

Moreover, one of the first effects of habit in radiesthesia is, as in other pursuits, to decrease the effort required to render the reflexes more perfect, more certain and more swift.

Automatism created by long practice is the end to be sought by radiesthetists in the course of their long and patient work of training, to remove by complete suppression of the will most of the risk of auto-suggestion, which is, as we all know, one of the great pitfalls of radiesthesia.

For the will, which has nothing in common with expectant attention directed by mental orientation, implies deliberation for the conception of an end to be attained, for knowing how and why its attainment is desired and is the direct opposite of every feature of the reflex action of which we have just been speaking, in its tendency to replace it by an act decided on as a result of reasoning.

We have now presented our personal opinion on the suggestive features of radiesthesia. We hope we have succeeded in convincing our readers of the intervention of the complete human personality in the performance of radiesthesia, and that the duality of physical and mental radiesthesia so often put forward by the best authors is an untenable theory.

There is only one radiesthesia, and that is *human*.

ARCHAEOLOGY AND DOWSING

PART III

BY GUY UNDERWOOD

My work on this subject has been temporarily interrupted. I propose, therefore, in this article to give only a few further instances illustrating that water-divining was part of the prehistoric religions, and to limit myself to facts such as can be verified without the need of elaborate plans.

So far as dowsing, apart from archæology, is concerned, I suppose that the most important thing I have discovered is that certain influence lines perceptible by the dowser are not continuous but are sometimes found to be broken, apparently by the effect of other, and presumably stronger, lines crossing them. Where they are broken the influence lines turn back upon themselves, taking a semi-circular or spiral course very similar in form to the letter "J" or sometimes with a double spiral not unlike an anchor.

I also found completely circular influence lines on several sites: that is to say lines which when followed brought the dowser back to precisely the same spot from which he started. As a general rule they were roughly circular but not precisely so. See *The Sanctuary* later.

Both of these discoveries are of great interest to archæology, as they solve problems that have baffled archæologists. These are—the reason for the ditches and mounds usually encircling prehistoric sacred sites, and for the mysterious breaks or “causeways” found in them.

CIRCULAR DITCHES AND MOUNDS

Many prehistoric stone and other circles have a ditch and mound surrounding them. Stonehenge, Avebury and Woodhenge have these. The Budbury Circle at Bradford-on-Avon had a mound with a ditch on each side. These ditches and mounds are not defensive in object as the ditch, or the larger ditch, if more than one, is usually inside the mound and therefore no hindrance to an enemy. The explanation usually given is that the mounds were stands for spectators and that the inner ditches where they existed were to separate the public from the consecrated centre of the circle while ceremonies were taking place. The ditch at Stonehenge is, however, outside the mound.

These ditches are seldom truly circular, and that at Avebury is about 50ft. longer in one direction across the circle than it is in the other direction, and is very irregular in its outline. It is a fallacy to suppose that our ancestors of 4,000 years ago, and particularly their priests, were completely untutored savages incapable of erecting structures with precision. It is known that they possessed knowledge of some of the sciences, and the priests, at least, are likely to have inherited some of the culture of Egypt and Mesopotamia, the supposed cradles of their religion, and with which they were likely, therefore, to have had occasional communications.

An example of their capability is in the circle of great stones at Stonehenge, which is the most prominent feature of that monument. This circle is truly circular on the inside, and is composed of great stones about 20ft. long, weighing up to 30 tons, set vertically, and (as they are seldom more than two or three feet deep in the ground) balanced on their ends so skilfully that they have stood erect for several thousand years. These facts show that the ancients could make a true circle, that they possessed sufficient mechanical skill to erect these great stones precisely to it (a feat which would be quite creditable nowadays) and that they must have had a knowledge of how to find the centres of gravity of these vast irregularly surfaced stones. This would entail accurate measuring instruments, a knowledge of mathematics, and considerable skill in handling these stones. It follows, therefore, that where these circular ditches and mounds are not truly circular they were made so deliberately. That being so, there must have been a reason for this irregularity. The question therefore arises—What was this reason?

What I have found is that these ditches and mounds follow the courses of roughly circular influence lines which were usually

found in sets of three. The bottoms of the ditches follow these lines, with one line in the centre, and the edges, where the banks meet the flat bottom (quite clear in places at Avebury), following the outer lines. If these lines splayed out further apart from each other, as sometimes was the case, the ditch would get wider and *vice versa*. If there was any clear irregularity in the approximate parallelism of any one of these lines with the others there would always be some irregularity in the bottom of any undisturbed ditch to indicate that something unusual was to be found at that spot. This could be a raising of the bottom of the ditch on one side to show that the line veered to that side, or in some cases, by a deepening or shallowing of the whole ditch. The same conditions applied on the tops of the circular mounds and fully explained the otherwise incomprehensible irregularity of vertical outline and wavering courses. The great ditch and mound at Avebury show all this very clearly, particularly as the bottom of the ditch retains in some places approximately its original shape.

I do not, of course, suggest for a moment that these circular influence lines indicate the existence of circular water-bearing fissures. I think that there is little doubt that they are harmonic reproductions of primary influences some distance away, similar in nature to the "H" bands described in my article in the *B.S.D.J.* 46, which are lines of influence found between the stream band and the inner parallel and between each pair of parallels. Their circular form here appears to be due to the combination of a number of these influences, from within and outside the circle. If this is so, they have, therefore, some resemblance to what the electricians call lines of equipotential or to the interference lines found in wave motion.

There is another peculiarity of prehistoric circular ditches which has greatly interested archaeologists. This is that they are not continuous but have "causeways," that is to say, that they appear to have been filled up in places. Excavations show that they never were continuous, as the natural and undisturbed soil or rock which can be found at these places show that they are intentional. These causeways are not set at regular intervals, and there are often more of them than appear to be necessary for ingress and egress from the circle. Their existence is usually regarded as evidence that the ditch was constructed in the late Stone Age. The reason for them is one of the problems which archaeology has never been able to solve.

Dowsing throws considerable light on these causeways. What I found was that they mark places in the circular influence lines where such lines have themselves been interrupted by other influences. Where they are interrupted they are turned back upon themselves in "J" spirals or whorls as before described. At such places you will find, therefore, six of these whorls in the

case of a ditch and mound, or nine if there are two ditches. It is therefore possible for the archaeologist dealing with a ditch and mound which has been destroyed to locate and peg out not only the courses originally taken by the ditch and mound, but also to locate the places where these causeways will be likely to be found. This, in my experience, places in his hands an instrument of incalculable value, as very similar phenomena exist in association with all parts of early prehistoric religious structures.

The great circle at Avebury has five of these causeways, through four of which roads now pass. The other is a little north of the east entrance to the circle. Stonehenge has twelve of them, some not yet excavated.

The double sets of three influence lines, with interruptions in them, described above, are not restricted to circular structures. They also occur in the mounds and ditches of the rectangular earthwork $1\frac{1}{2}$ miles long, known as The Cursus, near Stonehenge. Their presence there seems to indicate that that structure has causeways, and is therefore contemporary with Stonehenge.

STONE AVENUES

Among the many other interesting things I have found is that the stone and other "avenues" associated with our prehistoric monuments are all aligned upon systems of parallel fissures in a similar manner to that described by Louis Merle as existing at the great avenue at Carnac, in Brittany. Carnac was originally about eight miles long, and consisted of eleven rows of great stones. It is now partly destroyed.

Stonehenge.—The avenue here runs from the Hele Stone, taking a semi-circular course in a westerly direction, ultimately reaching the Avon at West Amesbury, $1\frac{1}{2}$ miles away. Part of its course is marked with low banks on each side, and each of these runs between two fairly closely set fissures. There are eight parallel fissures in the avenue where it reaches the great circle, and over a dozen where it crosses the main road at West Amesbury.

The influence lines of the avenue fissures are interrupted and terminate in spirals south of the Hele Stone and before reaching the circular ditch. They cannot be traced within the circle, although it seems probable that the fissures do traverse it. Seven of these influence lines reappear on the other side of the circle outside the ditch, and continue across the by-road and then for a short distance before spreading out, and terminating.

The most northerly of these influence lines terminates with a spiral in a nearby barrow, presumably erected to mark the spot. The next two terminate in spirals not marked by barrows. The next one takes a southerly direction and crosses the main road by the cross roads, and the three southerly lines remain parallel, ultimately encircling and terminating in a large barrow in the south-east corner of this field.

Avebury. West Kennet Avenue.—Most people know the avenue of great stones which leads from Avebury to $1\frac{1}{2}$ miles through West Kennet and then turns west up to The Sanctuary stone circle described later. This avenue is aligned on a system of parallel fissures, and each line of stones is set between two fissures. There are eight fissures where it joins the great circle, about twelve in the middle and six where it enters the Sanctuary.

North of West Kennet these fissures divide, and some branch off in a S.E. direction passing West Kennet Manor and crossing the river about 100 yards east of the bridge. Two stones mark the place where it crosses. These fissures finish at the Swallowhead Springs about half-a-mile away. It is possible, therefore, that another stone avenue formerly existed here. A large stone, partially buried, can be seen at the corner of the lane and the main road, which appears to have marked its course.

Avebury. Beckhampton Avenue.—About 200 years ago the great antiquary, Dr. Stukely, prepared a plan showing the supposed course of another avenue formerly leading from Avebury through Beckhampton, and finishing in a valley below a small hill on which is a coppice known as Fox Covert.

Dowsing indicates that this avenue did not follow this course or pass through Beckhampton, but suggests that an avenue did emerge from the west side of the great circle, passed across the present churchyard, and divided into three parts at Avebury Trusloe Manor, ultimately re-uniting at the S.W. corner of the "Long Stones Field" near Beckhampton. From there it continued along a lane of remarkable width and across the Calne main road, and on for half a mile, finishing ultimately in two spirals in Fox Covert, close to a line of barrows. There were formerly eight in number; all are on blind springs.

As to the Avebury avenues of West Kennet and Beckhampton, these, with the great circle, make a curious pattern not unlike the "serpent and disc" symbol found in prehistoric sites in many parts of the world, and particularly in Egyptian temples. For this and other reasons he became obsessed with the idea that Avebury was a temple devoted to serpent worship, a theory which may quite possibly be correct, although the reasons on which it was based may not bear critical examination. He believed that the Sanctuary (see later) represented the head of the supposed serpent.

Dowsing does not support the suggestion that the circle and avenues were artificially designed to represent the serpent and sun-disc, but rather that both were located for geological reasons, that is to say, on parallel fissures or geophysical influence lines. Serpent worship forms part of the oldest religions throughout the world, and the reason for it is not known. It is always associated with water and fertility. The serpent is identical with the dragon and other ancient monsters. Sun worship is a

later religion which was never able to oust the old religion of the serpent, and was therefore combined with it, hence the sun-disc and serpent symbol referred to before.

DOUBLE SPIRALS

Another interesting thing is that when certain influence lines are interrupted by more than one external influence they take on shapes similar to a C or an S. These are fairly common wherever an elaborate complex of underground streams exists, and particularly, therefore, on sacred sites. So far as I remember, I first found them at Avebury. They are sometimes quite small, and to trace these the dowser must see that his rod re-acts every time he crosses the influence line, and he must cross it at every step he takes.

Sometimes, however, the C and S spirals are large and show a number of coils at one end, one inside the other like a clock spring. The largest number of such coils I have found is twelve. Although the S spirals are usually between 10 and 50 feet in length, sometimes they are of great size, and one at Avebury is 1,000ft. long and links the south and central circles together.

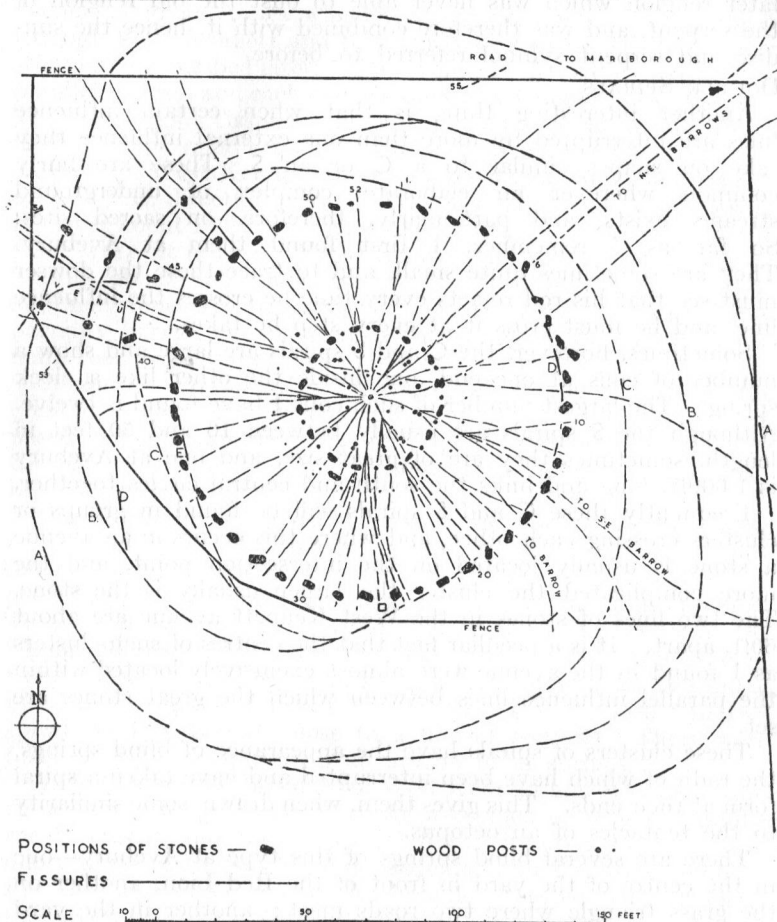
Frequently these C and S spirals will be found in groups or clusters crossing each other, and where this occurs in an avenue a stone is usually located on the intersection point, and the more complicated the cluster the larger usually is the stone. The two lines of stones in the West Kennett avenue are about 60ft. apart. It is a peculiar fact that the centres of such clusters as I found in the avenue were almost exclusively located within the parallel influence lines between which the great stones are set.

These clusters of spirals have the appearance of blind springs, the radii of which have been interrupted and have taken a spiral form at their ends. This gives them, when drawn, some similarity to the tentacles of an octopus.

There are several blind springs of this type at Avebury—one in the centre of the yard in front of the Red Lion, another on the grass triangle where two roads meet; another in the yard of adjoining stables. There is a small one of eight radii enclosed by the two stones of "The Cove," which is supposed to be the centre of the central circle, and there is one near the west of Silbury Hill marked by a stone. The most important one of all is in the centre of the south circle. This was at one time marked by an enormous stone, now destroyed. I have found only one elsewhere, and that is near Oswald's Tump, Marshfield, Gloucestershire.

The figure is an illustration of some of the geophysical conditions existing on the prehistoric site known as The Sanctuary, Overton Hill, near Avebury. It is five miles from Marlborough, by the side of the road from that town to Devizes.

The site was excavated by Mr. B. H. Cunnington about twenty



years ago, and the position of the stones and posts which formerly stood there are marked by cement blocks. This makes my plan easy to check. The circles originally consisted of wooden posts, but at a later date, probably between 2,500 and 1,700 B.C., some of them were replaced by stones. These stones were cleared away by a farmer about 150 years ago.

One important feature is omitted from my plan. This consists of two almost perfectly circular influence lines in the centre of the circle. The larger of these two has a diameter of approximately 50ft. and is marked by the central circle of stones. Within this circle there is another smaller concentric circular influence line 20ft. in diameter, the course of which is marked by eight postholes.