

Touchstone

Surrey
Earth
Mysteries



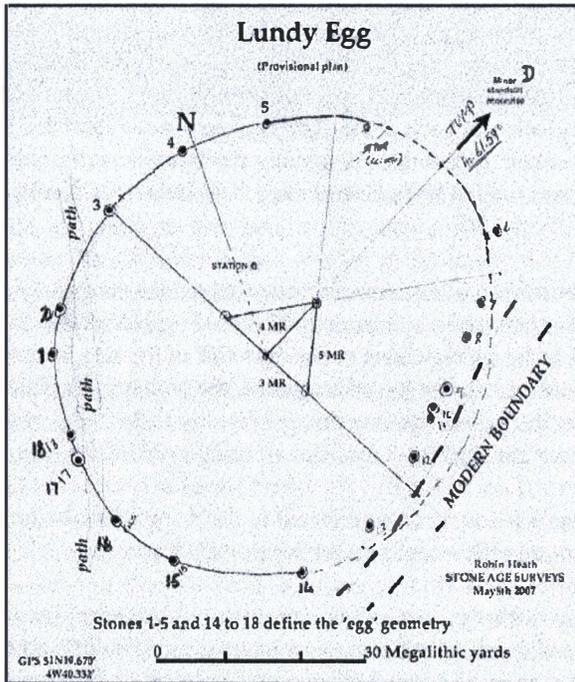
No. 79

October 2007

THE LUNDY EGG - LARGEST IN BRITAIN!

by Robin Heath

There is nothing, absolutely nothing, as useful as a theodolite on Lundy island (with apologies to Kenneth Grahame)



What a place is Lundy! Everybody needs to go there at least once in their lifetime. It has held its secrets well. I was there this time to do further research into a secret from the Stone Age, described in my earlier books and, most recently, in *The Measure of Albion*, co-authored with John Michell. Lundy holds a secret about our national temple, Stonehenge.

I had been asked to be a speaker and to lead field trips at the recent moot of the Society of Leyhunters on Lundy Island, I said yes, but.... living in wild West Wales, and being of a green persuasion, it was clear that a drive to Devon via Bristol to catch the 20 mile ferry to Lundy was ecologically bonkers, so I asked my good friend Paul Welch, owner of the 1913 ketch Keewaydin if it were possible to

Radius 82 feet; 30.147 MY. Type 1 egg based on 3:4:5 triangle of dimensions 21, 28 and 35 feet (approx. units of 2.5 MY) GPS 51N10.670' 4W40.332'

make the trip from the Welsh side - just 50 miles south.

Thanks to the sterling efforts of Emma Orbach and the West Wales Lightworkers Group,

the Keewaydin was duly chartered and eventually, despite easterly gales that made landing on this tiny plateau in the Bristol Channel impossible awhile, we anchored on the west of Lundy in Jenny's Cove (lower right) and passed the time effecting repairs to minor items on the boat and catching Pollock with which to make delicious fish pie.

On Tuesday the 30th April 2007 landing by dinghy was again abandoned and Paul sailed to Bideford and fellow speaker Hugh Newman and myself and three others caught the MS Oldenburg, finally placing feet onto Lundy after a nearly aborted docking on the jetty at Rat Island, and on Beltane too, the evening bringing a perfect Full Moon.

Following a field trip to the tump where this secret is revealed, there was about an hour or so left before the half-mile trek back to the Marisco Tavern and fine lunch. Laurence Main and two dowers had previously and independently suggested that there appeared to be a stone circle to the south-west of the tump (which marks the centre of the island and is exactly west of Stonehenge). What megalithomaniac, armed with a good theodolite and willing helpers to carry same, could resist such a challenge? Initially I was unimpressed with the site but, choosing a spot estimated to be close to its centre, the theodolite was duly stationed, levelled and used to get an accurate azimuth from the sun. A radial survey with tapes and using the theodolite bearing of the centre of each stone was used to make a quick but adequately accurate record of the placing of each stone. The bookings were recorded by Adran Hyde, tape runs by Hugh Newman. In less than 90 minutes the data was on the paper and the gear packed up. Pat Toms and Adrian Hyde helped carry it all back - my thanks to both of you for that!

On returning home, calculations undertaken in my blossom bedecked garden produced that most welcome of plans, a once geometrically perfect example of a Type I egg. More than this, the largest known in the UK. Despite the damage done to the right side of the ring, and that the modern coastal walk footpath weaves across its western edge, the geometry is plainly revealed. Further work showed that the axis of the ring pointed directly to the tump at the centre of Lundy (the elbow point or right angle of Ynys Elen - Lundy's old Welsh name).

Even more calculation revealed that the axis was also oriented to the rising of the moon at its minor standstill in the north. For an archaeoastronomer this is very funky.

Archaeology still has to catch up with the rest of us concerning Alexander Thom's geometries and the astronomical realities measurable at many many sites. This little article may help them to at least begin that process, as also might my forthcoming book - *Alexander Thom: Cracking the Stone Age Code*. For the rest of us, and particularly those who delight in megalithomania, feast your eyes on this Lundy egg, a long held secret from prehistory now revealed at Beltane - organic and free-range too!

© 2007 www.skyandlandscape.com. Reprinted with permission from the Society of Leyhunters Newsletter.

DRAGONS AND CIRCLES IN DERBYSHIRE

Wormhill Church, near Tideswell in Derbyshire, is dedicated to St. Margaret of Antioch, a dragon-killing (or taming?) saint. The present church, with its helmet steeple, was built in 1863, but it replaces a thirteenth-century one which is described as "a small, rough structure



Wormhill Church

constituting of nave, chancel, saddle-backed tower and south porch". To the south of the church is a broken shaft of an early cross, which the church history says was most probably there before the chapel was built. There was a lot of energy felt in the building.

The scenery of the area is described in Pigot and Co's Commercial Directory for Derbyshire in 1835: "The river Wye runs, in its vicinity, through the most picturesque scenery, particu-

larly that of Chee Dale, in this chapelry. The rocks on both sides of the stream present a bold face of limestone and lava in alternate strata, which, when viewed from the narrow dell, appear, by the uniformity of their indentions and projections, to have been once united, and rent asunder, by some remarkable convulsion of nature".

There seems to have been a dragon legend attached to Wormhill, associated with the nearby Knotlow to the east, but the actual details of the story seem to be elusive, though the terraces in the hill are reputed to be the marks left by its coils, as in a number of other such places. There was a dragon portrayed in Wormhill's well dressing for 2006, and on the description of the dressing on the web site it is stated that "Knotlow is an old volcanic vent and this may explain the myth". Also, there is a carved statue of St. Margaret with the dragon on the reredos; the dragon with her does look rather tamed than killed; there is no weapon in evidence and it even seems to have a smile on its face!

There is also a window in the church depicting St. John which is very similar to the one in Hodnet in Shropshire mentioned in the January *Touchstone*. He is carrying a book and a cup, which could be associated with the two Grail objects mentioned, and



St. Margaret



The well dressing at Wormhill, 2006

is dressed in the Mary Magdalene colours of red and green as is the Shropshire one. He also looks rather feminine as the other does.

There are several leys passing through the church; one to Arbor Low stone circle to the south goes through a cross-roads/tracks near Peak Forest and another north of Wormhill, Wormhill Church, the ancient churchyard cross, Monyash Church, Arbor Low, a crossing-point of a road with the course of a Roman road, and Aleck Low tumulus and trig point. The ley through Knotlow hill goes through a cross-roads on a Roman road at Batham Gate, Wormhill Church, Millers Dale church, a settlement near Bakewell and churches at West Edge and Ashover.

There is also one going from the church to the Nine Ladies stone circle on Stanton Moor; this goes through the Bull Ring at Dove Holes, a tumulus and trig point at Bole Hill, Wormhill Church, Stanton in Peak Church, the Nine Ladies circle, a cross-roads south-east of Matlock and the crossing-point of a road and course of a Roman road at Pentrich.

Another church in Derbyshire containing depictions of dragons and also having leys to Arbor Low and the Nine Ladies circles is the ancient chapel at Haddon Hall, near Bakewell. This fortified manor house stands high on a limestone bluff above the River Wye; the original chapel of St. Nicholas (now



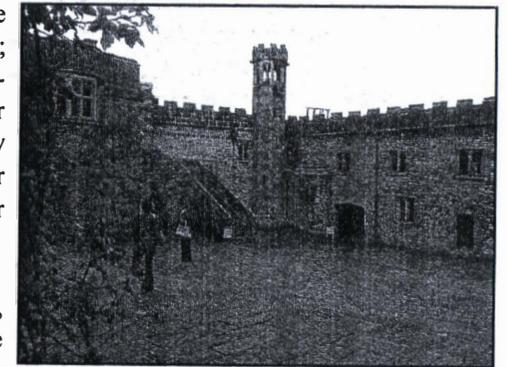
Haddon Hall



The mound opposite Haddon Hall

the south aisle), however, predated it and can be seen to be at a different orientation to the courtyards of which it is now a part. The rest of the chapel is now dedicated to St. Anne, who can be seen with her daughter the Virgin Mary in a window in the chancel, flanked by two windows containing images of St. Michael and St. George, both

in the act of vanquishing dragons. The chapel has many restored wall paintings; those in the south aisle mainly involve five-petalled roses very similar to that in the floor tile of Edward III's Round Table, found by Time Team in the site of that building under the Queen's ceremonial lawn at Windsor Castle.



Haddon Hall chapel and tower - see different alignment to other buildings

The chapel is powerful, and is a ley centre, although the Banqueting Hall across the courtyard, strangely, seems more so. The ley to the Nine Ladies circle passes through both of these places. It comes south through a multijunction at Great Hucklow, then Castle Hill, Bakewell to Haddon Hall chapel and then the Nine Ladies circle. It then goes through a cairn at Stanton Lees near the circle, a church at Wensley, a coincident stretch of road near Matlock and another at Broadgates.

The Arbor Low ley goes through a long coincident track near Wigginstall, a cairn on Carder Low and another near Parsley Hay before reaching Arbor Low. It then goes through the tumulus on Bee Low, and then a mound clearly visible from the road opposite Haddon Hall but not marked on the map. There is also a milestone by the roadside on this line. Finally it passes through the Haddon Hall chapel, a cross-roads at Beeley and Castle Hill, Chesterfield.

MORE TALKS FROM THE LUNDY MOOT

Jeremy Disley

Showing us some of the lesser-known stone circles of Wiltshire, Jeremy asked how many stone circles there are in the county. The answer is twenty, though there were more that builders and early Christians destroyed. They were temples, observatories and calendars - boundaries between the secular and spirit worlds.

Avebury Down SU114712. This is a small circle, but with some quite large stones. A Samian pot, a British pot, some animal bones and flint scrapers and flakes were found there.

Broadstones SU163690. Nothing remains of this - it was destroyed in the nineteenth century. It had 8 standing stones and 4 recumbent. There are sarsens in a nearby copse..

Broome Stones SU167825. This was also destroyed in the nineteenth century, but Aubrey mentioned in 1693 that it had an avenue.

Coate NE SU181824. This has five stones in a semi-circle - it may have had an avenue.. Richard Jeffries and Diana Dors visited it.

Coate SW. This was destroyed in the mid-19th century - nothing is known about it.

Conkwell ST795628. This had a centre stone, and is now bisected by the road between Conkwell and Upper Haugh Farm.

Falkners SU110693. This is near Avebury, and had twelve stones originally, but only one remains, of waist height. There are some in the hedgerow.

Fir Clump Stone Circle SU161814. Nothing remains - it was destroyed by the M4 in the 1960s.

Harestone Down, East Kennett SU114664. This has a centre stone, and the remains of a cove may be found.

Longdean Bottom SU118657. This is 6 metres in diameter, with possible avenues close by.

The Sanctuary SU118679. This was destroyed in 1724 - a single stone near the gate remains. It was a timber circle like Woodhenge, dating from 2000 BC.

Tisbury ST951299. This was destroyed in the late eighteenth century - it had a centre stone. The stones were taken to Old Wardour Castle for the grotto.

Winterbourne Bassett SU094755. Two concentric circles of 71 and 45 metres diameter, with an outlier.

TonyCharlton

There are many ancient stones in Essex and Hertfordshire - some geologists say they are erratics. The one at Alfinstone near Colchester is in a round churchyard. The cubic Leper Stone near Saffron Walden has a theory that offerings to lepers were left on it. It has a dip in the top. There is also a pointed sarsen stone in the wall by the church, which was recumbent.

One at Ingatestone was inside the church under the pews, but was moved to the outside of the wall. The north side of the church was traditionally called the Devil's side. Another at Ingatestone is by the side of the road, originally the Roman road from London to Camulodunum. It is in the corner of a building.

At Broomfield there is a puddingstone (conglomerate) in the church wall. There were royal Saxon burials found here, with gold and high status goods. There is also a large stone in the south porch.

The stone at Cobblers Pieces is two feet high with a flat top, and in the picture it was surrounded by crocuses. Between Epping and Ongar, at Waldingstone Farm, there is a significant stone in a garden. It is seven feet long with holes around it, and there are some others outside the gate.

We then saw a puddingstone by a junction, and a tall monolith with a notch. On a new estate at Greenstead near Colchester there is a stone by the bus stop which resembles a dog's head. There is also a large puddingstone away from the church, with large holes. There is a sarsen at Magdalene Laver.

Hertfordshire has a mixture of stones. One, a possible erratic, was moved to Nightingale

Wood. A nearly circular puddingstone is outside a church with pink walls. At Tilty Church, which had a Cistercian monastery nearby, one was made into a gravestone marker.

At Arkesden, the highest point in Essex, there are two - one pointed one at a junction. At Great Pelham there are stones, and there is one at Chesham Church, under the buttress by the porch. There is a round puddingstone by the road at Ugley Green, and a large triangular one at Wiggington.

We finished with the spectacular stone at Standon, which has a feminine appearance, and one with a face at Harlow.

RayCleary

Ray began by singing the "Ringstone Round" nursery rhyme song that had featured in the *Quatermass* film, an apocalyptic situation in which a scientist was searching for his granddaughter, and the young seemed to be drawn along leys. There were buried artefacts created by the ancients that had to be sought out.

He was not suggesting alien wisdom but a knowledge unusual to these isles, and trading and communication in a 300-year period from Carnac to Liverpool, where the Calderstones had been. These are a group of stones, part of a Neolithic chambered tomb, moved to a greenhouse in Calderstones Park, Liverpool and not seemingly given any official importance, being kept in a room with shovels and brushes.

Then we saw the Rudston monolith, the tallest in Britain, in its churchyard site. This is at a place of convergence of several Neolithic cursuses. There are many of these over the country, the longest, in Dorset, being six miles long. Six years ago there had been 50 known, but this has now risen to 200.

A causewayed enclosure in Cumberland had banks of cobbles and a central stone - it was seemingly to view the moon across the mountains. Various cultures have built structures looking at something in the distance - including the rising points of stars. A henge at Knowlton in Dorset now has a church at its centre, and Bleasdale Circle near Preston in Lancashire had oak posts.

Avebury is the largest henge, and its nearby Sanctuary seems to be a moon circle associated with the 18.6 year lunation cycle. Its latitude is one-seventh of the circle. It was a vast, complex wooden structure. The long barrow at Beckhampton is one of the most scrutinised, but it never contained human burials, just ox skulls.

Could there have been sound involved? In the science of vibrations Hans Geller created pictures with sound and crushed quartz; in the West Kennett barrow there are layers of sand in different areas. At a long barrow on the Lincolnshire Wolds a presence could be felt, and

at Waylands Smithy instruments have been said to have been heard. This had a legend of a blacksmith who would shoe your horse if a coin was left.

We saw Belas Knap in the Cotswolds with its extensive views, and the Druid's Cromlech in Wales with its legend that if one spends a night there one emerges either a poet or mad. At Castlerigg, one of the largest circles in Cumberland, the shape of pits is replicated in the stones. More evocative sites were then seen from the length and breadth of the country - a typical flattened oval circle overlooking the Dee valley with cairns aligning, the Ripperstones in Cornwall with the legend of the stones drinking at Christmas, the Penmaenmawr circle near axe factories, Robin Hood's Stride in Derbyshire, with cup marks, and seven barrows in the Lincolnshire Wolds with a dramatic sky.

Ros Foskett

Ros, with her group the Megalithic Order of Druids (MOD) recreates megalithic sites. In 1981 she had created a turf and stone circle on her land, planted with the sacred trees of the Celtic tree calendar. She had previously spent a number of years travelling to sacred sites, then on Dartmoor with Sig Lonegren had tidied one up, connecting to the spirit of the land and the stones. Then, subsequent to a meeting of geomancers on Iona in 1998, Ivan Macbeth had said he was creating a circle of standing stones near Guildford, and she spent five weekends with him in the project, using levers, ropes and human power. This left her with the desire to do more, augmenting the landscape.

Then the group was invited to an ancient circle in the Black Mountains in Wales, almost completely buried. Burl had said there were 27 stones but only 10 were visible. They brought eight stones back up and the site felt much better. Then, after a visit to recumbent stone circles in Aberdeenshire, she went to visit some friends with a farm in Pembrokeshire, and they asked her to look at a strange ring of stones in one of their fields. The stones were buried with a few inches of height and about a square foot of stone showing, and she offered to expose them and create a true circle, thinking it may be four weekends work. However, when she started she thought from its size that it was not a stone but a ridge of rock. It was a stone, however, much bigger than anticipated and bigger than the stones of the nearby circle of Gors Fawr. It turned into a two-year labour of love, bringing 6-8 ton stones out of the ground. It was a lot of work, in which she felt she was guided by the stones, tuning in for information.

Last May she went to three fields showing a double stone row and buried chamber. There was still one standing, and dowsing one field found a platform of two buried stones. In the next field one was seemingly dejected in the hedgerow. Using maps 18 stones were created with sun and moon rising positions. Then she found there was a JCB available, and the two rocks out of the hedge were made into a dolmen on the platform.

They have since done several more - the stones seem to be saying they want attention, they want the network repaired. Seeing a stone circle in a garden they asked about it, and were

told that it was put in fourteen years ago but they did not know why. New circles are now right - they are not fakes. They do not seek to walk in the ancients' footsteps, but to seek what they sought. They wondered why the Welsh Gorsedd's seemed to have lost their energy - then found that, whereas a stone circle had been made where one was to be held, now this is too expensive, and they use plastic "stones" instead!

NOTES AND NEWS

London Earth Mysteries Circle Meetings

7.00 p.m. at the Diorama Centre, Triton Square, London, NW1 3JG

Tuesday November 13th - Glastonbury, Place of Dreams, by Greg Branson

Tuesday November 27th - C.D. Friedrich - Numinous Painter of the Megalithic Landscape, by Rob Stephenson

Tuesday December 11th - Open Forum and Social

TEMS Meetings

Sundays at 2.30 p.m.

November 25th - The Lady of Light - Marian Phenomena and Ballanspittle, by Lionel Beer. (Wimbledon - 020-8544-9478)

December 9th - Christmas Meal - please bring food and drink to be shared by all. (Hampton - 020-8979-3148)

Elen on Lundy

This is part of a depiction of the River Severn, from *Poly-Olbion* (The Variety of Albion) by Michael Drayton, 1613, displayed at the *Making History* exhibition by the Society of



Antiquaries of London at the Royal Academy. (The exhibition is to mark the society's tricentenary, as it was founded in 1707). The description by the exhibit says: "Drayton was a Warwickshire poet who produced a great deal of verse on pastoral themes and on English historical subjects. In *Poly-Olbion* he celebrated the beauties of the land of Albion and the historical and legendary scenes enacted there".

This part of the picture of the Severn shows Lundy with a woman standing on it who surely must be Elen, with her elbows held in right angles. (Lundy is Ynys Elen in Welsh - Elen is the saint/goddess associated

with the island, but also means an elbow or right angle in Welsh). She seems to be flanked by Neptune and his wife, and the goddess of the Severn seems to be to the right. There is a bird on her head, and rabbits at her feet (strangely, the rabbits seem to have been acting as archaeologists at the Lundy Moot - one of our number found a piece of Saxon pottery unearthed by them!).

Strangely, the text on the page opposite, as it was open in the display cabinet, was not about the Severn area but was about Arthurian lore - of Arthur and Joseph of Arimathea buried at Glastonbury, and the thorn blossoming at Christmas, as well as "by South Cadbury is that Camelot, a hill of about a mile compass at the top, four trenches circling it, and twixt every of them an earthen wall; the content of it, within about xx acres, full of ruins and reliques of old buildings."

The exhibition is on daily until December 2nd and is well worth a visit - a treasure trove of works and artefacts, some by early antiquarians like Stukeley and Leland. There are some stunning pictures of Stonehenge, including one of Merlin in the act of transferring it from Ireland!

Research into Lost Knowledge Organisation

Fridays 6.45 p.m., Theosophical Society Headquarters, 50 Gloucester Place, London W1U8EA

Friday 30th November 2007 The Authentic Tarot, by Thomas Saunders

Friday 25th January 2008 Landscape Geometry, by Peter Knight

Friday 29th February 2008 The Many Kabbalahs - An Historical Pot-pourri, by Kenneth Rees

Watkins and Wordsworth

A quotation come across in the library of Hourne Farm during the recent UFO-psychic-spiritual weekend: "It seems likely that Watkins was affected by the same muse which caught Wordsworth when he composed his great nature poem Prelude (1805 version):

I had a reverie and saw the past...
To have before me on that dreary Plain
Lines, circles, mounts, a mystery of shapes
Such as in many quarters yet survive,
With intricate profusion figuring o'er
The untilled ground, the work, as some divine
Of infant science, initiative forms
By which the Druids covertly expressed
Their knowledge of the heavens, and imaged forth...
I saw the bearded Teachers, with white wands
Uplifted, pointing to the starry sky
Alternatively, and Plain below..."

My life in ancient Greece

At the TEMS Summer Garden Party on 29th July, Liz Adamson spoke on Transformation through Past Lives, and sought the past lives of a number of us there, not by hypnotic regression but by the method of holding one of the subject's hands between both of hers, then immediately giving an account of an apparent previous life of the person concerned. Some of the accounts certainly seemed to strike a chord with the person involved, particularly mine. The time period was ancient Greece, and the person was described as a philosophical thinker interested in sacred geometry. He was close to his grandfather but not his father and found communication difficult with many of his contemporaries, including siblings, largely because they could not understand or have any interest in the matters which drove him, which led to great frustration. He eventually entered a place of learning, but there was the same difficulty of communication with most of the teachers (except one, who became a mentor). But no record was made of his work as he was unable to find any pupils to pass the knowledge on to.

The sacred geometry mentioned seemed to have a similarity with this life's interest in leys, and the difficulty in communication with the problems I have always had with this in speech, though not in writing, which is why I have always loved editing magazines. (I have edited ten in the course of my life - on earth mysteries, flying saucers, computers, childbirth (would you believe!), local history and a church parish magazine - as well as producing the first series of *The Ley Hunter*, though I was not the editor).

The lives given to others seemed to strike chords too - one involved someone passionate about working with wood, which he is in this life too. Others included lives as a Robin Hood type character in medieval times, a daughter of a domineering religious father and a Native American wise woman - all seemed to evoke recognition of things in their current lives. It was a fascinating afternoon.



<p>MEYN MAMVRO Ancient stones & sacred sites in Cornwall</p>	<p>Sample £2.20 Annual Subscription £6.50 from:- 51 Carn Bosavern, St. Just, Penzance, Cornwall, TR19 7QX. Web site: www.meynmamvro.co.uk *****</p>
<p><i>Earth Energies * Ancient Stones * Sacred Sites * Paganism * Leypaths Pre-history and culture * Megalithic Mysteries * Legends & Folklore</i></p>	<p>Also available: EM Guides to ancient sites in Cornwall, 'Pagan Cornwall: Land of the Goddess' & 'In Search of Cornwall's Holy Wells' 'Megalithic Mysteries of Cornwall' Details from the above address</p>

THE HIDDEN UNITY and BEGINNINGS

The Hidden Unity looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

Beginnings is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the solar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

EARTH PEOPLE, SPACE PEOPLE

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.

THE LEGACY OF TONY WEDD

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

£12 from the Touchstone address. Please make cheques payable to J. Goddard.

TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. **£2 for four quarterly issues from J. Goddard, Fostercourt Lodge, 192, Stroude Road, Egham, Surrey, TW20. 9UT. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**