

Background to Energy Alignments on Bushmans Kloof Reserve

Beliefs exist in some circles that there are places or features in various landscapes across the globe that resonate some kind of magical or mystical energy. This energy exists on the intersection points along hypothetical alignments known as 'ley lines' or 'leys'. These putative straight-line tracks appear to connect places of geographical interest, such as mountain peaks, ancient sites, monuments and megaliths. The interest in these imaginary lines has prompted the study of their astronomical and geophysical significance and ancient sites. On the one hand, there are those who believe that these alignments resulted from observations of the positions of stellar bodies and the solar system and, on the other hand, some who believe that they occur along areas on the landscape that have a higher magnetic energy than the average geomagnetic intensity of the earth. Today, this controversial topic falls under the umbrella of 'earth mysteries' research popularized in the 1970s, which upholds beliefs in the mystical powers of the earth. Although some writers speculated about the geophysical aspects and alignment of ancient sites from around mid-1800s, the inception of 'earth mysteries' movement dates back to the early 1920s in England.

Coined by Englishman Alfred Watkins in 1921, his original idea of ley lines was that they are a network of straight pathways and roads spread across the English countryside, which were used by prehistoric traders. In his view, Neolithic, Bronze and Iron Age, Roman sites, and medieval monuments, holy wells, old churches and cathedrals, castles, hilltop beacons, old crossroads, stone circles, standing stones and megalithic structures, were placed by ancient people to mark these trade routes. He believed that some of these features were navigational landmarks. Over the years, many examples have been included in this category of man-made features and their alignments on putative energy lines, from the discovery by Europeans of the Nazca lines, which are artificial straight-line tracks on desert pavement in southern Peru and Cuzco in Bolivian Andes, to the sites of the pre-Columbian Anasazi in the southwest of USA, the ancient pyramids in Mexico and those of Egypt, Greek and Hindu temples, Chinese 'dragon-paths' and many more in different parts of the world. For some writers, the significance of these features, structures and monuments in prehistoric times was in their use as astronomical observatories or visual and territorial markers. In his writings, however, Watkins never attributed any supernatural significance to these alignments and features.

From the 1970s onwards, the notion that ley lines are invisible, but perceptible energy pathways on the landscape superseded Watkins' original ideas of trade routes. Concentrations of energy are believed to occur at the nodes where ley lines intersect or converge. At these concentrations, it is possible to channel such energy for use either positively or negatively. This view follows the thinking of the Mexican Indian Don Juan Matus (described in the books of Carlos Castaneda), who coined the term 'Places of Power' for such concentrated 'power points' on the landscape. Juan Matus subdivided these places into positive and negative ones. Positive places give their energy to people,

while the negative places take away energy. However, the former are not necessarily favourable and the latter — unfavourable. For instance, there are ‘places of power’ that “drain” energy, and this quality can be used for purging a person of coarse, pathogenic energies. Therefore, that use is for healing. And vice versa, some ‘places of power’ possessing excessive energy are detrimental rather than beneficial if their energy is coarse or contains disagreeable informational characteristics, inducing, for example, anxiety, depression and other ills. This notion works like *chi* or *prana* of Eastern religion and medicine. This is why some find it is better to subdivide ‘places of power’ into positive and negative ones according to the criterion of their objective importance. Thus, places with excess of unfavourable energy belong to the negative ‘places of power’ category. Nevertheless, how can we perceive or measure ‘places of power’ and ley lines?

Over the years, dowsing has been the main method of perceiving ‘places of power’ and ley lines. This method involves divining using metal rods, twigs or similar objects, based on the same principle that people have used such items in mapping underground water sources, except that now they use these for sensing energies close to ancient sites. Others use necklaces or crystals (personal observation/communication 2009), but even psychics can sense the presence of these energies. For decades, some researchers have used instruments to measure anomalies of magnetism and radiation, ultrasonic and light phenomena around ancient sites in seeking scientific credibility for the existence of these earth energies. Using mathematical concepts to detect alignments, others have speculated about the existence of a global energy grid with aligned ancient sites and monuments taking the form of regular geometric shapes. It is at the intersection points of the resulting geometrical patterns that the ‘planetary *chakras*’ (energy centres) are said to exist. These points, further classified into types, take the form of *electrical*, *magnetic*, and *electromagnetic* vortexes. The larger electromagnetic vortexes may cover large areas, such as over the Rocky Mountains, or Niagara Falls, for instance. The one over the volcanic Ring of Fire across the Pacific is, for some believers, the axis of the Earth’s ‘*kundalini*’ energy (as used in Buddhist and Hindu traditions).

Mainstream science studies, however, have not accepted these approaches and previously mentioned mystical methods and hence their credibility remains dubious. Even Paul Devereux, who has been the main proponent and writer on earth mysteries research for decades and was long editor of the dedicated journal *Ley Hunter*, admitted that results so far have been unclear and inconclusive and that this has not advanced this research interest beyond its belief-system status. In recent years, Devereux has changed focus and now uses the religious shamanic explanation for the existence and understanding of ley lines and ‘places of power’. Although his views are still over-generalized, he now believes that ley lines are spirit pathways that shamans use on out-of-body travel or trance. Some writers would disagree less with this view especially with particular reference to ‘place of power’ notion. It is however not clear whether there are San/Bushman traditions that are connected to the notion of ley lines.

It is known, though that the 19th-century /Xam Bushman in the Karoo believed that certain features of the landscape, especially near waterholes, north-facing hill-slopes mountain peaks or hilltops, contained supernatural power. Whether this notion is the same as that of leys is not clear. Bushman however performed rainmaking rituals and engraved particular powerful animals on specific rocks to mark these powerful places.

On Bushmans Kloof Reserve, there are two ley lines anchored on three points. These points were identified using dowsing sticks. The first point is a freestanding rock boulder within a rocky area on the Gryskop plateau to the north of the reserve. The second point is another freestanding boulder in an area without rocks nearby on the Karoo Vlaagte (KV1) central plains of the reserve. The alignment (Gryskop ley line) that adjoins the two points runs in a north-northeast and south-southwest orientation across Gryskop plateau in the north and cuts through the Perdekraalkloof on the Moravian Church land in the southern direction. Four rock art sites are located with 1Km radius of the line but not too close to the rock point. The third point is an alcove along the cliff faces on one of the tributaries of the Heuningvlei river valley (also called the Biedouw) in the south easterly direction. From this point, another second alignment (Biedouw ley line) is oriented east-southeast and west-northwest and it intersects the first line in an area close to five rock art sites in the Brandhoek area. Technically and according to the above definition and descriptions of ley lines, the energy concentration on the reserve is at this convergence zone with sites inside 1km radius. All these features marked on the map below.

References

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