

# Touchstone

Surrey  
Earth  
Mysteries



October 2008

## THE SOCIETY OF LEYHUNTERS CORNISH MOOT SEPTEMBER 2008

Once again, as in Kent, the Moot was found to be very close to the E-line, the very wide, powerful ley found by Eileen Roche in the early 1990s, which runs from the Isle of Sheppey to Cornwall. It runs just north of St. Just, where the moot was based, and goes off the coast at Cape Cornwall, a headland hill which is one of only two capes in Britain (places where two bodies of water meet). There is a Bronze Age burial site here, and an Iron Age hillfort.



*St. Helen's Oratory and Cape Cornwall, along the E-line. Photo: Rob Stephenson.*

Visiting it on the Saturday before the Moot started with Alan Bowers and Rob Stephenson, I found it to be a hill which somewhat resembles Glastonbury Tor, but instead of a ruined chapel it has a mine chimney on its summit. It does have the site of a chapel – St. Helen's Oratory – but this is at

the bottom of the hill. Dating from the 4th century AD (late Roman times), it was one of the first Christian chapels in West Cornwall. An ancient chi-rho cross (early Christian symbol) was found here – apparently lost when a vicar threw it down a well. The cross cemented on to the building is one which was found lying nearby. The E-line was found here by dowsing, 100 paces wide; the chapel was near its northern edge, and it extended nearly to a drystone wall to the south. The wall surrounding the building was pointed in shape, and this pointed to Cape Cornwall.

When I was there, I thought that this was the place where the ley left UK shores and did not reach land again till it reached South America, but later on the trip to the Isles of Scilly I found that it could go through the northern part of the islands (I cannot be certain as there are no maps of any detail that show the position of the Scillies in relation to Cornwall – the O.S. maps all place them in a box somewhere south of Mounts Bay). From transferring the line from one map to the other via one from the Multimaps web site, it seems likely that it passes through the hermitage and church on St. Helen's, King Charles's Castle on Tresco and skirting the cliff fort at Shipman Head on Bryher. We visited these places on the Scillies trip, but unfortunately I did not realise about the E-line there at the time.

On Sunday morning we walked to a ley running to St. Just which had been found by Paul Devereux and was described in an issue of *The Ley Hunter*. We walked past a large and quite spectacular pile of stones that was on the ley, then followed it as a track to St. Just. At St. Just Church the ley was found to be eight paces wide, passing through the Celtic cross in the churchyard, though this was found not to be in its original position. We were there in time to see a procession of Mayors and officials from the towns around, for a Masonic service.

There is a banked enclosure in the middle of St. Just, a plain-an-gwarry or playing place, a distinctively Cornish monument. When William Borlase first recorded it in the mid-17th century it stood seven feet high, and had stone steps or seats, but became dilapidated and had to be restored in the late nineteenth century. It was probably used for many purposes including sport and as a local meeting place, but is best known for the performance of miracle plays in the Cornish language.

In the afternoon we were taken by minibus to Tregeseal stone circle near Carn Kenidjack, known as the "Hooting Carn" because of strange noises reported to have been heard near it. Cheryl Straffon of the Cornish Earth Mysteries Group told us it is a circle of nineteen stones, although it has been disturbed by mining. It seems to be part of a larger complex, as shown by aerial photographs taken in the second world war. There was a second circle in the nearby field, and she had dowsed it when she first came here with CEMG twenty years ago. Some stones had been found in a bank which may have been part of it. There are other such multiple sites in Cornwall – there is also a circular enclosure nearby which may be a cairn circle – a semicircle by Devil's Lane. There seemed to be a processional path to Carn Kenidjack. Sir Norman Lockyer found there was a Mayday alignment to a standing stone on Boswens Common.

The E-line on the map goes near Carn Kenidjack, but it was found by dowsing that it does actually take it in, on its northern edge, and will do so more in the sunrise/sunset period, when all leys seem to double in width. Once again, it was about 100 paces wide.

Cheryl then took us to see a row of holed stones nearby. These are found all over Britain and Ireland, and are called "Odin stones" on Orkney. Men-an-Tol is the famous one in this area. These are not in their original position – 25 years ago they fell and the farmer put them back. Holed stones have been used for sealing bargains, and for handfasting. It is not certain if all these stones were the same



**Cheryl Straffon speaking to the group at Tregeseal stone circle, with Carn Kenidjack on the horizon. The E-line runs across the background. Photo: Rob Stephenson.**

age, but the holes are bevelled, suggesting they were deliberately made.

We then went to see the dolmen Chun Quoit. It is thought that it was covered with earth only up to the capstone. At midwinter sunset (220°) it was seen that the sun descends into a notch in Carn Kenidjack. Deposits of rich soils have been found in similar burial chambers, as if to be energised. There is a ley between Chun Castle, Chun Quoit and Carn Kenidjack.

Cheryl spoke to us later that evening in St. Just. It had been 18 years since the last ley hunters' moot here, and there are still many things to be discovered, even though *Meyn Mamvro* magazine has been going for twenty years. In West Penwith the view is very similar to that of our ancestors, which allows us to get into their mindset. We can also look at other native peoples and how they construct society. There is a rich vein of folklore that was Christianised in the eighteenth and nineteenth century. There are also stories, such as those of the little people etc., and Cornish place names – many clues and hints.

We saw a picture of Tregeseal circle and Carn Kenidjack to illustrate the fact that we must start with leys – although discredited by some, they are the bedrock of earth mysteries. John Michell surveyed the sites in West Penwith 20-30 years ago and found the leys have an accuracy that cannot be overthrown – described as "rifle-barrel accuracy". There were 50 sites in *The Old Stones of Land's End*, but 25 more have now been added.

We then saw several of the sites – Ballywell barrow, Tregeseal chambered tomb and circle, Boswen's Menhir, West Lanyon Quoit and Carn Euny Courtyard House Settlement. If you stand on one of the quoits you can see Boswen's Menhir in the distance. A stone was found in the hedge between West Lanyon Quoit and the Courtyard House. There must have been hundreds of these, but many have been lost.

Why were they put up? 70 have been identified as having more than one ley going through them, some with more than others. The Carfury Menhir – a slender stone – has eight leys – but it is hard to find. It is in a lovely setting within a grove of trees, beautiful with bluebells in spring. Some stones seem to be focal points.

The Blind Fiddler, a stone on the A30, is on a visual alignment to Sancreed Beacon, but the stone is still not protected. Trengreen Hill and a barrow align to the Imbolc sunrise – a cross quarter day. On Bodmin Moor the Siblyback Stone reflects the shape of the hills. It seems to have been deliberately chosen, shaped and placed with care. There is a connection between stones and hills which may indicate processional pathways. The hills were where the ancestors dwelt, and many of these pathways have been identified, which Andy Norfolk associates with songlines. Tregeseal circle has one to Carn Kenidjack, and there is another at the Nine Maidens, which archaeologist John Barnatt agrees. Significant times of year and positions of the sun and moon also seem to be important. In Ireland, Newgrange tomb has spirals and a light box – we saw a picture of the sunlight illuminating a triple spiral pattern on the end stone at midwinter solstice.

There are many other similar places – a small one in West Penwith is the Silliat Barrow, whose entrance faces midwinter sunset. 20 years ago Cheryl got a picture of the sun going into a notch in Carn Kenidjack, from Chun Quoit. There is an energy line linking the quoit with Chun Castle and

Carn Kenidjack – is this a sacred pathway, representing footsteps on the land? A gatepost at Zennor was seen against a breast-shaped hill – Buttermilk Hill. Is this a memory of the nurturing aspect of the Earth Mother? The sun rose out of the sea and touched the top of the hill at summer solstice. Is this invoking energies?

There are also moon alignments – the moon takes 18.6 years for a full cycle. At its most northerly point it is further north than the sun. At a stone circle in Aberdeenshire two uprights frame the moon at standstills. This also happens at Callanish and the “Sleeping Beauty” landscape figure. We saw a painting by Jill Smith of the moon over Callanish. Many had wooden settings before the stones. At Men-an-Tol holed stone archaeologists have found there was an original stone circle of 19 stones. It has always been regarded as a special and magical place – children were passed through it for healing.

There are also other phenomena – the Dragon Project, overseen by Paul Devereux, tested radiation levels at sites with a Geiger counter. Cornwall’s granitic geology emits radiation; at quoits it was 103% higher than the background, possibly because they are closed chambers. This may be connected with a use of the barrows to contact spirits. Chun Quoit and Tregiffin Barrow gave 160-180 counts per minute. A cupmarked stone was found under the roof of one, possibly to be seen by the dead, of 12 circles and 13 ovals – there are 12 new moons and 13 full moons in the year. All circles originally had 19 stones – the Metonic cycle of the sun and moon is an exact 19 year cycle.

While Chun Quoit gave a high radiation reading, the counter was silent inside Tregeseal Circle – the radiation was below background level. The Merry Maidens also had a lower average in the circle. Is this a sanctuary effect? At Duloe circle, made up of quartz stones, the cows go inside the circle to give birth. Boscawen-un also has low radiation readings, but there are reports of tingles and shocks from the stones, and a healing function. At Men-an-Tol the radiation inside the edges of the hole is twice the background – is this for a short, sharp shock – a homeopathic effect?

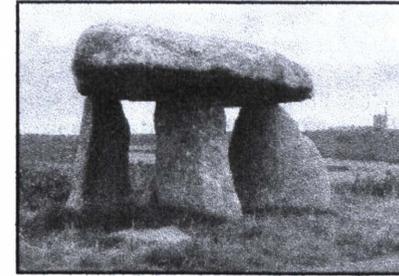
Fogous were Iron Age passages, possibly for underground ceremonies. These and wells gave high radiation readings. They are only found in West Cornwall, often with Romano-British courtyard houses, as Carn Euny fogou. They may have represented the womb of the Earth Mother, and been used for altered states of consciousness or spirit journeys.

There are also sound effects – at the Blind Fiddler a couple experienced the “earth song” at sunset. Also the “hummadruz” is sometimes heard on still days – a low resonant sound from the earth, about 20 Hz. Some sites seem deliberately made for sound effects – such as Maes Howe and the Hypogeum at Malta. At Zennor Quoit the members heard it – like a contented hive, but there were no bees. Strange lights are sometimes seen too, such as at Merry Maidens in the 1980s. No photographs of the site came out and no flashes worked, but there were globes not visible to the naked eye. Also people spending a night in Chun Quoit saw pinpricks of light running along under the capstone, and coloured lights have been seen going down fogous.

On Monday Laurence took us on a walk along the Churchway Ley, published by Paul Devereux in *The Ley Hunter*. Starting at Madron Church, the ley seemed to dowse at 8 paces wide. We then went off the ley to visit the sacred spring and holy well nearby. Coming to the pool, we found the tree

nearby festooned with pieces of cloth. We continued on to the well structure, where sick children were traditionally taken three times anticlockwise and nine times clockwise. Pat Toms dowsed a geological feature by the well.

The next point on the ley was a Celtic cross by the side of the road – possibly the bottom part had



*Lanyon Quoit and Dingdong Mine.*

been an ancient stone. As we continued higher along a field path St. Michael’s Mount became visible. We then came to a stretch of road coincident with the ley, on the way to the next point, Lanyon Quoit. This is described as “being considerably rebuilt and much abused by treasure hunters and the digging of trial mineral workings. The capstone was dislodged during a particularly violent thunderstorm in the early part of the last century when one of the supporting stones was also broken – the whole structure being weakened by having soil removed from around the uprights during various ‘explorations’. According to Dr. Borlase, a man on horseback could previously pass under the capstone, which was replaced in 1824 with money raised by subscription among the local inhabitants.”

We seemed to find the Michell line to the Tregeseal circle and a ley running northwards, by dowsing. The Dingdong mine was also visible from here – it has a legend that Joseph of Arimathea and Jesus once visited it (Joseph was a trader, traditionally in the tin trade). A little further on down this road, the E-line crossed it, and it was found once again to be about 100 paces wide. Pat dowsed it, and noticed the various bands this very wide ley exhibits. Laurence’s compass swung 90° from its true direction. A little further down the road he found an unrecorded standing stone aligned to the summer solstice sunset (310°).

From here we diverted from the ley to see the Men-an-Tol holed stone, where there was a particularly violent shower of rain – then on to another standing stone with a Romano-British inscription, Men Scryfa. The 6th century words were probably put on a prehistoric standing stone. They are RIALOBRAN CUNOVAL FIL. It was discovered lying flat and set up by Captain Giddy RN in 1824 – the same person who re-erected Lanyon Quoit. There is a similar inscribed stone in St. Just Church. Then we continued to the Nine Maidens stone circle with a cairn visible between two of the largest stones.

That evening Andy Norfolk spoke to us on Cornish Songlines. He has been looking for leys for many years – from the late 1960s in fact. Various things have intrigued him – there are still mysteries. One of these is the songlines – legends in the landscape in Australian aborigine belief – and there seem to be Cornish parallels. There is a Cornish saying: “A man without language (or legends) has lost his land”. The aborigine ancestors “sang their land into existence”. Maybe some of the beings in the stories were mythological versions of the Aborigine people. There were giants and totemic beings who created the sacred marks, which became tracks.

In Aborigine tradition, the Dreamtime was not a past event, it was also something existing now. One of the divinities was the Rainbow Serpent, representing creative energy. The Aborigine culture has

existed for 40,000 years – it is the oldest continuing society, but now it is struggling to survive. Some of their rock art could date from early in their history, as with the characters in their songline stories. There is no place without history – it is all part of sacred creation. “Country” is a proper noun, as if a person, with personal attributes. It is a living entity and consciousness, but multidimensional – thus there is “sea country”, “land country” and “sky country”. “Story is the land – that’s the law – dreaming places”.

There are not just songs about creation, but also such things as where to find water and food – in other words, maps. They are also about trade in songs – trade in things is subsidiary. There were sacred stones and gathering places, mystical and spiritual. They sang the visible world, they walked and sang continuously. In the Dreamtime, the land was imbued with life power, which flows along dreaming tracks, and energy is withdrawn from the sites.

Cornwall is also watched by the spirits of the land. The atmosphere at the sites varies – Chun Castle is often sad, but not always. There are also places where people are not welcome. There are other things in Australia, such as sense of totem groups, represented by ritual animals. It is many layered, and Cornwall is younger by about eight and a half thousand years. But does it have anything like the songlines – fertility, trade, sacred objects and totemic links? Many Cornish stories describe journeys, but few mention specific points. It is possible there was a taboo against mentioning the ancient sites in the stories.

There are stories of giants which seem to relate to the alignment between St. Michael’s Mount and Trencrom hillfort. In one the Mount is called Cliff Castle, and the hero Tom goes by an old road to see a giant, with a load of beer from St. Ives. The giant lobbed a tree into the dray, and also built hedges across the high road – St. Michael’s Way, past Trencrom. In another a giant tries to use a green stone to build the Mount – these could relate to greenstone axes traded in the area – factories were at St. Ives and St. Michael’s Mount. The axes seem to have been ritual objects deposited at ancient sites – the dagger carving at Stonehenge may relate to the same thing. The story may also indicate a sacred route that should not be blocked. St. Michael’s Mount was originally “The Mount in the Wood” – a petrified forest can still be seen in the bay at low tides.

The legend of the Fairy Master fits one of John Michell’s alignments in *The Old Stones of Land’s End*. In it Grace, who is fed up with her grandmother’s hand-downs, goes to go into service, and meets a fairy, Bob of the Carn, and works for him. This follows the line from Tregeseal Stone Circle, to Stone 35 on Boswens Common, West Lanyon Quoit and the courtyard house village at Mul fra. This is Lockyer’s Mayday sunrise alignment from Tregeseal Circle.

There are two stories on different parts of one alignment. One is that of One-eyed Joan, who is coming home from the market and sees a horse – she gets on it to go home and it bolts – it becomes as high as a house and she is thrown off. The other is of Tom Trenoweth’s Sow, in which the bewitched animal is taken to the corner of the roads where one goes to Sancreed and the other to Penzance. These fit with the Boscawen-un circle alignment, running from Stone 19 west of Chapel Carn Brea to Boscawen-un circle, Stone 20 at Redhouse, the approximate site of a lost stone and St. Clements Isle.

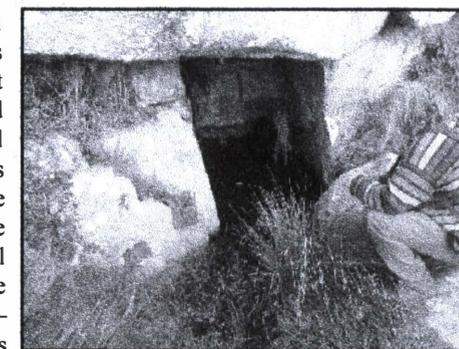
Stone 19 is also on another alignment which matches the story of the Changeling of Brea Veian, in which

a woman whose baby is exchanged for a changeling travels between Brea Veian and Chapel Euny holy well. There is also a link with Australia and one of the most sacred Aborigine places, as John Michell’s St. Michael Line, when continued as a great circle course, goes through Uluru, or Ayer’s Rock.

On Tuesday morning we visited several sites in the Sancreed area, before meeting with Bart O’ Farrell, the speaker at the evening meeting, to be shown Trencrom Hill and discoveries made in connection with it. We first visited Sancreed Church, a thirteenth-century building with two tenth century crosses in the churchyard. It is dedicated to St. Credan, who is alleged to have accidentally killed his father and became a swineherd as a penance. There is a carving of him holding a pig above the church door. In Celtic mythology pigs were totem animals of the Otherworld. Then we proceeded to the nearby holy well, in a pine and holly grove, with steps leading down into a chamber covered with corbelled stone walls and roof. It is probably pre-Christian, but was lost and buried before being rediscovered by the Vicar of Sancreed in 1879.

From here we went to Brane Cross, standing by the roadside beside an old granite stile. This could well be a Christianised standing stone. Then we crossed the ramparts of Caer Bran hillfort before arriving at Carn Euny courtyard house settlement, with one of the mysterious Cornish Iron Age structures, a fogou. Courtyard houses are unique to the south-west peninsula, a compound surrounded by a circular stone wall and stone buildings positioned round the inner circumference with doorways into the central space. One of them has a special portal in the outer wall leading to the fogou, a subterranean two-ended passage. Pat Toms detected by dowsing that the hearths of the buildings were on fissures. There is a good virtual reality tour of the settlement and fogou on <http://www.megalithics.com/england/carneuny/caremain.htm>

In the early afternoon we arrived at Trencrom Hill hillfort, skirted by the E-line to the north. It was not detectable on any part of the hill we visited, but two cairns to the north must have been on it, and a Scots pine clump on the horizon. Bart O’ Farrell of the West Cornwall Dowzers then told us of his discoveries here, of a serpentine line linking the local hilltops. On Tregonnen, a nearby hill, he seemed to be pushed into detecting a processional way. There was a hotspot where there were some hut circles, and a smaller one on Godolphin Hill – the line seemed to come from the top towards Tregonnen and onwards.



*Holy well on Trencrom Hill*

It was picked up by the stone chair on Godolphin Hill and a fallen menhir, and went through another fallen menhir at the base. Then it goes through Meyn Amber rocking stone, which is revered by local Methodists who have a service there once a year. The Parliamentarians brought it down during the Civil War as there was a tradition that as long as it was there there would always be a king. Cornwall supported the Royalists – it is officially not a shire but a “private estate”. The line then bent over Crowan Beacon, and went through Hangman’s Rock, a passage grave and a tumulus, where there is knockout energy from all around. At Carn Brae there is a saddle with energy lines coming in. It was

a settlement – Neolithic, Bronze Age and Iron Age, with the Romans briefly there. They lived in one area, and the other was for spirituality. He took us down to see a holy well on Trencrom which is little known, and finally showed us “The Cornwall Stone” – an outcrop on Trencrom uncannily like the outline of Cornwall.



*The Cornwall Stone*

That evening, he spoke to us again. He came to Cornwall twenty-five years ago, and his dowsing started at St. Michael's Mount. The Athena and Apollo lines, the Michael and Mary lines and four other leys meet at the right of the Mount. The bay was originally covered in a wood, and it was called the Mount in the Wood. Now the wood has gone, replaced by sea. It is not his favourite spot. Then we saw his painting of standing stones and cromlechs. At the Nine Maidens, the mound echoes St. Michael's Mount. There is a processional way from the Nine Maidens to Carn Galver. Men Scarfa, the stone with

the Romano-British inscription we visited earlier, has fallen twice and been raised. The Apollo line, the serpentine energy stream that, with its feminine counterpart Athena goes southward through Europe and eventually to Armageddon in Israel, goes through it. Many people don't like it – it sometimes feels as if it is pushing you in the chest – but to walk round the edge of the field is beautiful.

The line goes to Men-an-Tol, then wanders to Lanyon Quoit – the processional way does not touch it, but there is a split in the way here. Men Scarfa and Carn Galva could be seen to be a marriage of shapes.

Men-an-Tol is on an alignment to the Nine Maidens, but this is a false alignment – one of the stones has been moved. The round stone is not in its original position; it has been twisted through 90°. It was a stone circle earlier. When approached from the footpath, it can be seen there is a heelstone – it has much energy.

Dowsing as a group allows you to compare results - the word dowse means to seek in Cornish. There is evidence that it is very ancient – an Isis pendulum was found in a pyramid, and the staff of the Pharaoh could have been a dowsing rod. Moses too used a stick which bobbed over water. (See item on the Alfred Stone in this issue).

We then saw a passage grave near Dingdong mine. The Victorians explored the tumuli and many treasures disappeared. This was one of the few in mint condition – it seemed to indicate that it was of the same tribe as that on Scilly. The archaeologists excavated it and the contents were sent to Oxford, where they were subsequently lost. The logan rock by Dingdong had the tradition that if it was rocked at midnight by full moon you could become a witch.

Lanyon Quoit was described as a Victorian quoit, as although it was prehistoric it collapsed and was replaced by Navy officers. They chopped the support stones to make the capstone flat and it is very

much lower than it was originally. It is not his favourite site. The bodies would have been excarnated (left to decompose and/or be eaten by animals) on top, before the bones were placed inside. They had been a mixture of people.

Carn Brae had a monument one end and a folly at the other. There is a line following the 12 o'clock Rock, Trencrom Hill, Godolphin Hill and the formerly rocking stone of Men Amber. This was vandalised by the Parliamentarians in the Civil War as there was a tradition that as long as it rocked there would always be a king in England. The Cornish were famous as royalists – the Duchy of Cornwall is still called a “private estate”, not an English shire. The stone is still there and the Methodists hold religious ceremonies there.

The line turns to go to Crowan Beacon, where there is a stone circle, a courtyard settlement and a line of steps to Men Amber. It was dowsed on a windy day when there was much energy – the Beacon seems to have much more than St. Michael's Mount. He has followed the curving line to Hangman's Rock, where there is a passage grave. These are holy hilltops and the spirituality and peace seems to hold you there. It then goes to Fourlanes Tumulus, there was a view from it of other stones which have now been bulldozed away to put up a TV mast. There is a geological fault here and it is a great place for UFO sightings.

Seven thousand years ago the area was heavily wooded and the temperature was 4-5° higher than it is now. There would have been arable crops on the hills, and the valleys wooded, where there would have been elk, boars and bears. How would these have been crossed? The Army teaches leys, but not as straight lines but lines of intent – safest routes. We saw a close-up of a folly, where many arrowheads have been found. Was this a battle? Some were burnt, and may indicate closure of a dwelling site. Arrows could be fired into the thatch, and pottery broken for ritual closure – this has been seen with fogous.

A simulacra of a smiling face was seen, at Carn Brae above Redruth. The sites were not just for remains, but were viewing points, and this was towards a monument called “Pots and Kettles”. One stone on Trencrom is called the “Birthing Stone”, which seems significantly holy, although the Victorians thought it was a Druidic sacrificial site. The Druids had a bad press because of Roman writings about them, but there are connections with them at Redruth and St. Day (which is where the E-line crosses the St. Michael Line - JG). Above, by the monument, there is a cromlech, and the energy is wonderful. There are also stone rows with energy lines to the Fiddler Stone – Aubrey Burl quotes it.

We saw Duloe stone circle, which is made entirely of quartz stones (this forms another Lunation Triangle with Lundy and Stonehenge - JG). This circle has a good feeling. When visiting it, he (as always) asked for permission to enter and to show the way in, and permission seemed to be denied. He walked outside, towards St. Buryan, and found another stone with a vortex of energy. He feels he was meant to find it. John Michell said one of the stones had disappeared – could it have been the one he found? A friend who fell asleep leaning on one of the stones felt drained afterwards.

Carn Euny fogou has a beehive hut opposite, and is part of a courtyard settlement. There is a sense of peace here. There is a processional way to Chapel Carn Brae, a viewing point. When finished with, fogous (Iron Age passageway structures) were infilled from the front. Pixie Hall fogou seems to have

a protective energy line into the rear of it. Dowsing detected a ditch, and an oval of stones was found – a Bronze Age barrow connected into the fogou. There are many theories as to the reasons for fogous – one could keep cheese in them, but not grain because of the rats and damp. It could be for ritualistic practices – the darkness and the creeps seem suitable for shamanic experience. There is a standing stone on the Lizard, but no circle. There were tumuli in the field. In St. Keverne Church there is a 5th century Celtic Christian standing stone; dowsing revealed a direct line which points up the church.

There is still much work to do – a stone was found on an aerial Google photograph, where there was a stone circle. The whole field will be dowsed to find what was there before. The top end of the field could have been the main ceremonial point. The compass went all over the place there. Finally we saw paintings of the Goonhilly Down stations, which have a very nasty atmosphere. A ley near there which should be passing by the Dry Tree Stone, has actually moved away from it. Bart's researches in the area are published in the current *Meyn Mamvro*.

### ISLES OF SCILLY TRIP

*In 1994 I found what appears to be a terrestrial zodiac on the Isles of Scilly, the figures formed by the various islands. Cancer, a ship as in Somerset, is Bryher, with Stoneship Porth to the north, a figurehead called Shipman Head and a Crow Island at the crow's nest. Leo is St. Martin's, with a Lion Rock on its front paw and back legs formed by the Eastern Isles. St. Mary's is Virgo, with head at Peninnis Head ("island head") and the Hugh as the wheat sheaf. Libra is St. Agnes, a dove as in Somerset, with a wing at Wingletang Down, tail formed by the Gugh, beak at Long Point and the Troy Town maze forming the eye. The Gemini twins could be Tresco and Samson with their twin natures. Scorpio is the treacherous Western Rocks, its outline clear on the undersea contour. St. Helen's looks very like the Somerset Taurus, and has a Beef Neck, but seems misplaced here.*

The following day a small group of us set off on the Scillonian III, for the Isles of Scilly, where three of us camped at the Garrison campsite (on Virgo's wheat sheaf in the Zodiac) while the other two stayed in the town. There were interesting features on the campsite - a circular earthwork in the field where we camped, and what seemed to be a granite standing stone in one of the hedges in the other camping field.



*Tresco Abbey ruins*

On Thursday morning we took the boat to Tresco, its dual nature (tropical in the south, rugged in the north) giving it Gemini characteristics. We first visited the famous Abbey Gardens, which as well as its exotic plants has the ruins of the original twelfth century Abbey, as well as a number of other items brought from elsewhere. A sixth century inscribed stone was re-used in the Abbey as a threshold stone for the south doorway. There is also a holed stone, probably prehistoric, brought from Bryher, and a Roman altar, the only one west of the Tamar, found in a well on St. Mary's, as well as part of the original lighthouse on St. Agnes. One presumably from further afield was a carving



*King Charles' Castle, apparent E-line site on Tresco*

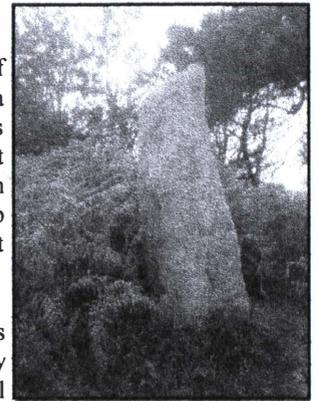
the monument to Augustus Smith on Tresco, then the Abbey and a crossroads, then going through two tiny islands, Guthers Island and Damascene before going through the northern part of Great Ganilly in the Eastern Isles, where there are cairns.

On the way to the north end of the island we saw what appeared to be a standing stone in a field; this is not marked on any map. Then we were in the rugged north and approaching King Charles's Castle (actually built in the sixteenth century). The E-line appears to go through this, and the entrance graves on Tregarthen Hill.

Returning to St. Mary's, we walked to Bant's Carn entrance grave, found to align with the Mayday sunrise. As most of the others, it had a substantial "screen stone" at the end, which would be illuminated by the sun on that day. This one seemed to have a pattern of pits in it. Adjacent to this is the later Iron Age village on Halangy Down.

On Friday we went to St. Martin's, the huge, bounding Leo figure of the Zodiac, and found the stone row on the beach is aligned with a notch on Little Ganilly, one of the Eastern Isles which form the lion's back legs. They are known to be Bronze Age as there are two peat beds, and they rest on the younger one. There was a possible fallen menhir nearby, and a possible cairn with stones on top that lined up with Bant's Carn on St. Mary's (known because the nearby radio mast was visible).

We then went to the prominent red and white Daymark, with ruins of a signal station and chapel nearby. The lion's paws were easily visible from here. After this we saw the statue menhir on Chapel Down and visited Burnt Hill, a possible cliffcastle, which Laurence found powerful and thought the name might have indicated a beacon. There seems to be a ley from here to Nornour. Also there is another from two entrance graves in the north of Tresco, through Tresco Church, a crossroads, Skirt Island south of Tresco, the Long Rock on St. Mary's, and the Cloudesley Shovell monument.



*Long Rock, St. Mary's*

Returning again to St. Mary's, we walked to the famous Long Rock, a standing stone which seemed

representing Old Father Thames, and a more modern sculpture depicts Gaia, the Earth Goddess.

There seems to be a ley through the Abbey; two entrance graves on Samson Hill, Bryher align with it, first going through

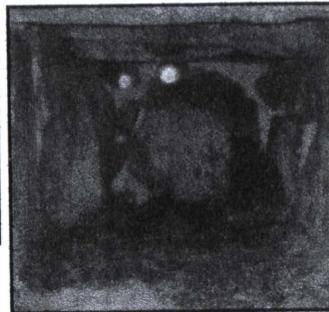


***Innisidgen Entrance Grave***



to slightly resemble a dolphin from one angle. Its edge is at 240°, and Laurence felt a ley running at this angle. This could be the alignment of Bant's Carn, the

Long Rock, Lower Innisidgen entrance grave (which we were to visit later), and a marked cairn on Menawethan in the Eastern Isles. The stone is in a clump of most amazingly shaped Scots pines. We then visited Upper Innisidgen entrance grave, aligned 15-20°, and a cairn nearby approximately east-west. I later found some strange "orbs" had appeared on the picture of the interior of this monument.



***The interior, with "orbs"***



***The archaeologist showing us a cist on Samson***

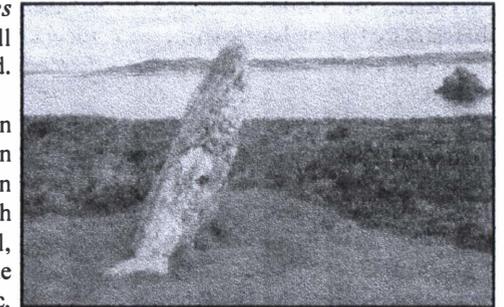
Saturday brought a trip to Bryher, the Cancer figure, a ship as in the Somerset Zodiac. There were two entrance cairns aligned with the left end of North Hill, Samson, and another chambered cairn aligned with a peak and the same place on Samson. On Gweal Hill were two cairns aligned with Bishop Rock, where there is now a lighthouse. On the narrow Popplestone Neck several stone mazes had been formed, but these were much more recent than the famous one on St. Agnes.

On St. Mary's that evening we visited Buzza Hill burial chamber, near the tower. From here we could

see the rock known as Castle Bryher framed in the nearer Neck of Samson.

On Sunday we stayed on St. Mary's in the morning as we were to have an archaeological guided tour of the uninhabited island of Samson in the afternoon. This turned out to be the worst weather we had on the trip.. We first went to Harry's Walls with the nearby standing stone. Harry's Walls are an unfinished sixteenth century fort built in the reign of Edward VI. The stone is a Bronze Age menhir in its original position, with traces of a surrounding cairn. It was secured in position in recent years. Continuing from here to Lower Innisidgen entrance grave, we found it to be pointing towards Cornwall. This is the direction of the alignment detected by Laurence, mentioned earlier, but unfortunately it is difficult to say where in Cornwall it goes as there are no maps giving the relationship of islands and mainland. Arriving at Samson, very little could be seen of the other islands as the weather closed in as we travelled there for an archaeological tour. Its twin hills are particularly rich in Bronze Age

entrance graves, cairns and cists, and there are some post-medieval houses - the island was uninhabited from the Iron Age to the seventeenth century, when it was settled again. Its inhabitants had a hard life, subsisting mainly on limpets and potatoes, and were eventually evacuated to St. Mary's. One of these houses had a more recent stone added for a camera when it was used in a film *When the Whales Came* (from a book entitled *Why the Whales Came!*) The stone was not removed as it is still part of the history of the building and the island.



***The quill-shaped Old Man of Gugh***

Some of the entrance graves seem to have been built in alignments. An alignment of three on South Hill skirts the eastern part of the Garrison on St. Mary's, and an alignment of four on North Hill align with a chambered cairn on Gweal Hill, Bryher and the Old Man of Gugh, a standing stone on Gugh, adjoining St. Agnes. In the Zodiac, Samson is probably the other Twin, with its twin hills.

St. Agnes was the destination for Monday, one of the first islands to separate, and the Scilly Guide says this could be the reason for its particularly Celtic character. It is the loveliest of the Zodiac figures, the Libra dove with its beak at Long Point, its wing at Wingletang Down and the adjoining island of Gugh forming its tail. We were landed on the beach by dinghy as the boat could not use the quay at low tide. We started off on Gugh, being warned by the boatmen to cross back to St. Agnes by two o'clock as the incoming tide would cover the connecting bar very quickly. Walking on to this island, we came to the Old Man of Gugh - a quill-shaped standing stone - a feather in the Dove's tail. It is



***The hermitage on St. Helen's, seemingly on the E-line***

leaning, and has ridges along it. It is opposite the Garrison on St. Mary's, and is on a ley found by Andy Norfolk, who spoke at the Moot. This ley runs along Kittern Hill from Dropnose Point, through the Old Man, a cairn and along a stone row to another cairn.

We saw the cairns, and an entrance grave, and a rock formation very like a dove. There is a stone row to Obadiah's Barrow, which seems to be aligned to summer solstice sunset. From here we crossed back to St. Agnes, where we came on the Nag's Head - a rock formation like a horse with wings. Laurence

felt this place particularly powerful. We then made our way round the coast to the Troy Town maze - its age is uncertain. It was traditionally laid out in 1720 by the son of a lighthouse keeper, but may be earlier. It has been restored in the nineteenth century and in 1988. It is in the right place to be the Dove's eye, and a line from it to the Old Man of Gugh goes across the Bar - the line of flight of the Dove.

We walked round to St. Warn's Well, a holy well looking something like an entrance grave, with a

peaceful atmosphere despite its rather sinister tradition - people would drop offerings in it to draw ships on to the rocks, at a time when wrecks provided welcome additional income for the islanders. We then crossed Wingletang Down with its many cairns, returning to the quay for the boat.

On Tuesday, we boarded the Calypso for St. Helen's and Tean (two uninhabited islands) and to view the rest of the Eastern Isles from the sea, particularly Nornour, which was a religious centre in Roman times with a shrine where many goddess figurines were found, as well as a large number of bronze objects.

St. Helen's resembles quite closely the Taurus bull's head in the Glastonbury Zodiac, but strangely it is the one figure which seems to be out of place. But it does have a stretch of sea called Beef Neck to the south, and Golden Ball Brow under its horns. Also, if my plotting is correct, the E-line skims its southern coast, going through the remains of the hermitage church there. The name of St. Helens is a corruption of St. Elidius, a Celtic saint thought to have been a hermit here. There are the remains of an eighth century chapel, an 11th century church and the round hermit's cell; a line between the cell and the early chapel is at the same angle as the E-line. The climb to the hill above was quite rigorous. There is also a building called the Pest House, which was an isolation hospital.

We also landed on the neighbouring island of Tean, where there is also an early Christian chapel, of St. Theona, and an entrance grave. After this, we came close to Nornour, and were able to see the settlements there, which clearly went below the present sea level. There is a line from an unmarked centre on the E-line and an entrance grave on White Island, through Burnt Hill on St. Martin's (which Laurence found powerful), a cairn centre on St. Martin's, Nornour and the cairn on Menawethan which is on the Long Rock-Innisidgen ley.

On Wednesday morning, I visited the Isles of Scilly Museum, where there is a display on the findings on Nornour, including one of the goddess figurines. "These were made of fine white clay from the Allier region of France in the second century AD and are standard types found on Roman sites in France and Britain. They are of two female deities: a standing nude known as 'pseudo-Venus' and a draped figure sitting in a basket chair, who is shown suckling a child, the 'Dea Nutrix'. Only fragments of the second type were found on Nornour but they represent several complete examples."

I also walked into the Old Town and saw the Old Church, Scilly's oldest church, dating from the 11th century, overlooking the bay near the airport. Only the west end of the originally cruciform 11th century Norman church survives, but there is a Norman arch and pillar in the north wall. Victims of a number of shipwrecks are buried in the churchyard, as well as former Prime Minister Harold Wilson. The line from Buzza Hill entrance grave that gives the view of Castle Bryher through the Neck of Samson, continued in the other direction goes through this church. Another comes from an unmarked centre in the sea to pass through it, the Cloudesley Shovell memorial and the Great Tomb on St. Mary's. This tomb has two nearby alignments of entrance graves meeting at it; one goes to Toll's Island, the other to the unmarked centre on the E-line on St. Martin's.

#### NOTES AND NEWS

#### TEMS Meetings

**Sunday 30th November.** Wimbledon. Alternative Energy and Alternative Physics, by Lawrence Brightman. Please ring 020 8544 9478.

**Sunday 14th December.** Hampton. Christmas Party. Please ring 020 8979 3148.

#### London Earth Mysteries Circle Meetings

7.00 p.m. at Theosophical Society, 50, Gloucester Place, London

**Tuesday 11th November.** The Gnostic Gospel of Judas, by George Wood.

**Tuesday 25th November.** The Groundwork for the Mysteries of Britain, by Rob Stephenson.

**Tuesday 9th December.** Open Forum and Social.

#### Research into Lost Knowledge Organisaion Meetings

7.15 p.m. at Theosophical Society, 50, Gloucester Place, London

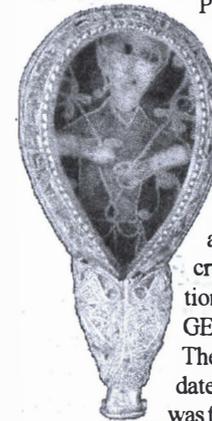
**Friday 28th November.** The Golden Fish: a Lost Figure of Sacred Geometry found in the Dorset Landscape, by Jonathan Harwood.

**Friday 30th January.** The Masonic Iconography of Lord Burlington's Villa at Chiswick, by Ricky Pound.

**Friday 27th February.** The Planetary Matrix, by Roy Snelling.

**Friday 27th March.** The Secret Patterns of Gaia's Sacred Sites, by Hugh Newman.

**Friday 24th April.** Deep Space Consciousness, by Andrew Collins.



#### Was King Alfred a Dowser?

The Alfred Jewel, made of gold and enamel and covered with a transparent piece of rock crystal, has the image of a man and the inscription on the outside "AELFRED MEC HEHT GEWYRCAN", "Alfred ordered me to be made".

The setting is in the form of a dragon's head. It dates from the reign of King Alfred the Great and was found in Somerset in 1693. The man appears to be holding a forked rod - his identity is not clear but does not appear to be an image of Alfred himself and has been theorised to be a representation of Christ as the incarnate form of the Wisdom of God, or possibly to be a personification of Sight. It is in the Ashmolean Museum in Oxford.



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## **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.**

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