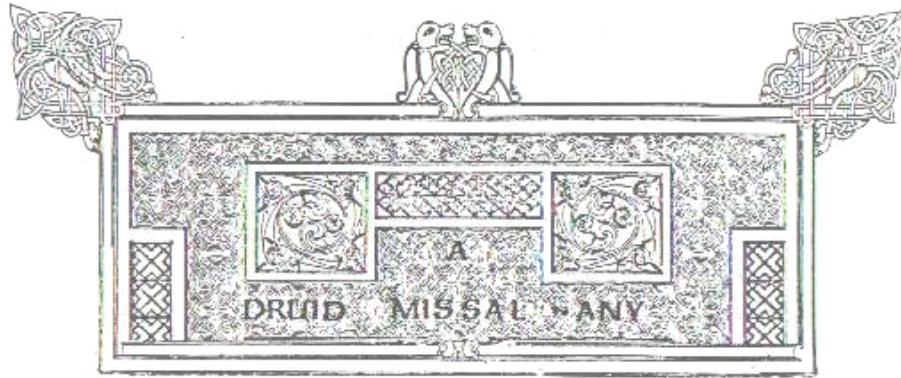


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SECTION TWO

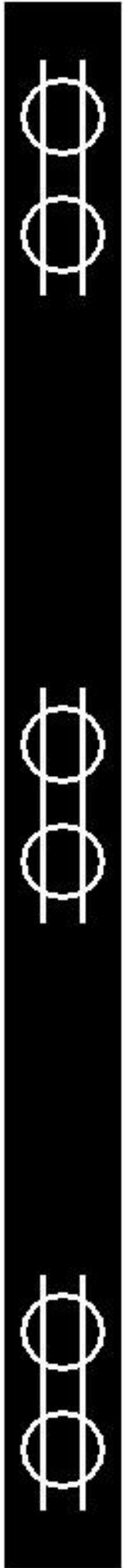


A Druid Missal-Any

Volume Fourteen

1990 c.e.

Drynemetum Press



A Druid Missal-Any Oimeic 1990 Volume 14 Number 1

Oimeic Essay: Triumph of Light

By Emmon Bodfish



Oimeic is one of the major high days of the Druid calendar. For the Celts, a pastoral people, this holiday marks the birth of the first lambs and the lactation of the ewes. Sheep's milk was an important food in those times, as it was among many herding peoples into this century. The calves would not be born until late April or May.

Oimeic marks the end of "dark January," as it is called by the Gaels. The days are noticeably longer now, and we are past the nadir of the year. The light and life invoked on Yule Solstice are indeed returning.

This festival is presided over by Bride (Bridgit, Breedes) as Lugh presided over Lughnasadh at the opposite point on the Celtic Wheel of the Year. Bride and Lugh are poles, complementary figures, who balance each other across the calendar in another of the Druidic systems of checks and balances. The Druids found good in the balance between opposite poles of a quality, light and dark, summer and winter, woman and man, producing and harvesting. Though a patrilineal society, the Celtic world was less male dominated than our own has been, and certainly less patriarchal than the Middle East or the Mediterranean societies of the time, or than the Christian society that replaced it.*

In this the Indo-European cultures and many of those of the Far East contrasted with the Mid-Eastern group of religions from which Christianity and its offshoots developed. There good was defined as the final and total victory of one pole of a quality over the other. Thus it's light triumphing over darkness, summer over winter, man against Nature. They have partly succeeded; in the middle of the Arabian desert, it is always sunny. Summer has triumphed. The deserts are spreading.

*See Professor Green on the status of Celtic women in *The Gods of Celts*, and Jean Markale's work *Women of the Celts*. Both can be gotten at remaindered price from Publishers' Central Bureau.

News of the Groves

One of our subscribers in Florida, Betty F., wishes to announce the birth of her grand-son. She sent us the modern "Mad Sweeney" picture and information two issues ago, and promises to send more.

Joan Carruth, ArchDruidess, retired, has a new nephew, Ash, which he has been helping to raise. She plans to get back

into active involvement in the Pagan community soon, perhaps even with the coming of the spring.

We received a letter from Italy announcing the publication of a new Neo-Pagan periodical, "Sabazio." It is in celebration of "The Religion of Life," as they put it. It is in Italian but with an English summary. It is four pages, well put together. If you speak Italian, or would like to learn, it looks like a good deal. Price was not mentioned.

Mensile Della Vera Religione

V. Luigi Einaudi 33

00040 Frattocchie (Rome), Italy

Tel. @ fax: 06/935 7583

Direttore Responsabile:

Massimo Consoli

"Forever Forests," will be holding their annual tree planting on February 24, 1990 outside of Laytonville. Contact them at Box 1542, Ukiah, Calif. 95482. (Forever Forests is a very well organized Neo-Pagan conservationist group, founded by Gwyddion Pendergest, he of musical fame, in the '70s.

A new, at least to us, Druidic god: Neit. He is the consort or the war goddess Neimainn. He is not a true immortal, as many consorts were not, and he died at the Second Battle of Mag Turidh. The land was divided between his sons. In some quarters he is reputed to be the grandfather of Balor. Is "Nicht!" the English anger expression cognate with Neit the husband of the war goddess? No, it's probably just the onomatopoeia. The trouble with cognates is that when you get into this research, you start seeing them everywhere.



Dance steps will be taught from 8:00 til 9:30 pm. Silverthistle will play from 9:30 til 12:30 am. Dances will include: Congress et Vienne, Sir Roger de Coverly, Flowers of Edinburgh, Golden Slippers, Le Chinche, Vels Jete & Much More! Food, soft drinks, beer & wine for sale. Minors welcome.

White Oak Bark Medicine

By Nonie Gienger

(Re-printed by permission of the author and Star Route Journal)

That first year after he was born, we were still living in a tent, right up until November, when a huge winter storm came along and just about blew us away. Literally. Don Edwards came along and rescued us. He had us go over and spend a couple of days with him, riding out the storm. Then, when the storm subsided, we went back and a wandering friend came through, fortunately. He and Richard built a little 7' by 10' cabin in five days. So then we had a floor and a roof and a tarpaper and plastic cabin.

There was one little window in the front and I would sit in front of it, nursing my baby and looking out this one window.

So, that first winter, we had a pattern established where Richard would go to town and work several days for cash and I would stay home and take care of the baby and cook and wash and haul water and get firewood. That was our way of life. Very simple. I'd do small watercolors whenever I'd get the chance.

When Richard would come back from town and be home, and we weren't working on the garden or the house, we would go down to the ocean for several days and gather seaweed and nettles, plantain and dandelions, berries and wild apples, too. We didn't go and buy greens; we ate wild greens. We had money for rice and beans and oil; things like that. But we were even grinding all our own flour to make bread. I was a pioneer housewife and we were living off very little money. But it felt good because I knew where everything came from. Everything was accounted for. We weren't living beyond our means or society's means or the earth's means. I always felt that I had a kinship with Third World women. Actually, I had it so much better than any of those women. Relative to a lot of people in this area, I had kind of a rugged life. But I'd read every so often about a woman walking six miles carrying water on her head for her family, and I'd think, well, gee, I only have to walk one-eighth of a mile. I realized I had it pretty good.

But one thing that was special and is still really special to me, even with the changes in my life and they haven't been that immense since I still grind flour and make bread, but one thing that was special to me was feeling that I had an understanding of other women in the Third World. I wasn't out of touch. So when I read about El Salvador or the infant mortality rate there, I felt I could understand what they felt, and very directly, since we were living on parallel lines. It was a sound life, but there was a certain precariousness to it, too. You had to keep going and you had to keep working to keep alive. You couldn't just fall back.

Right before my second child was born, we developed dysentery. It showed up first in my son. He was two and a half years old, so he would squat outside rather than walk out to the crapper. You know how little kids will get lazy sometimes. One day I found him outside crying and his intestine was hanging out. I didn't know what had happened. I was horrified. I called Richard and we didn't have a vehicle at that time so Richard ran; carrying him in his arms, over to our neighbor's house to have him taken to the doctor.

It turned out he had dysentery. I was six months pregnant with my second child. Dysentery is the biggest killer of Third World babies.

Mary: There was the precariousness.

Nonie: Right. We all went to the doctor to be tested and we all had it. He asked us if we'd been to Mexico recently and we said no. He said he couldn't understand why we had it. We didn't understand either.

Mary: You hadn't had any symptoms?

Nonie: Well, yes, I did, but I was attributing it to being pregnant. But dysentery is one of those funny kind of things. You don't always just have diarrhea. You might have abdominal cramps and real irregular movements, but not always diarrhea. It's a bacterial sickness.

But anyway, the doctor told me that there was no medicine that I could take. The only medicine they had for it caused birth defects, so I couldn't take it. He could give it to Richard and to our son, but not to me. He said I would just have to be sick until after I'd had the baby and then I could have the medicine, but I wouldn't be able to nurse my baby.

I was just really blown away. I thought, oh my god, for three more months I'm going to be this sick! By the time I have my baby I'm going to be weak, the bacteria will be rampant and it's the biggest killer of babies in the Third World. It was really frightening, life and death. So, I'd used herbs before for different things and I went home and looked in *Back To Eden*. I found the herbal remedy there and Richard went up to the Perry Meadow Road area and got white oak bark. He brought it back and we used it for colonics and cleaned ourselves out. We had a lot of blood; we were really sick and used Golden Seal. Then we went back and did some more tests and the doctor told us we had cleaned it up ourselves. We saved our own lives and the coming baby. I felt really good about that, and I also realized that babies don't have to die of dysentery. Modern medicine does not provide for pregnant women in the Third World who have this. Here this is, an easily remedied illness, but because modern medicine doesn't use it, babies are dying of it and mothers who are pregnant are suffering from it right now.

But my second child was born and we got running water at that point. It turned out that the cause was in our water. Animals were getting in our water and dying. That was what caused it, but we didn't know enough to look at our own water. We were starting so much from scratch that we were ignorant.

Mary: There were a lot of things that we didn't understand when we first moved to the country.

Nonie: Well, we had made this break with the past generation, so we didn't have this knowledge being passed on to us. We had to learn it all over gain.

Then when my daughter was born, we got running water and when she was six years old, we got a running vehicle again. We had been hitchhiking everything back and forth. That can get pretty rough, especially a mother with kids. Laundry, food and whatnot.

Mary: Did you still feel strong?

Nonie: I still felt strong, but by the time we got a truck, I was ready for a truck. I wanted a truck. I had two children and it was getting harder. And the dysentery had taken a toll. Those things all make you tired and you need certain comforts.

The Celtic Tradition

Caitlin Mathews, Element Books Ltd. Unit 25, Longmead, Shaftesbury, Dorset SP7 8BR, U.K.

A well researched book in an easy, conversational style which is a lift after the dense scholarly tone of most of the material written on the topic. Here is a seasonal excerpt.

There are fewer myths and stories about the feast of Oimelc. There is an obscure tradition which relates the origins of the feast of Samhain which has a direct bearing on our understanding of Oimelc. It comes in 'The Book of Lismore' and purports to explain why Samhain is also called the Feast of All Saints. The boys of Rome, says the story, traditionally played a game every year on this day. It was a board game with the figure of a hag at one end and the figure of a maiden at the other. The hag let loose a dragon against her opponent, while the maiden let loose a lamb. The lamb overcame the dragon. Then the hag sent a lion against the maiden, who caused a shower of hail which defeated it. Pope Boniface asked why the boys played this game and who had taught them. They replied that the Sibyl taught them, in token of Christ's combat with the devil. The pope then forbade the game, since Christ's coming was a historical fact.⁷²

The explanation of this game might divert us from the real meaning. The hag is the Cailleach who stands at the edge of the season of Winter. Opposing her, at the other end, is the maiden, represented by Brigit. It is Brigit whose feast of Oimelc marks the failing of winter's strength, at which time lambs are born. The Cailleach is traditionally associated with rough weather, but here is Brigit who sends rain. The transition of one season into another aptly reflected in the myths of Cailleach and Brigit. Throughout Celtic myth, cailleachs are transformed into beautiful maidens at crucial periods of transition. We have already seen how important this myth is to Celtic kingship rites (Chapter 3) with the transformation of the Goddess of Sovereignty. The Cailleach equally puts off her hideous appearance and transforms herself into the maiden aspect of Brigit once more at the festival of Oimelc.

The feast of Beltain may once have had stories about the Celtic deity, Belenos, attached to it, but these have not survived. Beltain contains the word *teine* or 'fire' within it and this is one of the main features of the ritual practiced on this day. Keating records only that 'they used to offer sacrifice to the chief god they adored, who was called Beil.'⁶² What does remain are the evidences of myth and folklore. The Gaelic tradition of going out on Easter Sunday or upon Whit Sunday to see the sun dancing may well have derived from the feast of Beltain, when, as today on May-morning, people rise early to fetch in the May at dawn.



Announcement

"A Druid Missal-Any" will now be published four times a year instead of eight. All current subscriptions will be extended to twice their current length.

The Boot Legged Concert

Some time in the first or second or such centuries C.E., Rorey Mor, a filidh, had become a woods-hermit in the tradition of Mad Sweeney or Finn the Elder, and he no longer played the harp or sang in the great courts. He had been reputed to be the best harper in the provinces of Connaught and Munster, and the local chieftain of the area to which he had retired determined to get him to play for his court. No entreaties or bribes availed, so the chief and some of his Druids hatched a plan. They sent an invitation to Rorey saying that Conal, the then most acclaimed harper in Erin, was coming to play for the chieftain, and asking Rorey, since he no longer played, to join them in listening to the great bard. The chieftain's Druids knew that Rorey did not attend feasts any more, but they also surmised that he would be curious about what his old rival was composing and would not refuse to come and listen. They were right.

Rorey was shown into the hall where a fine fire was blazing and on the table was a harp of willow wood of the finest crafting, which Rorey assumed to be Conal's. Beside it stood a silver flagon of wine and the benches all around were covered with white fleeces. Rorey was left alone. He waited and waited, but no harper or festive crowd arrived. Meanwhile, the chieftain and his court had hidden themselves behind a wicker partition that curtained off the far end of the hall.

"I'll just see what sort of harp strings the great bard has gotten himself now," thought Rorey, and picked up the harp and brushed his fingers over the strings. What he heard was wonderful. He dipped a finger into the wine and tasted a drop. It was marvelous. (Wine in those days was an import from Roman traders, exotic and used only rarely.) He sipped the wine and his old songs came flooding back to him. He began to play and was soon lost in the calling of his art. The chieftain and his court had never heard such wonderful sounds. All listened on and on, entranced, until, at an interval in his playing, Rorey tipped the flagon to his lips and—nothing! No more wine came out.

"Aye me! What a mischief I have done! I have drunk up all of the bard's wine!"

They heard him put down the harp. They heard the window shutter open. Before the chief or any of his men could leap up and push aside the partition, Rorey had bounded out of the window and across the court yard and off toward his favored woods.

"Take my two best horses and fetch him back at once!" the chieftain shouted. But it was too late. The retainer searched and searched but he couldn't find the hermit and had to return alone, wet with the morning dew.



This pair of bronze jugs with inlaid red enamel and coral, found before the last war in a burial mound at Basse-Yutz, Moselle, is without doubt the most sumptuous Celtic drinking service so far discovered. Luxury pieces like this would be used at banquets organized by important figures and would accompany them to the Other World; they indicate the importance of such gatherings in the social life of the ancient Celts. It is almost certain that the rich ornamentation of these exceptional pieces has a religious significance, but the actual meanings of the different elements and their inter-relationship remain hypothetical. The upper part of the handle represents a carnivorous animal with fierce fangs, perhaps a dog or a wolf, in hot pursuit of some small waterfowl on the spout—waterfowl were linked with sun worship in the Bronze Age. Two other crouching carnivores watch the bird, obviously ready to join the chase. The lower join of the handle is in the shape of a particular type of head, probably representing one of the great Celtic gods (see illustration page 102). These jugs show a strong Etrusco-Italic influence and were no doubt executed in the first half of the fourth century B.C.

Calendar

Astronomical Oimelc will occur at 9:08 P.M. Pacific Standard Time on February 3, 1990. The sun will be half way between Winter Solstice and Spring Equinox.



One angry logger calls it...

Strip Mining the Forest

Clear cutting 2,000-year old trees,
 Driving millions of forest creatures from their homes—a death sentence for most of them,
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The forest cleans the air, moderates the weather, filters and stores the water, serves as a nursery for the salmon, and restores and refreshes the spirits of its many visitors, as well as providing shelter for wildlife and products for building our houses—but *the forest cannot speak for itself*.

Which will be history—clear cutting, or the ancient forest? To put the initiative on the ballot, we need your money, and a lot of help. With your support, we can speak for the forest, strong and clear.

California Election November 1990

YES! I support your efforts, and I've enclosed my donation.

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YES, I will help collect signatures. Please contact me.

Contributions are not tax deductible.

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Forests Forever

106 West Standley
 Ukiah, California 95482

TEL: 707/ 462-2370 FAX: 707/ 462-4922

Postmarked 5 Feb 1990

A Druid Missal-Any

Beltane 1990

Volume 14 Number 2

Beltane Essay:

Presiding over the Festival

By Emmon Bodfish



Beltaine, one of the greatest, and, now-a-days, one of the best known of the old Celtic High Days. It marks the beginning of Samhradh, summer, the "Season of Life." In old Pagan times, it signaled the moving of the herds up to summer pasture in the mountains and the beginning of the new cycle. Great fires were built to welcome back the

Sun, and the cattle were driven through the flames for purification before starting on their way to the high meadows. The Druid caste, priests, priestesses, ovates and bards, presided over these rites at which all the clans gathered together at such ritual sites as Tara, in Ireland, and Carnutes in France. Though a Good Day, Beltane was also considered a tricky one, and great care had to be taken that there were no errors or mishaps that day. The High King, in Ireland, remained indoors, surrounded by his advisors and magically guarded by his Druids. The dancing and festivities were carried out by the farming and craftsmen castes. Previous to Beltane Eve, all quarrels been settled, and justice meted out. This was another Druid function, that of magistrate, with a specialized sub-group of the caste acting as judges. A different sub-group of Druids presided over the sacrifices offered to Belenos, the Sun, and still another specialized group of the Druid caste, often women, Druidesses, actually offered the sacrifices, and dispatched the offered animals. The Ovate sub-group then read the will of the Deities by whether and how the sacrifices were accepted in the fires,

For the R.D.N.A. Druids today, Beltaine also marks the Season of Life. Though we have no White Bulls nor mares to offer, (animals sacrifice was forbidden by the Reform which made us R.D.N.A. in 1966 (sic) there will be whiskey in the Chalice and tree food in the Tree Chalice, offerings of flowers, and the Third Order Druids will exchange their white ribbons of winter for red ones of the summer season. High Kings and politicians will be left indoors, and a merry time will be had by all.

News of the Groves

One of our members who works on an organic apple ranch in one the northern counties of California, has donated four young apple trees. Another Second Order member has given three baby Birch trees, gotten from the P.G.& E. booth at the Earth Day carnival in Berkeley. For providing them, P.G.& E. gets two minutes off the 474 million years they owe for what they've done to the Earth, but our Second Order Druid is now definitely several waves closer to Apple Isle. Another member brought tumbled gem stones to bedeck the altar and another who travels the country over, and has no

constant address, donated return address stickers and the impetus for getting the new stationery and printed envelopes.

The events of the Beltane ceremony itself and its sacrifices and offerings will be given in the Lughnasadh-Solstice Issue.

Making Your Religion Work for You

(Helpful Hint #321)

If you are desperately poor, and can't afford any luxuries at all, call it asceticism, and at least get religious points for it.



Bob Winston in Pleasant Valley teaches lost wax casting, BRONZE, GOLD, SILVER! \$160 + metal for a six weeks course (415) 947-3980

Before each of the major and minor High Days, eight of them, you should wash your robe. You can of course wash it more often than this, and that is good. But washing once before each Holiday is the minimum. You should wash it by hand, if you have strength, and contemplate the High Day, and the past time between it and the last High Day. What have you been doing? Meditate as you lean over the bath tub, kitchen sink, laundramat sink, or whatever substitutes for the rocks by the river. Of course a sacred river, such as the Boyne, would be the best, but these are largely inaccessible to our members.

Calendar

Beltaine, the beginning of the Season of Life, when the sun is half way between Equinox and Solstice, will fall this year on May 5, 1990, at 10:30 Pacific Stellar Time, 11:30 A.M. Daylight. The Summer Solstice, June 21, 1990, will occur when the Sun reaches its most Northernly point, and the Earth its greatest tilt at 8:25 A.M. Pacific Daylight time. This being close to noon this year, this should be a lucky and well portending Solstice.

Answers

Got a question that's bothering you or just one that you always wanted the answer to?

Pick out a tree you like, in your immediate neighborhood; I'd prefer an oak. Visit it at approximately the same time every day. The time of the Sunset Salutation would be good.* Touch the tree; I'd recommend with your right hand, while touch, ask your question. Wait thirty seconds or so. Break contact. Go about your business. This is a very ancient method, and it works.

*See "The Four Salutations of the Day" in the Oimelc Issue, 1989, or write us.



If you are having trouble getting into a meditative state, this may help. Zygon, an alternative consciousness research group, has a new "Ultra-Meditation" tape that many claim *will* put your mind in the proper mode, "neuro-entrain" it there. It sounds a lot like Tibetan music, or old Celtic harp and staff-bells. Their old stand-by, the Brain Supercharger tape, works well for centering, and sounds, as one of our members put it, "like being yelled at by angels." I'd prefer the more Druidic phrase, "being beaten into line by Brownies." Admittedly it's high-tech, and a bit forceful, but many have found it helpful. Their "Cetacean Link" whale song tape is also interesting. Write for free information:

Zygon International
325 E. Hillcrest Dr. Suite 203
Thousand Oaks, California 91360
(805) 379-1611

Dagda, who some scholars call the father-figure of the Celtic pantheon, was the patron of the harp. He had a living harp of oak. On it He could play, in addition to Bardic music, three enchanted strains; one that makes its hearers joyous, one that makes them weep, and one makes them sleep. Using music to change one's mode of consciousness has a long tradition in Druidism. Angus Mac Og, the young love God, son of Dagda, also had a harp, but of gold. Its strain was so sweet that any who heard it could not help but follow it. Is this a cognate of the European "Pied Piper" myths? Or just of the nature of love? Modern science finds that music affects a different part of the brain than do speech or the written word.



Help out the Missal-Any. You can draw and color and cut out and paste and stamp and sort. Kindergarten graduates preferred. Contact Emmon:

"The Missal-Any"
616 Miner Road
Orinda, CA 94563.

Press Release

For Publication

Pagan/Occult/Witchcraft Special Interest Group of Mensa: What It Is and What It Does

by Valerie Voigt, National Coordinator, POWSIG

Pagan/Occult/Witchcraft Special Interest Group of Mensa is an international network of persons interested in Nature religions, Witchcraft, magic, and related topics. It was founded in the early or middle '70s, and has been continuously active ever since. POWSIG invites contact and networking from both groups and solitaries, and requests that self-addressed, stamped envelopes be enclosed for quick reply.

What POWSIG Is

POWSIG has three primary purposes, as defined by its members in their questionnaire answers: to disseminate accurate information about Paganism and related topics, both to its own members and to the general public; to publish a newsletter to provide a means of communication and education among its members; and to foster contact and fellowship among its members arid within the worldwide Pagan community.

The SIG's interests include just about anything related to Nature reverence or worldwide mystery religions or magic ancient or modern, including, but not limited to: Witchcraft; magic (abstract and operative: theurgy, thaumaturgy, alchemy); Druidism; the Qabalah (both Hebrew and Hermetic); shamanism (Korean, Amerind, NeoPagan, etc.); Afro-diasporica (Santeria, Candomblé, Voudoun, etc.); Indo-European and non-Indo-European folklore and traditions; Taoism; Buddhism; Hinduism; philosophy; theology; ecology; family life and childrearing.

The SIG publishes a well-known newsletter, *Pagana*, and engages in extensive educational and networking activity. The SIG furnishes speakers to local and national organizations, provides consultation to law enforcement and other public officials, and supplies accurate information and expert consultation to the media. Additional activities such as contact referrals, bulletins, and gatherings and other events offer many opportunities for members to be active in their local and national communities.

What POWSIG Does

For its members, POWSIG is a vehicle for getting or staying in touch with the Pagan community, for contact with SIG members and other interested persons in many geographic and topical areas, and for organizing activities and making things happen. It accomplishes much of this through information and referrals. SIG members in various parts of the world have, through or with the aid of the SIG, established Pagan information lines and hotlines; established covens, groves, and open Circles; worked with law enforcement; and done Pagan PR work in their local communities. Some have formed intertraditional Pagan community organizations in their towns, and many have organized round-robin forums, workshops, classes, or community-service groups.

Members help the SIG and its goals by writing for the newsletter; doing research; helping their Regional Coordinator or other officers with organizing or paperwork; keeping their Regional Coordinators posted about events and issues of interest to SIG members; organizing events of their own; and by being active in their local communities.

The SIG's newsletter, *Pagana*, features articles, news, art, reviews, announcements, letters, contacts, resources, and more. Published about six times a year since 1980, it has both a regular letters column and a forum section for debate. Regular subscriptions to *Pagana* are available only to members, although sample copies are available to non-members.

Reviews and Other Groups Old and New

Planet Drum Foundation

Founded by Peter Berg

This is the principal and oldest organization devoted to the bioregional concept, developed by Peter Berg and Raymond Dassman. Its aim is "to provide a grassroots approach to ecology that emphasizes sustainability, community self-determination and regional self-reliance." A *bioregion* is an area of coherent plant and animal communities, often defined by a watershed. Planet Drum puts out a bi-annual newspaper, *Raise the Stakes*, which present descriptions of bioregional activities from around the world, and essays on topics such as the greening of cities, watersheds, borders, and the like. They have also published "A Bioregional Anthology of Northern California," under the title *Reinhabiting a Separate Country*. The concept of *re-inhabitation* is central to the bioregional movement: it means "learning to live-in-place in an area that has been disrupted and injured through past exploitation." The bioregional concept is now being adopted, along with deep ecology, by most of the Green political groups, in this country and abroad.

Planet Drum Foundation
P.O. Box 31251,
San Francisco, CA 94131



The Order of Bards Ovates and Druids

260 Kew Road, Richmond, Surrey, TW93EG
Telephone: 01-7222966

An Druid Uileach Braithreachas

Green Earth Foundation is a not-for-profit, tax-exempt organization. Contributions are deductible to the extent allowed by law. Annual membership is \$25.00; student and low income \$15 (Canada \$30, Foreign \$35). The Green Earth Observer contains brief articles and poetry related to GAIA consciousness, book and periodical reviews, and information about ecological and environmental organizations. Members will also be able to purchase books, tapes and other educational materials through the **Green Earth Foundation**.

Name _____

Address _____

City _____ State _____ Zip _____

I want to support and contribute to the research and educational objectives of the Green Earth Foundation. I enclose my membership fee of \$_____ which entitles me to four issues of the newsletter, the **Green Earth Observer**.

I enclose a \$_____ additional tax-deductible contribution to further the purposes and objectives of the **Green Earth Foundation**.

Funds must be in U.S. \$; from foreign countries—international money orders.



Please send to: Green Earth Foundation, P.O. Box 1119, Fairfax, CA 94930.

Printed on 100% recycled paper.

Druidism = No incense enlightenment.

Postmarked April 30, 1990.

A Druid Missal-Any

Lughnasadh 1990

Volume 14 Number 3

Lughnasadh Essay: Cycle of Lugh

By Emmon Bodfish



Lughnasadh, festival of the god Lugh. In one tradition these festivities marked the funeral games originally held by Lugh in honor of his murdered father Cian. In another tradition, in Ireland, they commemorate the death of Lugh's divine foster mother Tailtiu, who cleared the forest from the plains of Ireland to make them fit for agriculture and died of the effort. She is a goddess of agriculture and one of the Irish female origin-figures. Irish clans often traced their ancestry to a female divinity, a goddess of the land. Lugh is the son of Ethniu and Cian, and the grandson of Balor, the elder Sun God, whom he later vanquishes in battle, reminiscent of Zeus overthrowing Chronos.

Lugh is the youthful Celtic Deity of Light, eulogized as "The Shining One." Some see in him an evolved form of the Neolithic "Young Year God," representing the Sun, born on Winter Solstice, married at Summer Solstice, and triumphant at Lughnasadh when he brings the harvest. He is fated to die on Samhain at the end of the harvest season and to sleep until the returning of the Sun on Winter Solstice.

Lugh is the multi-competent god, patron of all crafts and of commerce, protector of travelers, poet, harper, physician, smithy, magician, and defender of the people against their oppressive Fomorian king. Some scholars think he is cognate with Grecian Apollo. He is master of the throwing spear and has the title "Lamhfada," long arm, far reaching; he owns the spear that cannot miss its mark but seeks out its enemy.

The Sun is now half way between Solstice and Fall Equinox, and already the days are perceptively shorter, though the strong heat is still to come. This festival marks the beginning of the harvest. The first fruits are of each farmstead were brought and offered in the sacrifice. Sheep had been sheared, and the surplus wool and lambs could be bartered.

In Reformed Druid tradition, any members who have a garden, a fruit tree, or a tree that gives mast or nuts, or wild land that gives any vegetable food, bring the first fruits picked this season to offer in the Lughnasadh bonfire. (No Animals! That was forbidden by The Reform in 1966 (sic) which gave us our origin, constitution, and laws.) Lugh's tree is the apple. I cannot find a scholarly reference on this, but so folklore and tradition have it. (If you know of one, send it in and get a free subscription if it checks out.) Celebrate with apples, apple pie, cider, apple jack, and the planting of apple trees. Lugh is the divine father of the Celtic champion, Cu Chulain. Reread some of these epics* aloud.

**Tain Bo Cuailnge*, tr. Thomas Kinsella, Oxford University Press, 1970.



To All the Members of the Council of Dalon Ap Landu

By Emmon Bodfish

I propose at this season between, Solstice and Lughnasadh, to make these changes in the RDNA/NRDNA ordinary, New Moon and Full Moon Services, the "Order of Common Worship," Services for Samradh and Foghamhar and for Geimredh and Earrach.

1. I propose to change the "False Uncil" script titles in the written text, (not spoken,) from "Catechism" to "Libation," and from "Communion" to "Connexus." This eliminates an obvious borrowing, and the bad memories that cling to such for many modern people. It installs in place of each a new title of Pagan lineage.

2. I propose adding to the RDNA/NRDNA ordinary New Moon and Full Moon Services, the same "Order of Common Worship" Services, for Samradh and Foghamhar and for Geimradh and Earrach, the practice of pouring out offerings to the trees. This has been tried and practiced and found to be successful at Live Oak Grove, and now at Orinda Grove Site.

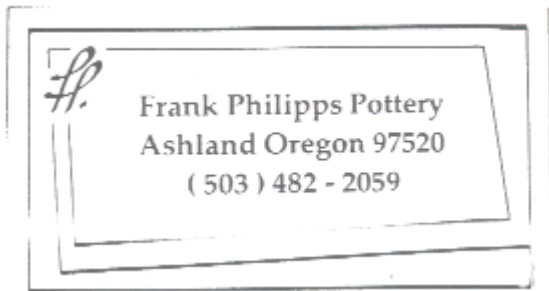
It is inserted in the Services after the "Communion" ("Connexus") and before the "Meditation." After the Waters-of-Life have been shared and the final portion poured out into the fire and or the earth, the officiating Third Order Druid/ess hands the Grove Chalice back to the Server and receives from the Server the Tree Chalice. This is a ceramic or precious metal cup preferably in the shape of the Sutton Hoe cup or of Greek, Roman or Indo-European libation cups.



It is filled with pure water and blood meal* in the summer half of the year, the Season of Life, and with pure water in the winter half of the year, the Season of Sleep.

The officiating Third Order Druid/ess walks Sunwise (clockwise) around the Grove altar circle, stopping before each tree, calling its name in Gaelic, Gáidhlig, or English, (Ex. "Ah Bheithen!" or "Birch!") and pouring out part of the blood meal as offering to the tree. The last of the libation is saved and offered to the earth in the Offering Shaft, if the Grove has one, or one the ground to the right of the altar. The Third Order Druid/ess then passes the Tree Chalice back to the Server, who replaces it beside the Grove Chalice. Then the "Meditation" begins.

* Blood meal is available in the plant food section of any nursery or garden shop.



From the Editor

One reader wrote in to say that a sentence in the last issue's Beltaine article sounded sexist. "...and still another specialized group of the Druid caste, often women, Druidesses, actually offered the sacrifices, and dispatched the offered animals." The "actually" here sounded sexist as in "they *actually* let them do it."

If you took it that way, I apologize. I didn't mean it that way; I did not see that interpretation. I meant by the word "actually" that the Druidesses did the actual physical work of leading the animals up to the altar and killing them. They did the actions, the nitty-gritty real doing of the thing, the muscle-work necessary to make things happen in this solid, mortal, three dimensional world of ours. The donor "offered" the animals in a different sense of the word and the presiding Druid or Druidess of the "Mitra" type "offered" the animals in a another sense, that of communing with the recipient deity and transmitting the community's prayers and thanks. That's what I had in mind.

The English language, (and all other languages,) have for so long been used to vilify women that these secondary, snide meanings of words crop up everywhere. The language is polluted. It will take time and vigilance to rehabilitate it, but a start is being made.



"You need never again pretend that your life is *not* Hell. Feel better already? Good."

So goes the little pessimist and his book of right hand wisdom. Vernon Howard is a "Guru" who is easier for the Western unconscious to assimilate. He is a Westerner and speaks American working class English. I recommend a look at his writing, if only for the curiosity of it.

'member we published this? This was from a book Vernon Howard wrote in the early '80s. The book was good.

Warning! He has since sold out to the Aging Right simultaneous with getting a lot more where-with-all and opening a new school in Ojai, California. Too Bad. His early writing was good, 1983 and before. (I went back and checked the publication dates of the books and tapes.) But we have all seen this happen to authors, philosophers and related Gurus upon a certain degree of "success." Now he's putting out this kind of nostalgic-old-man nonsense.

Do you remember when...?

- Songs were pretty, not jungle screams
- You could travel safely anywhere¹
- Criminals were punished promptly
- God and sacredness were honored
- Demanders did not force guilt on you
- Clean television taught decency²
- You could find uncrowded places
- Men were men, women were women³
- Police were respected as protectors
- You did not fear changes in society
- Wrong was not called right
- Women were treated with courtesy⁴

¹That time has never existed in the whole course of recorded history.

²That has never existed in the whole course of its tawdry history.

³Yes, we remember it and we hope that it never happens again.

⁴The pedestal and the kitchen

Calendar

Lughnasadh, when the sun is midway between Summer Solstice and Fall Equinox, will occur on August 7, 1990 at 3:33 P.M. Pacific daylight time. Fall Equinox will be on September 22, 1990, at 11:48 Pacific daylight time.



What is Green Spirit?

We are an association of spiritually committed persons seeking to combine our spiritual commitment with service to the wider environment which sustains us. We are loosely affiliated with the East Bay Green Alliance, but as an independent organization emphasize cooperative and service oriented approaches within a spiritual context towards helping our environment. We seek to serve as a catalyst for multi-faith projects benefiting other persons, and all beings upon and within our earth. Our general meetings are the first Monday of

every month, at the home of one of our members. If you are interested in attending, please call Ms. Usha Muliyl at 653-9899; Gus diZerega at 763-4910; or Ms Suzy Worcester at 540-0269.

Linguistic Lazarus: Cornish Language Is Back From the Dead

Spelling of Long-Lost Words Inflames Local Passions;

By Glynn Mapes
Staff Reporter of the Wall Street Journal

*Bes den heb tavasa golhas e dir.
A man who has lost his tongue has lost his land.*

—18th Century Cornish Proverb

MOUSEHOLE, England—She has been dead for over two hundred years, but Dolly Pentreath, a combative fishwife from this tiny village in Cornwall, is still something of a heroine around here. Dolly was the last native speaker of Cornish, a once-thriving Celtic language that died—when she did, in 1777. In her last days, sought out by an English antiquarian, she gave vent to a few well-chosen words of Cornish that the historian later deciphered as “I will not speak English...you ugly black toad!”

Like Dolly Pentreath, the Cornish people today are a fiercely proud and stubborn lot. Which helps to explain two developments in this remote, starkly beautiful corner of southwest England: The Cornish—against all odds—have brought their language back from the dead. And they are fighting with one another about it, tooth and nail.

A Linguistic Miracle

That there’s anything to fight about is something of a linguistic miracle. Only one other lost tongue has been successfully revived to everyday use—Hebrew—and it had the full weight of the state of Israel behind it. Cornish isn’t in the same league. Though the numbers are growing each year, only a few thousand have studied Cornish, of whom maybe 150 are completely fluent.

But the small number of speakers hasn’t prevented a brouhaha, complete with hate mail and even a death threat. “What a glorious mess!” exclaims David Green, who is covering the dispute for a local newspaper. “The whole county is involved in an enormous row over an obscure language that hardly anyone can speak.” Readers of Mr. Green’s newspaper, the *Western Morning News*, have vented their outrage in letters to the editor. A sampling: “this load of codswallop,” “a tragic schism” and “utter rubbish!”

What’s at the bottom of all this?

Spelling.

It seems there are now at least two spelling systems for the revived Cornish language. The old way, called “unified” Cornish, was developed by native Cornish scholars who started the revival in the 1920s. It is based on how the language was spelled in medieval literature and draws from the many Cornish words that old-timers from West Cornwall mixed into their English conversation and from the huge numbers of Cornish place names that still exist.

Then, about four years ago, a new spelling system called “phonemic” Cornish started gaining adherents. Based on a linguist’s 1984 doctoral thesis, it attempts to simplify the sometimes illogical spelling of unified Cornish, in hopes of making it easier to learn. For example, phonemic Cornish abandons the letter “c,” substituting “k” and “s” for hard and soft consonant sounds. It introduces double consonants for stressed syllables, and it makes clear distinctions between “y” and “i” sounds. After a power struggle, the phonemic camp, some of whom are not native-born Cornish, gained control of the language’s governing body, the Cornish Language Board.

The dispute remained in the Ivory tower until January, when it emerged with a vengeance. John King, a member of the Cornish Language Board and of the town council of Camborne, persuaded the highway authorities to erect a road sign reading “Welcome to Camborne” and, in phonemic Cornish, *Kammbronn a’gas dynnergh*.

Born in London, Mr. King is an ardent Cornish speaker who teaches the language in a local school. But he didn’t reckon with the sensitivities of those long used to the unified-Cornish spelling of “Cambron,” the old name still widely known.irate phone calls and mall poured in to him and to the press. He was called an Englishman—an insult hereabouts—and accused of making a laughingstock of the language and of giving the town a German name. One letter writer, he says, threatened to kill him.

“It’s a terribly racist view of what Cornishness is all about,” Mr. King declares. “Proponents of unified Cornish are identified with blood Cornishmen. I’ve lived in Cornwall for 20 years, yet I’ll always be seen as an outsider.”

Fear of Suburbia

There are overtones here of the nationalist fervor that swept Wales and Scotland in the 1970s, though Cornwall has avoided the violence that plagued those regions. “Those who want to steal our language think they know better than the people born here,” says Len Truran, a proponent of unified Cornish whose small publishing house puts out textbooks, poetry and novels in Cornish. Adds James Whetter, head of the Cornish Nationalist Party, “If we don’t hang on to our land and language, Cornwall could sink into London suburbia by the sea.”

In the mid-19th century some 50,000 miners hauled tin out of deep shafts around the county, continuing a tradition of underground work going back to the Bronze Age. That industry is nearly all gone now, leaving Cornwall one of the poorest counties in England. Like the ruins of some lost civilization, the remains of rough-stone pumphouses and smelter chimneys dot the windswept moors and perch on sea cliffs.

Only a few decades ago, the language lay in ruins, too. Now proponents run evening classes and correspondence courses, and speak Cornish at regular get-togethers in homes and pubs. A number of state and parochial schools teach the language, and a state-administered exam for secondary-school students is graded in both the unified and phonemic systems. There are church services in Cornish as well as summer camps and play-groups for children. Banks here even accept checks written in Cornish, though often grudgingly.

Nonetheless, there’s worry that the spelling dispute may slow or even kill, the language’s comeback. “Cornish can’t afford an academic debate right now,” says Diarmald Breathnach, administrator of the European Bureau of Lesser Used Languages, a European Community agency in Dublin that provides financial support for some 30 small, indigenous languages like Cornish. “Our reaction is, my God, your

language is in enough danger without splitting it apart yourselves.”

Family Feud

Such worries seem far away from a recent Sunday afternoon get-together of Cornish-speaking families near the town of Liskeard. As their parents chat in the backyard, the children play cricket in an adjoining sheep meadow, shouting happily in Cornish. All of the eight or so youngsters are being raised bilingually and seem at home in both tongues. Eleven-year-old Lowena Sandercock says she would much rather speak Cornish than English to her blond friend Tristan Jenkin, age 20 months. Tristan’s first word was *tikkidiw*, Cornish for butterfly. (Pronounced TICK-ee-doo, its literal meaning is “beautiful little thing of God.”)

Tristan is a third-generation Cornish speaker, one of the few in Cornwall. His grandfather, Richard Jenkin, was instrumental in the language’s rebirth and remains a vocal advocate of unified Cornish. But Tristan’s mother, Loveday Jenkin, is on the opposite side of the fence: She’s a teacher of phonemic Cornish.

Richard Jenkin, who says he tries to avoid heated arguments with his daughter, isn’t optimistic that the language battle will be resolved soon “It’s a sad thing that’s dividing friends from friends,” he says. “I can’t see either side giving up its beliefs”

Loveday Jenkin takes a broader view. “It’s largely an academic problem, irrelevant to the many people who just want to learn to speak,” she says. “If the Cornish people are arguing about it, it’s proof the language is alive and thriving.”



Cornishmen’s distrust of outsiders goes back a long way, to the fifth and sixth centuries. Their Celtic ancestors, who occupied most of southern Britain and spoke a language called Brythonic, were steadily driven westward by the tribes of Germanic invaders, the Angles and the Saxons, ending up in Cornwall and Wales and splitting the language into Cornish and Welsh. A third group of Celts fled to Brittany on the continent; some 300,000 people there still speak a language very similar to Cornish called Breton.

Among more-recent invaders of Cornwall are upper-middle-class Britons seeking country homes away from the hurly-burly of London and its environs. Their arrival has pushed real-estate prices beyond the reach of many born and raised here.

Crowds are drawn to Cornwall by the land’s haunting loneliness. With the sea on three sides, it is almost severed from the rest of Britain by the River Tamar.



If you find you are one of those to whom the Universe responds negatively, you can develop a reverse magic of your own. Example: to stop wind, you have only to walk out a door carrying a kite.



Who do you call about a thing like this?

Is Goddess Worship, Finally Going to Put Men in Their Place?

Spiritual Movement Reveres Mother Earth and Power of the Female “Energies”

By Sonia L. Nazario
Staff Reporter of The Wall Street Journal.

In the beginning, there was no God. There was the Goddess. She peered into the great void and created the Heaven and the Earth, and in this new domain women ruled. The world was peaceful, and both sexes worshipped Her.

But then, about 3000 B.C., men decided they had a better idea. They installed male deities—among them the sun god Marduk, who did in Tiamat, the mother of all gods, by pumping air down her throat and blowing her to bits. Things, sadly, haven’t been the same since.

Or so say people like Ruth Barrett. Ms. Barrett, who lives in Los Angeles, is a Goddess worshipper, one of a growing number of revisionists who believe it’s high time to give credit where credit is due: It was a woman who molded the Earth, argues Ms. Barrett, and it is men—and their male gods—who messed it up. “We don’t want men to wear dog collars and be on leashes,” she says. “But patriarchy must be put in its place.”

Divine Rite

So it is that Evie-Kaiulani Daufin, a lapsed Catholic, has found spiritual enlightenment not in church but in the Garden of the Goddess. In Costa Mesa, Calif. on a recent sun-

splashed afternoon, Ms. Daufin, decked out in a grass skirt and bead necklace in the shape of fallopian tubes and ovaries, joins five others in the Garden (actually, someone's backyard) for a fertility rite.

They giggle as they plunge a 12-foot pole into a hole they have dug in "Mother Earth." Then Ms. Daufin, a journalism professor, dances with the other women around the Maypole. The worshipers include a graying ex-nun who calls herself Changing Woman. They purify themselves with burnt sage, sing in a circle, clutch their wombs and beseech the Goddess to make their lives more fruitful. Their wails reach a feverish pitch and peak in a primal scream.

Just another New Age fad? No way, says Judith D. Auerbach, who studies gender issues at the University of Southern California's Institute for the Study of Women and Men. "Women first wanted to apply feminism to political and economic realms, then to their families," she says. "Now, they want it in their spiritual lives." Goddess worshipers believe that to recreate a harmonious world, traits they consider male (dominance, aggressiveness, competitiveness) must give way to female "energies" (intuition, nurturing and compassion). Women should be revered, they say, because they bear offspring, and are thus linked to nature's cycles.

"This isn't just God in drag," insists Susan Gitlin-Emmer, an artist and Goddess worshipper in Reseda, Calif. To her, the Goddess is earth-bound, represents harmony—not hierarchy—among all living things and can take on many faces. Lunaea Weatherstone, who publishes a magazine on pagan rituals, has fashioned an altar to the Goddess. It bears a statue of Aphrodite, a crystal penis, purple candles, a chalice and a shell. It is here, she says that she worships the Goddess on solstices, equinoxes and Groundhog Day.

Joy of Spell Casting

Goddess worship has been around for a long time, but a recent spate of academic works on Goddess religions, and growing debate in traditional faiths about male bias in theology, has brought in a new wave of believers. Worship groups—most, but not

[Goddess Worship Rises, Replacing Old Patriarchy. With Female 'Energies' Like Nurturing, Compassion.]

...exclusively, female—have sprung up from California to Massachusetts. Now there are Goddess newsletters, Goddess books, a California Goddess hotline and a monthly cable-television Goddess show (with host Starr Goode). Ms. Barrett, a self-described witch, says she gets a steady stream of students for her yearlong course on the Goddess. One big draw: the introductory spell casting.

In San Francisco and Los Angeles, the Circle of Aradia and Women Spirit Rising, both worship groups, now stage elaborate public rituals. During the equinox last fall, 200 women in Long Beach, some dressed in embroidered robes, others naked, streamed into a cavernous room lit by candles. One high priestess, sword in hand, walked in a circle, calling out the powers of earth, wind, fire and air. "Blessed Be!" the crowd rejoined.

Ms. Daufin attended that ceremony. "Women were singing, wailing, jumping, planting seeds in an urn full of earth," she says. As the chanting became frenzied, the priestess inveighed against rape and child abuse. Exhausted, everyone fell to the ground.

Judith Piquet, a Los Angeles actress and masseuse, prefers a more private "mystery dance" when she prays. She demonstrates: Standing beside two altars in her bedroom, Ms.

Piquet closes her eyes and sensuously slices the air with her hands. She begins to breathe heavily. A look of ecstasy comes over her face and, as her Rubenesque figure quivers, the dance ends abruptly. "I am trying to dance out the separate aspects of the Goddess in me" she explains,

Ms. Piquet says she tried mainstream religions, but felt they patronized women. "You've got the Father, the Son and the Holy Ghost. Three men. Not a woman in sight," she says. Three years ago, she moved into a communal house with four women who worship the Goddess. "Everything fell into place. I saw how devalued women had been," says Ms. Piquet. Some of the women, she says, pray for the time when science will make men unnecessary for procreation.

Which isn't to say that all Goddess worshipers are anti-male. Most worship groups say men merely need enlightenment, that once they embrace the Goddess they, too, can find greater glory. But some aren't so sure. To them, men are "PJ's"—short for patriarchal jerks, the font of the world's ills, a lost cause, beyond redemption. Tempers can quickly flare: When one Goddess magazine, Sage Woman, suggested men could join the movement, some of its 3,000 readers canceled their subscriptions in protest.

Barbara Malcolm, a graduate student at the University of Southern California, videotaped a ceremony near Los Angeles that was equally impassioned. The Ocean Amazons were meeting that day, and the women were sharing war stories about PJ's they once knew and loved. "Be with us now!" they beseeched the Goddess. "Help us emerge from our dark trap of self-doubt"

They dug a hole in the ground and stuffed it full of pictures of fashion models torn from magazines—more male objectification of women, the Ocean Amazons felt. "I am incensed by Madison Avenue," seethed one. "Death to the patriarchy!" she shouted, jamming an ad for liposuction into the hole. Afterward, the women gazed at themselves in hand-held mirrors. "I am Goddess," each intoned.

But men who might feel alienated by all of this can take heart: A new spiritual movement—a sort of sexual counterpoint to Goddess worship is gaining favor. This one is called the "mythopoetic men's movement" and considers itself a refuge from male-bashing, a place where men can go to explore their own "gender-spirituality."

When mythopoetic groups meet, the conversation tends toward how women exploit men and objectify them as work objects. The groups explore a masculinity of yore, one they see as steeped in courage, compassion, fathering and chivalry. Shepherd Bliss, a San Francisco psychologist, guides mythopoetic groups into the woods, where they sing songs, read poetry, reverse warrior figures and beat drums. "We want to recreate the wild man—someone vital, and fresh," he declares.

In one recent outing, he says, the men crawled on all fours, pretending to be animals. They had mud fights, engaged in bragging contests and urinated together on trees. They made masks "to allow the primitive side to develop." They cradled each other and meditated. "We cook for ourselves. We tell stories. We spend a lot of time weeping," Mr. Bliss says.

Sometimes, on the hillsides around Los Angeles, the spiritual movements meet. On a recent afternoon, a mythopoetic group beat its drums above Malibu. The 200 men were searching for lost masculinity and a link to Father Earth. Their efforts were briefly interrupted, however, when a group of Goddess worshipers, holding a ritual for Mother Earth nearby, let go with their primal screams

Some of the men were enraged, but not Rick Welt. "There was a sense of communication, of being whole with

the women, even if it just, happened on a psychic level,” he says. “It was the epitome of sacredness in the 1990s.”

* * * *

And then there’s the backlash.

By way of contrast, we Goddess worshipping men would be part of the “front-lash.”

It is wise to keep track of what the established press is printing about us, if for nothing else so that you can know what to tell the policemen when they burst into your next public celebration.

—E.B.

Probably the Druid Find of the Decade



News from SUMMIT BOOKS

Jennifer Prost
Publicity Director
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Life and Death of a Druid Prince

The Story of Lindow Man An Archaeological Sensation

by Anne Ross and Dan Robins

An Archeologist (Ross) and a solid state chemist (Robins) collaborate in a valiant effort to solve the mystery of Lindow Man...An engrossing archeological tale especially worthwhile for its windows into the scientific-detection process.

—Kirkus Reviews

On August 1, 1984 A commercial peat cutter in the English Midlands found part of a human body in the moss he was about to throw into a shredding machine. The Lindow Moss peat cutters assumed the man was a recent murder victim and called the police. A coroner’s inquest revealed that although the body was well preserved the man had died long ago, and they turned over the body to the archeologists. ‘Lindow Man,’ as the body became known, was found to be approximately two thousand years old and the archeologists’ discovery of his identity is as exciting as any detective story.

In *The Life and Death of a Druid Prince: The Story of Lindow Man An Archaeological Sensation* (Published by Summit Books, \$19.95, June 18, 1990) archeologists Anne Ross and Don Robins reconstruct the rich life and violent death of Lindow Man. Using expert knowledge of ancient Celtic customs and beliefs and state-of-the-art technology, Anne Ross and Don Robins discovered that the man was a Druid prince who had been sacrificed. As they pieced together the many details of his life and his culture, the results of their

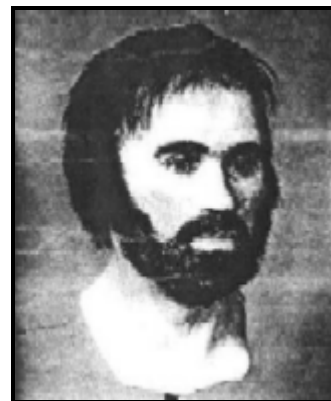
investigation transform our understanding of Celtic Britain and the Roman invasion of the British Isles.

In this remarkable book, Anne Ross and Don Robins lead us through a complex autopsy and historical and archaeological reconstructions to identify Lindow Man and the circumstances of his death. Based on the characteristics of his body and the little clothing that survived, they identified Lindow Man as a Celtic nobleman and priest. The evidence includes:

- Smooth hands and manicured fingernails and the absence of calluses suggest that he did not perform manual labor
- Perfect body symmetry indicating that he was not a warrior because neither side was more developed from cutting and slashing with a sword
- Blood group ‘O’ identifying him as a Celt

*A fox fur band he wore around his left forearm was a badge of clan and high rank, identifying him as Lovernios, son of the fox, and a native of Ireland Lovernios, son of the fox)

Chemical analysis of the contents of his stomach revealed finely ground and scorched cereal grains. Anne Ross knew that a charred pancake was part of the Celtic ceremonial last meal and linked Lindow Man to a ritual sacrifice. The manner of his sacrificial death—a triple ritual assault by blunt instrument, garrote and water—confirmed their hypothesis of his noble status. For only the sacrifice of a priest and a nobleman, three times, would appease the three Celtic gods. But Ross and Robins became certain that because of his exceptional status, Lovernios was someone who would not have been sacrificed in an annual or routine sacrifice—but only under special circumstances. Through a melding of archeological, historical and chemical detection, Anne Ross and Don Robins reexamine the Roman invasion of Britain (using the writings of Caesar and Seutonius), re-trace Druid trade routes, and of events that most probably led to this spectacular sacrifice. And, as the facts emerge, Celtic Britain under the Roman occupation comes sharply into focus: Romans determined to destroy the Druid religion...the Celts, defeated in battle, look to their gods for help. Caught up in this human tragedy, Ross and Robins introduce us to the man who traveled hundreds of miles to give his life to save his people and who, mute for nearly 20 centuries, now speaks to us from his watery grave.



Postmarked 7 Aug 1990

A Druid Missal-Any

Samhain 1990

Volume 14 Number 4

Samhain Essay: Vigiling

By Emmon Bodfish



amhain, Druid New Year's, occurs when the Sun is half way between Fall Equinox and Winter Solstice. The Druid year begins in the autumn, just as the Druid day begins at twilight with the going down of the Sun and runs until the next evening. Julius Caesar called this the "custom of reckoning by nights rather than by days," or dawnings, and considered it a strange custom, one that set the Druids apart from any of the other peoples he encountered in the Ancient World.

Samhain marks the end of the harvest season. Any food not gathered in by Samhain Eve was left in the fields to feed the birds and wild animals, or the Sidhe, the spirit-folk.

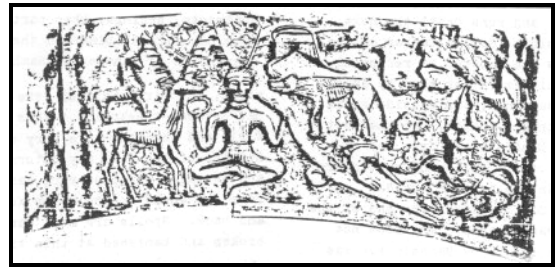
Like New Year's Celebrations everywhere, Samhain festivities fall into two sequential phases the first signifying a return to chaos, e.g. the disposal of old goods, expelling of evil, repayment of debts, completion of contracts, endings, then parties, dancing, fire-leaping and the suspension of taboos; on Samhain night, the first half of "the Day-Between-the-Worlds," this World and the Other are very close. Spirits of the dead may return, and messages can pass very easily from our world to the Other World and back. Spells are more easily broken and banished at this time Cernunnos rules, and His followers, the Suibhnes, forest hermits and prophesiers, the mystical branch of the Druid caste, try their skills at (shaman-like) journeying to the Other World or other parts of this one.

With Samhain dawn, the second phase of the New Year's celebration begins: the establishing of the new order. New, "clean" fire is kindled by friction, traditional summer trappings are exchanged for traditional winter trappings. The traditional Samhain ceremonies and rituals are enacted. Winter begins.

The R.D.NA. Samhain celebration reflects these two phases. It begins on Samhain Eve with a sunset service with the summer season chants and ritual. Then an all-night vigil is held and the altar fire is kept burning. Members bring food and jollity, and all already-opened bottles of liquor and wine belonging to members must be finished or sacrificed before dawn. No alcohol is found in the chalice or consumed in the Grove during the winter half of the year, the Season of Sleep.

At dawn the fire is built up again and a second Service performed at which all the Third Order Druids who are present exchange their red ribbons of the Season of Life for white ones of Sleep. There is pure water in the chalice, and the words and chants of the winter half of the year are spoken. Grove elections are held and the new order invested. Rest and peace are invoked and all the members go home to sleep.

The Celtic God Cernunnos



The Gundestrup Bowl. This magnificent silver cauldron is 42 cm. high and 69 cm. across, and weighs nearly 9 kg. It was discovered in a peat-bog in Denmark, but is believed to be of Celtic manufacture, and to date from the second or first century B.C.—Myles Dillon & Nora K. Chadwick, *The Celtic Realms*: New American Library, 1967, plate 4.

News of the Groves

One subscriber writes that he feels that Danu/Anu/Anawas not a grain and prosperity deity at all but a minor goddess after who rivers are named. He gives no source or reason for thinking this. I think otherwise. Besides Her mythological place as patron deity of the Tuatha de Dannan, and Her legends, I offer as another reference Her mention in the sixteenth century tract, "Coire Annann," translated by Dr. Whitley Stoke sand associates, in the collection "Irische Texte," "where it is noted:

"In Munster was worshipped the goddess of prosperity who name was Ana, and from her name the two "Paps of Ana" over Luachair Degad."

Whether or not that is the origin of the name of the two mountains, apparently in the sixteenth century or earlier, the goddess' name was associated with prosperity. This association seems to have been common knowledge to the chroniclers who wrote the text.



Banned at Stonehenge

When daylight broke for summer solstice at Stonehenge in England, there was hardly a sun worshipper in sight, for police arrested 378 of them as they tried to get to the 4,000 year old monument for the annual rite. Police sealed off the area because of clashes last year that left 34 officers injured.

—Compiled by Juan J. Waite

Our co-religionists in England appear to have had a rather thin time of it this Solstice. After last year's rock throwing fight with the Hippies, the police decided not to let anyone into the monument for the day. Even the clipping sent to us from thither looks to have been through the wars



Glum thoughts on the paranormal: why do folks who photograph miracles never have cameras that focus?



San Francisco Chronicle: Grab Bag

By L. M. Boyd

Is it conceivable the environmentalists go too far? Still, it's fact the penalty in early Germany for mutilating a tree was death.



Comments the sender: "Were these Druids or did the Germans have sacred trees, too?" I don't know; the Chronicle doesn't give a reference for this fact. But if the Germans that Boyd is quoting had laws similar to the Gaulish Druids, it was only the cutting of the trees in the sacred groves that won you the death penalty. So how would Christians feel about someone who bombed, and leveled, St. Mark's cathedral? How would Mohammedans deal with a man who vandalized Mecca? The Vandals* tolerated no vandalism in their sacred groves.

*Or whatever German tribe he is quoting.



Bathe in Leaves

petals, berries, barks, and grasses, i.e. the earth's natural medicines and heal yourself without having to ingest painkillers or other synthetic drugs which destroy the body. Drink herbal teas which strengthen immunity, cure symptoms before they turn into colds, and are as good for your body as vegetables. Heal arthritis, skin disorders, premature aging, and other chronic health problems. Private instruction for people interested in preparing herbal remedies for themselves. Also nutritional counseling, gourmet natural cooking, and info on interesting Bay Area events. Session takes place in my colorful little alcove with exotic, medieval ethnic, and folk music breaks. \$30. Diana, 654-7591.

This caught my eye as having a distinctly Druidic ring to it.

I have checked on this and she seems to have a good, though not "earth shaking," health program.

—Emmon Bodfish (editor)

Area code 415



Map of Celtic Europe

The National Geographic Society *Map of Celtic Europe* is available from the National Geographic Society, Washington, D.C. 20036, as a supplement to the May 1977 issue which may be ordered for \$2.25 per copy. Call to make sure the issue is still available. Their toll free number is (800) 638-4007.



Styrofoam

Styrofoam is a non-recyclable, non-biodegradable petrochemical product that is damaging to the environment and wildlife. For an excellent information packet about the problems of styrofoam and our options contact the Citizen's Clearing House for Hazardous Wastes, Inc., PO Box 926, Arlington, Virginia, (703) 276-7070.



The Staff

By Emmon Bodfish

To become a Druid in the R.D.N.A. mode, the first quest you must fulfill is the search for your staff. This is the first wrung of the ladder. If you own land, a staff can best be found on that. If not, a friend's acreage, roadsides, a Druid Grove or sanctuary, even deserts or wasteland can be explored. There, you must walk through the woods or wild, natural areas, not a garden or a farm. Look for a fairly straight, firm staff of waist to shoulder height. It should be at least as thick as your thumb and no thicker than your wrist. Saunter with relaxed vision, open to what may catch your attention: a wind-fallen bough or deceased and seasoned sapling trunk that appeals or "calls" to you. Or, as another Druid once put it: "Silently as the question: 'Who wishes to come? Who will help me?' Your staff is your basic tool, your compass point and anchor in the Work, your ground, your guide, your identity-piece, and magically speaking, your best friend. It must come to you of its own volition." It should feel ready and right. For this reason, on NO ACCOUNT CUT A LIVING PLANT! And it should not be oak. Firm, seasoned wood that has aged and ripened is best.

When you have found a potential staff, sitting with it for a while, cross-legged, but not lotus position, is good. Sit as Cernunnos is portrayed sitting on the panel of the Gundestrup cauldron. Hold it vertically, pressing the foot into the ground and lean on it. Will it support you on the mundane as well as spiritual plane? If it is the right staff, you should get a feeling of "Yes" and the longer you sit with it, the more it should please you. As another phrases it: "Sit with it. Drink in its presence. Let your energy flow into it. If it's right, it will become yours."

If you were here, or at another R.D.N.A. Grove, then you would bring your staff and present it at the next regular Service. If you are currently unaffiliated, you should instead, when you have found your staff, write back to us and tell about your quest, how you found your staff, what wood it is, and what you experienced sitting in contemplation with it. If you have been doing the Proto-Grove Service for yourself or with other unaffiliated druids, present it at your next new or full moon service. When you have thus found your staff, then you will be ready to start doing the Four Salutations of the Day.

The more you meditate with your staff, or use it in the Salutations, contemplative exercises and "magic workings"¹ the more you will charge it with your energy, and build up a good set of associations around it. It will then act as a reservoir of these, and will help you get into the proper mind-state for sacred work, even when your energy is low. These hours of meditations, workings, or repetitions of the Salutations of the Day are, to use a mundane analogy, your deposits in your supernatural bank account. You build it up with your good energy. It has also been compared to practice put into learning a skill, or a language, or to building up muscle, to wit, supernatural weight lifting. Take whichever of these analogies helps you, or none if that suits. The staff is one of the basic R.D.N.A. objects, (robe will come later), the basic tool, symbolic of all possessions and tools, and probably the first too that humanity picked up and thereby separated ourselves from the animal kingdom.² It is your "bag-of-gold-for-the-passage," the "ball of thread you unwind in the labyrinth," your anchor in this World and your tester and touchstone in Others, and some day when you are lost and

panicked on a journey in the Nether World, it may find you. This is an important quest.

Begin it now.

¹I don't like that phraseology; it has been over used in the wrong contexts and debased, but there is no other as widely understood.

²Yes, I know other animals use tools but no other creatures carry a possession with them, identify with it as "mine." Though they may pick up a stick to pry or poke something.

Vigil Song

Dawning into darkness
Oldest of nights

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

I came to love you
I came to grieve

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong chains
Won't bind this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

For I am a climber
And I am a thief

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong chains
Won't bind me

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

What bird sings in darkness?
Longest of nights

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Stone walls
Can't hold this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Dancing through darkness
Waiting the light

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Sunset over Marsco
Cuchullain in sheets*

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

These shades of McLean's words
'Round us like spirits, released

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

Strong Chains
Can't bind this love

'S Tu mo leannan
Leannan og

'S Tu mo leannan
Leannan og

*shrouds

This ode for the Samhain night vigil was written by Rorey MacDonald of South Uist, Scotland. He performs with the popular Scots' folk-rock group, RunRig, whose tapes are available through Ridge Records, Ganton House, 14-22 Ganton St., London W1V 1LB. None of the tapes, however, include this song which may be a bit too controversial for High Presbyterian Scotland. This is from a "broadside" and the editor has heard a private recording made at a concert.

Gàidhlig Vocabulary

| | |
|----------------|---|
| 'S tu | It is you (familiar) |
| mo | my |
| <u>leannan</u> | Love, beloved |
| <u>og</u> | young |
| <u>McLean</u> | Scotland's greatest modern poet, Rorey McLean |

(It's taken four plus years to get permission to print this. Transatlantic communication at the speed of the Nina, the Pinta and the Santa Maria.)



Events

11/10: Community Rainmaking Effort. Everyone is encouraged to work rain magic on this night: Some local covens will be starting this work at about 8, and everyone is asked to attune with their own workings if they can. This was to have been a large public event, but to date nobody has found a place to hold it. If a site is found, it will be announced on 415/856-6911.

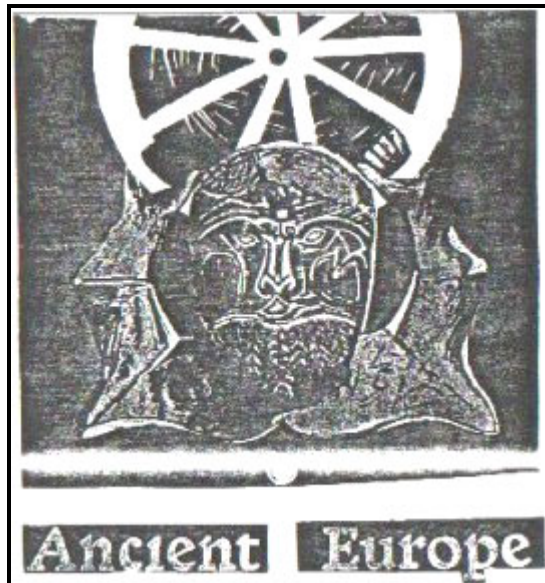
11/24: Pagan/Occult/Witchcraft SIG work party in Palo Alto. 11 AM to 11 PM. Phone 415/856-6911 for info/directions.

12/7: 7 PM – midnight: Bardic Circle at Blue Fire House in Palo Alto. Bring songs, instruments, and food and drink to share (no alcohol please). Info/directions: 415/856-6911.



Calendar

Astronomical Samhain, when the sun is midway between Fall Equinox and Winter Solstice, will occur on November 7, in 1990, at 5:29 A.M. Pacific Standard Time. Celebrations and vigils begin the evening of the 6th.



Books

Ancient Europe: A Survey

By Stuart Piggott

While strolling through a less than savory part of town on my way to get my car from the Garage and Detail Shop, I spotted this one. Amidst the porn and liquor stores, suddenly "There's Taranis and his wheel!" It's not often that we Druids get to see our iconography in store windows. There it was on the green book jacket. This Edinburgh University Press book of Piggott's covers a pre-history of Europe from the beginning of agriculture to the close of Classical times, i.e. the beginning of the Christian take-over. With a great many pictures and a clear, easy style, it is a good, quick background book. It lends to browsing. There are approximately 90 pages about the Celts, their ancestors, and their Iron-Age, Druidic society. However, you should be forewarned of Piggott's "anti-barbarian" bias, typical of the 50s and early 60s in academic circles. Some of that has now changed, as witnessed in such recent works as Gimbutas' *The Language of the Goddess*, 1989, Harper and Row. My bias is that we moderns are no less violent, short-sighted or cruel. We do violence more impersonally* and over greater distances with modern warfare and economic manipulations, but the emotions are no more "civilized." The twentieth century saw the killing of a greater percentage of the European population than did the La Tene era, or even the Roman one that followed.

See if you can get your local library to borrow a copy on their inter-library loan service for you. In 1991, when the copyright runs out, we'll sell "xeroxes" of it.

*Soldiers who served in Viet Nam may disagree.

Advertisements

In case anybody wants 'em, here's where you get 'em.



LIGHTHEARTED LEPRECHAUN "SHOES" are the perfect footwear to liven up parties, to don on St. Patrick's Day, or to give to your favorite Irishman. Extra large elf 'shoes' are guaranteed to evoke gales of laughter. One size fits all, except the little people. Waterproof poly.
No. T986 Elf Shoes \$8.98

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These are the perfect footwear to liven up parties, to don on St. Patrick's Day, or to give to your favorite Irishman. Extra large elf 'shoes' are guaranteed to cause gales of laughter. One size fits all, except the little people. Waterproof poly.

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Funny Side Up

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Charge by phone 215-361-5130

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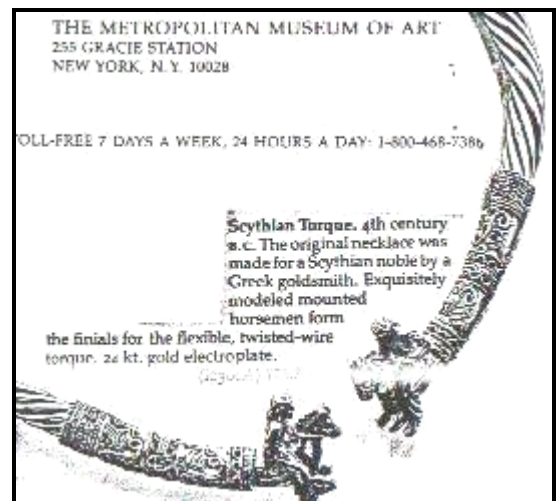
215-361-5142 Mon-Fri 9am -5pm Eastern Time.

Irish Dance Class

Brian Cleary, SF

Stop jogging start jiggling.

Great exercise and lots of fun, every Wednesday in San Francisco at 7:30 P.M. Lots of parking. Mixed levels, beginner to advanced, no experience necessary. All welcome. Now's your chance to dance the jig. Brian Cleary (415) 550-7223.



The Metropolitan Museum of Art

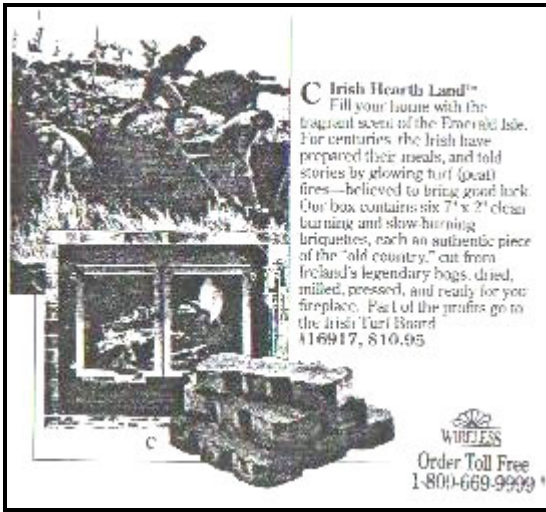
255 Gracie Station, New York, N.Y. 10028

Toll-free 7 days a week, 24 hours a day: 1-800-468-7386

Scythian torque. 4th century B.C. The original necklace was made for a Scythian noble by a Greek goldsmith. Exquisitely modeled mounted horsemen form the finials for the flexible, twisted-wire torque. 24kt. Gold electroplate.

(I0306A) \$73.50

In case you have ever wanted to wear a torque, there is now one commercially available. Though designed for a Scythian, it is similar to the design of torques worn by Roman Age Celts and described and portrayed by Classic authors and sculptors. Torques seem to have been worn mainly by the Equites, the warrior caste of Celtic society, rather than by the Druids themselves, i.e. the clergy.



Pagan Parent's Network

For those of you out there, few and far between, who are raising Pagan children the *Pagan Parents' Network* can be reached through

Children of the Earth Mother
 P0 Box 1652
 Bethany, OK 73008

That's right, Pagans in Oklahoma raise their children Pagan and proud. But the PPN may not be publishing much longer because they can't seem to muster the support. Sad, isn't it...

Postmarked 3 Nov 1990

Irish Hearth Land™

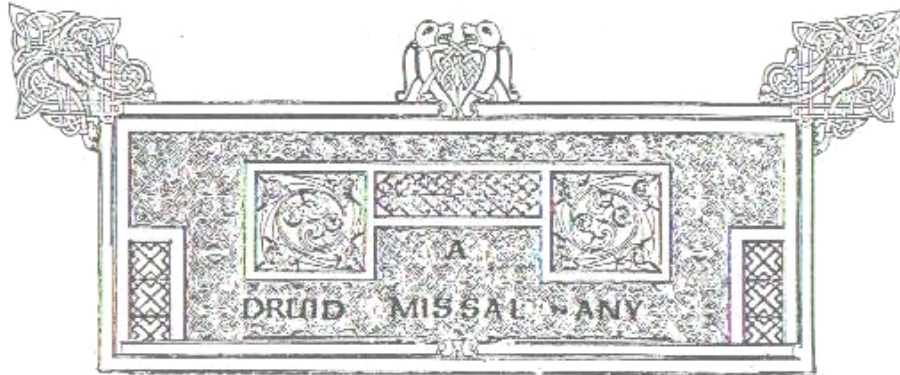
Fill your home with the fragrant scent of the Emerald Isle. For centuries, the Irish have prepared their meals, and told stories by glowing turf (peat) fires—believed to bring good luck. Our box contains six 7" x 2" burning and slow-burning briquettes, each an authentic piece of the "old country," cut from Ireland's legendary bogs, dried, milled, pressed, and ready for your fireplace. Part of the profits go to the Irish Turf Board. #16917, \$10.95

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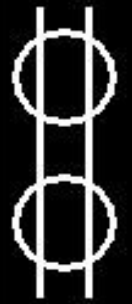
Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any
Volume Fifteen
1991 c.e.

Drynemetum Press



A Druid Missal-Any Oimeic 1991

Volume 15 Number 1

Oimeic Essay: End of Publication

By Emmon Bodfish



imeic, the festival of Bridee, Celtic Goddess of fire, the hearth, poetry and inspiration, Patroness of birth, Dawn-maiden, daughter of the Dagda who hangs her cloak on the beams of the morning sun! Here we are in the time of new beginnings.

The Druid Missal-Any will be looking for a new home. The pollution, crowdedness and difficulties of the Bay Area have increased, along with our financial means, to the point where your editor deems an atmosphere of the mountains a benefit. As we will be putting time and energy into locating rural property and relocating, the Missal-Any hereby declares a hiatus in its nine years of continuous publication. Anyone who would like to serve as interim Assistant Editor-Collator and Errand-runner-in-Chief should write to us at the usual address: P.O. Box 142, Orinda, California, 94563. If you would like a refund, rather than waiting for publication to resume, write us. Back issues are still available.

Note from the Editor

If you have sent for the instructions on the Reformed Druid Four Salutations of the Day, and you received only the first two pages, please let us know. Alone these do not make much sense. My mistake. I apologize.

Emmon
The "Groo" of paper work.

A Druid Missal-Any
616 Miner Road
Orinda, CA 94563
(415) 254-1387



Norwegians of old wore mistletoe around their necks to protect them from lightning.

Q. "What's the basic purpose of the Irish shillelagh?"

A. Self-defense. It's a heavy headed club camouflaged as a walking stick.



Environmental Warning California's Oak Trees in Danger

By Vlae Kershner
Chronicle Sacramento Bureau

Sacramento

As the battle over California redwoods commands the attention of industry and environmentalists nationwide, the state's beloved oak trees face a problem that may prove even more gnarly.

Although the obvious danger comes from chain saws and bulldozers as the state's hillsides make way for subdivisions, the overall threat is subtler. For three of the state's eight major tree-sized oak species, saplings are not surviving in sufficient numbers to replace the mature growth.

In many places where the landscape seems undisturbed, young trees cannot grow because people have inadvertently altered the ecological balance by introducing new grasses or taking steps to prevent floods.

Alarmed by such problems, conservationists have begun a statewide movement designed to preserve the oak tree. Although it cannot match the Sequoias and redwoods' stature as the oldest and tallest living things in the world, the oak has been an institution in California's history, as well as its environment.

"Somewhat belatedly, the environmental movement has discovered the oak woodland and is attempting to protect it," said Robert Ewing of California Department of Forestry. "Even though California oak is a classic part of our landscape, it literally went unnoticed because it didn't seem to be disturbed" before the 1980s, when development spread far beyond the old urban centers, he said.

Oaks now grow on 7.4 million acres statewide, down from 10 million to 12 million before the European settlement, the California Oak Foundation estimates. Valley oaks that grow near riversides are down to 12,000 acres, only 1.5 percent of their original habitat.

Unlike evergreens, oaks do not generally provide most of the land's commercial value. Some 80 percent of oak woodland is privately owned, typically by cattle ranchers.

As a result, "there has been a lot of study of conifers, but there has been almost no research on oaks until the last 10 years," said Doug McCreary, a natural resources specialist at the University of California's Sierra Foothill Range Field Station.

McCreary has been trying to figure out why the valley, blue and Engelmann oaks are not replacing themselves. There are lots of theories, all pointing to man.

A leading one has to do with a change in the ground cover. European settlers brought in cattle and the hardy annual grasses to feed them. Spread by cattle, the new grasses have largely displaced the native perennial grasses of California hillsides.

As opposed to the perennials, the new grasses suck the ground dry in springtime. That makes it tough for young oaks, which do most of their growing in the spring, to get started.

McCreary uses a corner of the 6,000 acre range station 18 miles west of Grass Valley to test how to regenerate the threatened species: Is it necessary to plant from seedlings or can acorns do the job? How long should young trees be watered and fertilized? How should they be protected from cattle and deer?

The species that has fared worst is the valley oak, a tall, spreading tree that once dominated the riversides of the Central Valley but lost most of its range to farmland.

Even where the trees remain, seedlings cannot get started. The most likely reason is that dam building has eliminated flooding, which used to drown seedling-eating rodents and keep away browsing deer, according to Tom Griggs of the Nature Conservancy.

Preserve Established

The conservation group has established a preserve on the Cosumnes River in Sacramento County to restore 1,454 acres of riparian valley oak, one of the threatened species, even though the site still floods annually.

Another declining species is the Engelmann oak, which is found mostly in parts of San Diego County that are being rapidly developed. The third species, the blue oak, still covers much of the Sierra foothills, yet existing trees are not replacing themselves.

All three species are deciduous, as opposed to live oaks, which do not lose all their leaves at once. For some reason, the live oaks—including the Bay Area’s characteristic coast live oak—are regenerating better than the deciduous species.

Still, the Bay Area has paved over a lot of oaks, and Janet Cobb of the East Bay Regional Park District is promoting projects in which volunteers plant acorns, including one next month along Interstate 580 in Castro Valley as part of the oak foundation’s “plant an acorn for tomorrow” day.

The Sacramento-based California Oak Foundation distributes pamphlets explaining how to care for oaks in urban settings and on how to plant acorns.

The foundation, started just two years ago, has already succeeded in getting the Legislature to designate 1990 as the Year of the Oak and has persuaded the California Native Plant Society to devote the July Issue of its “Fremontia” journal to the oak.



We have oaks!

And a large selection of other native CA shrubs and perennials.

Dawn

Native Plant Nursery at the Berkeley Marina
Behind the Marriott Hotel • M, Th & Sat 9-12.

News of the Groves

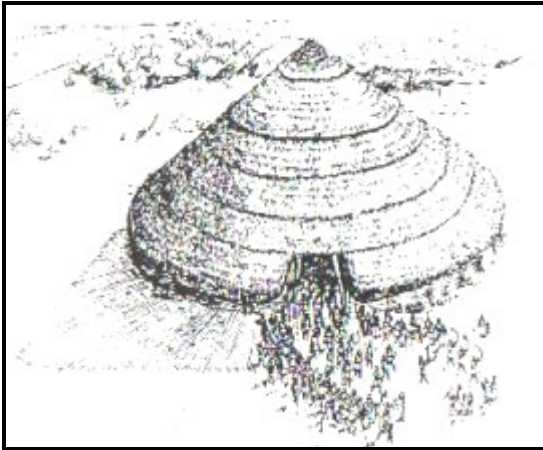
We are happy to announce the founding of a new Proto-Grove, Silver Oaks Proto-Grove, the first one south of the Mason-Dixon Line, exact location unannounced, for security reasons.



Orinda Grovesite

I was sitting on my porch, mending one of my robes when I heard a sound and thought “That’s a weird bird.” I looked down the path into the woods below the Grove Site and saw a five-point Mule buck, maybe twenty five to thirty feet away. Deer do not usually come out in the middle of the day, and this one was just walking along the trail, vocalizing to himself. It was not as loud as when the stags are calling to each other in the fall, he was not challenging, but just walking along making “huuuuuuuuuuuurrrmm” mumbling, humming, “talky” type sounds. He seemed totally self-absorbed and oblivious to my presence. For some unknown reason, I imitated the noise back at him, and instantly realized that that was the wrong thing to have said. He swung his head around and stared at me, anger but no fear of me. Maybe it was a challenge call. I found myself half way up on my feet and instinctively calculating the distance to my own front door. (“I’m fine as long as he doesn’t figure out the doorknob principal.”) But he turned away and continued his walk, still mumbling. I have seen a lot of California Mule deer since I’ve lived in the California foothills all my life, but I have never seen a deer behave like this. If there is someone out there that knows a lot about the habits of Mule stags, could s/he tell us: “Is this normal behavior for bucks? Or are we sharing these paths with a stag whose mental health is in question?”





Reconstruction of the Iron Age structure at Navan Fort, Co. Armagh.



Today, driving down University Avenue in Berkeley, I found myself behind a license plate frame proclaiming :

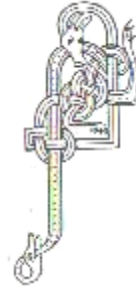
INDEPENDENCE FOR WALES
ANNIBYNIAETH! *

* That's Welsh for "Erin, go bra!"
The Cymric independence movement lives.



The New Moon

In Cornwall the people nod to the new moon and turn silver in their pockets. In Edinburgh cultured men and women turn the rings on their fingers and make their wishes. A young English lady told the writer that she had always been in the habit of bowing to the new moon, till she had been bribed out of it by her father, a clergyman, putting money in her pocket lest her lunar worship should compromise him with his bishop. She naively confessed, however, that among the free mountains of Loch Etive she reverted to the good customs of her fathers, from which she derived great satisfaction!



Ma 's math a fhuair thu sinn an nochd,
Seachd fearr gum fag thu sinn gun lochd,
A Ghealach gheal nan trath,
A Ghealach gheal nan trath.

If well thou hast found us to-night,
Seven times better mayest thou leave us without harm,
Thou bright white Moon of the seasons,
Bright white Moon of the seasons.

—From the Carmina Gadelica by Alexander Carmichael

A Ghealach Ur

This little prayer is said by old men and women in the islands of Barra. When they first see the new moon they make their obeisance to it as to a great chief. The women curtsey gracefully and the men bow low, raising their bonnets reverently. The bow of the men is peculiar, partaking somewhat of the curtsey of the women, the left knee being bent and the right drawn forward towards the middle of the left leg in a curious but not inelegant manner. The fragment of moon-worship is now a matter of custom rather than of belief, although it exists over the whole British Isles.

May thy laving luster leave us
Seven times still more blest.

O moon so fair
May it be so,
As seasons come,
And seasons go.

—From the Carmina Gadelica by Alexander Carmichael

Drums

Again to answer many letters at once:

Mickey Hart's very popular book *Drumming at the Edge of Magic* has awakened interest in sacred drumming. Though it has nothing specifically Druidic in it, we get asked spin-off questions. Yes there was a Celtic/Druidic tradition of drumming, but the specifics of it were lost in the Christian take over and the subsequent Dark Ages. The instrument was not lost. The traditional Celtic drum is the Bodhran. It's a frame drum similar to the Siberian shaman's drum. The Proto-Indo-European roots of Druidism come from the same stock, the pastoral peoples living north and west of the Caspian and Aral Seas.

Being a "Solitary Third Order" Reformed Druid, I made my drum on the theory that one who fancies himself in the Druidic woods-hermit, fidith, tradition should have one. I was amazed at how well it worked. I based my drum making method on reading, mostly about the Siberian drum traditions,

Celtic Goods Advertisements



Celt-Iberian Sword & Shield

The Celt-Iberians of Roman times were highly regarded as fighting men. They were justly famed for their weapons—the Falcata which the Romans feared and the Caetra Buckler, their very effective shield which could double as a weapon.

Falcata—One of the most devastating swords ever made! The inward curving blade delivers a tremendous blow and was noted for its ability to split both shield and helmet! Considered to be of Greek, or possibly Etruscan origin, this sword spread into Southern Russia and also Spain. It was in Spanish hands that it was most feared by the Romans. The 20 ½” long blade is made from Krupp CK 55 steel. The handle is solid brass. Wt. 3 lbs. 4 oz. 25 ¾ ” long, overall. #1-743...\$235 (\$5.50 s/h)

Falcata Sword SCABBARD—#1-932...\$62 (\$2.50 s/h; no s/h if ordered with sword)

Caetra Buckler—This shield could strike a telling blow since it was wood rimmed with steel. The 2 ½” long steel spike was used as an additional weapon. Our replica has a strong wood grip. Includes leather strap for over-the-shoulder carry. (In battle the straps were wrapped around the forearm.) Diameter -20”. #8-670...\$138 (\$8.50 s/h)

Benedictions from Our Patrons

“I would like to congratulate you on providing products of excellent quality and workmanship. I am an amateur antique weapons collector and have purchased two of your pieces. The authenticity of these weapons is extremely impressive and they are the best replicas I have yet seen. Several of my close friends are now also interested in your products.”

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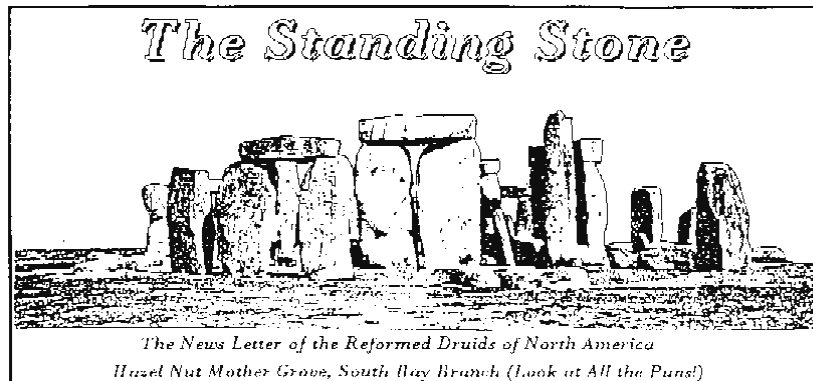
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Calendar

Astronomical Oimeic, when the sun is midway between Winter Solstice and Spring Equinox, will occur on February 4th, in 1991, at 8:26 A.M. Pacific Standard Time. Celebration at Orinda Grovesite to be arranged.

Part 11 of ARDA 2

SECTION TWO



Other Druid Newsletters

1994 c.e.

Drynemetum Press



News from the Hill of Three Oaks

Volume 1 Number 1 (Jan 1st, 1994)
Newsletter of the Reformed Druids of North America
Carleton Grove

Dear Druid Sibling,

I convey warm wishes to you for a happy new year from the Franguists and Sheltons, The Henge of Keltria (Minneapolis) and Clan Dalriada (Scotland).

Announcing a meeting to plan events in Winter Term:

Historically, the Reformed Druids generally don't do very much during the winter half of the year (Nov 1st-May 1st) and therefore everybody is too sluggish by May Day to do anything.

Therefore, I'd humbly invite you to attend the **ALL-DRUID meeting on Tuesday JANUARY 4th at 7pm in Nourse TV lounge**. (Food & Drink Provided) I'm not a dictator, but often I make mistakes because I lack advice and guidance of my fellow Druids. Come and tell me some questions, ideas or workshop possibilities you've had over the Winter Break since Samhain (NOV 1st).

I am inviting Isaac Bonewits (from NY) to present in May a series of free workshops and lectures on Druidism and Neo-Paganism. Come to the meeting to help choose which 3 of the 12 workshops he will present to us. Isaac is a figure of importance in the history and culture of Druidism and Neo-Paganism over the last thirty years. This will be his third visit to Carleton.

Open Reserve Possibilities:

Don't forget that one of the joys of being a Druid is broadening our understanding of world religions. Some Druids go about this through Carleton course, others through readings on the side. Many intro-level books are consolidated on the Library's open reserve shelf. The following new publications have been, or will soon be, inserted in the "Rainbow Collection" on Open Reserve for your perusal. (Personal copies of the first three can be purchased for 50 cents each. Books of Meditations \$1.00)

Book of the African Jedi-Knight: contains short readings on African Bantu philosophy compared with all the references to "The Force" and "Jedi" in the Star Wars trilogy.

Book of the Dead Bay Scrolls: The history of our Reformed Druid friends in San Jose from 1980-1993.

Book of Poetry Volume 2: Paid for by the Friends of the Earth Mother (our official organization to the CSA). Here's a free copy. If you wish to submit poetry for volume three (coming out in June) send them to me via Campus Mail.

Book of Meditations Vol. 2 and 3: The 2nd has various writings from Welsh, Irish and other Sources. The 3rd has writings from Taoist, Buddhist, Confucian, Winnie-the-Pooh, American Indian and Feminist-Christian sources.

The **International Druid Archives** contains magazines and various materials from other Druid movements in the USA and overseas. Contents include: mythology, Wicca, recipes, catalogs, book reviews, rituals, herbs, LGB issues, holidays & festivals, poetry and meditations. It is the best collection of Neo-Pagan/Druid materials in the Mid-west and it's here at Carleton!

The IDA is in the Carleton Archives Office on the lowest floor of the library. It is open 9-5pm on Weekdays throughout the year. The college archivist is familiar with the collection and can guide you to what you want to find.

One of the greatest joys for Druids (and Neo-Pagans) is the coming of the Summer Pagan Festivals. They are camping events where you get to sample and participate in other forms of Goddess movements than your own local group. They are filled with many activities & workshops included in your registration on a wide range of topics. There are vendors of jewelry, books, magazines and materials. They look after each other in a "commune" sort of way for that week. Gays & lesbians are free to be themselves and optional nudity is tolerated. Showers, portopoddies, food runs into town, swimming facilities and first-aid is provided.

The closest one is the "Pagan Spirit Gathering" (called PSG) near Madison Wisconsin in late June. RDNA members have attended PSG at least 4 times since 987, every time better than the last (Sam and I went last summer). The cost is \$85 per person if you register by Jan 15th and \$120 if by March 15th. I will have the necessary application forms and I can provide rides on a first-come/first-serve basis.

Don't put it off if you're interested.

TENTATIVE DRUID SCHEDULE for early January.

* **Tuesday Jan 4th, 7pm**. All-Druid meeting in Nourse TV lounge to discuss ideas and event possibilities for Winter Term.

* **Saturday Jan 8th, Noon to 2pm**. Goodhue 310. Presentation and Discussion of new Druid publications with some poetry and meditational readings. Copies will be for sale.

* **Saturday Jan 15th**. All early application to attend the PSG festival this summer (at cheap rate) must be postmarked by today.

I will close with a poem from Vol. 3 of Meditations and wish you good results on your academic and other activities.

Rain, hail,
Snow, ice:
All different, but
They finally meld into
One valley stream.

News from the Hill of Three Oaks

A Newsletter of the Reformed Druids of North America and Friends
Vol. 1: Issue 2, Spring 1994

Well, Spring is making fitful attempts to come to Carleton and several Druids are setting up activities to wipe away the bitter memories of last winter. We hope to see you sometime this spring, but if not, well that's okay too. Remember that Druidism is a search for what YOU believe, through observing Nature, and in the end it's a personal quest. **(P.S. if you want off the mailing list, remind me via Campus Mail to Scharding)**

Druid Calendar for April

Druid Meeting: Wednesday April 13th in Sayles Hill at 8pm. Meeting to iron out details about Beltane.

April Visit by Isaac Bonewits: Author of "Real Magic", "Druid Chronicles (Evolved)", "Authentic Thaumaturgy" by Chaosium and a consultant in "Drawing Down the Moon". If all goes well, Isaac will be staying with me at my apartment April 20th-22nd. His visit is coming perilously close to the SCA event on Saturday April 23rd, I know, I know. It's the best I could do. He was a Reformed Druid (like us) and Archdruid of several groves in the 70s and now leads "Ar nDraiocht Fein" which is the largest (and most organized) Neo-Pagan Druid church. Please call if you have any suggestions on this very tentative schedule: (The exact times and places will come next week.)

Wed April 20th: Picking N Grinning 9-11pm at Farmhouse. Isaac will be there and would be glad to teach you some of the many Goddess songs he has heard or written over the last 25 years.

Thursday April 21st: Evening lecture on "Introducing Nature into your Spirituality" (irregardless of religion). During the day (11am-5pm) Isaac and I will be either taking walks or playing in the Druid Archives. You can find us at the Carleton Archival office on the 1st floor of the Carleton Library. Come down and visit us and swap stories or ask questions (Isaac has a wealth of good stories) and peruse the materials we have not collected about Neo-Paganism, Wicca and Druidism!

Friday April 22nd: A lecture at the same time as Convocation about the "Forms and Myths of Neo-Paganism and Wicca in America". An evening ritual in the arb, followed by a Pan-Druidic conference with representative from RDNA (that's us), New RDNA (Berkeley), Ar nDraiocht Fein (Isaac) and Henge of Keltria (Sam Adams and Tony Taylor); probably at the REUB.

Beltane Festivities: On Saturday, April 30th, the Carleton Druids will be celebrating the start of the Summer half of the year and the visible resurgence of the fertility in the Earth-Mother. It looks like we'll have several events, which will be separate, in the sense that participation in one doesn't require participation in another. A rough schedule of possible events is, **assuming Good Weather:** (Final times & Places will be given next week)

1pm: Arbwalk. Mostly just for the non-Druids on the campus to get into the spirit and for Druid wannabees to make first contact with us before the main festivities begin. A possible maypole dance may be included.

4:30pm Swim/Cleansing. Mostly for organizer & those interested. Contact Nikki.

Potluck picnic and discussion. Bring food and snacks to eat.

Maypole & Fire Dance. After a little rest, the maypole dance will be done (instruction provided) and then the Beltane fires will be kindled and a dance to celebrate the life-fires of Spring. Somewhere in here a brief ceremony will be led by Nikki.

Sweatlodge. With that fire, we will heat up rocks. For those who wish to stay, we will have a couple of 20 minute sessions in the Sweatlodge for purification, energy raising and self-cleansing. A sweatlodge is an igloo shaped frame of saplings covered with blankets. Hot rocks are put in a hole at the center of the lodge and then water is poured on them to make steam. We've been doing them at Carleton since 1986. We'll need help collecting firewood and carrying blankets. Contact Michael.

Vigil. A couple of people will be vigiling afterwards. Some will be doing so for fun and personal reasons, others for entering the Third Order. More on this below.

Other Druid Stuff

New Addresses: Michael Scharding is now residing at 1000 Ensley Ave #62 with Ed Burke (645-2371). Becky is now in Hue 335 (x5364).

St. Olaf Grove: Yep, there's a good chance that Sam's grove will be soon populated by Ole pagans! You'll probably even meet a couple at Beltane. If you know someone at Olaf who may be interested call Michael.

Ordinations: After Beltane, the Carleton Druids resume Ordinations for the Second and Third Order.

First Order: If you've ever shown up at a ritual, you've probably already entered the 1st Order.

Second Order: This, like the 1st order, can be performed by anyone who is already in the Order (according to new tradition). The 2nd Order is a statement of a strong personal commitment to study Nature closely for whatever spiritual truths it may reveal to you. It can also be an expression of willingness to help with Druid activities. You pretty much decide what it is for.

Third Order: This is for those Druids who wish to make a further commitment to pursue a spiritual search through Nature, helping others to do so, graduating & founding a grove elsewhere or who just feel a "calling". I would request that you talk with another Third Order and plan it at least a week after Beltane (we already have two scheduled that night). The ceremony for inducting you into the Third Order requires a lot of work and coordination for tailoring it to your wishes between previous Third Orders, so don't wait around too long before telling us, there are a lot of things to discuss. I should remind you that I have always felt that a 1st Order Druid is just as valid a Druid as a 3rd Order Druid, perhaps the 1st orders are even better since they aren't so distracted with pomp and circumstance.

Visit by Selena Fox and PSG: I'm beginning the preparations to bring Selena Fox down next Fall to be a Convocation speaker! Selena is a wiccan priestess who runs Circle Sanctuary in Madison. She has been a long time eco-feminist and has been a vital member of the Neo-Pagan/Wiccan community, especially for networking activities. She is the organizer for Pagan Spirit Gathering, (in Wisconsin) one of the largest pagan summer festivals in America. If you'd like to help with the arrangements next fall or would like more site & ride

information on Pagan Spirit Gathering (June 22-29th, 7 day fee is \$100) contact Michael.

Friends of Earth-Mother at Carleton College (F.O.E.M.A.C.C): FOEMACC is essentially a “front group” for the Carleton Druids (for various reasons I’ll be happy to discuss with you) and is concerned with promoting a greater understanding of how ecology and all forms of spirituality can be integrated at Carleton. We need to get three volunteers to fill the officer lists so that we can get loads of money from the CSA budget! I’ll help out quite a bit. We still have about \$140 or so left in our Budget, some of which is going towards bringing Isaac to Carleton College. Contact Michael.

Suggestions for Solitary Druids: To be a Druid doesn’t require group activity and Druidism can be explored in many ways by oneself. Here are a few suggestions.

1) Arbwalks and close observation of the passing of the seasons. Perhaps a diary or sketchbook.

2) Taking course at Carleton dealing with handcrafts, Religion, Philosophy or Soc/Anth. Understanding how other groups of people think and act can shed fresh light on our own pre-conceptions and beliefs.

3) Reading books and independent researching. I’ve collected a few books on the Druids open reserve shelf that may be good starts for exploring other religions. Also browse the Druid Archives on the 1st Floor Library’s Carleton Archives office for materials by other nature-spirituality groups.

4) Meditation and personal prayer. Never discount its effectiveness. (Try the Japanese Garden by Watson)

5) Sitting in on the services of religions that you are completely unfamiliar with.

Info Contacts: Michael 645-2371, Nikki x5012, Becky x5364, Paul x5096

News from the Hill of Three Oaks

Volume 1: Issue 3, Spring 1994

There are several events coming up this week that I recommend, and remind your friends to come. Foremost is Isaac Bonewits’ visit and 2 on-hour lectures and other activities for the 23rd Annual Earth Day. Keep your eyes open for last-minute flyers from CCE, Farm Club, Friends of the Arb, etc., who will have tables in Sayles at Lunch on Thursday and Friday.

Thursday April 21st at 6pm in Leighton 303: “The Goddess in 20th Century America: The Growth of Neo-Paganism & Feminist Wicca.” By Isaac Bonewits

Isaac will talk about the philosophies and events leading up to the modern resurgence of Neo-Paganism and Witchcraft. While the Carleton Druids are not by definition “Pagan”, a large number of our members are Pagans, or like them. This is a good chance to get a larger-than-Carleton view of other “Alternate Spirituality” groups that are out there and learn what they’re doing. Discussion and questions will follow at 7pm in the same room. Isaac knows quite a bit about this subject, because he was involved in the Bay-Area when it all happened in the early 70s. ?s Call 645-2371

Friday April 22nd at 10:50am (That’s the same time as Convo) in Leighton 202. “Nature Spirituality: Appreciation for Nature is Beneficial to any Religion/Philosophy.” By Isaac Bonewits.

A more general look at the different way that atheists, monotheists, panentheist, duotheists and polytheists can look to Nature to deepen their spirituality and attack the roots of anti-ecological thought at their very roots (i.e. the Material vs. Spiritual divide). A good way for anyone to start becoming eco-aware in religious settings.

Friday April 22nd from 8am-10am & Noon-4:45pm

A lot of people will be rummaging in our International Druid Archives with Isaac Bonewits, Sam Adams, Richard Shelton & Tony Taylor. Occasional cool stories, debates, bits of lore and other interesting events are likely to occur as we examine the materials we’ve got and add more to them from our private collections. Please come down and join us for a half-hour or so. The Druid Archives are in the Carleton College Archives Office on the 1st Floor of the Carleton Library.

Friday April 22nd 6pm on the Hill of Three Oaks

Pan-Druidic ritual with members from most of the major Druid groups in America. Shouldn’t last more than 40 minutes, followed by a trip to the Reub for a “Druidic conference” with a special presentation by Michael Scharding on “Drinking & Druidism: an Intern-Denominational Comparison”. We’ll sneak in any under-age drinkers, don’t worry.

Saturday April 23rd 10am-4pm at Bridge Square

Open plug for “Beads Bazaar” at Bridge Square in downtown Northfield by Turtle Hill Bead shop. Pick up some cool beads & stuff to make a charm bracelet or ear rings.

The Standing Stone

Spring 1994

Volume 1 Number 1

The News Letter of the
Reformed Druids of Forth America
Hazel Nut Mother Grove,
South Bay Branch (Look at All the Puns!)

Greetings

This is the first edition of the Standing Stone, the occasional newsletter of the Hazelnut Mother Grove, South Bay Branch (took at all the puns!). The purpose of this newsletter is to provide the members of the Grove with information about the upcoming events within our organization and to provide a forum where they can have letters and articles published. In keeping with the spirit of our organization, the articles in this newsletter will have, with few exceptions, Druid, Celtic, and/or Neo-Pagan themes. All items in the Standing Stone not otherwise marked are copyright 1994 by the Hazelnut Mother Grove South Bay Branch (took at aft the puns!). All rights reserved to the original creators and publishers thereof, including the rights of reproduction and distribution.

Who We Are

The Hazelnut Mother Grove, South Bay Branch (look at all the puns!) is a member of the New Reformed Druids of North America (NRDNA) which is a Neo-Pagan organization dedicated to the study of Druidism, the ancient Celtic religion and culture, as well as the reverence of the sacredness of nature and Mother Earth. The NRDNA is affiliated with the RDNA (Reformed Druids of North America), a non-denominational organization that was started as a protest movement in 1963 at Carleton College in Northfield, Minnesota. Started as a protest movement against coercive religion, it is now devoted to the study of the esoteric truths that are found in all religions.

At present the officers in our grove are as follows: Archdruid Stephen Abbot, Co-Archdruid Tegwedd, The Co-Co-Archdruid Akbar, and the Editor and Preceptor is Darren Lochinvar,

For further information about the RDNA write to the following address: The Reformed Druids of North America, Carleton College, Northfield, MN 55057

For further information about the NRDNA:

NRDNA c/o The Greymartin Gazette P. O. Box 6775, San Jose, CA 95150-6775

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by Debbie Babcock and Archdruid Stephen Abbott on page 3
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Book Review by Co-Archdruid Tegwedd, on page 8
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Upcoming Events

February 6, Sunday; "The Impala Feast"! This is a potluck, call Archdruid Stephen Abbott for details at (408) 365-9157

March 20, Sunday; "The Spring Equinox Feast"! This is also a potluck, again call Archdruid Stephen Abbott for details at (408) 365-9157

May 1, Sunday; "The Beltaine Feast"! This is a ritual and a potluck, call Archdruid Stephen Abbott one more time for details at (408) 365-9157.



Why Do It If You Don't Know What It Means?

By Debbie Babcock and Stephen Abbott

How many rituals have you gone to where you hear the same deities invoked time and time again and watch the bored, unemotional responses of the participants, who have absolutely no idea what is going on?

Well, this is the issue we would like to address here, as many Pagans today have a tendency to string a bunch of Goddess - or God names - together in a ritual, chant, or spell without having the faintest idea who They are, Whom they are invoking, let alone what aspect or personality of the chosen Deity(ies) may be invoked, or they end up invoking absolutely nothing, due to the mispronunciation of a word or two.

Our point is that Pagans need to learn how to research the Deities Whom they intend to use in a ritual, chant, or spell. An example here is much of the New Age music, which is very wonderful, but some of it raises a true spiritual aspect because all it does is string names together because they sound good. The chant "Isis, Astarte, Diana, Hecate, Demeter, Kali, Inanna!" comes to mind as a case in point. There is no reference to Celtic Goddesses here. Nor are there Norse, Native American, Chinese, or Japanese Goddess names. This particular chant states that we all come from the Goddess, which denotes the Mother aspect, and not all of the Goddesses mentioned in that chant are the Mother aspect of the Lady.

Whether one is working alone or with a group, the correct Deity and Hir specific aspect should be invoked with a correct pronunciation and the knowledge that you are raising power (energy) for the circle with each Deity you call upon.

Now, you may ask, how does one go about doing the research we are speaking about to gain this knowledge? Easy... or at least relatively simple, anyway. Research means going to the library (unless you happen to have 6,000 or so books hanging around in a personal library) and sit down and actually read mythologies and other related books and material concerning the Deities you wish to use - and write all your information down - take notes.

For instance, Bards of Druidic traditions (Skajäs in the Norse traditions) are the songwriters and storytellers of the group, and they research Deity and the lore attached to enable them to write not only beautiful poetry and songs, but to empower these words with remarkable power and energy. Correct pronunciation of a name and specific aspects of a Deity are much more powerful and effective in ritual and magick than if someone just carts in a couple of major deity names just because they're there,

Another example that we used when we were getting input from other for this article is this: Suppose we are going to do a healing circle and use candle and cauldron magick. Which Deities would you call in? Why? The feedback was great! Dagda and Rob from Hazelnut Mother Grove, South Bay Branch (look at all the puns!) each suggested Brigit for the power of the candle and Cerydwen for the power of the cauldron. The Goddess Rhiannon with Her healing waters of the West was also suggested. Any other suggestions? Other deities from other traditions can be included simply by doing comparative analysis of different Deities from the different traditions. Kwan Tin from the Chinese would work nicely also.

A young lady from Diablo Valley College's PAGAN Club, and a priestess in her own coven, Michelle MacNiell, suggested that research could also help in co-ordinating the Diety's personality with that of the person you are doing the working for, making what you have sent more powerful.

By researching the Deities, you are growing in your knowledge and power, which will help you in anything you do. Personal growth is an integral part of the Pagan movement, and as the fastest growing religion in the United States today, we need to be accurate with our facts, and sure of ourselves and our religion.

The Moral? Put more meaning into your rituals and magicks! Add power and meaning! Research!

Footnote:

Debbie Babcock is a Priestess of Oak Haven Coven in Contra Costa County, and the Secretary of the Contra Costs Pagan Association, Co-president of the Diablo Valley College Pagan Club and editor of the Contra Costa Pagan Association Newsletter. Stephen Abbott is Archdruid of Hazelnut Mother Grove, South Bay Branch (look at all the puns!) of the Reformed Druids of North America. This article was first published in the Contra Costa Pagan Association newsletter in their quarterly issue, which came out in October 1993.



Further Notes by the Imputer

Co-ArchDruid Tegwedd:

As I was inputting the hard copy to disk of this article, I asked the question of the Authors: Say I'm a rank beginner in paganism who has been chosen to create a ritual for some purpose. My example here is Imbolc, which is sacred to the Goddess Brigit. There would I start? Babcock and Abbott suggested the following books:

Wicca: Guide for the Solitary Practitioner, Scott Cunningham, 1988, Llewellyn Publications, paperbound, 218 pp. indexed, bibliography.

Power of the Witch, Laurie Cabot (the official witch of Salem, MA) 1989, Deft Books, (a division of Bantam/Doubleday/ { Publications Group, Inc.) paperbound 310 pp. not indexed, however has Resources appendix.

That got me going. I came up with several more:

Ancient Mirrors of Womanhood, Merlin Stone, 1984, Beacon Press, 425 pp. paperbound, indexed.

The Book of Goddesses & Heroines, Patricia Moneghan, 1990, Llewellyn Publications, paperbound, indexed, 421 pp.

The Golden Bough, Sir James George Fraser, 1922, MacMillan Co. 828 pp. paperbound, indexed. Public libraries often have the ten volume hardback edition, of which this is an abridged form.

Living Wicca: A Further Guide for the Solitary Practitioner, Scott Cunningham, 1993, Llewellyn Publications, paperbound, 220 pp., glossary, index, bibliography.

The Witches' Goddess, Janet Ferrer, Phoenix Publishing Tam. Indexed paperbound

The Witches' God, Janet & Stewart Ferrer, 1989, Phoenix Publishing, 278 pp., indexed.

One of the most important sections of each book, from the researcher's point of view, is the bibliography, or sources. You can get much vital information by looking up the author's sources, and doing research where the authors did their documentation. As you can afford them, the above books are also worth acquiring for your personal library.

[tsr]

Geomancy: Realigning American Heritage

October 18, 1993 was the Bicentennial of the laying of the cornerstone of our Nation's Capitol. For almost 30 years the Cornerstone of America's Liberty had been mislaid. During the chaos of the seeming Coup De Etat of the Kennedy assassination, the location of the Cornerstone was forgotten. It was perhaps symbolic of the unrest of the sixties and bitter apathy of the seventies and eighties. The soul of our Nation was hurting. The sacred alignments of Washington D.C.'s historical Masonic and Geomantic monuments were in a state of disarray.

It was a time of testing the very fabric of American idealism, The Vietnam War divided the nation. It seemed that the U.S. was losing its edge. We were not leading the Free World anymore. The seventies and eighties saw the deterioration of

America's business and industrial base. We were losing confidence in ourselves. We faced real competition from abroad that should not have been an obstacle for us. We have the capacity to manufacture quality products and service them properly. Yet something was lacking. A fairy attitude had possessed us. We became addicted to wealth and luxury. Something afflicted the spirit of our great nation.

All of these problems can be traced, I believe, to a misalignment of and a forgetting of the importance of the historical Masonic and geomantic monuments of our great nation. With the coming of the Clinton Administration to power, I am proud to report a resurgence of the importance of these alignments for the well being of our nation's spirit as a whole.

Washington D.C. has an important east-west-north-south alignment which affects the health of the spirit of America. The center point or Omphalos is the 555 foot high obelisk of the Washington Monument. To the east is our magnificent five-dome Federal Capitol Building. On the top of the central rotunda dome is a statue of the Goddess of Liberty, which was erected in 1863; the year Lincoln signed the emancipation proclamation. This statue was the model for the 1923 Liberty Head Dollar depicting her with a feathered headdress (this was in remembrance of the Native American influence upon our tradition of freedom and liberty emphasized by the Constitution and Bill of Rights). In 1923 she was replaced by the Star headdress version of the Goddess of Liberty who graces New York Harbor. The cornerstone of this great Capitol building was mislaid during the Johnson administration. This building is dedicated to the Goddess, having 5 domes. The predominant Order of Architecture is centered around the Ionic column, which is symbolic of the Goddess.

To the west of the Capitol through, and past the Phallic Washington Memorial, is none other than the Lincoln Memorial. This rectangular Temple with Doric Columns honors the late great Martyred President who preserved the union. Doric columns are dedicated to the Male Equivalent of Deity.

There are some Geomancers of the Esoteric tradition who maintain that the Lincoln Memorial Measurements are an enlargement of the measurements of the Lost Ark of The Covenant of the ancient Hebrew people.

From the Washington Monument to the north, we go through the White House past and through the Ellipse dedicated to Lafayette until we reach The Scottish Rite's House of the Temple. This building is dedicated to the God. It is basically a square building with a half circle in the east. The predominant order of architecture of its exterior is the Ionic, which is sacred to the Goddess. This building embraces God and Goddess elements well. It is a modern replica of the Mausoleum of King Mausotus, which was built by his widowed Queen at Heicanarus in Asia Minor (modern day Turkey). This was one of the Seven Wonders of the Ancient World. It is maintained, not by the government, but by the private donations of the Scottish Rite Worldwide.

Looking again to the south, past the White House, through the Omphalos of the Washington Monument, we find the Jefferson Memorial. This is a building dedicated to both God and Goddess. It has a dome relating and being sacred to the Goddess. The order of architecture is again the Ionic, symbolic of the Goddess. The Monument is erected to the memory President Thomas Jefferson, one of the most freethinking of our founding Fathers. During the Reagan years, acid rain damaged this structure. It has been refurbished, thankfully, due to the influence of President Clinton and his first Lady Hillary Rodham Clinton. The damage during the preceding administration reflected the deterioration of the position of women during the Reagan years.

This four point cruciform alignment, when maintained, keeps the country's spirit happy and the power of both men and women in balance. The finding, rededication, and re-laying of

America's Cornerstone of Liberty in proper Masonic form, coupled with the cleaning and repair of the Liberty/Freedom Statue atop the Capitol Dome, coinciding with the repair of the Jefferson Memorial have done much to begin the healing process of our great nation.

-Akbar, The Cocoa-ArchDruid



Book Review

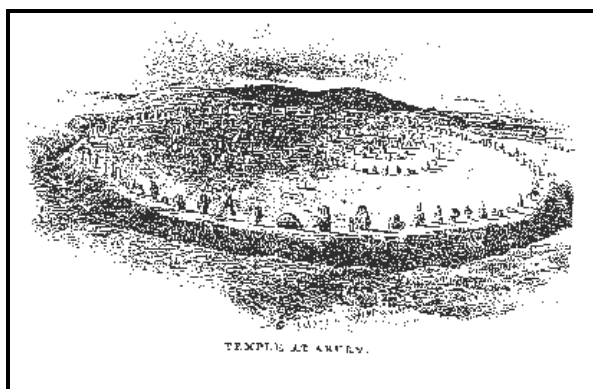
The Book of Ogham, The Celtic Tree Oracle, by Thorsson, 1992, Llewellyn, paperbound, 207 pp., appendix.

This is a book about the ancient tree alphabet of the Celtic Druids. The Oracle has many uses. I can well imagine its use during the Burning Times as a secret means of communication from one Pagan to another. It can be applied in this way either as a written code - in trees, for example (which would be dangerous if intercepted by the Holy Office), as a code using the shin or the nose as the elite.

It is also a means of divination. Thorsson gives readers instructions for making Ogham sticks. You are supposed to use twigs from the actual trees and plants mentioned in the tree alphabet, or should I say Beith-Luis-Fearn (Birch, Rowan, Alder) but for a first try, craft sticks (Popsicle sticks could probably serve as your quest for the correct woods. Making such a set would be a good project either for an individual or for a group such as a circle, coven, or a grove to do as a workshop (hint, hint, Stephen!)

I personally recommend this book for anyone who has an interest in Celtic culture and tradition.

-Co-Archdruid Tegwedd



"Temple at Avebury"

Letters

Dear Druids,

I read about your organization in the Green Egg and so, I am writing. Actually, I also read about you in Drawing Down the Moon. Anyway, I'd like to learn more about you, especially if you have any groves in the DC area. You see, I recently moved here and the only other Pagans I know live in Pittsburgh.

I was introduced to paganism through books in the school library. I consider myself a solo witch, although I only perform rituals occasionally (why else would I do something that fun so rarely?) I also like to pray with Tarot cards; until recently, I would look to the book for "the correct interpretation of the

card." Now I tend to lay one card out and visualize myself in that space to get a feeling for the card. I suppose that's about it for now.

-Judy

Dear Judy,

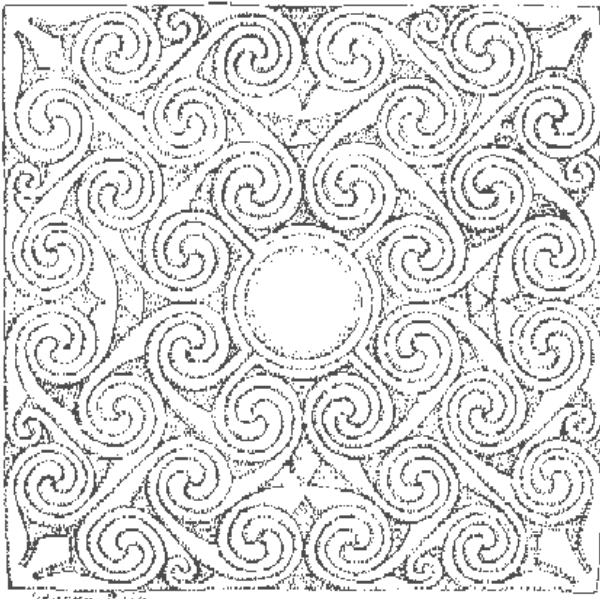
Thank you for your interest. We have had a massive trickle of letters in response to our article in the Green Egg, and it has taken us awhile to get back to everybody. Thank you also for your patience. I'm sorry to disappoint you, Judy, but to the best of my knowledge, we do not have a grove in the DC area. Since ordination is done by laying-on-of-hands, it's rather difficult, if not impossible to do by mail, however if my brother Druids have information I do not have, you are encouraged to contact them at Carleton College. The address is elsewhere in this newsletter.

The ArchDruid Stephen likes it when people come up with their own interpretations, instead of being dependent on books. You will have his admiration. There is nothing wrong (except perhaps an understandable feeling of loneliness) with being a solitary practitioner. During the Burning Times that was the only way you could do it, if at all.

In a list elsewhere in this newsletter are two books expressly for the solo practitioner. Also there is a book entitled Scottish Witchcraft by Raymond Buckland on a tradition mostly designed for the solo like you. Another book, Witta, An Irish Pagan Tradition by Edwin McCoy 1993 by Llewellyn Publications, which will be reviewed in a further issue of the Standing Stone, is mostly for solos, although the rituals can be easily adapted to groups. It comes highly recommended, especially for those who have an interest in Celtic traditions, particularly the Irish branch.

Persevere in your correspondence with others, and try to contact metaphysical bookstores for like-minded people. They often have bulletin boards that have notices on classes, rituals, etc. More suggestions, anyone?

-Co-ArchDruid Tegwedd.



End of Section Two of Part 11