental sprites to form the gargoyles and bases of the stone mullioned windows. There is a large stained glass window near the rear of the church depicting St. Michael triumphing over a Red Dragon! An ornate reredos screen is covered with carvings of leaves, flowers, etc., and this excess of natural foliate carving is carried throughout the rest of Holy Trinity, mainly on the bench ends and floor.

The ley now begins to climb up on to the Mendip Hills, just touching the north eastern corner of Link Camp, a small prehistoric earthwork, it then drops suddenly into Burrington Combe where the Rev. A. M. Toplady became inspired to write the hymn "Rock of Ages, Cleft for Me": up again to Beacon Batch where the ley runs slightly west of a circle of tumuli, through the edge of a very small earthwork, Gorseley Bigbury, now practically non existent.

Still high up on the Mendip Hills the next mark point is a tumulus leading the ley on to the western ditch of yet another large prehistoric earthwork. Westbury Camp is situated just behind Stoke Woods and this clump of trees can be

seen for many miles. Dropping down now from the Mendips the line again suddenly climbs up the western edge of Westclose Hill where one can see stretched out in direct alignment Windmill Hill, a very small and very satisfying artificially shaped hill. Here the ley travels just to the west of the summit, and at the foot of this hill it continues along a straight piece of farm track.

For the next mile the alignment continues over the moor, passing directly through Knowle Farm which lies at the foot of Knowle Hill. This again is an extremely interesting shaped mound, being elongated with 2 large "humps" on the top, its height is 180 feet. A line of trees march over the southerly "hump" again etching out the line of the ley.

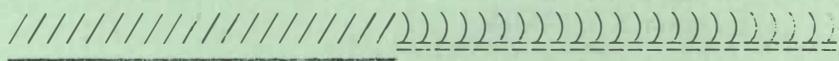
Another straight piece of motor road which runs for 1/4 mile leads the ley hunter through the cross roads at Yarley Cross, the centre of a small village where you can still see the ancient mark stone to the left of the bridge.

For the next three miles the alignment runs through the Somerset peat moor, piercing the ancient site of "Fountain Wall" near Hartlake Bridge.

Just to the left of the tower on Glastonbury Tor the ley journeys its way southward and from this sacred spot one can look back to see the flat Somerset moors spreading their way northwards to the Mendip Hills, where the mark points of the ley can be clearly seen in the shape of the artificial hills leading the eye up to Stoke Woods high on the sky line.

The ley travels southward for another 3 miles to the village of Butleigh (near the centre of the Zodiac), where it passes through the ancient church of St Leonards (C:1100). Onwards for another 2 miles, the alignment (as far as my research is concerned) terminates at the "steepled" church in the village of Kingsweston.

As you will have seen, there are many truly significant mark points incorporated along this relatively short part of what is perhaps a ley stretching for many hundreds of miles. Somerset is full of both hidden and visible sacred sites of antiquity, and through the coming months my husband and I hope to bring to light many more points of interest especially relevant for The Ley Hunter.



THE LEY-LINE THROUGH MONK'S FORD, NEAR WELLS, SOMERSET

(N.E. to S.W.)

by BARBARA CRUMP

As you might expect, I am extremely interested in the article this month (JUNE 1971 issue) by Anthony Roberts, being about places on my own doorstep, and I went at once yesterday to look at Monk's Ford, which I had not previously found. I have had Yarley cross-roads marked on my map for some time with a ley-line from Glastonbury Tor going in a northerly direction through this crossing to a well-defined high point on the Mendip known as Beacon Batch (1067'). Yesterday I explored this line a little and found evidence of it going over Knowle Hill to the north, from

which point there was an extremely good view of the Hewton Ridge track.

With regard to the E-W track (actually it runs approximately 25° N of E on the maps), I am definitely of the opinion that all ley-lines can be found to traverse considerable distances between two important centres, or through at least two important centres from coast to coast. And this one is no exception, as I find (as accurately as I can with maps pinned together) that it goes from Avebury Circle south west to Trevoise Head on the Cornish Coast, passing through a continuous series of "Castles" and "Leigh" names and other interesting places:

Ogbourne St. George on N.-S. "Roman" Road (ley-line)
AVEBURY ancient Circle.

Morgan's Hill.

Nether Street (road corner).

Outmarsh Farm (south of Melksham).

Castle remains at Farleigh Hungerford (S. of Bradford-on Avon).

Terry Hill (S.E. of Radstock).

Crosses S. of the present White Post on the Fosse Way.

Tumuli mark a crossing S. of Old Down (Chilcompton).

Tumuli at Whitnell Corner.

It follows from here as worked out by Anthony Roberts through Monk's Bridge. At Westhay, it goes near the old Meare Pool and Lake Villages, and crosses the old Abbot's Way close by some cross trackways found by Cambridge University archaeologists about two years ago. They were made of hazel wattles and preserved under 3-4 feet of peat. In which direction did they go?!

From Durleigh cross-roads, the line does not go, I think to Broomfield Hill, but on to the higher

Cothelstone Beacon (†087') - with tumuli and a much better name!

Between Pyleigh, West Leigh, and Chapel Leigh.

By the edge of Castle Hill, Wiveliscombe.

Old Chapel, near Shillingford.

Castle at Bampton.

Over Cole-ford Bottom.

Berry Castle, with earthworks.

Chel-don.

Chawleigh, S. of Chumleigh.

Egges-ford.

Winleigh.

Ingleigh Green.

Lake.

Hatherleigh.

Halwill.

Lana Lake.

Clubworthy.

Youl-stone.

Tumuli near Davidstowe.

Delabole.

Port Isaac.

Pol-zeath (213') at mouth of River Camel.

Trevoise Head.

(((((((****)))

A VIEW ON THE SOUTH-WEST

-by-

BARBARA CRUMP

Following the interesting observations by Ross Nichols on the cones of power around Brown Willy in Cornwall, I would like to put forward some of my own findings concerning the South-West of England. Though from the outset I must make it clear that these are only ideas roughly worked out with the help of large scale maps and the $\frac{1}{2}$ inch Bartholemew maps. However, not only do the lines I discuss pick out a fair number of obviously high points, but also the place-names on the lines maintain a high percentage of suggestive ones; and in Devon and Somerset I know the country better and can vouch for their linking up with ley-lines I have previously noted.

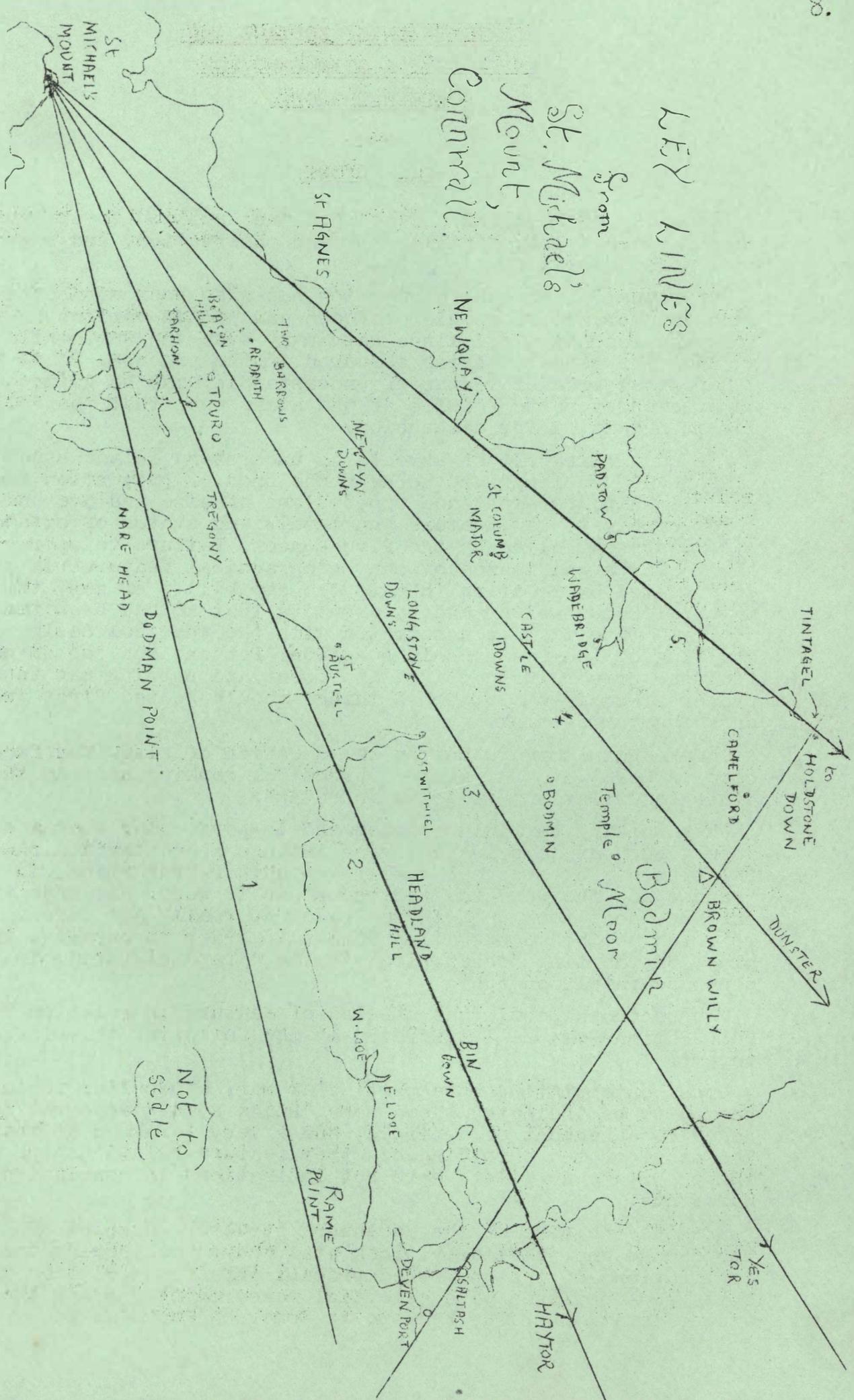
After reading the article I took a line from Brown Willy down to St. Michael's Mount in Cornwall, and found it was not the 45° line of Ross Nichols's diagram but more in the region of 39° N. of E. (and could possibly be sighted with one edge of Garrow Tor). I then joined St. Michael's Mount with Yes Tor, and this lies about 30° N. of E. and is the well-known ley-line running through Glastonbury Tor. This whetted my interest, and I then took map-sightings of approximately 9° or $9\frac{1}{2}^{\circ}$ intervals from St. Michael's Mount, and discovered a number of interesting facts.

Were ley-lines originally radiating lines of magnetic force, or were they the result of pulsations which permanently affected the cooling surface of the earth? It might seem that they were formed in both ways. The parallel lines of force which appear to cover the earth as a network may be the result of regular deep pulsations (the earth's heart-beat). I am beginning to think that this was a basic fact of the earth's formation which early man knew of and could feel. That the lines did in fact align with certain stars or sun-risings, etc., may have been partly cause and partly effect, and man's knowledge of this and his use of rites and customs were to enable him to attune himself more perfectly with the earth's pulses. No other explanation as I see it at the present, can answer the strange phenomena of so many high places being in regular mathematical formation one with another. The exceptions and variants might well be due to more recent land movements by earthquakes and so on. And no doubt many additional monuments and artificial hills were built at a later date when the original knowledge was fading.

It seems certain that some of the highest or most outstanding eminences in Britain became important Centres and that from these, radial lines or leys were brought into being either as lines of force or lines of communication - of some sort, either through a form of telepathy (thought force), or in actual fact by some form of movement. However it occurred, there certainly are Centres showing these radiations of lines, and in the case of St. Michael's Mount there seems to be a regularity about it, each of the main ley-lines from it being approximately 9° or 10° apart. Further research on this point, both on the spot and with adequate instruments and maps, might elucidate this point more definitely.

KEY LINES

From
St. Michael's
Mount,
Cornwall.



Not to
scale

STRAIGHT LINES, ZODIACS AND
ANTIQUITY: A STIMULANT FOR
FURTHER THOUGHT

--by--

IAN WRIGHT

The study of leys and zodiacs has had, applied to it during recent years a lot of field work and observation, and a great deal more theorising.

Unfortunately the whole question has also been subjected to much intolerance of opinion between and within various factions and learned disciplines with many true and worthwhile avenues for research being obscured in the process. It is with a hope that broader vistas of understanding may be glimpsed, unfettered by petty foibles of the human ego, that the following is submitted for discussion.

The most difficult of aspects to understand in the study of "leys" and "zodiacs" are perhaps the ones of proportion and relationship, for instance proportions of size and age and the relationship to man, nature and levels and states of existence not always perceived by the five senses. Failure to appreciate the fuller significance of many geographical features is also accentuated by relating them to the capability of man, the material Homo Sapiens and by assuming that he has been the ultimate intelligence associated with the physical design and moulding of the features in question. Perhaps the job of getting the proper perspective into focus and putting man in his proper place in the order of things should be the first area on which to re-think.

Think again perhaps too on the question of size. Two facets come in here, one the mundane practical working one and the other the relationship to human beings.

When working on field studies and in particular when a single aspect such as leys is receiving intense concentration the relationship of size can easily get out of proportion, i.e. one "cannot see the wood for the trees" as it were. How often for instance does work on a large scale map really get across referred to the much smaller scales in order to perceive the place of the tiny jigsaw piece in the "grand picture", is it done accurately enough?

The second aspect, that of size of feature in relation to Homo Sapiens may be illustrated by the following abbreviated report.

Once contemplating on a particular map, a peculiar feature seemed to be indicated where some "Roman Roads" appeared to describe a segment of a circle, and a very large one at that. The story of the enfolding of other feature relationships is inappropriate to relate here but indications in conclusion were thus.

Examine the size of the earthwork structure complex of Stonehenge and, similarly, look at Avebury considering too the implications of the suggested probability of association of these two complexes with celestial measurement. Relate the size and orientation of the feature in Somerset known as the

Glastonbury Giants or Zodiac. Applying the scale relationship as that of Stonehenge and Glastonbury to Avebury and another geographic feature one comes up with a possible circle of some 40 miles in diameter. In superimposing this hypothetical circle on a map, the circumference of the circle has an intriguing similarity to the first seen "Roman Road" system and, more intriguing, the centre of the circle locates itself at Wandlebury on the Gog Magog hills in Cambridgeshire.

In plotting the minor features of the Avebury circle such as the probable original entrances and the present terminations of certain earthworks a remarkable coincidence of similar locations is to be seen on the full scale circle. Coincidences such as roads entering the great circle at similar azimuth bearings from the centre to the entrances of Avebury itself and one similarity is the position of termination of a particular earthwork bank at Avebury being, in full scale, about the point of the winter solstice.

Now a geographical feature circle of some 40 miles in diameter laid out with apparent precision is, by any assessment a very considerable feat for man of any age or level of evolution and therefore two other questions can be posed. Did man in fact make or form it in the first place and, whether he did or not, how old is it?

Of the two the latter may be easier to answer. In visiting various districts in segments of the suggested "circle", certain areas were found to have different "feels" or "atmospheres", some distinctly alive and others to be what may be termed as dead or obscure. When the circular feature is related to a geological survey map and also related to the districts of different "psychic atmosphere" it can be seen that the areas of obscure atmosphere relate to districts covered by fenland deposits and others where most probably the surface was scrubbed during inundations of Phase C of the Fourth (Würm 3) and last glaciation. Without quoting detailed references, resultant deductions suggest that the establishment of the great circle feature in question could have been about the order of 65,000 to 30,000 B.C. in the time scale as we know it today.

The question of who made the circle is much more difficult and to suggest an answer perhaps the many sources of reference to giants should not be ignored.

In our present state of knowledge, physical animal like structures, of the proportions we are led to believe the giants were, make them a practical impossibility but not impossible if other spheres of existence or levels of dimension are considered. Is it just possible that we are encountering here an evolutionary strain of beings who are in some way akin to nature spirits or whose evolutionary tasks are to assist in the construction and administration of material spheres on which much lesser beings (Homo Sapiens for example) are given the opportunity to live, learn and evolve? In trying to refer to such beings in the past our ancestors would have encountered the same difficulty we do today in that we do not possess the vocabulary of speech or expression in order to describe something on the very fringe of our comprehension and that which we do not understand anyway. This could have led to figures like the Cerne Abbas giant, the Wandlebury Giants, the Long Man of Wilmington etc. being but a grossly distorted remnant of a tale our ancient forefathers left for us to read.

In other words some of the geographical features including the ley structure system could have been laid for man, and perhaps his animal associates, for him to read and use as he evolved and were not made or formed by him.

If one seriously considers a possible relationship of Stonehenge and Avebury to greater circles one is suggesting that man in antiquity must have known something of the latter and then made models like the former to study at greater convenience.

This behaviour is not contrary to many research methods of today, for instance do we not make drawings and models of rivers and coastlines to study the effects of natural phenomena, do we not carry out computer exercises and calculations then refer these to large scale problems in order to allow our limited concept of space, size and time to embrace the meaning of a much greater whole.

Extending this line of thought, implications suggested by other hill figures such as at Uffington may be considered. The "ley man" thinks in terms of straight lines (although when they become curved and form parts of terrestrial great or small circles is a point upon which to ponder.) but are there not other forms of lines that may form part of the picture?

The White Horse of Uffington has undoubtedly origins in antiquity and why is it referred to as a horse? It is interesting to note that the stylised form of this hill figure has disarticulated legs and an unusually long tail. Disarticulated legs on stylised horses are not uncommon on early British pre-Roman coinage and the fact that they more represent the figure of a true horse may be in consequence of the importance of this animal to the economy of that time. However, to return to the hill figure, perhaps the figure is not meant to represent a horse at all. If one extends the comparison of Stonehenge and Avebury to possible large scale sites there is the possibility that the Uffington hill figure represents a much larger "dragon" type figure somewhere moulded into the British countryside (do not ignore the presence of "dragon hill" at Uffington). The curved line forms of the feature may well follow lines of force of a slightly different type to those which manifest as straight line leys on maps of today and probably the curved and straight channels or force fields are complementary in some way.

The majority of the argument up to this point is conjecture, it is intended to be to stimulate a broader consideration of the question of "Leys", but that is not all. The effort involved in developing and establishing what is seen today as apparently a system of Leys and Zodiacs must have been towards a much more profound use and meaning in order to justify it and perhaps some thought could be spared as to what that end may have been.

To study and try to understand ley and zodiac systems is probably to study and try to understand some of the basic laws of nature as they manifest in certain material aspects. Were we to do that even with limited success, and then to live by what was learned, every effort on ley study would bring its reward indeed.



"MYSTERIES OF ANCIENT MAN"

BY ARTHUR LAWTON

-----review by PHILIP
HESELTON

Alfred Watkins first showed the unmistakeable connection between sites that had previously been thought of largely as separate and independent entities. Arthur Lawton took this a stage further in having an insight into the reasons underlying the patterns that Alfred Watkins discovered. He sees prehistoric man as having the vision, or "eustasia" as he calls it, of the worldwide system underlying leys, and as having also the skills to translate this vision into the network of monuments which are his legacy. These, he says, were "laid down in a certain geometric relationship to other sites, whether or not such sites were already occupied." This clearly hints at an underlying reality existing before the leys were first marked.

"Mysteries of Ancient Man" makes mention of certain patterns of tumuli on Beaulieu Heath in Hampshire which Lawton discovered were spaced according to multiples of the old reed and cubit. His findings tied in remarkably with work which was being done independently by two other Straight Track Club members, Major F. C. Tyler and G.M. Hayton, and he shows how his unit of measurement occurs in such varied sites as Avebury, Netley Abbey and Old Sarum. He also provides new angles on Bligh Bond's work on Glastonbury Abbey, and finds special significance in a unit of $4\frac{1}{2}$ miles as a common distance between sites in many parts of the world. This is of particular interest at present in that many of the zodiacs now being rediscovered have a radius of just this distance.

Lawton sees these distances as "evidence of design in the layout of the world" and postulates a "mesh of power" which he believes may well emanate from within the earth and which is manifest on the earth's surface in a recurrent geometrical form. He thinks it is identical to the force which is utilised by dowers, and claims that this power can be used to benefit mankind. It should be possible ultimately, he feels, to predict the location of sites which possess certain qualities by reference to other existing sites.

He recognises that we are still at a very early stage in finding out about this 'mesh', but the evidence is there for all to see. "Primitive men crystallised their Gospel in the Earth itself for us to read into their remains today." He gives hints that many sites may be particularly beneficial to dwell in, and others the reverse. We have largely lost this skill today, but Lawton firmly believes this was known about and applied in more enlightened times. Town and country planning may have a lot to learn yet!

To conclude with a passage Lawton quotes from Eleanor C. Merry - "How much more significance places have than we imagine today! How little we realise with what care and what vision they were chosen, so that the living earth should pour into the atmosphere what was needed..." It is this vision that we so badly need to regain today. Arthur Lawton, in his "Mysteries of Ancient Man", took us a valuable step further to doing just that.

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Available from P. Screeton at 10p plus 2½p or 3p postage (for single copy five 2½p stamps may be sent).

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