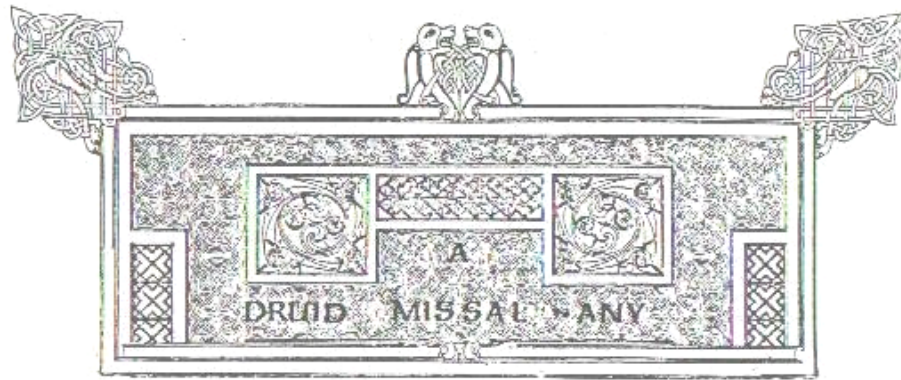


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SECTION TWO

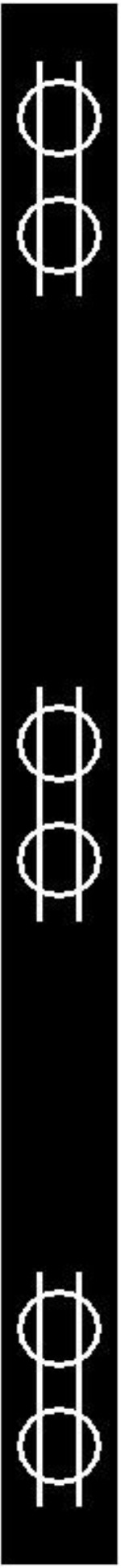


A Druid Missal-Any

Volume Eight

1984 c.e.

Drynemetum Press



A Druid Missal-Any

Oimelec 1984

Volume 8 Number 1

Oimelec Essay: Bridgit

By Emmon Bodfish



Oimelec, the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and inspiration, which the Gaels regarded as an immaterial, supersensual form of flame. Always one of the most prominent and popular deities, the early Christianizers of Ireland were unable to eradicate her name and worship, and instead adopted, (or co-opted) her into their own pantheon as St. Bridgit. According to Charles Squire, she is still the most popular of Irish saints, and is still easily

“recognized as the daughter of Dagda. Her Christian attributes, almost all connected with fire, attest her pagan origin. She was born at sunrise; a house in which she dwelt blazed into a flame which reached to heaven; a pillar of fire rose from her head when she took the veil; and her breath gave new life to the dead. As with the British goddess Sul, worshipped at Bath, who, the first century Latin writer Solinus tells us, ‘ruled over the boiling spring and at her altar there flamed a perpetual fire which never whitened into ashes, but hardened into a stony mass,’* the sacred flame on Bridgit’s altar at Kildare was never allowed to go out.”

Bride comes, probably, from the Indo-European stem name Bheth/a which is also the name for the Birch tree. This tree, with its shining white bark, is still known in Gaelic tradition as “Bride’s tree.” Bheth/a is cognate with the Roman Vesta, and also with the Hindu Agni, a fire god whose attributes and rites are perfectly parallel to Bride’s except for the name and sex change (c.f. Larry Press, A.D.)

“Saint” Bridgit’s flame burned on her altar in Kildare from approximately the sixth century until the suppression of the monasteries by Henry VIII of England. “This sacred fire,” quotes Charles Squire, “might not be breathed on by the impure human breath. For nineteen nights it was tended by her nuns but on the twentieth night it was left untouched, and kept itself alight miraculously.” This echoes the old, pre-Roman, Celtic system of counting by twenties, rather than by tens. With so little of her character and ritual changed, the sixth century Irish gladly accepted the new saint in the stead of the old goddess. A careful examination of Irish hagiology would result in the discovery of many other undeserved co-options/canonizations, in which Celtic deities and heroes became Christian worthies.

Bride was the protector of childbirth, the supreme form of creativity, and in the Christian stories and hymns, St. Bridget is portrayed as the “aide woman” or mid-wife of

Virgin Mary, though no such figure is mentioned in any of the Nativity gospels. Celtic women prayed to Bride for a safe delivery, and visited her spring with gifts of thankfulness. Fire-springs-fertility is an old, perhaps even pre-Indo-European triad.

As fire is the winter’s indoor sun, Bride’s festival at Oimelec lies opposite the Sun festival of Lughnasadh, Lugh and Bride being seen as balanced opposites in the Celtic pantheon. Balance, rather than hierarchy, is the pattern of the Celtic system of thought. Druidism is a kathenotheism, emphasizing the worship of deities in sequence, each pertaining to a certain season of the year, instead of arranging them in a permanent hierarchy as in the Greek or Roman polytheisms.

According to Marvin Harris’ Structural Materialism thesis, we worship, love and adore what we need,** based on the premise “god, what have you done for us, *lately?*” Here, at the coldest time of the year, we need a hearth goddess, a protective figure watching over the birth of the lambs, for which Oimelec is named, and assuring the re-birth of Spring.

*A small knowledge of chemistry would make this miracle easy to arrange.

**Learn more about Fire Worship; live through a winter without central heat.

Structural Materialism and Religious Ritual

Child: “Mr. Druid, why are the sleeves of your robe so long and flowing that they cover your hands?”

Druid: “Join First Orders, child, and when you are standing out there in the cold, grey, dawn waiting to salute the Mid-Winter Sun, you’ll find out.”



Pagan Parents: Be on the alert for early signs of talent in demon-taming. Our future wizards need your encouragement.

News of the Groves

Joan Carruth, ex-ArchDruid of Live Oak Grove, has moved to New Hampshire, where she has started Birch Grove. Any one with friends in New Hampshire who might be interested in Druidism should ask them to get in touch with her there. Also, future orders for bronze sickles, should be directed to her c/o Birch Grove, 234 Court, Keene, N.H. 03431. She is currently recuperating from a broken foot.

Druid calendars, published by the English group: Sign of the Three Candles, are still available at Lewell's on Ashby Ave, Berkeley; or by writing to Cahill and Co. 145 Palisade St., Dobbs Ferry, New York, 10522.

Anyone who would like a copy of Live Oak Grove's official Tax Exempt Status papers and Incorporation Notice can get them by sending us a self-addressed 9" x 12" or thereabouts, envelope with 71 cents postage on it.

CONSIDER YOURSELVES OFFICIALLY, LEGALLY, AND ROYALLY NOTIFIED.

Jim Duran is giving a new series of seminars on Pre-Christian Europe, cultures and belief systems. In the past, these have been very good and of great help in understanding historical Druidism. Contact Jim at 1822 13th Ave. Oakland, California 94066, (415) 535-1086

Attend Jim's seminars: Develop Celtic Consciousness.

Newest Addition

Martha Masterson and Herbert de Grasse announce the birth of their son Benjamin Frederick Masterson de Grasse December 6, 1983.



Subscription Note:

Subscribe to the Druid Missal-Any. It's just \$2.50 a year, cash or check, or 12 20 cent stamps. Write Live Oak Grove, 616 Miner Road, Orinda, California 94563

The Missal-Any Recipe Page

Thanks to
Tom Cross of Post Oak Proto-Grove



Welsh Mead Recipe (Drink of the Gods)

Medd (Henffasiwn) Old Fashioned

- A. 4 pints of clear honey.
 - B. 2 gallons of distilled water
 - C. 4 lemons
 - D. 1 oz. cloves
 - E. 2 lbs. white sugar
 - F. Piece of ginger (scoured)
 - G. 2 ox. yeast
 - H. Small piece of bread
 - I. Sterile clean earthenware pot, corks and bottles.
1. Spread yeast on a piece of bread.
 2. Boil the water honey and sugar.
 3. Stand in an earthenware pot or jug.
 4. Skim off any scum.
 5. Add lemon juice, cloves and ginger.
 6. Leave to cool.
 7. When lukewarm (98.6F) float the bread and yeast on top.
 8. Cover with a clean cloth.
 9. Leave for about 6-8 days or 1 week.
 10. Strain and bottle.
 11. Cork loosely at first, or put balloons over the bottle openings.
 12. Let it ferment for at least 5-6 months.

Scots: Athol Brose

- 1 1/4 pints whiskey (Scotch whisky)
- 1 lb. honey
- 1 cup cold water

Place honey in a large pan. Add water. Heat until honey is liquefied. Add whiskey when cooled. Stir until it becomes frothy. Bottle and cork.

"Water of life with Hydromel of the Gods!"

Notice:

A dress, very similar to the white one shown on the Yule Missal-Any's fashion page, is available at La Belle Boutique on Telegraph Ave., Berkeley, for \$239.00. It's not easy being a Celtic Princess.

*Little Known Fact: the Wall Street Journal makes the best kindling for sacrificial fires. We have done research, we have experimented, we know.

Tree CALENDAR		Coligny CALENDAR	
(Theoretical)		GAULISH MONTHS	A Rough Correspondence
Dec 23	Birch B	SAMONNIOS	NOV mat
Jan 21	Rowan L	DVMANNIOS	Dec an mat
Feb 19	Ash F	RIVROS	Jan mat
March 18	Alder S	ANAGANT	Feb an mat
April 16	Willow W	OGRONI	March mat
May 14	Hawthorn H	CUTIOS	April mat
June 12	Oak O	GIAMNONIOS	May an mat
July 10	Holly T	SIMIVISANNOS	June mat
Aug 8	Hazel C	EQUOS	July an mat
Sept 6	Bramble M	ELEMBIVIOS	Aug an mat
Sept 27	Ivy G	EDRINIOS	Sept mat
Oct 25	Yew I	CANTLOS	Oct an mat
Nov 23	Elder R	AMBACTOS	OCT -mat
		(intercalary month)	
		twice in a five year cycle	mat = lucky / good an mat = unlucky / bad

OSHAM'S MONTHS

(Based on Earliest Gaelic Irish Tradition.)

Probably based on Robert Graves' The White Goddess

Notice the inconsistency of the oghams.

FROM A BRONZE TABLET FOUND IN EXCAVATION DATING TO THE ROMAN TIMES IN JULI (FRANCE).

etc

Calendar

Astronomical Oimec will occur at 7:13 Pacific Standard Time on February 4. It will be celebrated at Live Oak Grove at 12:00 NOON Saturday February 4. Regular Druid Services will be on January 29, February 12, March 4, and March 18 all at 12:00 Noon. (415) 254-1387.

A Druid Missal-Any Spring Equinox 1984 Volume 8 Number 2

Spring Equinox Essay: Renewal and the Season of Sleep

By Emmon Bodfish



quinox, the beginning of spring, which is marked by the Sun's crossing of the Celestial Equator, the first point of Aries. For a diurnal cycle, the day and night are of equal length. The emphasis of the holiday is on renewal, active preparation for the summer to come. The stones of some of the Megaliths mark this sunrise, by this point the plowing and seeding must be done. In numerous cultures these were sacred activities, from the Charming of the Plow in pagan Germany, a celebration which the Anglo-Saxons brought with them to England, to the ritual plowing of the first furrow in a special sacred field by the reigning Chinese Emperor. Our word for acre, 43,560 sq. ft. of land, comes from the Gaelic word "acadh" meaning a field.

Erec, Erec, Erec,
Mother of Earth
Hail to thee, Earth,
Mother of Men

Be fruitful in
God's embrace
Filled with food
For the use of men.

This was written down in the Leechbook circa 950 AD in England. It is the ancient Indo-European Earth Mother and Sky Father, despite five hundred years of Christian influence.

In England, Spring Equinox was celebrated as Lady Day, now fixed at March 25, to make it a dependable legal holiday while the Equinox shifts yearly between the 20th and the 22nd. Before the adoption of the Gregorian calendar in England in 1752, this holiday was the beginning of the New Year, legal and fiscal. In the Gaelic world, the new season, Samhra, wouldn't begin until Bealtaine, but the New Year had commenced on Samhain on November 5th or 6th. Between Samhain and Bealtaine is the "Season of Sleep" and May Day begins the new "Season of Life."

In modern Reform Druidism there is no whiskey, or intoxicant, in the chalice at services all through this Season of Sleep, only distilled water, the Waters-of-Sleep. Only water is poured out in the Offerings to the trees. It is the season of the Pine and the Birch. The latter, Bride's tree, begins her season at Equinox. It has been a time of rest and in-drawing, the re-couping of our energies. Now life starts to re-awaken and we begin preparations for the major celebration of the Druid year, Bealtaine, the full-blown Rose.

And now, by popular demand, another see-and-do article.

Back to the Shadows Again

By Emmon Bodfish

The Druids of folktales were imputed with the power to create a magical mist, the "Cleo Trom" in which to hide themselves or to obscure the field of battle and aid their chieftains' armies. In fact, according to one source, ability to raise the Druid Mist was a test of anyone claiming to be a Fear-droi or a Wizard. This ability is also remembered in fragments of the Ossanic poems and in folklore from the Continent. In his book on magic, Steven Richards remarks that this "Invisibility is the peculiar mark of the Western magician as levitation is of the Oriental one."

In practice, there are different levels of making oneself invisible. At the first level is the crass psychological technique of diverting attention to something else while you quietly walk away, or perform the slight-of-the-hand that completes the trick. Stage magicians, thieves, and Sherlock Holmes are adepts at this one.

On the second level is the method actor's strategy of changing his emotional state, manner and gait such that he seems to turn into (or out to be) someone or something other than who he was, and so to "disappear" into the role. Crowley, working at this level of transformation, tells of the following incident that happened to him in London. When he was walking down a lane, he saw, coming toward him, a group of students who knew him and who were not particularly friendly to him or his ideas. Wishing to avoid their ridicule or worse, he ducked down a side street, but they followed him. The street proved to be a blind end. After stepping into a shop doorway, he rushed back out, having changed his gait and demeanor utterly, and hustled past them in a businesslike way. They did not recognize him and he escaped.

At the third level is something between this technique and that of thought projection or active telepathy. Mrs. Alexander-David Neil describes the first few rings of this level in her book of observations of mystics in India and Tibet. Basically it involves the ability to control your output of emotional energy, your projection of your "presence" in the situation. If you walk through a crowd shouting, bumping against people, and otherwise calling attention to yourself, you will make yourself quite visible. However, if you steal along noiselessly, you may be able to pass without being seen. Animals know this instinctively, and use it to catch their prey. As J.H. Brennan points out, merely sitting motionless cuts down on your visibility. Beast of prey avoid this difficulty by bobbing their heads, creating the illusion of motion. However quiet you are, though, there is still the unquietness generated by your mind. The work of the mind generates an energy which spreads all around the one who produces it, and this energy is felt in various ways by those who come into touch with it. If you can stop even that source of noise, you become as silent as one could be. You may be seen in the way that a camera "sees" things, but you will not be noticed. No knowledge consciousness, (nampar shespa) follows the visual contact; we do not remember that this contact has occurred.

When the mind inhibits emanation of its radiative energy says Evans-Wentz, it ceases to be a source of mental stimuli to others, so that they become unconscious of the presence of the Adept of the Art just as they are unconscious of invisible beings living in a rate of vibration unlike their own. It is like the ostrich burying his head in the sand. One draws his attention into himself, instead of directing it outward, and

by stopping the flow of the mind, turns off the noise. In the most elementary sense, this form of invisibility is just moving along quietly. "The real secret of invisibility is not concerned with the laws of optics at all," writes Crowley. "The trick is to prevent people from noticing you when they normally would do so." As the test of his power, Crowley took a walk in the street in a golden crown and a scarlet robe without attracting attention. Eliphas Levi makes the same point in several of his manuscripts. This non-projection technique of unnoticibility/invisibility is described by this author's friend, who is considerably good at it, as "pull in your vibe." The Druid Mist cannot hide you if you continue to project a strong emotional presence. Some people say this feels like a drawing in of their personal energy, pulling it back in through the area just above the solar plexus.

Begin, then, by becoming mentally silent, calming your emotions until you reach emotional neutrality, having withdrawn your presence into yourself. Being able to stop the sentences flowing through your head is essential to any success in spiritual or psychic endeavors. It is the first rung of the ladder. This is mentioned in so many different religious and magical traditions that it must be accepted as one of the essential ingredients. Second, you must learn to stop, or put aside, the mood of the moment. This means sorting the flow of emotional energy surging up and down the body. We can all do this, if for only a moment. Take for example the experience of waiting for an important phone call. It is important to you to make a good impression. But while you are waiting by the phone, you become involved in a heated argument with another person in the room. Emotion is surging up and down through your body. Then the phone rings; this is it; you must be personable. You stop. That moment of suspension when you have left the argument and before you turn your attention to the phone, is it, the emotional neutral-point. You can learn to prolong that minute of emotional silence.

When you have silenced your mental verbalizations and are holding a neutral emotional stance, pull in your social, interactive energy, and your presence will seem to fade into the background. You have become a shadow. A camera will "see" you sitting there, but you will not be noticed, not will you register on the consciousness or in the memories of other people. As a secondary benefit, this mental state allows you to see the world quite objectively, in increased detail and dimensionality.

To this state of unnoticibility you add the fourth level by forming the Druid Mist. While it is the least understood part of the art of invisibility, it has been used and described for millennia, just as our ancestors could throw a missile accurately without understanding gravity or trajectory. Forming the Cleo Trom may involve the ability to control either light, or matter or perception. The Mist seems to absorb light; it is dull colored, gray, and visually uninteresting, as well as hard for the eye to focus on; it does not make itself noticeable. Forming it requires preparation and practice. First, you must train yourself to be able to concentrate on one thing for a fairly long time, ten to twenty minutes. Training the attention and developing the will are basics in all magical traditions. It makes the difference between magic as psychic phenomena and magic as wishful thinking. In learning these skills, small amounts of practice daily works better than long sessions, infrequently. The learning may take anywhere from two weeks to two years, but there are interesting experiences along the way.

Begin by getting mentally silent and emotionally calm. Staring at a dark, plain background, relax your vision, focusing in the middle distance. Concentrate your will and energy on a point in mid-air four or five feet in front of you.

Madame Blavatsky found it helped to think of willing the matter making up the air to gather and concentrate at this point. This may require a number of practice sessions of ten to twenty minutes each. When the Mist starts to form, it is grayish and almost invisible. You may only notice that you can no longer see the texture of the dark backdrop. For some reason there is a tendency at first for the eyes to cross while practicing this, so privacy is recommended. ("Just what we need...a gonzo wizard." cf. *Bored of the Rings*) After you have produced some of the Mist, you can counter its tendency to disperse by willing it to spin counter clockwise and contract. When you have gathered a mass of the Mist, a good amount which you can definitely see, the final step is to place it where you want it to be, between yourself and noxious stimuli or yourself and other persons. My consultant describes the technique as holding the Cleo with your eyes and pulling it along with your gaze. A woman mystic whom Madame Blavatsky interviewed during her oriental travels, collected and controlled the Mist by moving her hands as though gathering something together and guiding it. This would be the mudra approach. It is a technique widely used by Western mediums. When you think you can form the Mist reliably, success is always sporadic at first, try practicing with a full length mirror, placed eight or ten feet away from you. This way you can see how much of your reflection is blotted out by what looks like a grayish film on the surface of the mirror. Until you are very adept, be cautious of inviting friends to watch. The phenomena requires all of your concentration, and because friends are more disturbing to it than strangers. Anything that evokes an emotional response from you dissipates the effect. When you are well practiced, it is possible to get up, wrapping the Cleo Trom around you like a circular curtain and move about unobtrusively, unnoticed by those around you. But you must maintain the psychological silence and physical unobtrusiveness described as Level Three, or people will become aware of your presence, though not of the details of your physical appearance. H.S. Lewis tells an interesting account of this in one of his autobiographical essays. He was practicing forming the mist in a cafeteria, in order to shut out the noise of the people around him and be undisturbed. When he finished his meal, and went to pay, he recognized the owner of the establishment, an old acquaintance of his, working the cash register. He spoke to the man in a friendly way, but his friend treated him coldly, like a peculiar stranger and would give him no indication of recognition. On his way out of the restaurant, Lewis realized that he still had some of the Cleo Trom wrapped about him, not having dispersed it. This is usually done by dismissing it with your mind, willing it to disperse outward and upward, or in counter-clockwise swirls away from you. Some people find it is only necessary to "let go of it from the will."

"The Mist begin to gently lift.

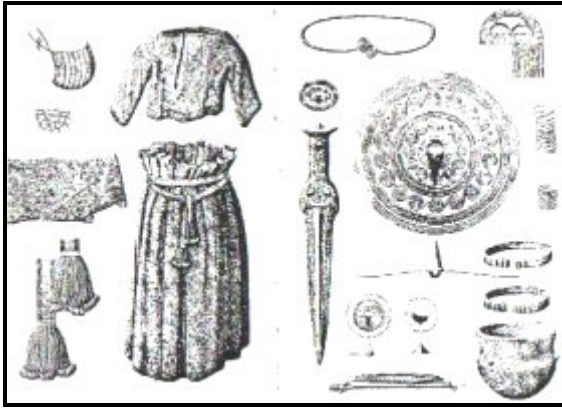
The air begin to clear."

The Mist will disperse naturally as you put your attention on immediate matters and become re-involved with the business of the day and the emotions of the moment.

Photographs I have seen of people practicing holding the Cleo Trom around themselves, show an unfocused area, or streaked appearance in the place of the person's image.

This may seem small stuff compared to descriptions in the old sagas, but even in the Iron Age, it required a fair number of Druids to obscure a battlefield.

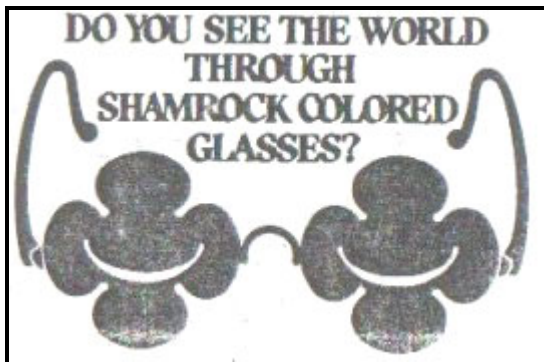
More Druid Fashions



The outfit is of brown wool with a short tunic above, which is fastened in front with a bone pin, made from a human fibula. Below is a full length, gathered skirt, tied with an eight foot sash sporting elaborate tassels. The square of cloth on the left above the tassel detail is a wrap-around undershirt, and to my knowledge the only extant example of La Tene lingerie. Neck torc, bracelets, gold spiral earrings and sandals complete the ensemble. Dagger and shield optional.

News of the Groves

This issue is late due to the breakdown of the Druid-mobile and the deflection of the Preceptor's and the Archdruid's energy in that direction. They plan a resurrection of the engine via a new head.



Subscribe to the Druid Missal-Any. Send \$2.50 or 12 20 cent stamps to Live Oak Grove, 616 Miner Road, Orinda, California, 94563. Please make checks out to "LIVE OAK GROVE."

Calendar

Spring Equinox will be celebrated at Live Oak Grove Site on Monday, March 19, at 6:30 P.M. There will be regular Druid services at NOON at the Grove Site on March 18, April 1, April 15, and April 29.

A Druid Missal-Any

Beltane 1984

Volume 8 Number 3

Beltane Essay: Indo-European

Drink and Sacrifice

By Emmon Bodfish

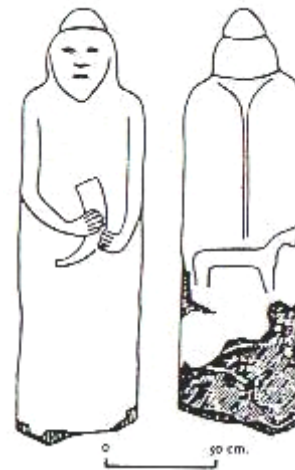


Beltaine, festival of the Sun, celebrates the long and eagerly awaited return of the Waters of Life to Grove chalices of the R.D.N.A. Use of the divine drink as sacrament, channel to the gods and restorer of mortal and Divinity alike, is an ancient Indo-European concept. It is found in a highly developed form in the Rig Veda, written down circa 1600 B.C. and the custom may go back two to three thousands years before to the Proto-Indo-European homeland on the steppes of Asia. The Indo-European tribes early learned the use of fermentation processes both of milk products as yogurt, etc. known to many pastoral races, and, perhaps by extension, the fermentation of honey into Mead. Juices of other, psychotropic plants were preceded and added to this, by some of the later Indo-European tribes, notably the Vedic branch in the Ganges Valley where such herbs abound.

Fraser and others have collected and reconstructed Indo-European ideas surrounding the divine drink and its use, and the origin of sacrament from sacrifice. The early Indo-Europeans saw humanity as originally mortal, and the gods as immortal, and their myths tell how immortality was achieved by certain human beings, or in some branches of the Indo-European spectrum, made available to humanity in general. The Hebrew and Chinese mythologies took the reverse view: animals and humans were originally immortal as Adam and Eve in Eden, or the "First Man" before the dividing up of Chaos. Then, through some fall, death came into the world. In the theme, a hero or demi-god's discovery or theft of a divine potion makes him immortal and able to communicate with the divine powers. The potion is then lost, through trickery or deceit, but sometimes an Earthly version of the drink remains with a promise of future immortality. Consumption of a Sacred drink is used both in initiatory rites and as a group bonding ritual in religions from Ireland to India. The Eucharist may be the Christianization of this ritual; it does not spring from any Orthodox Hebrew rite. Dr. Duran characterizes Christianity as "a very much Indo-Europeanized, Semitic religion." Holy food is more characteristic of other cultures, Semitic, African or Amerindian, while the deified drink is Indo-European. The drink not only inspires, but is thought to be a god, a divine thing in itself, or to contain the essence of a divine being. This led Fraser and Rutherford to associate it with the deified sacrificial victim of other sacrificing religions, but Dumézil and other modern students of religion have repudiated this idea. It is an area where experts still disagree. However, its consumption is treated as an act of sacrifice; an offering up to the gods of the drink and of oneself or one's consciousness, (at least temporarily.) This maintains the human connection to the Divine, as well as maintaining the immortal vigor of the Deities thus worshipped. This is

explicitly set out in the Rig Veda, and similar descriptions are preserved from the West: The sacrifices to Euses, the Horse Sacrifice of the High Kings of Ireland, libation ceremonies in Greece, and in the Slavic areas, wine or mal rituals to Perun. Statues of Perun held a drinking horn into which a sacred liquor was poured during a spring rite, perhaps even Beltaine, and in which the priest caste then read hopes for the year's crops were read through the liquid's behavior. Perun is cognate with Taranis and Thor as the thunderbolt wielding god of the Oak.

Perun



Stone Idols from Satchany in the Upper Dniester basin.

Structural anthropologists connect the deified drink rite with the "dying-god" motif, which is not an exclusively Indo-European theme, but wide-spread in the Old World. This connection is exemplified in the song of "John Barleycorn," who dies with the harvest in order to feed the people, but rises again in the Spiritus of the ale, and in the sprouting grain of the spring. However, I think these two themes were only merged at a much later date, after the Indo-Europeans had scattered from their steppes homeland. There is no trace of the latter motif in the earliest Indo-European record, the Rig Veda, or in the reconstructed Proto-Indo-European vocabulary.

The young year god, Osiris, Dionysus resurrection theme seems to be part of the pre Indo-European strata of the Eastern Mediterranean. And in Europe, the dying Corn King tradition seems to be older than the Celtic Bardic records and has no official place in Druid doctrine. Though Dumézil also repudiated this "ambrosia cycle," he later, in 1939 re-affirmed the parallel between the Germanic and Indic accounts of obtaining the vessel, cauldron or chalice to hold the deified drink. This vessel grew in importance, and takes precedence in the later mythology of the Western Indo-Europeans over its contents. Anything drunk from the sacred bowl grants divine inspiration. The vessel and the ritual, and the readiness of the participant, (set and setting) become more important than the particular intoxicant. This is the stance taken by the RDNA and discussed in the Later Chronicles, making us a descendent of the Celtic and Western most wavelet of the great Indo-European expansion and evolution. Thus Beltaine, beginning the summer and the Druid Season of Life, sees the return of the Waters of Life to the chalices of RDNA Groves across the country, and to our subscribers if they are holding Proto Grove services, in such unlikely places as Melbourne and Hong

Kong.* Since Samhain no liquor has been used, only the Waters of Sleep, pure distilled H₂O, in the sharing-cup. Concomitant with this holiday, the Third Order Druids, clergy rank, exchange their white ceremonial ribbons for red. At Live Oak Grove, a Maypole dance follows the Beltaine service, and a general partying and merry-making may continue till sundown.

*Write us for Proto-Grove instructions.

References:

The Rig Veda

Littleton, *The New Comparative Mythology*

Gimbutas, *The Slavs*

Levy, *The Gate of Horn*. (This book is now published as *Religious Conceptions of the Stone Age and Their Influence Upon European Thought*, New York: Harper, 1963.)

When men go to serve the gods, they go for the god that serves them.

News of the Groves

Live Oak Grove

All the vehicles, including the Druid-mobile are back in working order. In discussing this at last Services last Sunday, one of our members from the Wicca Tradition suggested saying some "Oms" for vehicular health, but Larry Press, A.D. opined that "Cars don't get Oms, they get "Varooms." After these we suggest the laying on of non-aerosol Quick-Start, turn the key, put your foot down and incant: "By the power of blazing dinosaurs..."

Vehicles have figured in Paleo-pagan literature, and I was surprised to come across the trade name in the middle of some old Norse material.

Wotan went down
To the Underworld
There to revive the Volvo...

Han San went to
Cold Mountain,
Received the Magic
Melon in a dream, and
Took the sacred Citroens
From the throne
Of the Divine King

Buddha in his Lotus sat
The Mayan War god
Had his Jaguar
Hera rode a Silver Cloud
(R.R. of course)
Aphrodite prized her Opel
But remember
Robin held the Ford.

At Live Oak Grove the gardening has begun, and although our ailing Birch tree is not leafed out, it is alive and readying its sap. We are working on enlarging the Toll Uaigh and lining it in Terra Cotta to prevent the voles from filling it in as they did all last summer. The lawn is re-seeded and the war with the gophers goes on, this year employing sonic

rodent repeller and artificial mountain lion smell. Immune members are clearing the poison oak from the path.

Post Oak Proto-Grove

Tom Cross of Post Oak writes that the Irish Festival was a big success, Ken Fleming and the Southern Celtic Music Association doing a superb job of organizing it. Though he didn't think it apropos to give out literature, he was able to speak with a number of people about Druidism, ancient and modern. He met one fellow who will be studying Welsh at the University of Wales, Aberystwyth. Incidentally, anyone interested in the Welsh language should contact Tom at Post Oak Proto-Grove, 4209 West Walnut, Garland TX 75042

Emmon's Note:

Warning: Anything you send to us may be reprinted in the next issue of this fishwrap: letters, announcements, cartoons, ads, crank-letters...

Calligraphy by Valerie Voigt.

Green Wood Grove, Seattle, WA.

[Handwritten photocopy]

Spring 1984

Dearest Live Oak Grove,

The Greenwood Grove is still alive here in the Emerald City and wishing you a joyous Spring. We are greatly encouraged each time we get your newsletter and appreciate your fine articles. The one on "the fag" was super. I'm enclosing some cash to pay our postage and help you out.

We have stayed about 20 in number, working together for almost four years...with the same people. Our primary orientation is healing and music. We are not very public but more like an extended family.

Our band "Laughter & Love" should be performing at the C.O.G. festival Aug 23-26 in Northern California. It would be great fun to meet some of you there and swap grove stories. Keep in touch, especially if you're coming to the festival.

While she sleeps,

Cyndie Sallee Adr.Dr.

Special thanks to Cyndie Sallee, Ad. D.A.L. for her generous donation to the Missal-Any. And by the way, that is tax-deductible.

Archaeology

Two Remarkable Inscribed Stones

The first stone is located in western Colorado on a remote canyon ledge, overlooking a broad valley with a stream.

“The dolmen is four feet across the top and has three placed stones holding it above the ledge in a level position approximately six feet from the cliff face. The Ogam on the top of the capstone is intermixed with cupule-like depressions ranging in size from 7-1/2” to 9-1/2” long, 3” to 3-1/2” wide and 1-1/4” to 1-1/2” deep in the center. The cupule-like depressions are very striking because of their uniformity, smoothness and peculiar shape. The Ogam on the side of the capstone is abundant and occasionally connecting with lines on the top. The surface of the dolmen was obviously smoothed and prepared for the inscriptions. The actual age is unknown but the desert varnish on the Ogam, the depressions, and the smoothed surface is substantial.”

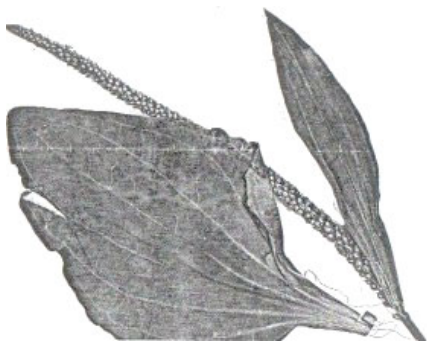


The Colorado inscribed dolmen in situ. The top is also inscribed

Needed: And we will pay money for someone to translate articles from French academic journal into English. \$5 per page or the original. Contact The Missal-Any, L.O.G. 616 Miner Road, Orinda, Calif. 94563.

Poison Oak and Plantain

Now, at the beginning of Poison Oak season, Carlene Skeffington of New Hampshire offers the following:



A Live Plantain Leaf

In June, when my right thumb and forearm broke out in an extensive poison oak rash, I remembered reading an article that suggested rubbing leaves of *Plantago* spp. On the affected area. I tried it, and the itching and redness and swelling stopped! With experimentation I found that it was best to extract the juices from the leaves by crushing them in a mortar before applying it to the rash. Only one application each morning for about ten days was necessary. The most effective were the healthy leaves with prominent linear ribbing and as few hairs as possible. Leaf hairs act as an irritant if rubbed directly into the wound.

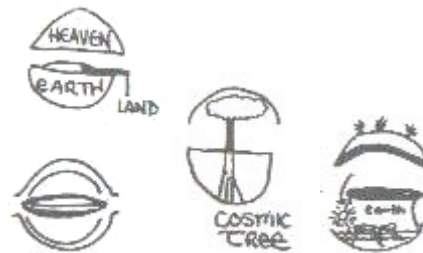
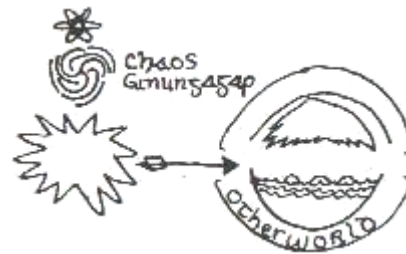
Now that the Mississippi River is completely contaminated, what is being down with it?

It's re-opening this summer as the James Watt Commemorative Health Spa.



An Tús Y Dechrau

A Proto Indo-European Creation story reconstructed from Greek, Norse and Hindu-Rig Vedic sources compared with Irish and Welsh tales.



An Tús Y Dechrau

In the Beginning, there was nothing
 Nothing is something
 Something which exploded and expanded
 Expanding and evolving
 Evolving and dividing
 Dividing into many things
 But no one was there to witness it

The nothingness was called Ginnungagap by the Norse
 It was called Chaos by the ancient Greeks
 It was a pre-world involving an opposite of fire and water
 Fire and Water and all of the elements from which all began
 It was evolving in to the non-world or otherworld called Annwfn by the Welsh, in it flowed many rivers melting ice, creating steam between the coldness and the fire

Fire became light of the heavens, (Ouranos/Uranus) appeared
 There were many Giants which were the land masses
 There was darkness and she was called Night (Nat or Nox)
 A Giantess became the Earth Mother and she nourished her
 son, the largest Giant of All called Ymir by the Norse and
 Cronus by the Greeks.

Titans was the Greek name for these great giants who ruled
 the earth, the Norse called them Frost Giants, and the Celts
 of Ireland called them Fomors.

They hid the treasures of the soil within them until
 The Gods were born and a hero among them appeared
 A God of great strength. The gods were Olympians among the
 Greeks, Aesir and Vanir among the Norse, and the Tuatha De
 Danann or Plant Dôn among the Celts of Ireland and Wales.
 These were the immortal Devas of the Rig Veda.

The Gods slew the Earth-Born Giant (Ymir, Cronus, Purusha-
 Yama)

The victor was the leader called Zeus by the Greeks, Odin,
 Vili and Ve of the Norse, or perhaps Lugh or Llew of the Celts.
 The Earth Born Giant's corpse was used to build the land for
 the humans and heavens for the Gods. Thus the first sacrifice,
 Thus the good things of the earth are free. They eye of Balor
 was made the bright circle of the sun by Lugh, the skull of
 Ymir became the land called Asgard where Valhalla was
 prepared as a heaven for valiant warriors.

But there were still many Fomors, giants, dwarfs, elves,
 Cyclopes and Hecatoncheires around who would sometimes
 oppose the Olympians, Aesir and Vanir, or Tuatha De Danann.
 A giant called Pontus or Aegir or Lir/Llyr was the sea, but
 Oceanus, or Neptune or Poseidon and Mannanan/Manawydan
 ruled over it. The waters encircled the land of earth...

Below was an underworld where the dead came back to Chaos
 or Annwn from whence he came or she came...The spirit
 traveled back to the ancestors and could dwell in Blessed Isles
 of the Other world where the sun came down through the
 Western Horizon.

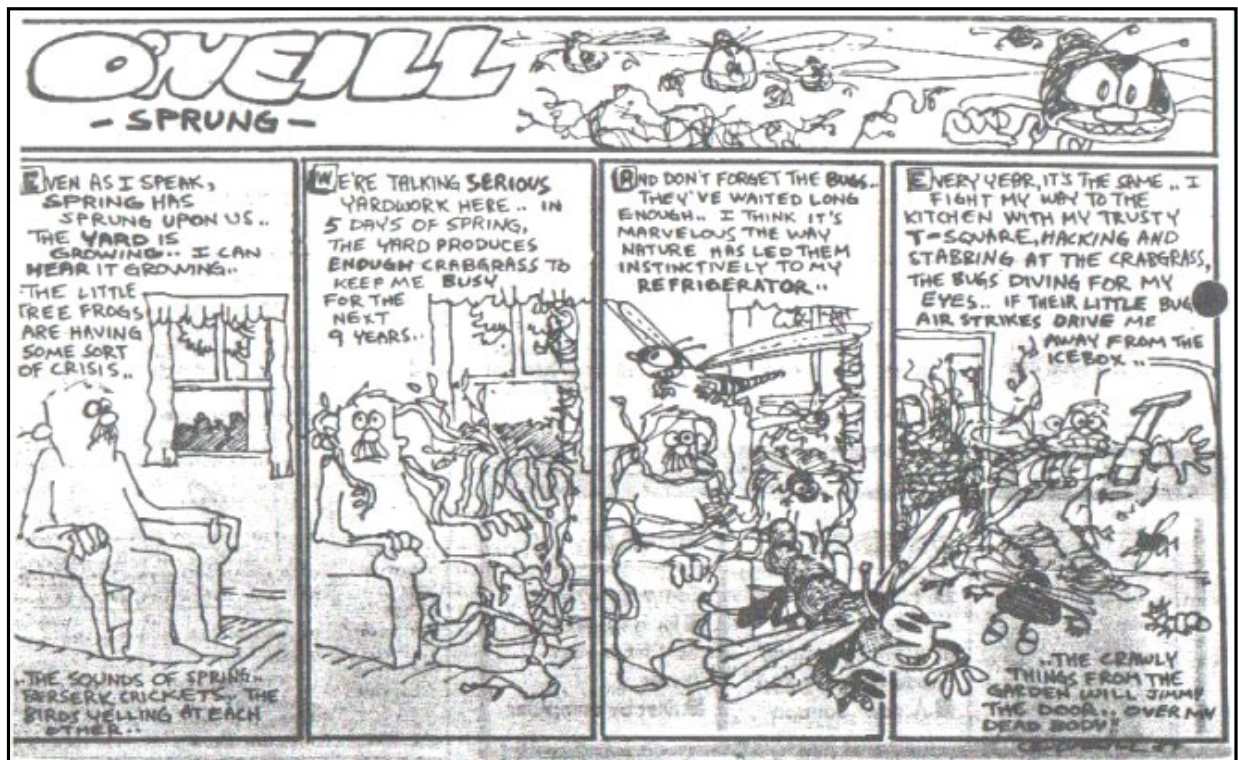
—Tom Cross

Calendar

Beltaine, occurring at 4:56 A.M. Greenwich Time, May
 5, 1984 will be celebrated at 12:00, NOON at Live Oak Grove.
 Bring 7 yards or so of ribbon of any color (no black) for the
 Maypole Dance to follow.

Regular Druid services will be held at the Grove site at
 NOON on May 13, 27, and June 10. Call 254-1387 for rides or
 particulars.

Post-marked 26 April 1984



A Druid Missal-Any Summer Solstice 1984 Volume 8 Number 4

Summer Solstice Essay: Danu and Megaliths

By Emmon Bodfish



Midsummer Solstice, one of the four minor High-days of the Celtic year, is associated with Danu, Mother of the gods, the Tuatha de Danann. She is particularly associated with rivers, and rivers from the Don in Russia to the Don in Scotland are thought to be named for her. She is probably the same figure as the Irish goddess Anu and the Breton Ana. Roman Diana and Greek Artemis may be other cognates of the same Indo-European deity. This is based not only on the study of word origins, but on the witness of Gallo-Roman writers who noted the similarities in the character and in season of worship to those of Diana, during the time when the Celtic religion was still practiced in Gaul. Like classical Diana, her totem is the boar, and she is associated with fertility and marriage, and the luckiness of June marriages may be distant memory of her festivities. Mugwort is her flower, an herb also sacred to Roman Diana, and on Isle of Man it is customary to wear a spring of it to the Mid-Summer dance. In England, Mugwort placed under the pillow is said to bring a young woman dreams of her future husband. In Scotland, there are all night bonfires, song fests, and dances for the young unmarried people of the villages.

This is the morning on which the Sun used to rise over the heel stone at Stone henge, beginning the new season of the Megalithic calendar. (It no longer rises at that point due to the precession of the Earth's axis.) The Druids did NOT build Stonehenge. It antedates their arrival in Britain by centuries. It was William Stuckeley, in 1717, who mis-located the Druids there. He did some of the best antiquarian field work of his day, but his theorizing later wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been built by Druids. He knew of no other candidates. The last two centuries of archeology have given us many, even too many, other possibilities. The current most favored candidates are the early Neolithic framers of Natufian stock, long headed, slender, fine-boned people who inhabited the Salisbury area in 2900-2600 B.C., the best modern date for the first cycle of building at Stone Henge.

A larger boned, hardier people later took over the monument and set up the Blue Stones, but they, too, had disappeared before the arrival of the Halstatt Celts circa 480 B.C.

This is not to say that the Celts did not take cognizance of the huge monument. They worked other monuments of prehistoric peoples, such as the mounds, Sidh, of Ireland and the cairns of Scotland into their mythology and song. They may have done the same for Stone Henge, but the English traditions are almost all lost, while the Irish are among the best preserved.

“Behold the Sidh before your eye,
It is manifest to you that it is a king’s mansion,
Which was built by the firm Dagda
It was a wonder, a court, an admirable hill.”

It is likely that the religion of the Megalith Builders was more astronomical than that of the La Tene and later Druids. Two or more different groups contributed to the five or more cycles of construction and re-construction at Stone Henge. Though astronomically aligned, the stones are not accurate enough for an “observatory.” It may have served as a calendar rectifier, eclipse predictor, and a ritual site for the Megalithic religion. But what that religion was must remain a matter of conjecture. Clearly it had something to do with sunrise, mid-summer, moonrise, and lunar eclipses, but what it meant, and what they did here, is probably not recoverable short of the invention of a time machine.

Calendar

Summer Solstice will occur at 10:02 P.M. PDT, on June 20, and will be celebrated in a sunset service 7:30 on that day. Regular Druid services will be held at 1:00 P.M. PDT at the Grove Site on May 27, July 1, 15, and 29. For details and rides call (415) 254-1387.

Mugwort

A friend of mine tried the experiment of sleeping with Mugwort under her pillow and reported last year that she had no dreams at all. “I guess I’m just going to stay single.” And she is still fancy-free (after a close escape in November) she plans to try the experiment again. If any of you want to try this, you can get mugwort in most herb shops. Write in your results and we will publish them for Lughnasadh.

Post Oak Proto-Grove

Artist-subscriber’s conception of us, relative to our vehicular problems of the past several months.



Theological Math

(“New Bible text makes God Male and Female”—*Newspaper headline.*)

They now say God’s both She
and He,
Therefore, when we pray,
Should we add She to He and
thus
Direct our prayers to They?
—Lester A. Sobel.

Call us for help, Lester. We have been managing it for centuries.. Once again we Pagans are ahead of our time.

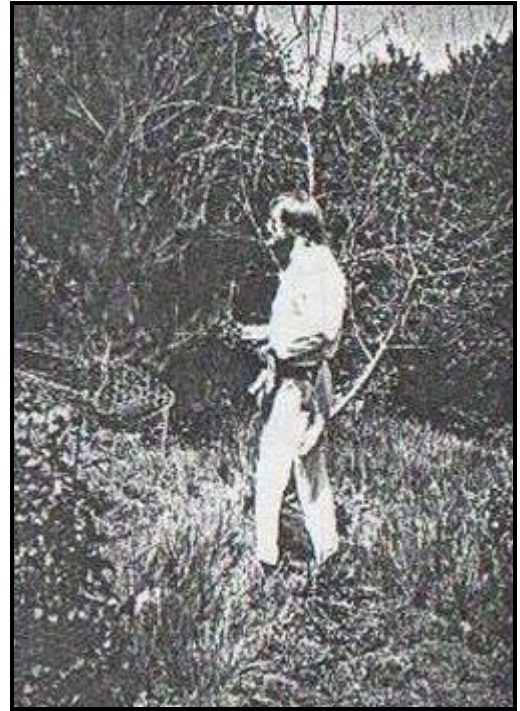
Mount Cua

Sliabh g’Cua!
Haunt of wolves
Rugged and Dark
The wind wails
About its glens
Wolves howl ‘round
Its chasms.
The great brown stag
Bells there in autumn
The crane screams
Over its craigs

(Ninth Century Bardic)

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Larry Press, A.D.



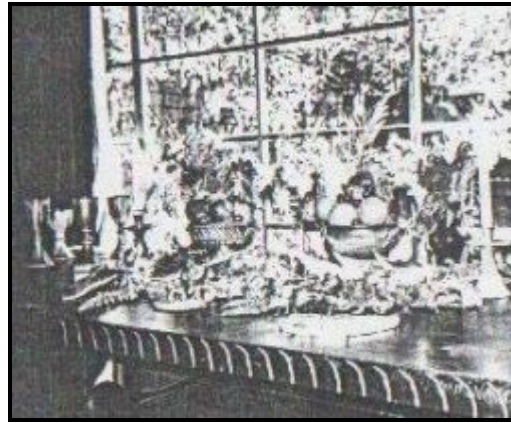
The Maypole



The Music



A young celebrant



Humbolt, California

Leslie Craig-Hargar, Matriarch of the Order of Oberon, Bards, wants to retire and suggest these revisions in the process of instating Bards, archivists etc. in Order of Oberon.

Comments and acceptance/rejection are requested from all Third Orders bards before this is written into the Apocrypha. Reply before Samhain of 1984.

Not only does my remote location and lack of leadership ability make me a stunningly inappropriate Matriarch of Bards, I also have a strong feeling that the Bards are better off unled. Art for Art's sake is a pretty anarchistic concept, and Art for the Gods' sake requires direct communication with the Gods; i.e., inspiration. I would like to propose to the ODAL that:

- A) I resign as MOO, leaving no successor.
- B) Anyone wishing investiture as a Bard should be recognized and invested by the local AD
- C) Anyone who wants to be so recognized has to put their mouth where their mouth is, by presenting some original work to the local grove, and that a text or tape of this work should then be presented to a central Archives.

Love,

Les

Postmarked 4 June, 1984

A Druid Missal-Any

Lughnasadh 1984

Volume 8 Number 5

Lughnasadh Essay: Rosmearta

By Emmon Bodfish



ughnasadh is known in Modern Irish as La Lunasa, in Welsh as Gwyl Awst, (August Feast), as Lla Lluanys or Laa 'n Ouyr (day of the Harvest Season) in Manx and as Lammas, Apple Day and Harvest Home in English. It is the anniversary of the funeral games given by Lugh, the God of All Crafts, in honor of his Father. Essentially a harvest festival, this signals the beginning of the harvest season and the ripening of the apples.

This holiday is a day of mixed joy and woe (Irish wakes in the old tradition) for it is now obvious that the days are getting shorter. Stories of the battles between Lugh and Balor (the good Sun-Fire God and the bad one) are retold, as the autumn quarter of "Foghamhar" begins."

—The Druid Chronicles

A much cited but little understood goddess of the Celtic pantheon is Rosmearta, consort of one of the Mercury-like gods, though which one is not certain. It was probably not Lugh himself, whose story and exploits are fairly well known, at least in Irish tradition. She may have been associated with the Gaulish or Welsh Lugh, according to a piece of information from one of our Grove members, but there is no reference for it in any pre-medieval source we can find. His Gaulish name, Lugus, was known to the Romans, but it is not mentioned in connection with Rosmearta. Lugh's wife is Eriu or Erin in the Irish literature. In any case, she seems to have functioned independently of her consort, judged by the number of her references, shrines and place names that have survived. Her name is found in twenty-one different inscriptions, in Roman letters, on monuments in Gaul, dating from the first few centuries A.D. Caesar, Lucan, and later Latin chroniclers tell us that she was very popular, receiving much worship and tribute from the native Gauls.

One derivation of her name, (Branston, L.G. of E.) spring from the Celtic roots:

Ro = much, exceedingly

Smeart = smear, anoint

Branston cites the use of the term, smearta, in an early Cuchulain tale, in which the Irish hero smears with blood a false beard which he has made for himself from grasses. Besmearing his face, he effects a disguise. This fits with the Roman report of her popularity if she was "The much Anointed One." Celtic deity's statues and artifact were often anointed with precious oils, or with the blood of vanquished enemies when that deity was beseeched for favors or thanked for victories.

There is a sanctuary, on the Boyne in Ireland, called Rosmaree, which may be that of her Irish cognate. It is a high mound, of Bronze Age origin, and Medieval Legend tells of a speaking stone connected with it which gave answers to questions about all past deeds and events. It was appealed to in order to settle disputes or establish guilt, much to the despair of the Christian monks, who recorded the custom. Local folklore has it that even up to a century or so ago, no one passed by the stone, whose name is Druin Toreime, without dismounting and paying her homage. It was seen, apparently, as a female being.

This idea of giving answers and of knowing the past, of the actions of all mortals, adds credence to the second derivation of her name, Rosmearta, from the Indo-European root Smer, to think, to remember, to share or portion out.

Ro = much

Smer = remembering, allotting

Ta = from ti, tia, female, she

The All Remembering One

The Apportioner

Her other attributes, her associations with vegetation, grain and Earth-bounty, which she meets out are consistent with the allotting function. She shares this function with another set of supernatural beings whose names derive from the same I.E. root, Smer. These are the Early Greek Moira, and the Germanic Norns, especially the middle Norn, Verthandi. In Greek her title is Lachesis, from lot, distribution, share. A more distant connection can be made to the Italic Parcae, also originally goddesses of vegetation, fertility and birth. But these three powers act differently in the Northern countries than they did among the Indo-Europeans of the Mediterranean. The Norns, Wyrd, and their cognates have none of the feeling of foreknowledge and predestination about them that characterize the Classic Fates. For Homer, the Fates' decision was unavoidable, even if one had foreknowledge and will. The Norn do not control the future. They set out one's circumstances, one's lot, and then record human action as present evolves into past. They do not control our action, but only mark them down, layer by layer, weaving the present into the past.

All these deities have in common the ancient link to vegetation and to the allotment of each person's share in life, but in Celtic and Norse they are not concerned with the future, nor do they have the power and feeling of predestiny this implies. This concept, which in later Hellenic times attached itself to the Fates (and by way of Classic trained scholars to King Arthur's Merddyn), entered Europe with Christianity, there to cause numerous philosophical problems which hardly ended with Calvin. The Indo-European apportioning goddesses give only talents and setting. Greatness, as the poems of Cuchulain and Beowulf, and the Ossianic Fennians make clear, depends on what each person does with their portion. Rosmearta seems to have been a goddess who was thanked for success, harvest and victory.

Rosmearta can be beseeched with incense and aromatic oils to give us the circumstances in which we can be successful. (Blood is not to the modern aesthetic, unless you're a hunter or a beef rancher.) Of course, we must know what these circumstances would be if we're to ask for them and to recognize them when they occur. She can be thanked on Lughnasadh, along with Lugh and Danu, the Earth Mother, for the harvest that now begins, for our share.

News of the Groves

Live Oak Grove



Certain grasslands west of the Mississippi are dotted with regularly spaced mounds, some of which are the largest earthworks built by any mammal except man. The industrious engineer? Meet the humble pocket gopher.

July 1984:

The Return of the Vole-People

Where do they come from?

Where do they go in
the winter?

Are they any relation to Trolls?

How much do they know
about us?

What is in those mounds?

Any answers or suggestions will be welcome. Meanwhile our lawn is riddled with tunnels despite all know repellants. The cat seems totally intimidated.

A Texas biologist weighed the soil excavated by one gopher from its tunnels during one year; it amount to 2.03 cubic yards weighing 2.63 tons. And that was merely the soil dumped on the surface; it did not include the tailings the animal had disposed of in its empty tunnels.

Fun and Daily Business

When we ran out of checks, I went into Hibernia Bank, where we have our account and was directed to see the officer in charge of printing. She had a little fir tree of the left-over from Christmas variety in a red plastic pot on her desk. It was dry, turning brown and sending out distress signals. When I touched one of its brown needles, it fell off. "You should water that; it's dying." She looked up for a second "Huh?" "You should give it some water. It's suffering and it's not yet a year old." She changed the subject "What can I do for you?" "I want to order more checks." "Yes. What's the name of the account?" "Reformed Druids of North America, Inc." She gave me a long, very strange look, and then said, "I really will water it. I promise."



We are Cool with the State

Last year, we got our recognition from the Federal Government, this year the Great State of California has validated our ticket.



A Fantasy Reader's Idea of a Druid by Tom Cross

More and Newer Recommended Reading

The Lost Gods of England, Brandston, (now in paperback.)
The Gate of Horn, G.R. Levey, religious conceptions of the stone age.
The Well and the Tree, Bauschatz, U. Of Mass. Press, mainly Germanic material, but many good Celtic references.
Avesbury, A. Burl, huge pictures, accurate archeology.
The Druids, W. Rutherford, just out in paperback.
Shamanism: Archaic Techniques of Ecstasy, M. Eliade.
Dumézil and the New Comparative Mythology, S. Littleton, good background for understanding Celtic culture.
Celtic Folklore, Vol. I & II, John Reese, just out in paperback.
The Mound People, P.V.Glob, good pictures
Secrets of the Stones, J. Michell, introduction to megaliths
Early Irish Myths and Sagas, Penguin Classic #ISBN 0-14-044.397
Celtic Myth and Legend, C. Squire, big paperback, old 1920's pics.
"Parabola, a Journal of Myth and Folktales," found in most university libraries, or 150 5th Ave, New York City, N.Y. 10011



Lighter Literature

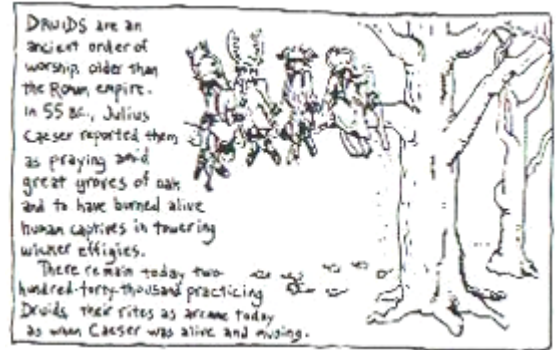
The Discordian Manifesto: Principia Discordia, Loompanics Unlimited, P.O. Box 264, Mason MI 48854
Groo, the Wanderer, #1-8, S. Aragones, especially note the Sage "The worst thing about being a barbarian is having to live like one."
Telecult Power, R. Dubin. Dubious, Good Gulf the Wizard yet lives.
"Meef Comics" #1, Print Mint, 830 Folger Ave. Berkeley, California 94701. Stretch your concepts with the Overland Vegetable Stagecoach!

Calendar*

Astronomical Lughnasadh will occur at 1:11 A.M. P.D.T. August 7, 1984. Lughnasadh will be celebrated on August 7, at 7:00 P.M. at Live Oak Grove with feast to follow. Regular Druid Services will be held at the Grove Site at 1:00 P.M. (Solar Noon) on Aug. 12 and 26, and on Sept. 9 and 23. Autumn Equinox will occur on September 22, 1984 at 1:27 and may be celebrated then in lieu of the Sunday Service on the 23rd.

*Remember, all you behold here grew out of The Calendar.

Postmarked July 23, 1984



Druids are an ancient order of worship, older than the Roman empire. In 55BC, Julius Caesar reported them as prayer amid great groves of oak and to have burning alive human captives in towering wicker effigies. There remain today two hundred forty thousand practicing Druids near whose rites are as arcane today as when Caesar was alive and musing.

From: *Elves, Dwarves, Cost Accountants and Other Mythical Creatures* by T. McKearn, paperback.

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DATE June 84	SIGNATURE OF CORPORATE OFFICER OR AGENT Emmon Bodfish			

A Druid Missal-Any

Fall Equinox 1984

Volume 8 Number 6

Fall Equinox Essay: Cernunnos

By Emmon Bodfish

Equinox approaches the time sacred to Cernunnos, the Hunter God. "Now is come September, the Hunter's Moon begun..."¹ as Holly sings it, and now is the time of Cernunnos, the god of the hunt, the immortal shaman invoking and controlling the quarry. In Gaul, an altar was dedicated to him below what is now Paris. He is one of the prototypes of that inexhaustible figure, The Horned Man.

As Master of the Animals, he embodies their spirits and can parley with them, bringing game to the hunter, or protecting and sustaining cattle and flocks. As the Woods-god, he directs primary energy, the life forces, creative, magical, and procreative of animals and wilderness. As the Shaman-god his function is to be a connecting link between the human and non-human worlds, and to balance the two with their opposing tensions. From these two roles flow his later attributes, God of Wealth, magician, juggler, and Lord of the Dance.

He is appealed to to communicate to the spirit of the animals to let one of their number be taken for food, to make the cattle flourish, and to increase the herds. Most pagan cultures believe that it is not prudent or even possible to catch game or raise an animal for slaughter without its permission on the spiritual level. This is always a bargain, requiring the prey's cooperation. Ritual and honor must be paid to prey species, or to the Master of Cattle, in return.

Though Margaret Murray was ridiculed for suggesting it in the '30s, it has since become clear that we are dealing with a Paleolithic cult in the Horned God, yet one that has continued down to the present day. This shows a strong, basic archetypal appeal. Like all good archetypes, he has multiple and voluminous levels of meaning

In Celtic mythology, he forms a triad with Eusus and Sylvanus. As with other Celtic triple divinities, these may be different facets of the same being. He is close on the left side to Eusus, god of the underworld and riches, and on the right to Sylvanus, Wood spirit, god of vegetation, the Green Man. The links with wealth and death on one hand and magic and fecundity on the other go all the way back to Cernunnos' stone age roots. Around the pictures of horned men on cave walls are other pictures, most of them of animals. All were animals which were important in the hunt, but which were dangerous to hunt. Species known to have been hunted, but which are not dangerous, are not represented. These animals, deer, bison, bulls, wolves, horses are ones that have to be reckoned with, and this was done magically. As the Finn-Ugric and Siberian hunters, heirs to Paleolithic Europe, explained it in the 19th century, there are three things the hunter wants to insure: that he kill the quarry and that it not kill him. That is that his spirit, mana or tapa, overcome the animal's spirit. And thirdly, he wants to insure that his hunting not cause the prey species to flee or to become depleted. He wishes to propitiate the spirits of the animals for the loss of some of their number, and to insure the fertility of the herd and secure its increase. Among

many Northern European peoples, it was important to assure the animal killed of a way to be reborn, to come back and continue its life. Its bones were collected and treated with special funeral rites and magic to aid this return. Ideas presaging the concept of reincarnation are common to Eurasian hunter cultures and south to the Caucasus and the Indo-European homelands. Here, then are the Cernunnos' triad's attributes:

Success-Wealth Underworld-Death	Magic	Fertility Reincarnation
------------------------------------	-------	----------------------------

with magic as the connecting link or directing force which humans and gods assert, influencing the course of events for their benefits.

Cernunnos is the Gaulish deity whom Caesar equated with Roman Mars. This was more than chance resemblance. There is some evidence of for their common I.E. roots. Mars was not always a god of war. Originally he was a god of vegetation. Cato and Varro concur on this, telling us that it was to Mars that the farmers prayed for good crops and prosperity, and for protection of their cattle. He had an old title, from pre-Republican days, of Mars Silvanus, Mars of the Woods. The elements of War and martial spirit were later connected with him when Rome began its expansions and conquest. There is a myth recorded in Plutarch's "Parallela," in which Mars takes on a mortal woman as his lover. Her name is Silvia; she bears him a son whose soul is contained in a spear.

Mars War Plunderer	Mamurius Veturius Fecundity Venus' Lover	Mars Silvanus God of the Wood Protector of Cattle
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At the other end of the Indo-European spectrum, in Vedic India, is the figure of Rudra, who may be cognate with Mars. He is the patron of the Keshin, long haired, woods-dwelling ascetics. And there is reason to think that Sylvania, Silvanus, and Shiva are the same. The latter two share similar myths of travels in the Underworld. If we accept the Irish Wildman-of-the-Woods, Mad Suibhni (Swee' nee) as a late Christian euhemerization of Sylvania/Cernunnos, then the Celtic Horned-god(s) made similar journeys to the Underworld, under or inside Magic Mountains. All these tales include a visit to a female figure who lives inside the Mountain and who is the source of wealth or knowledge. In Siberia she is the Reindeer Mother. Among the early Greeks she is the Bear Mother. On Shiva's journey, she is Devi, Madam Bramha, conqueror of the Bull-Demon, bulls, cattle, and herds. In the Caucasus she is Mother of the Dead, who suckles the soul of the newly dead, as the Reindeer Mother suckles each would-be shaman who finds his way through the labyrinth to her cave. There is nothing like her in African, Chinese, or Australian myths, no source figure who is a Lady-inside-a-Mountain. She is an Eur-Asian figure, probably of Paleolithic origin. In her, we may be seeing who "Venus of Willendorf" was.² Similar Magdalenian and Gravettian female figurines have been found far down in caves and caverns under mountains in France and Switzerland. These caves are often difficult and dangerous to climb down into, yet the walls are elaborately painted with figures of animals and outlined handprints of humans, or whole rooms painted red with ochre.

Footprints in the hardened clay show that dances and ceremonies were held here around her figurines, or around clay models of gravid or copulating bison. Here someone painted on the wall the famous “dancing sorcerer” of the Arièges, the proto-type of the Horned Man.



Cernunnos, King of the Wood, Lord of the Animals, he can be appealed to for difficulties with pets or with wild animals. His color is brown, burn aromatic woods or pine pitch or incense. Brown is a very special color; it is not found in the spectrum. It is a mixture of red and green with yellow for warm brown, or blue for cool brown mixed in, in lesser quantities. But there is no brown light. The sensation, brown, is created within the human visual system. This is fitting for Cernunnos, the mind-traveler, the shaman. Francis of Assisi, preaching to the birds, living in the forest, and specifying humble brown robes of local material for his Order, was in the old I.E. tradition of the Holy-Man-in-the-Woods. These old currents of thought change direction and name, but do not die out as quickly and as easily as textbook history would portray.

Cernunnos can best be experienced out-of-doors in the woods or wild places. After 2:00 a.m., and the last lights are out and radios off, even fairly tame bits of the out-of-doors, backyards, and gardens return essentially to Nature. Smells and sounds change. Try sitting like Cernunnos in his Gunderstrup pose in this setting.



If you cannot find a horned serpent, use some other symbol of the Mountain Mother,² and a torc, sign of the warrior and of his bond to his patron deity.

¹Holly Tannen, “Invocation.” Kicking Mule Records, KM 236.

²James Duran, “The Horned God of Europe,” Spring Seminar, 1984.

Suibhne the Wild Man in the Forest

Little antlered one, little belling one, melodious little bleater, sweet I think the lowing that you make in the glen.

Home-sickness for my little dwelling has come upon my mind, the calves in the plain, the deer on the moor.

Oak, bushy, leafy, you are high above trees; hazel bush, little branchy one, coffer of hazel-nuts.

Alder, you are not spiteful, lovely is your colour, you are not prickly when you are in the gap.

Blackthorn, little thorny one, black little sloe-bush; watercress, little green-topped one, on the brink of the blackbird’s well.

Saxifrage of the pathway, you are the sweetest of herbs; cress, very green one; plant where the strawberry grows.

Apple-tree, little apple-tree, violently everyone shakes you; rowan, little berried one, lovely is your bloom.

Bramble, little humped one, you do not grant fair terms; you do not cease tearing me till you are sated with blood.

Yew, little yew, you are conspicuous in graveyards; ivy, little ivy, you are familiar in the dark wood.

Holly, little shelterer, door against the wind; ash-tree, baneful, weapon in the hand of a warrior.

Birch, smooth, blessed, proud, melodious, lovely is each entangled branch at the top of your crest.

Aspen as it trembles, from time to time I hear its leaves rustling, and think it is the foray...

If on my lonely journey I were to search the mountains of the dark earth, I would rather have the room for a single hut in the great Glenn mBolcáin.

Good is its clear blue water, good its clean stern wind, good its cress-green watercress, better its deep brooklime.

Good its pure ivy, good its bright merry willow, good its yewy yew, better its melodious birch...

—Irish; author unknown; twelfth century.



“How do you know they weren’t done by cavewomen?” from the Wall Street Journal

News of the Groves

Greenwood Grove

Greenwood Grove’s band, (Bardic Circle?) has released a recording, “Laughter and Love.” Cassette tapes are available, circa \$10 each from P.O. Box 30908, Seattle, Washington 98103.

Support the first Druidish album! Their band played this year at the C.O.G. Festival at Harbin Hotsprings, California August 24th and 25th. Unfortunately, we did not know that they were going to play until it was too late to get it into the Lughnasadh Missal-Any. All profits from the sales of this tape go to a nature sanctuary fund and for the production of future Laughter and Love music.



Laughter and Love

Side A

*Laughter and Love, Mr. Mystic Man, Dragon Fire, Once I Met A Lady, Vampire

Side B

Starpeople, Moon Moon, The Gathering, Bard Song, Shaman, Beautiful Goddess

[This stuff above is from the Xeroxed cover of the cassette, not typed up text]

Post Oak ProtoGrove

Tom Cross of Post Oak and the South West Celtic Music Association, are bringing a Celtic band, the De Dannann, to play a concert in Dallas on September the 9th. The Welsh band Ar Log, may also be there. Contact Post Oak Proto-Grove, 4209 W. Walnut Parkway, Garland, Texas, 75049

They will be working this winter on composing Vedic-Homeric style hymns from old musical relics, but set in modern notation, dedicated to the Celtic Druidic Deities.

The air, this year, is filled with the sounds of Druids!

Birch Grove

Re-located in Keene, New Hampshire, Birch Grove is still looking for a grove-site. There are few suitable parks nearby and, as Joan Carruth says, “The natives here spook a little easier...” than in the Bay Area, California. The Grove has been meeting on High Days and would like to expand. Contact them at 234 Court Street, Keene, N.H. 03431

Live Oak Grove

At service August 12th, we found, to our dismay, that a rabbit had drowned in the Toll Uaigh. Though we buried it deeply beside Pithus, the evergreen member of our Grove Circle, the smell, probably from the mud at the bottom of the Toll, was, for a week or so, out of this world. (Pithus = pine. Pines are the trees of the dead.) During that week no deer came to eat our roses; no rabbits ripped up our clover and vole activity was at an all time low for the summer.

Maybe the Druids in the Groves of Esus back around 200 B.C., had the right idea; hang a few dead bodies from the trees and your Grove’s flowers won’t be devoured by marauding wildlife. Or as one of them was reputed to have muttered to Caesar’s scribe; “Sacrifice, shmacrifice, it keeps the darn deer out of here.”

At the meeting after services August 26th, it was decided to buy two more pine trees to plant East of the Grove Site to help screen us from view. It was also decided not to respond to the inquiry from the Institute for the Study of American Religion until we find out more about them.

Old Offer Still Good!

Write an article, get a free subscription. (500 to 2,500 words)

Other subscriptions are now \$2.50 per year, 8 issues, plus eight 20 cent stamps. Be a good idea to re-subscribe before this price has to go up again.

Anyone with more information on the origin of the Leprechauns or Lugh as connected with the Leprechauns, please write in.

Pensacola Florida

One of our subscribers in Florida writes; “Do you know that Tuscaloosa, Alabama is known as the “Druid City”? No, we did not know that. We will be writing the chamber of commerce there and asking for more information about this nickname.

Post Oak Proto-Grove

Tom Cross found the following interesting reference to Lugh, in Welsh Lleu.

"In some other Welsh versions (of the Lleu mythology) not preserved by the Mabinogi, but mentioned by Gwynn Thomas in "Welsh Folklore and Folk Customs," it is said that Gwydion called after Lleu and chased him through the starry heavens, and it is added that Lleu was called Huan, which is a Welsh synonym for sun. This is the only direct reference to Lleu, or Lugh, to connect him with the Sun...which was not the product of some (later day) weird speculator." Otherwise Lugh as a Sun god stands unsupported, at least in Welsh. However, "There are references to Lugh begin a cobbler along with Gwydion, in the tale of Math Fab Mathonwy. And in the Lugoves, in Spain, which is named after this Pan Celtic deity, is the home of a Guild of Shoemakers. (The town) was called Lugos in Roman times." Lugh was the god of all crafts, and portrayed as competent in all of them, but his skill as a cobbler seems to have been particularly important. "Therefore, I believe that the Leiprechan or Leprachaun of Ireland are a fairy type derived from Lugh, the Samildanach Master of Arts and Crafts." Leprechauns as the people of Lugh, would have the precedent of the name derivation system that gives the Cornish as the people of Cernunnos, or the Rosmertis as the people of Rosmertis and the Irish as the people of the land of Eriu.

Feedback

Relative to this year's Beltaine article discussing the Druids' relationship to and possible opinions about the Megalithic Stone Circles, a student of John Mitchell called to say there is indeed evidence that the Celts noticed and incorporated Megalithic monuments and lore into their own traditions. Among the Bardic survivals in Wales are some instructions as to how to lay out a Gorsedd Circle, which should be built on conspicuous high ground, for holiday celebrations. The description of the placement of the stones or markers, aligned with high day sunrises, and the number of markers used, three for Beltaine, and Samhain, at the sunrise points, two for the Equinoxes, one for each Solstice, agrees with the construction of Boscawen-un Circle in Cornwall and the Tregeseal Circle near St. Just. Other Scottish and Irish megalithic monuments may have originally followed this plan, too. Either the Bards, or their forerunners the Celts, studied the deserted Stone Circles and incorporated their plan into Bardic ritual, or the Megalithic Builders, some of whom, such as the Windmill Hill Community, who were Indo-European, and the Celts both drew from the same ancient source. We would be inclined toward the first alternative. The evidence he cited in Michell and Aubrey Burl makes it clear that the Circles' stones marked the same High Days celebrated by the Celts.

It is becoming clear that the ancient Britons had far more astronomical knowledge than would be necessary just to keep the calendar rectified. J. Bronowski adherents feel that more would not have been necessary for "primitive" man and that therefore more knowledge was not sought. I would plead that innate human curiosity, if no other reason, would prompt further study of the heavens once some astronomical studies had begun. But think of the power it would give an ancient priesthood to be able to predict solar and lunar eclipses. The equinoxes and the solstices may be enough to keep the calendar aligned, but to predict and seem to control, solar and lunar eclipses would keep the king, the warriors and the rabble in line. From a paleo-political point of view this would not have been useless knowledge, but quite practical. Eclipse prediction does not require advanced mathematics, only

observations over extended periods. The keeping of careful records over long periods of time is just the sort of thing at which ancient priesthoods excelled.

One of our members says, after reading the article on the "Wizard Light" in the Lughnasadh, 1982, issue, that she can remember creating this phenomenon for herself when she was a child. (Commercial: you, too, can order back issues and read them. Just 50 cents each with a SASE) Her older sisters would shut her in a closet or the coalroom to tease her. It being pitch dark in there and boring, she would amuse herself by generating sparkly lights and making them form into patterns and geometric designs. She says she never thought of herding them all together into a ball of light bright enough to see by.



Space! Lots of Space. There ARE other things!

Advertisement

Ritual Robes, custom made to your color and measurement. From \$30. Any color, and fabric. Robes made without knots, also capes, etc. Write for descriptive flyer, or call for quick service. Marion, POB 24844, San Jose, CA 95134. 408/265-5180.]

Calendar

Autumn Equinox will be celebrated at the Grove site at Live Oak Grove on September 22, 1:27 PDT which corresponds to astronomical Equinox, 20:27 Greenwich. Regular services will be at 1:00 PDT, that is Solar NOON, on September 9th and October 7th and 21st. Samhain will occur at 6:38 P.M. Pacific Standard Time on November 6th. Celebration will start at Sundown, approximately 5:00P.M. PST. Election of officers for 1985 will be held, as provided in The Druid Chronicles, at this service.

Notice:

Election of next year's officers will take place at the Samhain service and meeting, as listed above. This is our annual meeting as a Non-profit Corporation. The elected officers, to wit Archdruid, Preceptor, and Server, are our official Board of Directors, and will be making policy for a year. Start thinking about who you want to see in these offices. Archdruid must be fully ordained Third Order Druid. Preceptor must be at least Second Order, Server may be any Grove member. Archdruid handles religious matters, leads in the setting of spiritual policy, offers the sacrifice, and communicates the numinous world on matters, and is the chief financial officer of the Corporation. Server assists the Archdruid, and handles practical and people problems. If you cannot be here to vote, write in, or call us at 254-1387 and record your nominations and opinions on our answering machine, and generally make your wishes known.

Annual Meeting is 6:30 P.M. at 616 Miner Road, Orinda California.

VOTE THIS SAMHAIN!
else
for one year hold
your peace.
Postmarked on Sept. 11, 1984.

A Druid Missal-Any

Samhain 1984

Volume 8 Number 7

Samhain Essay: The End of Summer

By Emmon Bodfish



amhain, Celtic New Year, the day between the Worlds. The Druid year starts with Samhain, in the fall of the year, just as the Druid reckoning of days begins each day at night fall. This marks the end of the harvest season. Any fruit not gathered in by Samhain Eve must be left in the fields to feed the birds and wild animals, or the Sidhe, as one would have it. According to Françoise Le Roux, whose article, "Studies on the Celtic Feast

Days" has been translated out of the French by one of our subscribers, Jeanne Elizabeth, Samhain may be derived from Sam Fuin, Weakening or End of Summer. Other competing derivations from Sam Rad or Samhna are by no means disproven. Samh-rad, summer or Samhrach, quiet.

Like New Year's Celebrations everywhere, Samhain festivities fall into two sequential phases; one that signifies a return to Chaos, e.g. disposal of old goods, expelling of evil, reversal of usual habits of behavior, parties, suspension of taboos, and the return of the dead, all on Samhain night; and a second which signifies re-birth of the Cosmos and creation anew, e.g. lighting of new fires, beginning of a new season, inauguration of new ceremonies, reaffirmation of the existing order and installation of new leaders. This will be enacted at the Dawn Service Samhain morning, in the Reformed Druid tradition. The newly elected Arch Druid, Preceptor, and Server enact the first service of the new year; the Third Order Druids change their ceremonial ribbons to new, white ones, and winter begins.

News of the Groves

Live Oak Grove

September 22, one of our members went to the Fall Equinox Healing Conference at Forever Forests in Mendocino, California. She reports:

When we finally arrived at Annwyn, after many delays and difficulties, we found the morning workshop just ending and preparations for lunch almost finished.

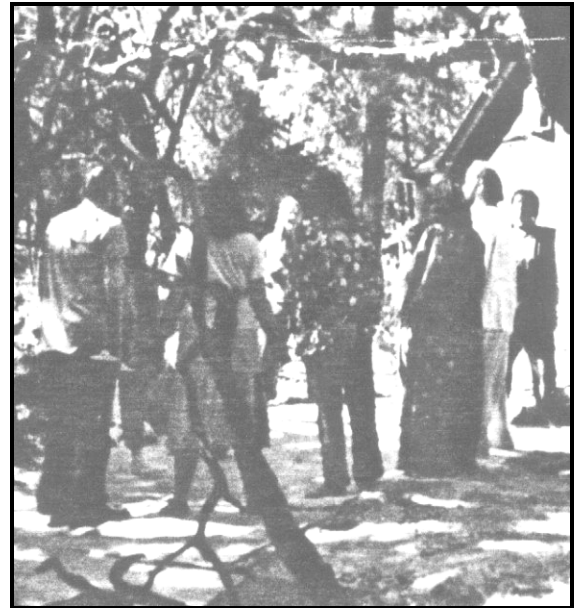
Rather rattled from the unnerving ride up White Knuckle Hill, which cost us our gas tank when a rock put a hole in it, we were glad to renew acquaintance with the friendly trees of Forever Forest. I set up a camping place there for my tired toddler to nap before joining the others. Several others attending the conference were just arriving, shortly after us. In addition to the conference goers, and the local residents, there were a number of Pagan folk who had come to celebrate Equinox.

Last time I was here, I saw no finished houses; people were living in buses, campers and trailers. Gwydion had just begun to build the round, shingled dwelling now known as "The Shaggy Mushroom." Now there are two other

rectangular houses on the parcel owned by Church of All Worlds, Forever Forest's home. It was in front of one of these, called "Goat House" that lunch was set out.

There, in the clearing, surrounded by oak, pine, redwood, madrone and manzanita, we formed a circle around the table and, after introducing ourselves, sang our thanks, praise and hopes in one of the many lively rounds that were used in the rituals that weekend.

Workshops and the Equinox Celebration were all conducted in a carpeted circle beneath a majestic madrone tree, the biggest I've seen. It appeared to be a permanent circle with cardinal point altars made of wonderfully gnarled old tree roots and branches. Following the instructions of the workshop facilitator, we learned to sense where the energy was blocked, clumped up, in each other's bodies, and where it seemed deficient. Then, by stroking and massaging, attempt to balance the energy.



Now with the deepening dusk, the businesslike mood of the day dropped away and the sense of being in a magical land intensified. Dreams of freedom, blending with shadowy memories of lifetimes past swirled in an exultant present of music and drumbeat and singing and dancing beneath the serene and starlit trees of Annwyn.

Stories of unicorns and mermaids and also of the blackguard developers who currently want to turn this wooded retreat and spiritual center into subdivisions and condominiums, entertain us as we eat our evening meal. I am amazed at my child's appetite. He, who at home makes mealtime a nightmare, was stuffing his mouth with handfuls from both hands. After the feast, and getting the little one to bed, I joined the others down at the hot tub. Up here it's rustic—a large old horse trough with a fire pit under it.

Next morning, after breakfast, we began Aura-cleansing/Chakra Workshop. After some warm up Yoga exercises, we began by balancing the energy in our own bodies. "It's like taking a psychic shower." Anodea told us, "Reach up and pull down the colors." Touching our visualized rainbow, we brought down one hue at a time, beginning with red, drawing it down to our first chakras. After orange and yellow, Anodea says, "Now the heart, just feel all that beautiful green." She demonstrates, rubbing her chest, purringly. By the time we got through blue, indigo and on to

the violet of the crown, I could see a difference in each of us. Each person I looked at seemed more solid more "here." Having balanced ourselves, we pair up for Aura cleansing. Gently we stroke the aura, shaking the negativity off our finger tips after each stroke, finding the places where it seems most concentrated. Around the face is where I found the most negative energy. After the entire aura had been thusly cleansed, the subject is encouraged to "Dump" the remaining negativity by squatting and letting it go as if it were physical.

All cleansed and balanced, we felt ready for bigger things and trouped en masse into Goat House to give it a psychic cleansing, a process which, we were told, guarantees to inspire one to give the building a physical cleaning, too. Using the same techniques as in the Aura-Cleansing, we stroked the energy down and out the door. We all felt much better by the time the whole process ended, and alertly ready to plan and enact the closing circle. Owing to other pressing business, our little group was not able to stay for the closing circle, but despite all our difficulties, we all found the weekend very, very healing.

—By Willow Oak

Emmon's Note:

"If the gods cease to believe in us, do we blink out of existence?"



Feedback On the Cleo Trom

Douglas Adams, in his Sci Fi book, "Life, The Universe and Everything" describes a spell very much like the Druid Mist for hiding things as small as a shopping bag or as large as a restaurant. It is called the "Somebody Else's Problem" field (of energy). Magic is truly timeless.



* An Altar or an island between two trees that burns fire and water into the air from the earth.

"Where do you start with this stuff?"

Candle-Staring

How to invoke your first image.

A good method to use for starters, it is partly mundane, making use of a nerve cell refractory period phenomenon, and partly psychic, making use of willed control of a mentally formed object. This image/object is different from the images in visions which come about spontaneously and require no effort on the seer's part to sustain them. These cannot generally be controlled and manipulated by those who witness them. Nor can hallucination be. The purpose here is to create a controllable phantom. This is a magical exercise, as contrasted with a visionary, contemplative, or meditative one, magic being defined here as psychic power and perception under the control of the will.*

Warning: Any of this takes practice; no instant wizardry. It's like learning to play a musical instrument. You will have to start over from the top line umpteen times. Practice for about twenty minutes at a time; then forget about it for a while. Twenty minutes uses up about the amount of high level mental energy most people have on tap. It takes a few hours of quiet, or even a day or so of regular living, to reaccumulate this energy.

*Somebody once said the difference between a magician and a madman is control.

Instructions:

1. Get alone.
 - a. Make sure you are not going to be disturbed for half an hour.
 - b. Silence helps. Even music distracts. It takes up part of your mental energy to listen to and comprehend it, albeit at the unconscious level.
2. Darkness helps
 - a. A dark room or after sunset.
 - b. No drafts; the candle must not flicker
3. Sit comfortably about arm's length back from your candle with the flame a little below eye level.
 - a. Set the candle against a black background, black felt is good.
 - b. The flame must extend above the top of the candle, not be down in a bowl or a hole.
 - c. Some people find it helps to draw a circle around themselves, indicating to themselves that for the next half hour nothing outside this circle concerns them.
 - d. In some way, mentally calm and ground yourself, letting go worries and plans, and all mental flotsam and jetsam that is normally flowing by.
4. Stare at the candle flame with a relaxed, not a pointed, kind of attention.
 - a. The first visual change you will notice is that you will see the circle of light around the flame, the phenomenon so often portrayed on Yule Season cards. Good, you've got your vision relaxed.
 - B. The second change you will see is in the flame's image on your retinas. It will seem to waiver or move to one side, leaving a dark shadow or image of itself behind it.



Congratulations: You are already seeing little things that aren't there!

5. Now, you're going to make this dark image come to you.
 - a. Look steadily at the dark image without re-focusing on nearer or farther away objects and without turning your head.
 - B. When you've gotten the right focus, for long enough, the dark image will pull off of the candle flame and move toward you. When it does this, it may no longer be in the shape of the candle flame. It may change to a shape like this.



or some other shape.

6. The usual reaction is to startle, blink, and look away, at which the image disappears and you see a lot of bubbles of light and after-images of the candle.
 - a. Start again.
 - b. The first time I got this to work, it pulled free of the candle flame and then came toward me very fast. As in response to any solid looking object coming fast at my face, I dodged to the side and ducked. The image went on past me and through the space where my head had been. This is not a visual after-image, which follows your field of view as you turn.
7. When you get past the startle reflex and are able to continue to stare in a relaxed way at the image as it approaches you, it will
 - a. "Pop" ala soap bubble a few inches from your face.
 - b. Or, if you can hold very still, physically and mentally, and continue keeping your attention on it, it will come to you and seem to enter your head at the spot between and above your eyes. The location is known in the East as the "Third Eye" and in the West as the "Unicorn's Horn." There is no tactile sensation and nothing physical happens.
8. Now, you can learn to control this image. By willing it to do so, you can make it stop at any point between you and the candle, hover for a while, get bigger, and then come to you.
 - a. It is very slippery and will keep getting away from you at first.
 - b. A method of doing this which use has the feeling of projecting my energy out to the image, in midair, and moving it by pushing or pulling. Those are the subjective sensations of it.

The purpose of this exercise, besides helping you to get into a wizard-like headstate, is to give you practice at controlling visually manifested mental/psychic phenomena. Starting with one that is close to the mundane, you can verify to yourself that these manifest by means of your energy, and that you can control that facet of the situation. This is not only amusing and confidence building, but can be a good skill to have on further mental journeys.

Contents thanks to my teacher.

Organization thanks to Chilton's Auto Repair Manuals.—E.B.

Calendar

Samhain will be celebrated at Live Oak Grove on Nov. 6, beginning at 5:30 P.M. Pacific Standard Time with Samhain vigil lasting until the following dawn, Nov. 7. Regular services will be held at Solar Noon, 1:00 P.M. Day Light Savings Time, at the Grove Site on Nov. 24, and Dec. 8. This is the first time in many years we have a full moon for Samhain!

Notice!

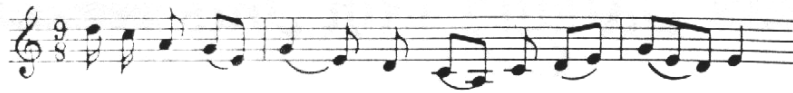
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VOTE THIS SAMHAIN!

else
for one year hold
your peace.

Postmarked Oct. 23, 1984

THE MOUNTAIN STREAMS



With my robe and staff Through the purple heather



One evening it was I took my way. I met a



lass; she was tall and slender. Her



eyes entreated me a while to stay. "Oh, Roving Droi,



Do you know I love you? Tell me your name and your



dwell ing al-so." "Excuse my name, but you'll find me dwell-



ing by the Mountain streams where the Moorcocks grow."

Talking with Trees

Easy Waltz Tempo



a tempo



1. She looks in the house and she no - bo - dy sees. We go
2. It's late in the night he should be cut - tin' "zzz's" He's --
3. All a - lone by the cir - cle of stones by the sea, At ---
4. Aunt Hann, she comes down with her bask - ets of cheese, Of ---



up to his room and his rug's full of leaves, And
out of the win - dow by shad - ow - y leas
night by the light of the moon on the leaves, You can
cook - ies and cakes --- to tempt and to tease, To



all his new trou - sers have pitch on the knees.
Down in the Wild - wood where no - bo - dy sees,
see him go danc - ing on ma - gic - al knees,
try and to teach him some sense if you please, But

CHORUS



Out in the woods is he, talk - ing with trees!
4. he'd rather be out of here,



Talk - ing and walk - ing and stalk - ing with trees



Up in the high -- hills, catch - ing the breeze,



Out in the woods is he, talk - ing with trees!



Yule 1984

Volume 8 Number 8

Yule Essay: Mistletoe and the Golden Sickle

By Emmon Bodfish

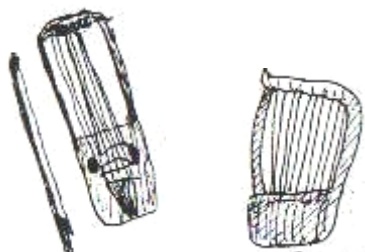


ule, Winter Solstice is one of the four minor Druid High Days. It is associated with the Holly and the Mistletoe. All mistletoe symbolism and use we see around during this time of the year is a carry-over from pagan, most likely Druidic, customs of ancient Europe.

Pliny the Elder, in his *Natural History*, gives us the best description we have of a Paleo-Pagan Druid ceremony, that of the cutting of the mistletoe. According to Stuart Piggot, the time for this ceremony was determined by observing the growth of the mistletoe on an oak tree. "The time of the rite was the sixth day of a new moon, and preparations were made for a feast and a sacrifice of two white bulls. A Druid in a white robe climbed the tree and cut with a golden sickle the branch of a mistletoe, which was caught as it fell on a white cloak. The bulls were then sacrificed and all present ate of them."

The golden sickle is inexplicable, as real gold will not hold an edge tough enough to cut through the woody stem of the mistletoe. Gilded, or simply polished, bronze, is more likely. Elsewhere Pliny writes of the ritual necessity of gathering the mistletoe left-handed, after first fasting, and of the Celts plucking Selago without using an iron knife, barefoot and with the right hand through the left sleeve of a white tunic, but these are private rites, not public ceremonies.

We realize that two white bulls are difficult to come by in most parts of the country now, and hard to keep until Yule. (My lease says "No pets.") But a feast among friends and some holly sprigs and mistletoe hung about is definitely in order. The feast at Live Oak Grove will be on the evening of the twenty-first, after Yule service. Watch this space for pictures.



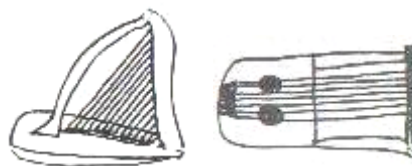
Live Oak Grove

GROVE ELECTIONS

In line with our charter as a non-profit corporation, we had our annual meeting and election of officers, Samhain eve, Nov. 6th, 1984. Officers for 1985:

Arch Druid : Larry Press
Preceptor: Emmon Bodfish
Server: Office left open

Favorite candidate for Server withdrew, stating that couldn't take on the responsibilities of office at this time.



For the fifth year, now the R.D.N.A. was represented in the Bay Area Interfaith Council Thanksgiving Pageant. Though largely Christian, the Council includes Buddhist, Hindu, Sikhs, Taoist, Jewish, and Ba'hai groups. We participated as part of the Neo-Pagan Coalition with C.O.G. and Temple of Isis. Holding up the Druid end, Emmon read the Hymn of Amergin from *Lebor_Gabala*. "Stick to the classics," he says.

Post Oak Proto-Grove

SAMHAIN

Tom Cross went to his office costume party this Samhain as a Druid, long white robe, oak leaf crown, and golden sickle. Richard went as a shaman. The two rather stood out against the punk rockers, the vampires, and the heavy-metal devotees. One of the bosses wore his suite and tie and a Reagan mask. At one point in the proceedings Tom pointed his wand at "Reagan" and changed him into a normal human being, at which the boss obliged by flinging off his mask to reveal Mr. _____.

The drawings of harps, etc. various places around the issue are by Tom, part of his research into ancient Indo-European and Bardic music.



Live Oak Grove

The fourth ventricle is the first area of the brain to show characteristic brain activity in the fetus; it is the last locus of activity in the brain as a person dies. During life, stimulation of the fourth ventricle causes laughter.

—Doug, Corresponding Member.

Advertisement:

REG. Pooled Hereford bulls (2), 2 & 3 yrs. Old. \$1100 & \$1300. (707) 745-3033 Aft. 3 P.M.

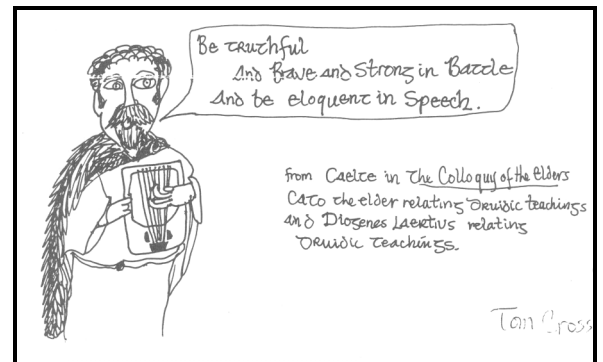
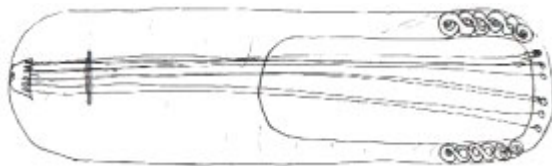


The Grave of the Sun (New Grange)

By Seán Ó Tuathail

Inside the quartz-robed hill
the darkness waits
Blood-paint spirals
guard its gate
: Nadir solstice dawn :
light streaks through the portal
breaks
open the black womb
like a nut
nova
the year has turned
Somewhere
voices are singing
the gods
return

Cáinteanna na Luise
c/o 805-85 Wellesley East
Toronto, M4Y1H8, Canada



Samhain

Welsh Folk Customs for Pagans at Nos Galan Gaeaf (Eve of Samhain)

By Tom Cross

- 1 Before the Eve of Samhain, gather pieces of bread, cakes or pancakes. This is to be called in Welsh *hen solod* or *hel bwyd cennad y meirw*, or collecting food for the dead and the food is soul cakes. This food is to be given to those who have passed on.

In Celtic folk belief, Samhain or Calan Gaeaf is the time when the dead are close to this world and it was believed that on the eve of Samhain, when the Otherworld was closer, the dead came back to earth. This is the time when we can look back at those who have died and reflect on the ones that we miss and remember them and honour them. One of the ways we can do this, is by the archaic rite of feeding the dead which was practiced by the ancient Indo-European ancestors and still practiced in other cultures today.

2. At the Samhain bonfire, or *coelcerth*, as it is called in Welsh, which is lit at night on the eve of Samhain, the soul cakes which have been gathered may at this time be eaten by those celebrating and a portion of each piece is to be thrown into the fire as an offering not only to the deities but also for the dead.
3. When the food has been placed in the fire, a eulogy for the dead may be recited and other charms or

prayers uttered in commemoration of those who have died. Also, the gods and the spirits of the dead may be asked for help in the coming season or for the year. As an example thanks may be given to one's parents or relatives who have died. They will be listening!

4. The fire should then be circumambulated three times each time ending on the west side. Some ecstatic Celtic music could be played. This should end this ceremony and each person should be ready to go home. Staying behind could be for those looking for the dead, or as in Welsh folk belief, the tailless black sow or Ladi Wen (white Lady) who haunts the eve of Samhain. It is speculated that the Ladi Wen represents the old year.

A rhyme from Caernarvaonshire for Nos Galan Gaeaf:

Gwen y gwnei a dy holl deulu,
Hyn a gei di genni leni.

Mayest thou bless thy whole family,
This us what I give thee this year

Pronunciation:

(gwen uh gwnaye ah duh holllh dye-lee
Huhn uh gaye dee ggennee lenee)

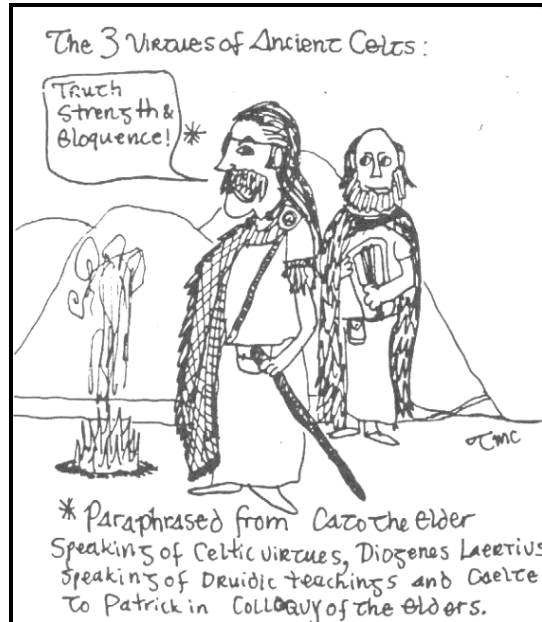
—Thomas Cross

Bibliography: (Sources of Welsh folklore)

Jones, T. Gwynn. *Welsh Folklore and Folk-Custom*, Aberystwyth, 1930, Brewer/Rowan and Littlefield.
Owen, Trefor M. *Welsh Folk Customs*, Cardiff, 1959, Welsh Folk Museum, (Amgueddfa Werin Cymru).
Roberts, Tony. *Myths and Legends of Wales*, Haverfordwest, 1979, Abercastle Publications.

Calendar

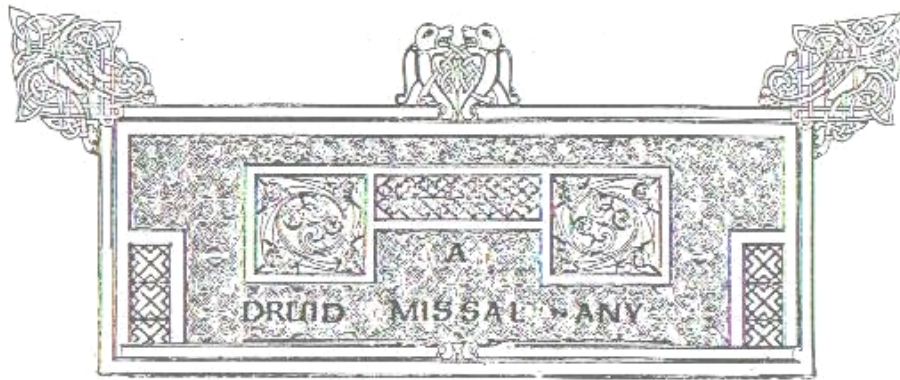
Yule, Winter Solstice, will be celebrated at Live Oak Grove at Sunset, 4:15 PST, on December 21st with feast and fun to follow at approx. 6:00 P.M. Regular Druid services will be at 12:00, NOON, at the Grove Site on January 6 and 20, 1985. Astronomical Oimelc will occur at 7:02 P.M. PST on February 3, 1985, celebration time and date is still being planned. Phone in your ideas and preferences. 254-1387.



Postmarked Dec 12, 1984

Part 11 of ARDA 2

SECTION TWO

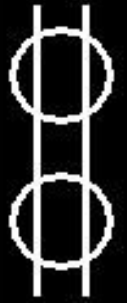


A Druid Missal-Any

Volume Nine

1985 c.e.

Drynemetum Press



A Druid Missal-Any

Oimelec 1985

Volume 9 Number 1

Oimelec Essay: Brigit

By Emmon Bodfish



Oimelec the festival of Bride, Bridgit, Bredes, the daughter of Dagda, and Celtic goddess of fire and the hearth. She is also patroness of poetry and the source of creative inspiration, which the Gaels regard as a supersensual form of fire. Always one of the most popular deities, the fifth and sixth century

Christianizers of Ireland were unable to eradicate her worship, and instead adopted or rather co-opted her into their own pantheon as St. Bridgit. She was not, however, a Christian. Modern evidence suggests that she was of ancient Indo-European origin, cognate with Agni, god of fire in the Vedic tradition, and with hearth goddesses all over Europe. The masculinizing of goddesses was a frequent occurrence in the East and Middle East as nomadic pastoralists settled down and became agricultural and urbanized.

Bridgit is also associated with the Sun, which in Celtic countries is feminine, "na Ghreine," and which is carried in a chariot and served by a young male deity, son of the Sky God, usually Lugh or an Apollo-like figure. This may be a similar pattern to the one for Danu, the Earth Goddess, whose statue was annually transported through the countryside in a ceremonial wagon attended by a young, possibly virgin male priest. Traces of this ritual come from all over pagan Europe, according to Prof. P.V. Glob, but the best descriptions come from Scandinavia, where the ceremony persisted into Medieval times.

On Oimelec, statues of Bride were carried through the streets to her temple, where a perpetual flame burned on her altar. This continued in Ireland under Celtic Christianity, with only the name being changed to "Saint." There and in Scotland, the tradition is still repeated when the dawn shows pink colors, it is because Bride, the Sun-Maiden, hangs her cloak on the beams of the morning sun. In Bara and the isles, up until the last century, she was addressed at dawn as just that, the Sun-Maiden, and even the thin layer of Christianity, laid on in Ireland, was ignored here.

In the oldest Indo-European traditions, the Moon is masculine and may be associated with Cernunnos, the hunt and forest magic. (J. Duran, after Gimbutas, 1982) The feminine moon goddesses, usually connected with water symbolism, are thought to be of Pre-Indo-European origin.

Bride was one of the most popular deities, and most often worshipped and appealed to by the common people, judging from the statements of early Christianizers and from the large number of charms, spells, and songs to her that persisted into Medieval and some into modern times. An old fire charm for kindling a damp hearth, and in Scotland it's always damp, goes: "To Bride, Ruler of fire, give me/us this little bit of perfect fire, now." Highly effective, I use it daily.

Remember also that matches were invented by a Scotsman, a Gael. The word "match" comes (some think)

from the Scot's Gaelic word "Maide" meaning "little stick." The fire sticks used to kindle fresh fire for the sacrifice are spoken of in the Vedic tradition as the Parents of Agni; Birch bark, in the primitive tinder-kit, was known as "Bridget's wood." The line from Bride, early Indo-European fire-goddess, through Agni, who is Bridget in her Asiatic male guise, leads, according to the entomological dictionary, to our word ignite and ignition, via Latin. So to keep all this relevant, when you put your foot down on the accelerator these cold mornings and turn the key, invoke Bride, Goddess of fire:

"Ah, Bhride, Banreigh na Teintean, thoir dhomh an beagan teintean lan."

Pronounced: Bri dee



Bride-key to the Druidmobile (No Copying)



Hymn to the Three Brighids

Verse for Oimeic
Alliterative Syllabic Verse in English

Brighid brought us the burning coals
Bright mistress of hearth warmth-ness
Blesses midwives and milk-cows
Bareness banished from us.

Blessed Brighid, Queen of Nature
Daughter of the Dagda comes.
On Oimeic we salute thee
Feeding kindling in fire.

Three Brighids as the winter breathes
Three nights and three heroes born.
On the three hills high fires burn.
Shall we bring our new offering?

—Thomas M. Cross

Brighid (pronounced Breed or Breej) for proper rhythm.

News of the Groves

Birch Grove

Joan Carruth writes that she is looking for land to purchase there in New Hampshire. So they may shortly have a permanent place of their own.

Inc. Magazine recently published its fourth annual ranking of states according to five factors favorable to small business. New Hampshire took top honors as having the most favorable resources and programs. Key factors were personal income and employment.

Happy Holidays

You know...
Feast of Belisima
Conception of the Earth Mother
Winter Festival of Wine & Pleasure
Feast of Taranis
Winter Solstice
Festival of the Divine Children
All these new holidays!
Happy new-holidays, too.

Joan

Live Oak Grove

The main road from Route 24 to Live Oak Grove's Site is now open again. The county has repaired it after two years and several petition efforts by the local residents.

We have planted the two additional pine trees we have been planning. These, when they grow, will give us cover from staring neighbours to the East and North. We bought them in early December but then decided to put off planting them and let them stay down at the house and attend the Yule party, decorated in shiny trinkets and paper birds. Now, duly consecrated with spirit and merriment, they are planted at the Grove Site.

Oakland, California

James Duran, Ph.D. will be giving his seminar and workshop on the Horned God of Europe again this spring, March 9th. Contact him at 1029 East 18th Street, Oakland, California 94606. You might also inquire about tapes of his lectures.

Two Definitions

maitheas, -eis, *s.m.* Goodness, kindness, mercy, bounty. 2. Virtue. 3. Druidism, sorcery.
—ach, —aich. a. Good, benevolent, virtuous, forgiving, lenient, benign.

Rocabarra. *s.* An imaginary rock in the mythical lore of the Hebrides. Like the fairy-flag of Dunvegan, it has already appeared twice, and when it appears the third time the destruction of the world may be expected. 'N uair a thig Rocabarra ris, is dual gu'n téid an saoghal agrios, *when Rocabarra appears again, the world is doomed to destruction.*

Notes on Oimeic and Bright

Oimeic (sometimes spelled Imbolg) is known as the pagan Celtic festival from Irish lore is said to translate as "sheep's (ewe's) milk" and has many associations with the goddess Bright and later with St. Brighid—Christianized as a saint. According to *Cormac's Glossary* (circa 900), the goddess Bright was daughter of the Dagda or as three daughters of the Dagda. She was an expert in poetry, learning, prophecy or divination, healing and craftsmanhsip. Then, according to the *Life of Brighid* (the saint), she was born "neither within nor without a house, at sunrise; is fed milk by a cow who is white with red ears" (these colors suggest a likely supernatural origin), "she hangs her wet cloak on the sun's rays and her house appears ablaze." According to Gerald of Wales (Giraldus Cambrensis) Brighid and her nuns guarded a perpetual sacred fire and Solinus, in the 3rd century A.D. mentioned that Minerva's sanctuary in Britain contained a perpetual fire. It seems most likely then, that Brighid the saint is a euhemerized goddess Bright. Therefore, Bright has many functional associations: lactation of sheep and cattle, arts and crafts, learning, healing, fire, at the hearth and sun, also with rivers and motherhood, and also she is a triple goddess or triune of goddesses.

The British Minerva that Solinus wrote of, seems to be Briganti (or Brigantia) the tutelary goddess of the Brigantes who is cognate with Bright. There are many non-Celtic Indo-European cognates and parallels, such as *Berecythia*, *Brihati* of Thracian-Phrygians and Indians...the Indo-European root being "high" or "exalted" etc. Bright also has Celtic counterparts such as the Gallo-Brittonic *Matronae* or *Matres*, triple mother goddesses sometimes called *Sulevia* and known also in Gaul *Belisama* ("most brilliant") and Romanised as Minerva. As Brigantia, her names survives in Britain as names of two rivers, Braint (in Wales) and Brent (in England), as *Matres* or *Matronae* the name survives as the river Marne in France.



In Christian legend, Brighid the saint appears as mid-wife to Mary thus reflecting her motherly functions and Lá Brighid (law breed) (St. Bridget's Day) seems to be a purificatory festival—in commemoration of the purification of Mary. Fire was a purificatory element to the ancient Celts as fire was used to purify cattle as in needfire and Bealtaine rituals. Brighid as fire and motherhood goddess was very suited then as a mid-wife to Mary in this purification. On La Brighid or St. Brighid's day, a doll made from a churndash as the image of Brighid called a *Brideog* was carried about from village to village and all women had to bow before it as it was paraded about. On this day, rushes were woven into crosses, called St. Brighid's cross, which bring good luck on harvests and yields. These crosses resemble the ancient triskelion and swastika more than the do Christian crosses. The triskelion in the three legged or armed type of pictograph that today is an emblem of the Isle of Man and Manannan Mac Lir. These symbols of the triskelion and swastika were ancient solar symbols and were used in Indo-European religion—although the swastika has come to be popularly associated with Nazis and the third reich of Hitler it was depicted by the ancient Germanic peoples and also by Greeks, Indians and Celts. In ancient Germany there was, as described by Tacitus, a spring festival celebrated around a mother earth goddess called Nerthus, in which her image was paraded around in a wagon to communicate blessings for peace and a good year. This, of course, parallels Oimele and similar customs around Brighid.

As Bright was a triple goddess, there were many other triple goddesses in Celtic as well as other Indo-European mythologies. Bright was mother of Brian, Iuchir and Iucharbha (also called MacCuir, Mac Cecht and Mac Greine—sons of the Hazel, Plough and Sun) who married another triune of goddesses; Banbha, Fodhla, and Eriu whose names are metaphoric for Ireland (Eriu is an older spelling of Eire). Sometime Brian, Iuchir and Iucharbha (or Uar) were known as the three sons of Danu, perhaps making Danu and Bright either the same or confused. Danu also seems cognate with Danu, Mother of Vrtra in the *Rig Veda*, Vrtra being the same as the Old Persian god Verethragna. Vrtra was a demonic god opposed to Indra to the Vedic Indians, but Verethragna was a hero god. At any rate, Danu seems to go back to an Indo-European root having to do with “dripping or flowing water,” also the root of the name Danube and other central and eastern European river names. The Norns of Norse-Germanic myth, the Parcae of Roman Myth and Moirai of Greek myth are all triple in form and are what we call the Fates who control the destiny of mankind. The Morrigan* of Irish myth seems to correspond as triple in form also, as Badb, Macha and Nemain, however, they seem to be better paralleled in Germanic mythology as the Valkyries in function. Both are war goddesses who, as birds, pick up the slain in battle. Badb is the hooded crow who with her beak pecks at the corpses. Valkyries sometimes appear in bird form and they take slain warriors to Valhalla. In Greek myth, the three Moirai (Fates) were joined by other goddesses, such as, the three Graces and the nine Muses, also a multiple of three. However it was Pallas Athene or Athena who corresponds in function to Bright as well as Hestia and Artemis. If one could group Athena, Artemis and Hestia as a triune, one would have a parallel to Bright.

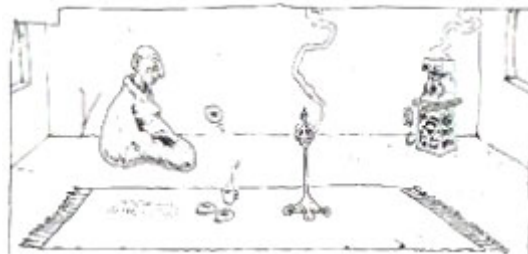
Thus we have:

Celtic	Norse	Greek
Bright or 3 Brights or 3 Matrone	3 Nornir: Urd, Verdandi and Skuld	3 Moirai: Clotho, Lachesis and Atropos
The 3 Morrigan: Badb, Macha and Nemain	13 Valkyries-choosers of the slain.	3 Furies
Banbha, Fodhla and Eriu: the 3 goddesses of Ireland		3 graces, 9 muses
Arianrhod (Welsh)	Germanic: Austron (<i>Eastre</i> --goddess of Easter and of dawn)	Eos (Greek) of dawn Ushuas (Vedic) goddess of Dawn

*Welsh equivalent of an aspect of Morrigan in Aeron (from Brittanic Agrona) a goddess of battle and slaughter; Aerfen (Welsh) goddess of the “end of battle” (cf. Aeron and Aerfen to Badb and Nemain). Rhiannon may be compared to Macha. Note: The 3 daughters of Dôn (Danu) in Welsh myth: *Gwernen* (alder), *Elan* (push, drive), *Maelan* (profit, material gain)—all are also names of rivers. In Welsh myth there is Modron mother of Mabon (Mabon ap Modron) from Gallo-Britannic *Matronae*.

Sources:

The Cult of Brighid, Chap. 4 of *Mother Goddesses*, article by Donald O Cathasaigh
 Proinsias Mac Cana, *Celtic Mythology*, Hamlyn
 Alwyn and Brinley Rees, *Celtic Heritage*, Thames and Hudson
 Padraic O Farrell, *Superstitions of the Irish Country People*, Mercier
 Tacitus, *Germania* (with *Agricola* etc.) Penguin trans. H. Mattingly



I include the Java-crucians here because I first learned about them through Larry Press, Arch Druid. I don't know if they ever existed anywhere outside Larry and friends' conversation, but, if not, then they, like Voltaire's Devil, should have.

Polytheism Rediscovered

THAT MUST BE
THE ANSWER —

GOD IS
A COMMITTEE.



Ashleigh Brilliant has a new book out, *I Feel Much Better, Now that I've Given Up Hope*, which includes this epigram among others. \$4.95, Cody's Books, Berkeley.

Calendar

Astronomical Oimele will occur at 1:00 P.M. Pacific Standard time on February 3, 1985, and will be celebrated at Live Oak Grove Noon to 1:00 P.M. on Sunday the 3rd, February, 1985. Regular Druid Services will be at the Grove Site at NOON on February 17, March 10. Spring Equinox celebration will be on Tuesday, March 19 this year, time to be arranged.

A Druid Missal-Any Spring Equinox, 1985 Volume 9 Number 2

Spring Equinox Essay: Spring Rites

By Emmon Bodfish



quinox, the beginning of Spring, one the four Minor High Days in the Druid tradition. The Sun crosses the celestial equator, from Southern Declination to Northern, and the day and the night are of equal length. This is the time of renewal, the beginning of preparations for the summer to come. The holiday is older than Druidism; stones in the megaliths mark this sunrise. Plowing and planting begin. It is the season of egg gathering. The giving of painted eggs as gifts and offerings predates Christianity, or the introduction of chickens, originally a wild Indian pheasant, to European barnyards.

The Leechbook records this chant of English (Brythonic, really) farmers in the spring rites circa 950 A.D. The Christian church had not yet begun its campaign in earnest to expunge old pagan ways or else re-name and “Christianize” them as it would over the next five hundred years.

Erec! Erec! Erec!
Mother of Earth
Hail to thee, Earth!
Mother of mortals.

Be fruitful in
The God’s embrace
Filled with food
For the use of man.

In England, prior to the adoption of the Gregorian calendar in 1752, Spring Equinox was the beginning of the new year. It is still celebrated there as “Lady Day.” In the Gaelic world, the new season, Samhra, summer, won’t begin until Bealtaine, but the new year began on Samhain in November.

The emphasis of this season is balance, as day and night now stand balanced. Time to make recompense for old mistakes and receive the reward of our winter’s patience. The tree is the birch, Bride’s tree, the tree of Spring and Dawn, at the East point of the circle.

News of the Groves

Live Oak Grove

Oimecl meeting, first on the agenda was to resolve the problem of the office of the Server, who, in Live Oak Grove is also the Secretary on the Board of this non-profit, religious corporation. Last High Day we had voted to leave the post of Server vacant until we had worked this out.

Larry Press, A.D., suggested splitting the post into two offices and electing a Server and a Secretary.

Willowoak offered the counter proposal that the office of Server/Secretary be shared between two people, because each of the two candidates, Bob Blunt and herself, have different skills.

“This way I can learn about being Server, and he can learn how to be a secretary to a non-profit corporation,” as she said.

Howard clarified how this might work, and the motion was seconded and passed. Then Bob Blunt was duly elected Server/Secretary and Willowoak Co-Server and Under-Secretary. Both will be members of the Board.

(Enough red tape, and it isn’t even red ribbon season yet.)

We planted the agreed upon three birch trees, putting them at the Spring Equinox sunrise point on the Grove Circle.

The trunks need to be covered, wrapped to protect them from direct sunlight in this clime. As tying the burlap around the trunk with string may have contributed to the troubles of our last birch tree, this time we have sewn cloth loosely around them, and held it on by a method more like suspenders than a belt.

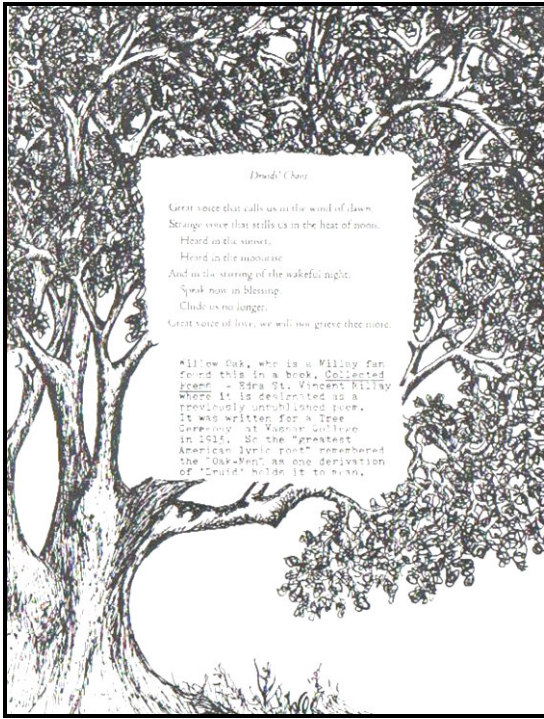
“When I joined this religion, I never thought I’d be sewing clothes for trees.”

—The Preceptor

On March 2, we planted the May pole meadow with wild flower seeds. We transplanted donated clover and violets into the Grove Circle, and around the base of the Maypole.

At the business meeting after services March 10, we discussed what we could plant as ground-cover in the Grove Circle which the deer and the voles wouldn’t devour. Next, we discussed the Missal-Any Policy Statement. The Under-secretary objected to the use of the word “Neo-Pagan” in Section 3, as limiting it to those traditions and groups which have been established in the last few decades, and excluding people from other, older traditions. Larry Press, A.D., stated that he felt that “Neo-Pagan” included every tradition, and the Preceptor said that he thought it included those traditions, no matter how old, which have recently found the freedom to surface, “bloom and flower.” It was decided that, since there was no way to correct the camera-ready-copy of the Policy Statement at this late date, it would be run “as is” and comments, additions, and corrections invited from the members. Two people also wanted to add to section 8, making it more specific. Submitted material must be legible, camera-ready and reproducible, but not necessarily typed.

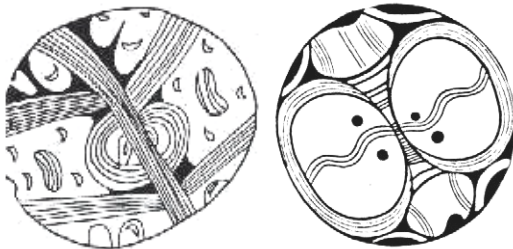
The postage rates are going up in February, by 2 cents someone said. And as we are at the ragged edge, we voted to raise the cost of subscriptions to “A Druid Missal-Any” to \$3.00 a year. That’s eight issues.



Druid's Chant

Great voice that calls us in the wind of dawn,
 Strange voice that stills us in the heat of noon,
 Heard in the sunset,
 Heard in the moonrise
 And in the stirring of the wakeful night,
 Speak now in blessing,
 Chide us no longer,
 Great voice of love, we will not grieve thee more.

Willow Oak, who is a Millay fan found this in a book, *Collected Poems*—Edna St. Vincent Millay where it is designated as a previously unpublished poem. It was written for a Tree Ceremony at Vassar College in 1915. So the “greatest American lyric poet” remembered the “Oak-Men,” as one derivation of “Druid” holds it to mean.



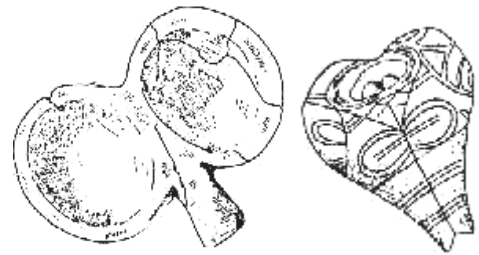
Hatching Blessing

Bu tu fein an deagh nabaith agus an caraide caomh.
 Ma 's a h-e agus gun ruig thu null fearann do dhuthchais agus
 duthaich do bhreith, agus gum feumair thu tilleadh a nall
 dh'an fhoann-sa rithist, tha mise cur mar bhoid agus mar
 bhriathar ort, agus mar naoi riarraiche nam bana-sith, thu dhol
 gu ruig Cladh Mhicheil ann an Ormaclait, an Uibhist, agus thu
 thoir as a sin thugam-sa deannan beag urach a churar air clar
 mo chridhe-sa la mo bhais.

I will rise early on the morning of Monday,
 I will sing my rune and rhyme,
 I will go sunwise with my cog
 To the nest of my hen with sure intent.

I will place my left hand to my breast,
 My right hand to my heart,
 I will seek the loving wisdom of Him
 Abundant in grace, in broods, and in flocks.

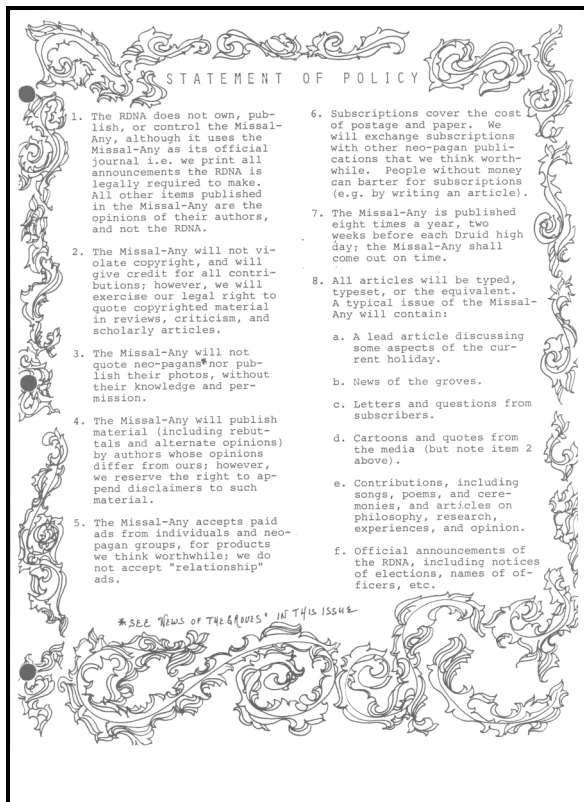
I will close my two eyes quickly,
 As in blind-man's bluff moving slowly;
 I will stretch my left hand over thither
 To the nest of my hen on yonder side.



This is a hatching spell peculiar to this egg-time of year, from the Scottish Highlands, circa 1800. In the Gáidhlig introduction by the collector, Alexander Carmichael, there is a quote from the 102 year old lady from whom he collected this and other runes. In it she tells of the customs, purely pagan, of placing a bit of the native soil on the breast of a corpse before burial. This is a custom I have heard from many sources in the Neo-pagan community, and from my Celtic relatives as a child. However, this is the first “academic” reference or precedent I have been able to uncover. It may have been a part of the Ancient Druid funeral rites, or from an even older Pagan stratum. I have heard it called the “releasing soil” now-a-days. It could well be incorporated into N.R.D.N.A. traditions. We would appreciate any feedback anyone out there has on this.

—The Preceptor
 Live Oak Grove



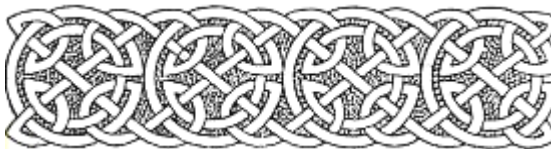


Statement of Policy

1. The RDNA does not own, publish, or control the Missal-Any, although it uses the Missal-Any as its official journal i.e. we print all announcements the RDNA is legally required to make. All other items published in the Missal-Any are the opinions of their authors and not the RDNA.
2. The Missal-Any will not violate copyright, and will give credit for all contributions; however, we will exercise our legal right to quote copyrighted material in reviews, criticism, and scholarly articles.
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6. Subscriptions cover the cost of postage and paper. We will exchange subscriptions with other neo-pagan publications that we think worthwhile. People without money can barter for subscriptions (e.g. by writing an article).
7. The Missal-Any is published eight times a year, two weeks before each Druid high day; the Missal-Any shall come out on time.
8. All articles will be typed, typeset, or the equivalent. A typical issue of the Missal-Any will contain:
 - a. A lead article discussing some aspects of the current holiday.
 - b. News of the groves.
 - c. Letters and questions from subscribers.
 - d. Cartoons and quotes from the media (but note item 2 above).

- e. Contributions, including songs, poems, and ceremonies, and articles on philosophy, research, experiences, and opinion.
- f. Official announcements of the RDNA, including notices of elections, names of officers, etc.

* See "News of the Groves" in this issue.



Frankly, I'd be satisfied now if I could even turn gold into lead.

Brownian motion: the movement of microscopic particles caused by Brownies.

Calendar

Equinox will be celebrated at Live Oak Grove at sunset (6:00) on March 19, 1985. Regular Services will be at the Grove Site on March 24, April 7 and 21st, at NOON. Beltaine will be May 5, at NOON.



The Boogies will get you
If you don't watch out
And
Maybe if you do!
—My Mother

A Druid Missal-Any

Beltane 1985

Volume 9 Number 3

Beltane Essay: Maypole and Shamanism

By Emmon Bodfish



eltaine, major Holiday of the Druid year, and beginning of the Season of Life, marks the point on the sun's ascent when it is half way between Equinox, level, and Solstice, culmination. Bonfires are lighted on hill tops and feast prepared. The Maypole dance, which crowns the festivities, is probably older than Druidism, or than the migration of the Indo-Europeans into Europe or India. There is speculation

from both academic and traditional channels to the effect that the Maypole and the Sacrificial pole may have a common origin in the spring and autumn rituals of the early Neolithic pastoralists of the Eur-Asian Steppes. At this season these ancestors of the Siberian, Turkic, Tartar and Indo-European peoples, celebrated an animal sacrifice, in which the animal to be offered was tied to a richly decorated post, which was the center and focus of the ritual and dancing. Ribbons, streamers or threads of bright colors figure in the rites and records of the descendent cultures.

The Rig Veda describes the stake to which the horse sacrifice is tethered as "brightly beribboned" with colored banners streaming down it.

In the Siberian Shamanistic rituals, which preserve the earliest traditions, the reindeer or pony sacrifice is tied to a freshly cut young larch or birch tree. The tree is festooned with ribbons, streamers or colored threads. The colors are always those associated with the particular deity or deities being addressed. The Shaman of the Buryat and his assistants, nine youths and nine maidens, dance. The Shaman, in trance, conducts the spirit of the slain animal up, along the path of the streamers to the top of the tree, and on up to the heavenly abode of the waiting deity. In healing and initiation rites, ribbons are also used to indicate soul-paths.

In the volumes of data collected by Fraser, are descriptions of the traditional cutting of the maypole in Europe, in which the tallest young birch in the woods was selected, cut and set up in the village square. These traditions probably pre-date Christian or Roman contact, and seem to have been very little affected by them. Their similarity all across Europe and the Steppes of Asia would argue for a very archaic origin.

But the May dance also includes strong Pre-Indo-European elements: the circle dance, the gathering of buds and flowers, maybasket giving, and the Green Man symbolism and costumery. These may speak of an older, agrarian tradition, perhaps brought by the first farming peoples coming into Europe from the Near East and the Mediterranean and melding with the indigenous (from Ice Age?) peoples of Europe. The farther East one goes towards the Steppes of Asia, the fewer of these milder customs of the May one encounters in village life

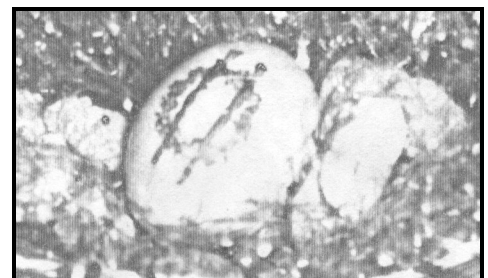
and folk tradition, until among the never Christianized tribes of Siberia, there is found the pure animal sacrifice, tethered to the be-ribboned Axis Mundi, the World-Tree.



Mr. David L. Rosenbaum,
Box 2358 E.S.P.
Albany, NY 12220

News of the Groves

Our new birch trees are leafing out and thriving. On Equinox we held an egg hunt for the children up at the Grove Site. Willow Oak hand painted a dozen or two eggs, for the occasion. The tradition of decorated eggs goes back 6,000 years, but the one here with the Druid (R.D.N.A.) sigil is, I believe, a first.





Finding an egg under the Birches



Pouring out the offering to the Big Oak

To a Birch-Tree Cut Down, and Set Up in Llanidloes for a Maypole.

Long are you exiled from the wooded slope, birch-tree, with your green hair in wretched state; you who were the majestic sceptre of the wood where you were reared, a green veil, are now turned traitress to the grove. Your precinct was lodging for me and my love-messenger in the short nights of May. Manifold once (ah, odious plight!) were the caroling in your pure green crest, and in your bright green house I heard every bird-song make its way; under your spreading bough grew herbs of every kind among the hazel saplings, when your dwelling-place in the wood was pleasing to my girl last year. But now you think no more of love, your crest above remains dumb; and from the green meadow and the upland, where your high rank was plain to see, you have gone bodily and in spite of the cost to the town where trade is brisk. Though the gift of an honorable place in thronged Llanidloes where many meet is good, not good, my birch, do I think your rape nor your site nor your habitation. No good place is it for you for putting out green leaves, there where you make grimaces.

No more will the bracken hide your urgent seedlings, where your sister stays; no more will there be mysteries and secrets shared, and shade, under your dear eaves; you will not conceal the April primroses, with their gaze directed upwards; you will not think now to inquire, fair poet tree, after the birds of the glen. God! Woe to us, a cramped chill is on the land, a

subtle dread, since this helplessness has come on you, who bore your head and your fine crest like noble Tegwedd of Old. Choose from the two, since it is foolish for you to be a townsman, captive tree: either to go home to the lovely mountain pasture, or to wither yonder in the town.

—Welsh; Gruffydd ab Addaf ap Dafydd, fl.c. 1340-c. 1370.

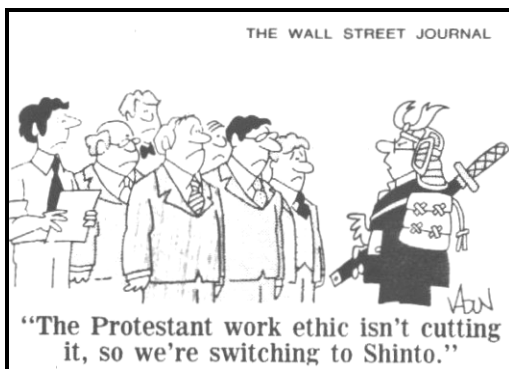
Poison Oak and Plantain

Now, at the beginning of Poison Oak season, Carlene Skeffington of New Hampshire offers the following:



A Live Plantain Leaf

In June, when my right thumb and forearm broke out in an extensive poison oak rash, I remembered reading an article that suggested rubbing leaves of *Plantago* spp. on the affected area. I tried it, and the itching, redness and swelling stopped! With the experimentation I found that it was best to extract the juices from the leaves by crushing them in a mortar before applying it to the rash. Only one application each morning for about ten days was necessary. The Most effective were the healthy leaves with prominent linear ribbing and as few hairs as possible. Leaf hairs act as an irritant if rubbed directly into the rash.



Have You Hugged Your Tree Today?

Jon Caroll
San Francisco Chronicle

The Green Balloons wave in the wind, and the residents of Hampshire St., a small and residential byway in the Mission, gather around. "OK," says Cheryl Kollin, "this is a glossy privet, and were going to show you how to plant it. First dig a hole."

Everybody laughs. It's 9 a.m. on a brisk Saturday morning, but everybody is cheerful, fortified by strong coffee and sweet, doughy Mexican pastries. Kollin holds up her hand.

"Be sure to dig a notch in your hole for the watering tube." The watering tube resembles a mailing tube filled with pebbles. "The tube is important because it gets the water deep, which encourages the roots to go into the ground rather than up on the surface where they can buckle your sidewalk."

Everybody nods. Buckled sidewalks are the *bete noir* of urban tree planters; steps must be taken.

Note:

For information on urban tree planning, contact
Forever Forests
P.O. Box 212
Redwood Valley, Calif.
95470.



Calendar

Beltaine will be celebrated on May 5, at NOON at Live Oak Grove. Bring your own ribbon for the Maypole, (approx. 25 feet long.) Regular Druid Services will be held at the Grove Site at NOON on May 19, June 2 and 16th. Summer Solstice will be on June 21, '85. Time and festivities to be arranged. For information (415) 254-1387.

Postmarked May 3, 1985

A Druid Missal-Any Summer Solstice 1985 Volume 9 Number 4

Solstice and Stonehenge

By Emmon Bodfish



idsummer, Solstice, Greine-Stat, Sun-stop, today the Sun reaches its most northerly declination, at 2:44 A.M. Pacific Standard Time. This is the festival of the Goddess Danu, mother of the gods and men. Bonfires are lit on hilltops and the night is danced away.

Tossing grain or coins into the air this day is said to help one's prosperity. This is the morning that the Sun would rise over the heel stone at Stone Henge, but for the fact that the Earth has processed far enough on its axis since 1500 B.C. to move the sunrise point out of line with the ancient markers. In the 18th and 19th centuries, English Druid groups held ceremonies there. But now the Henge is fenced off and protected, and accessible only with permission of the government. The huge numbers of tourists were eroding the soil around the monoliths and there was concern that the monument would be damaged. The smaller, less well-known stone circles, such as Callenish or the Maidens are still accessible to the public, as is Avesbury.

The Druids did NOT build Stone Henge. It antedates their arrival in Britain by many centuries. It was William Stuckeley, in 1717, who mis-located them there. He did some of the best antiquarian field work of his day, but his later theorizing wildly outstripped his data. The mistake was an honest one, however, considering what was known in his day. He showed that the stones were not a memorial to King Arthur, nor a Roman temple, as had been previously supposed. He was the first to accept them as definitely pre-Roman. The only knowledge of pre-Roman Britain he had came from the Roman and Greek writers of the Classical period. They said that Britain was inhabited by Celts, whose priests were the Druids. So, if the stones were pre-Roman, Stuckeley reasoned, they must have been assembled by the Druids. He knew of no other candidates. We now feel that Stone Henge and the numerous other stone circles were set up by at least three different, pre-Celtic races, best described, I think, by Clannad's phrase, "the race no one knows." Clannad is an Irish music group who have produced several records, of which their latest, "Magical Ring" is, in our opinion, their best. (We highly recommend it.)

In many English, Irish and Welsh villages, bonfires are lit in the squares, or in Scotland, it is the day for a community picnic on the moors. Then, on mid-summer's night, the shortest night in the year, which will be the twenty third, (long, boring, astronomical explanation here omitted) single women would put a bouquet of Mugwort or St. John's Wort under their pillow, to bring dreams of their future husbands. If you try this, let us know what happens. We need this research.

A Different Derivation of the Name

Dalon Ap Landu

Dalon Ap Landu, the obscure Welsh tree god mentioned in RDNA literature and rituals, has usually been translated Leafy one of the tree(s), or Leaf, son of Tree, from the old Welsh. But now a completely different meaning has been brought to our attention.

Dallan	Ap	Landau
Blind also Having second Sight/prophecy	Son of	McLear, or Mamman McLear A Sea God

Whether the spelling is "Dallon" or "Dallan" is unclear because no one has been able to find the original source reference from which David Fisher took the god's name. This new derivation was suggested by way of analogy to Dallan Forgail, a historical individual, a bard and chronicler who lived circa 400 A.D. in Wales. He is mentioned in an Irish fragment called the "Tromdamh Guaire." This means literally the "heavy company of Guar," that is, the heavy company that the bard Guar kept. By "heavy," he may have meant either profound, or politically powerful, or dangerous. I am trying to locate a copy of this.

Other obscure references: In her article in "Ogam" journal, Le Roux mentions BRICRIU, an obscure Irish trickster god, which she feels may be analogous to Loki. Has anyone ever heard of Bricriu?

Tom Cross, Post Oak Proto-Grove, mentions that the ritual drink of the Berserkers was Mead. Is there a mead-honey-Soma connection to Vedic India, or was Mead simply the strongest alcoholic drink then available?

News of the Groves

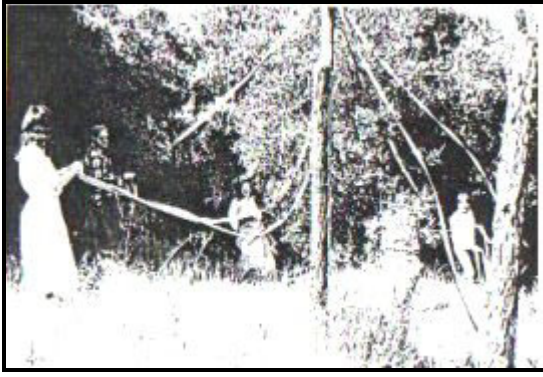
Live Oak Grove

New Religious Order Formed

At sunrise on Beltaine, Grove members Emmon and Willowoak performed the founding ritual of a new contemplative order, the Peaceful Order of the Earth Mother.

Designed to meet needs not covered by the usual RDNA activities, the order imposes dietary and other restrictions on members and provides meditative training and experiences not otherwise available.

With this rite, the pair made formal commitments to their new order, and to one another as members of it, then took an oath of secrecy and obedience to the laws of the order, something that will be required of all members. Vows of celibacy and poverty, however, will be optional.



Grove Members and Friends celebrate Beltaine in the traditional manner.”

Caber in the right foreground marks the sunrise at Equinox

A Guide to Celtic Deities

By Isaac Bonewits

From *The Druid Chronicles (Evolved)*, 1975

The following article was originally written as a course supplement for a class entitled "Witchcraft: the magic of ancient Classical and Celtic beliefs in a Contemporary Society," taught by its author, Michael Nichols. It has been mildly edited in order to make the data more relevant to Reformed Druids, but it is essentially intact. Comments by the Editor appear in brackets. God names with the Druid Sigil attached [* is used instead in ARDA2] are of particular relevance to Reformed Druids. Mike depended almost entirely upon one book (MacCulloch's), which is an excellent one, but others of equal interest may be found in *A Bibliography of Druidism*. It should be noted that Celtic Paleopaganism is a highly controversial subject and experts will frequently disagree with one another. Therefore this article should be taken as merely a starting point in your researches in the field.

Introduction

The first writers to attempt any clarification of the topic of Celtic Paleopaganism were the Romans, who helped very little with their habit of replacing the names of Celtic deities with the names of their own Roman deities. A modern scholar attempting to recapture the lost legacy of Celtic religions finds that he or she has rather limited resources. Briefly, these are: dedicatory and votive inscriptions, manuscripts dating from the Middle Ages but perpetuating much more ancient traditions, stories and chronicles and mythical legends, and most importantly, the Bardic tradition which inspired Gallic, Breton and even Norman minstrels.

Such religious anthropology is discouraging and tedious, yet in this field there is one scholar who stands out and deserves all the accolades that a grateful Pagan can bestow upon him. Unfortunately, his mammoth contribution is seldom remembered, or acknowledged, or even realized. The man in question is the Canon J. A. MacCulloch and his 390 pages of amazingly exciting research was published in 1911 c.e. under the title *The Religion of the Ancient Celts*. All research [others would disagree with such a sweeping conclusion] in this area since 1911 c.e. is merely a footnote to this great man's pioneering efforts. It is for this reason that the bulk of the following material is culled from MacCulloch's extensive

work, for his own publication is long since out of print and is exceedingly hard to find.

[MacCulloch's book can be gotten in microfilm from several places, however. Also to be highly recommended are the works of Squire, Piggott, and MacCana.]

The Gods of Gaul and the Continental Celts:

Though many Druids are concerned more with the traditions developed in the "British Isles" it must be remembered that these majestic and magical deities ultimately had their origin in the beliefs of the Continental Celts [who were spread all the way into Turkey!] and one must keep in mind at all times that the great majority were local, tribal Gods, of the roads and commerce, of the arts, of healing, etc. There were very few Pan-Celtic deities. MacCulloch quotes another authority, Professor Anwyl, to this effect: 270 Gods are mentioned only once on inscriptions, 24 twice, 11 thrice, 10 four times, three five times, two seven times, four fifteen times, one nineteen times (Grannos*), and one thirty times (Belenos*). If the notes on the following deities seem brief, you may console yourself with the understanding that it is all that we know of them:

The following Gods were most frequently associated with the Roman God Mercury, and are said to have had many of his attributes:

Artaios (Artaius): A Bear God, and God of Agriculture.

Moccus: A Swine God, a Corn God and a vegetation spirit.

Cimiacinus: God of Commerce, Roads and (perhaps) Leys.

Ogmios: God of Speech, binding humans with His eloquence.

Dumias: God of Hilltops and Mounds (and beacon points?).

Alaunius, Arcecius, Arvernorix, Arvenus, Adsmerius, Biausius, Canetonensis, Clavariatis, Cissonius, Cimbrianus, Dumiatius, Magniacus, Naissatis, Tocirenius, Vassocaletus, Vellaunus, Visucius: Gods whose attributes and functions are not specifically defined, though generally identified as Mercury-like. [Several of these deities may be the same, under different spellings.]

The following Gods are associated with Apollo, both in His capacity of God of Healing and God of light:

Grannos*: God of Thermal Springs, name means "burning one."

Borvo (Bormo, Bormanus): God of Bubbling Springs, "boiling one." Votive tablets inscribed to these two show that They were often invoked for healing.

Belenos*: Sun God, name means "the shining one" [from root "bel," "bright," "good."], the most popular and widely known of the Celtic Gods.

Maonos (Mabonos): God of Youthfulness.

Mogons (Mogounos): Sky God, God of Plenty, God of Increase.

Anextiomarus, Cobledulitavus, Cosmis(?), Livicus, Mogo, Sianus, Toutiorix, Vindonnus, Virotutis: Gods whose attributes and functions are not defined, though Apollo-like. Certain Gods in this group are said to have been worshipped in a circle of stone by priests called Boreads [from Greek myths

of a land called Hyperborea, the land beyond Boreas, the North Wind]. There is a report by one of the Classical writers that every 19 years the Sun God appeared dancing in the sky over this stone circle, playing a lyre. Many past and present scholars speculate that the circle may have been Stonehenge and the 19 years refer to the 19 year Solar-Lunar cycle said to be measured by these stones [see "The Mysteries of Stonehenge" for a detailed reporting of this matter].

The following are tribal War Gods associated with aspects of Mars, and there many (some 60 are known):

Caturix: "battle king."

Belatu-Cadros (Belacetudor?): "comely in slaughter."

Albiorix (Albius?): "world king."

Rigisamus: "king like."

Teatates (Toutatis, Totatis, Tutatis): a tribal War God, regarded as an embodiment of the tribe in its warlike capacity. Lucan regards Him as one of the three Pan-Celtic Gods, the other two being Taranis* and Esus.

Neton: "warrior."

Camulos: pictured on coins and war emblems.

Braciaca*: God of Malt and Intoxicating Drink, such as the Irish "cuirm" and "braccat" [not to mention "na h-uisci beath—the waters-of-life! Braciaca may also be a God of Altered States of Consciousness and may be related to the Smith Gods].

Alator, Arixo, Asterix, Beladonis, Barres, Bolvinus, Britovis [consort to Britinia, perhaps?], Buxenus, Cabetius, Cariocecius, Camenelus, Cicollus, Carrus, Cocosus, Cociduis, Condatus, Cnabetius, Coritiacus, Dinomogetimarus, Divanno, Dunatis, Glarinus, Halamardus, Harmogius, Ieusdrinus, Lacavus, Latabius, Lenus, Leucetius, Laucimalacus, Medocius, Mogetuis, Mullo, Nabelcus, Ocelos, Ollondios, Randosatis, Riga, Rudianus, Sinatus, Segomo, Smertatius, Tritullus, Vesucius, Vincius, Vitucadros, Vorocius: War Gods whose attributes are not specified.

The following Gods are equated with Jupiter, as Ruler of the Celtic "heaven," "Otherworld" or afterlife [and as Sky Gos and Thunder God].

Taranis*: (Taranos, Taranucnos): God of Thunder and Lightning [also Fire, Storms, the Sun and protection from all of these, as the name is obviously cognate with Thor, Thunder, Donner, Tyr and a number of other inter-related Thunder-Fire-War-Demon Killing Gods. Quite possibly He is also related to the Sylvannus/Esus/Cernunnos trinity and/or Sucellos mentioned below.]

Sucellos: pictured as a bearded God with a hammer, God of Creative Forces, of Life and Death, of Fertility. He is considered an "All-Father."

Cernunnos: "the Horned One," pictured as a three-faced God, squatting, with a torque and ram's headed serpent, and sometimes holding a cornucopia [He is the one usually shown with antlers or other large horns, and with furry legs, cloven hooves and a large phallus (erect). More than one scholar has pointed out the similarities both to the Hindu deity Shiva and the postulated "shamanistic" cult of the Horned Sorcerer"]. He is considered a God of Abundance, an Earth and Underearth God, Lord of the Underworld, and an Ancestral God [also as a God of the Hunt and God of the Wildwood. Among Wiccans, He is the most widely worshipped male deity, combining all of the above aspects, plus a few more (including Sun God, God of Animal Life, etc.) For a picture of how He is usually conceived, see the end of "A Basic Wiccan Rite."]

Sylvanus (Silvanus) and Esus: pictured with a cup and hammer, a Wolf God and a God of Woods and Vegetation, an Underworld God of Riches (cattle). As Eusus, He is many times associated with a bull and three cranes.

(Cernunnos, Sylvanus and Esus form a trinity comparable to Diana/Hecate/Selene [for Jupiter/Neptune/Pluto]. Sometimes They are seen as three separate deities, while at other times they are viewed as three aspects of the same God. The confusion is felt in that Aeracura is a Consort to one of the three, but it is not clear which one. If the three are considered to be as one, the problem is greatly reduced.)

Dio Casses: a collective name for a group of Gods worshipped by the Celts, possibly Road Gods. On some of the inscriptions, the name Cassiterides occurs, which was an early name for Britain, meaning beautiful or pleasant land.

Grouped Goddesses were considered more important than individual Goddesses, Who were known only as Consorts to certain specific Gods [so much for the theories of the Celts having a matriarchal religious system]. Professor Anwyl gives the following statistics: there are 35 Goddesses mentioned once, two twice, three thrice, one four times, two six times, two eleven times, one fourteen times (Sirona*), one twenty-one times (Rosemerta), and one twenty-six times (Epona). The following listing includes both individual and grouped Goddesses.

Belisama: "shining Goddess," representing Woman as the first civilizer, discovering agriculture, spinning, the art of poetry, etc. Perpetual fires burned in Her temples. [Also known as the Goddess of Light, and sometimes as Consort to Belenos].

Sul (Sulis): "to burn," associated with a cult of fire.

Nemetona: a War Goddess.

Andrasta (Andarta): "invincible." Sometimes worshipped [it is alleged] with human sacrifices.

Sirona* (Dirona): associated with Grannos, the "long lived" Goddess of Healing Wells and Fertility. [in England, She is also a Goddess of Rivers and of Wisdom]

Vesunna and Aventia (Avenches): also associated with Grannos.

Stanna: "the standing or abiding one."

Sequanna: Goddess of the Seine River.

Bormana and Damona: associated with Bormo.

Dea Brixia: Consort to the God Luxovius.

Abnoba, Clota, Divona, Icauna, Sabrina, Sinnan: River Goddesses.

Dea Arduinna and Dea Abnoba: both Forest Goddesses.

Rosemerta: Consort to one of the Mercury-like Gods, but which one is not clear.

Epona: A River Goddess and Goddess of Animals (especially Horses).

Deae Matres: grouped Goddesses, usually three in number, representing fertility and abundance.

Berecynthia: an individual representation of a triple Goddess.

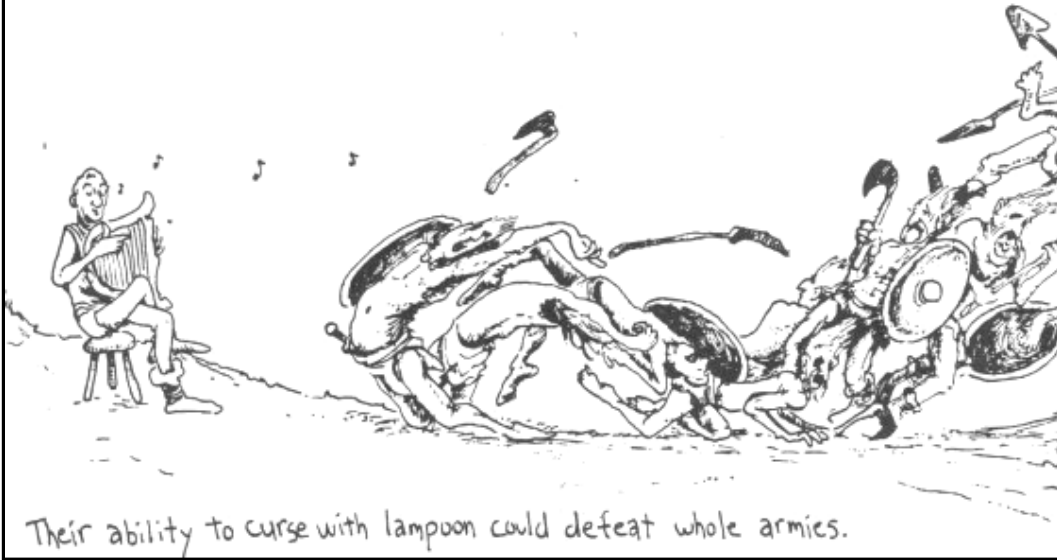
Abonde: A fairy Goddess who brought riches to house.

Esterelle: a fairy Goddess who made women fruitful.

Aril: A fairy Goddess who watched over meadows.

Melusina and Viviane: two extremely popular fairy Goddesses [the latter of Whom was responsible for distracting the wizard Merddyn in the Arthurian Cycle—which are full of references to disguised Celtic Deities.]

THE BARDS of Celtic nations were given power and deference usually accorded only to kings and Druidical priests.



Calendar

Midsummer Service will be held at sundown and Live Oak Grove on June 20, 1985. (On the grounds of the Druidical belief that the night precedes the day, in the reckoning of time.) Regular Services will be on June 30, July 14 and 28. For more info. (415) 254-1387.

Postmarked June 18, 1985

A Druid Missal-Any Lughnasadh 1985 Volume 9 Number 5

Reaping and the Last Sheaf

By Emmon Bodfish



Lughnasadh, Feast of the First Fruits, begins the harvest season. Traditionally it marks the Funeral Games for Lugh, Celtic Sun-God, and by now it is clear that the summer is waning, and the Sun retreating southward. Our harvest this year at the Grove is hay, and apples, and the promise of Elderberries and Holly.

In line with the local fire prevention campaign, we were required to cut down the hay in the two and a half acre meadow at the bottom of the property. (This issue's trivia fact: the bent wooden handle of a scythe, the tall kind the Grim Reaper carries, is called a "snath." We had to order one through our local hardware store when the old one broke.) To speed things up, we also used a weed whip. While out there mowing, I thought: We should try enacting the old Celtic ceremony of "the cutting of the last sheaf." Up until the introduction of mechanical reaping machines in the last century, it was the custom in all the Celtic countries, and many on the borders of them, to leave standing the last "stook" of hay or grain, and then all those that have worked at the reaping of the field take turns throwing their sickles at it. The one who knocks it down is declared the "King of the Harvest" and the shout goes up that he "has got the Old Woman," presumably the spirit of the grain/hay/field, which has been driven into the last sheaf as the reapers advanced across the field. In some areas it was called the "Maiden" or the "Corn-Baby." In each case though, the sheaf was dressed up in makeshift clothes like a woman or a child, and is carried to the Harvest man's home on the last wagon amidst raucous shouts and song, "like a wedding procession" according to a Welsh source. It was hung up over the hearth, or, in Ireland over the door, or in the barn. In some places it was saved until Yule, when it was fed to the cattle, to keep them healthy. In other places it was kept until the following spring and then scattered over the field before it was sown. (Wrapping the trunks of birch trees in burlap...dressing the Last Sheaf, trimming and decorating Yule trees, ... What is this Celtic desire to put clothes on plants?)

On the Continent, in Gaulish lands, it is a woman who cuts and binds the last sheaf, after which she is called the "Oat-Bride" or "Hay-Bride" or whatever after the grain. She is escorted home amidst dancing and songs typical of weddings.

We left the last stook of hay standing in the field, and on Sunday, after the regular Druid ritual we went out in company and tied the tuft of hay into a sheaf with a rope of braided rush-grass. All the males took turns throwing the short sickle at it, and Larry A.D., knocked it down. He was declared King of the Harvest and the hay-sheaf was dressed up in a cap and apron which Willow-Oak had made. Larry carried it back on a pole.

As we have no cattle to whom to feed it on Yule, we will save it to scatter over the field.



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Gaulish Gods

By Thomas M. Cross
Post Oak Proto-Grove

In my spare time (applying for new jobs) I did some research in Gaulish iconography and language and I have found some possible equivalents (linguistic etymological cognates) for major Irish gods that I have hitherto not seen in any books. Perhaps these were unavailable to past Celtic mythologists, or they are simply oversights. Clearly there are dozens of equivalents in the interpretation Romana that even MacCulloch overlooked and it even makes Caesar's interpretation inadequate for the ancient Roman purpose...for later many other Roman gods were equated with Gaulish gods.

In Belgica, the god named Loucetios appears. The name means "lightning" and appears elsewhere as Leucetios cognated with the Irish lochet. In Lugdunensis, Belisamaros appears as the male or masculine cognate of Belisama. Belisama's name appears in a Gaulish inscription of which I have no translation but it is written in Greek letters...in a rough transliteration of the Greek letters her name appears as Belesami which is probably with an oblique case-ending (dative or ablative), otherwise -i is genitive. On the other hand, Belesami could be a masculine genitive for Belisamaros however if you break the name down you have Belisa + maros (maros = "great" in Welsh *mawr* or Irish *mór*) at any rate the -os ending is usually masculine and is equivalent to Latin second declension -us or Greek -os.

Clearly Gaulish case-endings are so similar to Italic and Latin that it seems obvious that Celtic was closely related to Italic. In most of the Gaulish inscriptions of the Roman period, Gaulish is scanty and is usually only one word of Gaulish (a proper name) appearing in Latin sentences so one usually sees Gallic deities spelled in Latin with Latin case endings.

Bormo or Boruo is not necessarily the same deity as Bormanus. Bormo is usually paired off with Damona (Cow) and Bormanus is paired with Bormana. Bormo/Boruo is the root of the French Bourbonne, the root of the name of Bourbon in Bourbon whisky...this is an interesting parallel considering that Bourbon be given to that type of uisce beatha we have in America and that its name is rooted in the name of an ancient Gaulish god of boiling springs.

In Lugdunensis, there appears a possible cognate of the Irish Danu and Welsh Don, the mother of the gods, in Donnia which the Romans equated with Minerua. Maponos appears in Lugdunensis, however the name is spelled Mabonos, which in Britain appeared in ancient inscriptions as Maponus (notice the Latinized spelling). A sea god appears in Lugdenensis also called Moritasgos which seems to be a form of moritex "sailor." Perhaps Moritasgos is similar to Manannan/Manawydan?

In Aquitania, the god Vindon equated with Mercurius appears whose name is definitely cognate with Irish Fionn and Welsh Gwynn ap Nudd. Sucellos appears there but the name is spelled Secuelos. There is an equivalent to the Irish Shannon perhaps in Siannus(?). In Aquitania, Boruo appears again but with an epithet Boruo Albius. Damona appears as Damona Matuberginnis, and there is Viducus-Mercurius...perhaps Vidu is cognate with Welsh Gwydion or gwyddon ("wise man"). Elsewhere and in Aquitania, Adsmerios-Mercurius, Mar-Tritullus, Riginamos-Mars, Mogetus-Mars, and Maglo Matonio the first element Maglo is of the root of Welsh *Mael* (as in *Maelgwn*) and Matonio which seems cognate with *Mathonwy* or *Math ap Mathonwy* etc.

In Narbonensis, Mars is equated with Britouius, Budenicus, Buxenus, Olludius, and Pollux is equated with Vintios whose name could be the root of Welsh *gwynt* "wind" otherwise *gwynt* is from the Latin *ventus*. *Cathubodua* appears there and elsewhere as *Cassibodua* often equated by modern scholars with *Badhbh Catha*, but I recall the druid *Cathbad* in the *Tain*.

In the Danubian area, there is the Celtic god Cernenos whose name appears to be another spelling of Cernunnos (the horned god whose name appears on the altar dug up in Paris with the first letter missing -ernunnos), but in the Danube Cernenos, he is equated with the Roman Jupiter. One may also recall that other statues of male gods appeared with horns (which have been broken off since) which were Gallo-Roman Mercuries or Marses. Therefore we need not think that horns imply any special function or department. Too often we think of the horned god as a Chthonic god and I think this widespread concept is the result of the Wiccan and Margaret Murray theories* The *Lugoues* appear in the Danube region also it does in Spain. *Lugoues* is plural for *Lugu* which is undoubtedly *Lugh* or *Lieu* of insular tradition. Perhaps the *Lugoues* were a triple *Lugh* as *Lugh* could most probably been a triple God (*MacCecht*, *MaCuill*, *MacGreine*).

In the Danube region, there is Jupiter as *Nundinarios*; also a god of the Rhine? in *Rhenus*. The Gaulish word *renos* or *rhenos* means "river" which is the root of the name of the Rhine.

In the Alpine region, there is *Mars-Vintius* which recalls the *Vintios-Pollux* of Narbonensis.

In eastern Gaul, part of the older Belgica but latter called Germania Superior by the Romans, there appears *Cicollos* which sounds much like *Cichol Grigenchos* of the Irish *Lebor Gabala Erin* who was a *Fomoir*. Also there is *Meduna* whose name seems to be cognate with Ireland's *Medhbh* (*Medb*) of *Connacht* in the *Tain*. This goddess's name means "mead" according to modern scholars and *Meduna* seems to be the feminine of *medus* (Gaulish for mead). *Medb* is also supposed to mean "intoxication."

Lenus appears in Germania Superior (Belgica east) and his name appears spelled in Greek letters, evidently *Lenos* in Gaulish as the Greek letters are transliterated. His name means probably "ocean" and is equivalent with *Ler* (Irish) or Welsh *Llŷr*. There is *Noadat* equated with the Roman *Mars*—definitely another version of the Irish *Nuadu* or *Nuada* which also appears in the Welsh as *Nudd* and as *Nodens* and *Nudens* in ancient Britain (in Britain the Romans equated him with *Jupiter*).

Among the *Treveri* (Trier) they had many of the same deities in their pantheon (if one may use that term) as found all over the rest of Gaul, including a goddess called *Boudina* which has the root *boud* (victory) cognate with Irish *buadh* and Welsh *budd*.

The Gaulish terminology of words having to do with magic or religion are:

BACVCECS = possessed of evil spirits

TALAMASCA = female demon of the earth who appears in trees

CARAGVS = fortune-teller

NEMETON (NIMIDAS, NEMETOS) = a shrine, sacred place, a consecrated clearing, or simple "that which is sacred" (nem—"sacred" or "heavenly" from an Indo-European root meaning "vault of heaven")

CAVAROS = (transliterated Greek letters *kauaros*) "giant" cognate with Welsh *cawr*.

Kauaros

DVSIOS = a male demon, an incubus (or dusmus glossed by ancient Roman as "diabolos")
 VINDOMAGOS = paradise (modern Welsh *gwynfa*) literally "white-plain," but *vindos* (gwynn) was used also as "blessed" or as a noun for "bliss."
 BILIOMGOS = "plain of the sacred tree" Bilio is Gaulish cognate of Irish Bilé "sacred tree" which may remind one of the sacred trees which play many important parts in Irish lore and of the Norse Yggdrasil.

needs can be included in the RDNA circle. Write to her c/o the Missal-Any address, here.

(ΛΗΝΟΣ
 Ληνος
 LENO:

Τομιας Μαρκος Κροσσος

*Jim Duran disagrees

Calendar

Lughnasadh '85 will be at 5:59 A.M. Pacific Standard, on Aug. 7th. Regular Druid Services will be held at the Grove Site here at Live Oak Grove at 1:00 P.M. Daylight Time, (1:06-1:08 P.D.T. is Solar Noon) on July 28, August 18, September 1, and September 15, 1985. Fall Equinox will be at 6:07 P.M. Pacific Standard Time, 7:07 Daylight, September 22, 1985. Planet Earth will stand perpendicular to the Sun. Be there.



Contributed by Ra'pheel

Postmarked 25 Jul , 1985

News of the Groves

Live Oak Grove

The gophers have returned in force to plague our lawn, now that the hills have dried up and the soil everywhere around us, being unwatered, is adobe brick. Since the Offering Shaft is lined in Terra Cotta, they can't tunnel into it and fill it us, as they have in previous years. This year we are planning to plant Euphoriba lathyris bushes. "Gopher Bane" around the edges of the circle. We hope that works.



Humbolt

Last Sunday, a "solitary Third" Order Druid, Les Craig/Hargar, came down out of the mountains of Humbolt. She came out to visit and brought her mother with her to see the Grove Site. Les organized a "between Moons" contemplative service/meeting under the huge Vigil-Oak a ways up the hill from the Grove. She said she is suffering from "ritual burn-out", and would like to try a democratic, anarchistic style of Druidism, and would like to hear from other who might be interested. It is a tribute to the breadth and flexibility of the Druid (RDNA) format and soul that we can do these kinds of experiments and that almost all style and

A Druid Missal-Any Fall Equinox 1985 Volume 9 Number 6

Fall Equinox Essay:

Brian Micheal and Bonnachann

By Emmon Bodfish



all Equinox is associated in the Celtic parts of the British Isles with the gathering of root crops. Many of the old customs have continued, in the Highlands and the Islands, and are enacted now in the name of the Micheal-mass festivals. Micheal is the Christian personality most often substituted for Lugh, or even Llyr, by the Old Celtic Church when it first came to the Celtic countries in the 4th and 5th centuries. The flaming sword and warrior aspect of the Archangel may have suggested a similarity to Lugh-of-the-Long-Arm and his spear in his defender, protector role. Most particularly, the quality of "shiningness" links the two.

Alexander Carmichael, collecting oral folklore in the 1830s, notes that in the Highlands, St. Micheal is spoken of as "an Brian Micheal," that is, the Demi-god Micheal. Christian saints, such as Columba or Andrew were called "Naomh" the usual translation of the Latin "sanctus." Brian Micheal rides a winged horse, and is the patron of sailors and ships, the former province of Llyr. There is no basis for either magical horses or control of the sea in the Biblical Archangel's exploits that I recall. The same powers and a fiery steed are attributed to him in Cornwall and Brittany, but never in Greek or Roman Christianity, i.e. south of the Alps.

Since some tiny carrots have sprung up in our lawn, we may do a version of the Highland Carrot ceremony come Fall Equinox. (The benefits of using kitchen compost for fertilizer.)

While one of our members went to the gathering at Harbin Hot Springs, the remaining Live Oak members celebrated Lughnasadh with a Bonnack Bake. Bonnacks, or in Scot's Gaelic "bonnachann," are small, unleavened cakes of sweet meal, often mentioned in old Celtic song and lore. The Romans on Hadrian's Wall describe Pictish raiders baking them over their campfires on the flats of their swords.



When it ripened, we cut the rye and wheat that had sprouted spontaneously in our Grove Circle. We decided to make some ceremonial bonnacks out of it. We thrashed it by hand, rubbing the grain heads between our hands, letting the grain fall on a clean white cloth, as described for the old Highland rites. Stacey discovered the best method of winnowing. She put the rubbed grain, still in its husks, in a slopping sided bowl, and blew lightly down the near side of the bowl, puffing the fine chaff up the opposite side and out, all the while shaking the grain in the bowl to bring more chaff to the top.



We made a fire of the last of the wood that Joan Carruth, ex A.D. of Live Oak Grove, current A.D. of Birch Grove, had donated when she moved East a few years ago. The fire burned down to good glowing cooking coals while we took turns grinding the grain in a hand mill, a never-used-before pepper mill, actually. We baked the bonnachann on the flat of a sword, in the old Pictish (Cruithnig) tradition, Ra'pheal lending his sword for the purpose. During the grinding we chanted the old Highland Quern Blessing, Larry reading the English and Emmon reading the Gaelic. Although we were prepared to bite into something "not so wonderful" and eat it anyway, the result were surprisingly good, especially with sweet butter. As Ra'pheal said, "Boy, this is bread 'from scratch'."



Bonnach Recipe

By Emmon Bodfish

Cut your grain with a bronze sickle when the heads are an even tan and dry. Thrash it over a clean white cloth and winnow it with your breath. Grind it until it is a fine meal. Mix it with whiskey and water and pat it into cakes. Cook slowly over a smooored fire, (on the flat of a sword) without turning them. (8-10 min.)

"Tha bonnach min milas aig Bride a' taobh d'an sliabh."



Beannachadh Brathain

Oidhch Inid
 Be feoil againn
 'S bu choir 'uinn sin
 Bu choir 'uinn sin.

Leth-cheann circe,
 'S da ghreim eorna,
 'S bu leoir 'uinn sin
 Bu leoir 'uinn sin.

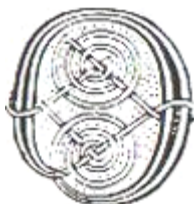
Bi bin againn,
 Bi beoir againn,
 Bi fion againn,
 Bi roic againn.
 Meilc is marrum,
 Mil is bainne,
 Sile fallain,
 Meall dheth sin,
 Meall dheth sin.

Bi cruit againn,
 Bi clar againn,
 Bi dus againn,
 Bi das againn;
 Bi saltair ghrinn,
 Nan teuda binn,
 'S bi fairchil, righ'nn
 Nan dan againn,
 Nan dan againn.



Quern Blessing

On Ash Eve
 We shall have flesh,
 We should have that
 We should have that.



The cheek of hen,
 Two bits of barley,
 That were enough
 That were enough.

We shall have mead,
 We shall have spruce,
 We shall have wine,
 We shall have feast.
 We shall have sweetness
 Honey and milk,
 Wholesome ambrosia,
 Abundance of that,
 Abundance of that.

We shall have harp,
 We shall have harp,
 We shall have lute,
 We shall have horn.
 We shall have sweet psaltery
 Of the melodious strings
 And the regal lyre,
 Of the songs we shall have,
 Of the songs we shall have.



The Deities of Gaul

By Tom Cross

The Interpretatio Romana as applied after the Roman conquest of Gaul.

Mercury:

Vinducus, Vindon, Adsmerios, Censualis, Teutates,
 Iouantocaros (possibly Lugoues, plural for Lugus)

Mars:

Mogetius, Randosas, Rigisamos, Tritullus, Vorocius,
 Britovios, Budenicos, Buxenos, Ieudrinios, Vintius, Veracinius,
 Segomos, Camulos, Noadat

Iupiter:

Accio, Nundinarios, Senamos, Cernenos, Esus, Taranis

Minerua:

Donnia, Belisama, Suleuia (or Matres Suleviae)

Apollo:

Atepomarus, Virotutis, Cermillenos, Grannos, Belenos (Belinus), Mabonos (Maponos)

Hercules:

Ilunnus, Smertios, Ogmios, Magusanos, Deusoniensis

Dis Pater:

Sucellos, ?Cernunnos (See Cernenos under Iupiter)

Pollux:

Vintios (see Vintius under Mars)

Liber:

Cocliensis

Diana:

Mattiaca

Vulcan:

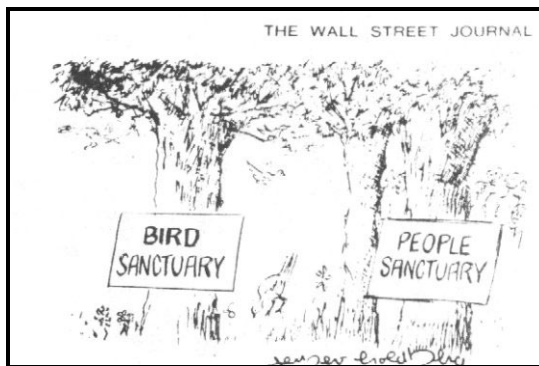
Gobannicnos

A Note on the Pronunciation of Gaulish Words and Names:

All vowels should be given their continental values as in Italian. The letters v and u are the same and should be pronounced as u in Luna; before vowels as English w. C and g should always be hard as in classical Latin. The diphthongs *ae*, *ai* should be sounded as the English "i" in like; *oe* and *oi* should sound as English oy in boy. The letter s should always be sounded unvoiced and never as a z- sound. According to J. Whatmough (Dialects of Ancient Gaul) and other Celtic philologists, the accent in Gaulish and Brythonic should be on the first syllable. Thus Atepomarus (*Aht-ep-o-ma-rohs*), Sucellos (*SOO-kell-ohs*), Maponos (*MAHP-on-ohs*), Cernunnos (*Kairn-oon-ohs*), Vindon (*Wind-on*), Matres Suleviae (*MAH-tress SOO-leh-wee-ah-ee*). In those names that are most Latinised, the accent should generally fall on the penultimate syllable (i.e. the second to last syllable.)

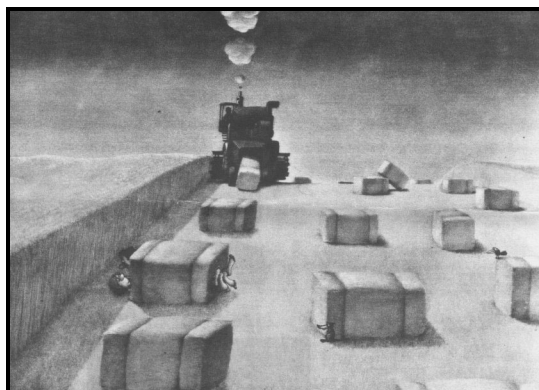
The Greater God list by Tom Cross, Post-Oak Proto-Grove, will be continued next issue.

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~~DRUIDIACTOS~~
Τομαμαρκος κρος
2009 Ξουνη βρουκλειν
Γαρλανδ, Τεεακ
VII V O IV I



Calendar

Fall Equinox will be celebrated at the Grove Site at Live Oak Grove on September 22, 1985, at 6:07 P.M. Standard Time, which is astronomical Equinox, and which also is 7:07 Daylight Time. Regular Service is at Solar Noon, 1:00 P.M. Daylight Time, Sept. 29, Oct 13 & 27th.



Many old Celtic customs persisted down to the arrival of mechanical reaping machines in this century. —A. Frazer

Druid Missal-Any Notes:

The Druid Missal-Any is the Newsletter and Report of the non-profit corporation, Reformed Druids of North America. It is issued eight times a year; subscriptions are now \$3.00/year. Write Live Oak Grove, P.O. Box 142, Orinda California, 94563 or call (415) 254-1387 for further information.

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You're supposed to enjoy life?! I thought you were only supposed to enjoy weekends!

Postmarked 3 September 1985

A Druid Missal-Any

Samhain 1985

Volume 9 Number 7

Samhain Essay: Samhain Customs

By Emmon Bodfish



amhain, the break between the years, is one of the four major High Days of the Druid calendar. Throughout the Celtic lands, Samhain was the Great Gathering. Wars ceased, and representative Druids, Bards, Ovates, Kings, and Equites met at sacred sites, on the Plain of Murtheme or with Conobar at Emain Macha in Ireland, or at Carnac in France. Similar convocations almost certainly met in Britain and Scotland, and perhaps in the Shetlands and the Orkneys as well.

The word Samhain may be derived, according to Francois LeRoux, from “sam fuim” meaning “weakening or end of summer,” though competing derivations from “sam rad” and “La samhna,” “rest” and “reunion” must also be considered. The LeRoux derivation concurs with the traditional date near the first of November, reflecting the Celtic division of the year into two long seasons, Summer and Winter, analogized to day and night. And as the Celtic calendar reckoned the night before the day, with each date beginning at sunset, the new-year began with Samhain, or sundown Samhain eve. It marked the end of the harvest. Anything still ungathered in the fields was left to the wild birds and the Pucas, Wood Sprites.

The rites and rituals have been lost, and we must piece together fragments from oral traditions, from 10th, 11th, and 12th century manuscripts of Irish law and commentaries, old customs and descriptions found in the Cuchulain and Find(h) epics. We gave a rendering of one such description of a Samhain ceremony from the old Irish in last Samhain's Missal-Any.

One of our subscribers, Jeanne Elizabeth, has translated some of LeRoux's work on the social and historical significance of the holiday, from her articles in the French journal “Ogam.” As far as I can find, these essays have not been available in English.

Samhain, LeRoux emphasizes, was first of all a universal observance, required, on pain of exile, of every member of the community. It was called the holiday of obligation.

“Samhain is first of all a holiday of obligation, an approximate expression when it is applied to an ancient holiday, but practical, in order to express the restrained tone and universality. Such a holiday, was celebrated with dignity: An assembly was held by the Ulates each year, that is to say, three days before Samhain and three days after, and the High Day of Samhain itself. It was the time when the Ulates were in the plain of Murtheme, and they held the assembly of Samhain each year. There was nothing in the worlds that was not done by them at this time to enhance the games, gatherings, reunions, pomp and magnificence, with costly goods and

banquets, and it is from there that came the (custom of) the three days of Samhain in all Ireland.

‘Conchobar himself served them at the holiday of Samhain, because of the reunion of a great crowd. It was necessary to nourish the great multitude, as all those of the Ulates who did not come to Emain on the night of Samhain and the three days after Samhain, lost their reason, and their sepulchral mounds were prepared, each one's tomb and his headstone set the following morning. There were great provisions at Conchobar's the three days before and three days after Samhain that marked the feast at his palace.’

So runs the stanza from the Birth of Conchobar. At these gatherings, kings were chosen or reaffirmed. Debts and quarrels were settled and laws for the coming year enacted. It was a sacred and magical time, and the corridor to the Other World, to the Ancestors and the Gods, was open, and communications, and even goods and people, or at least their souls, could pass between our world and the Other. The Sidhe Mounds were said to open, and horses or children who had been lost, spirited off by the Sidhe, or other denizens of the Other World, could return or be brought back. But likewise the Deities and ancestors could exact reprisal for offenses against them, or demand changes and send signs confirming or denying victory or prosperity. Kings who had broken their “Guise,” ritual taboos, or warriors who had made unjust war, were in particular danger of being struck dead or carried off at this time.

A typical Samhain tale is found in the Echtra Nerai epic:

On the eve of Samhain Ailill and Medhbh, king and queen of Connacht, offer the prize of his choice to whosoever succeeds in putting a withe around the foot of either of two captives who had been hanged the previous day. Nera alone accepts the challenge. He goes to the gallows but he only succeeds in fixing the withe after the corpse has instructed him. The corpse then complains of thirst and Nera carries him on his back to a dwelling in which he finds water. Having replaced him on the gallows, he returns to the royal court of Cruachain only to find it in flames and the severed heads of its people near by. As the attacking warriors move off, Nera follows them into the Cave of Cruachain, a famous gateway to the otherworld. Once inside the *sidh* he is discovered but is permitted to remain. He takes a wife from among the women of the *sidh* and from her he learns that his vision of the destruction of the court of Cruachain was but a premonition: it will come true next Samhain, however, unless the *sidhe* is ravaged before then. He sets out to bring warning to his own people, carrying with him fruits of summer—wild garlic and primrose and golden fern—to prove whence he had come, and he finds his friends still seated around the cauldron as he had left them, though much had befallen him in the meantime. When Samhain returns, the Connacht warriors

invade and plunder the *sídh* and carry off the three great treasures of Ireland. But Nera remains behind with his family in the *sídh* and there he will stay until Doomsday.

Nera remains behind as exchange for the treasures, or as reprisal for the plundering. This illuminates one side and meaning of Celtic sacrifice, and may also echo the more ancient ideas of the death of divine victims, priests married to Goddesses, or who assumed a God's identity. The Nerthus traditions of Germanic society are a close parallel. The priest who tended Nerthus' wagon during its annual summer journey through the countryside was sent to join Her at the end of the ritual pilgrimage. The bodies of some of these male attendants, found with Her wagons in Danish bogs show, according to Prof. P.V. Glob, slight muscular development and hands that had never done rough work. These were not slaves. Neither were they prisoners of war, i.e. warriors, nor criminals, the two most common groups used for sacrificial purposes.

Nera could be a memory of a cultural parallel. He (1.) accepts a magical or magic-laden challenge, more the stuff of a Druid, first function/caste, than a warrior; (2.) he sees a vision and prophesizes; (3.) he is married to a supernal being; (4.) he leaves the mortal world, forever, to join her and serve as recompense for the treasures gained by mortals, his kinsmen.

In modern N.R.D.N.A. celebrations of the holiday, vigils are in order, and vision-quests prayers for guidance in major life-changes are in order. It is a time to tie up loose ends and settle debts, to, as Jim Duran said, "get straight with your ancestors," deceased relatives and departed friends. If you are keeping an all night vigil, leaving out a plate of food or a remembrance for the spirits or departed friends is one way.

Calendar

Astronomical Samhain will occur at twenty-six minutes after midnight on November 7, 1985, P.S.T. (7-8-26 Greenwich) Live Oak Grove will be meeting and holding Grove elections at Sundown, 4:51 P.M. Regular Services will also be at Live Oak Grove Site, 616 Miner Rd. Orinda, California at Solar Noon on October 13 & 27th, November 10 & 24th, and December 15 & 29. Yule will be on December 21st this years.

I've been asked on several occasions if there is a Druidic trickster god. Bricriu, a character in the *Tain Bo Cuailnge*, and possibly a euhemorized god, comes the closest. He comes even closer to being a sort of Celtic Discordia. His epithet was "Poison Tongue."—Emmon Bodfish

The Feast of Bricriu

Of the many Ulster tales not specifically related to *Tain Bo Cuailnge* one of the most important is *Fledh Bhricrenn*, "the Feast of Bricriu." As the title suggests, the setting for this story, as for so many others in Irish literature, is the communal feast, an occasion of primary importance in all heroic societies. The prime mover here is Bricriu the trouble-maker, the Irish counterpart of the Scandinavian Loki. He invites the Ulstermen to a great feast which has taken a year to prepare, but they are very willing, indeed anxious, to forgo the honour, knowing full well his propensity for setting his guests by the ears. He will not be put off, however, and promises stern retribution if they refuse: "I will stir up strife among the kings,

leaders, heroes and lesser nobles, till they will slay one another...I will cause enmity beneath father and son so that they will kill each other. But if that be not possible, I will set mother and daughter at a variance. And if that be not possible, I will cause strife between the two breasts of every woman in Ulster so that the smite each other till they rot and putrefy." In the face of such a threat, the Ulsterman cannot but acquiesce.

A Celtic Cosmogony from the *Druidactos*

© Thomas M. Cross 1985.

Appearing in the *Druid Missal-Any* by Permission of the author. (An excerpt)

I am the waters in the sea
I am the ocean wave
I am the swiftest of horses...
I am a stag in the wilderness
I am the fire of the head
I invoke the goddess
She who inspires the men
The men who told the tale of how the world began.

Sing to me, O Brigantia, send me memories
of tales long ago,
Of how the world began and how the gods
defeated their foe.

In the beginning was the void
There was nothing yet to be destroyed
The void was an immense abyss,
Its daughter was Noux, she the darkness.

'Twas said that the void lay open
With the silver egg in center
Dividing the earth and heaven,
Nemetos was the heaven in the center.

Talamun was the fair earth
She lie with Nemetos above her
To the waters of Lenos she gave birth
Much land the water did cover.

From the depths of the ocean called Lenos
Where Noux of darkness did dwell
Sprang a race of giants, Vomoriones
Sons of Noux rose forth from the shell

Giants ruled over the earth and ocean
Offspring of Noux, the night
Their domain remained below heaven
They liked dark cold better than light.

Belenos was the great giant,
Who kept vast herds of cattle.
His wife, Donnia, often was pregnant;
Her children fight the great battle.

Sucellos, the brother of Lenos,
And brother to Nectonos too,
Carried the deep bowl of abundance
His lyre and mallet hitherto.

Sucellos united with a river,
She was Nantosuelta his wife,
Brought forth Suleuia, Maponos, Medur,

Ogmios and host of others rife.

News of the Groves

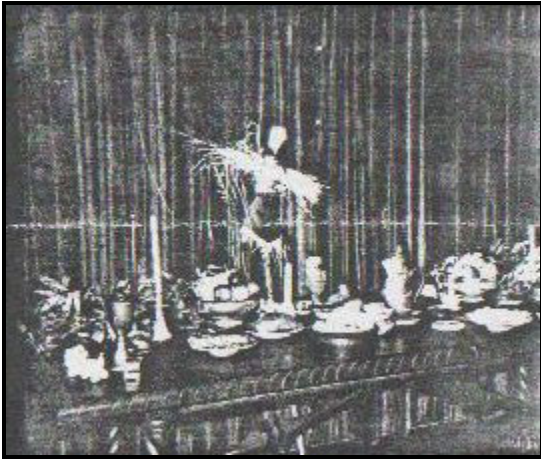
Live Oak Grove

Live Oak celebrated Fall Equinox here on the 22nd. Our Lughnasadh Corn Doll joined the party.

But more urgent, we will be holding the annual Grove Elections at the Samhain Meeting and Celebration. This will also be the time to elect the directors of our Legal Non-profit Corp. Nominations are now open, write in, phone in, holler in, but don't ignore. We will be electing an Arch Druid, a Preceptor, and a Server, also a president, treasurer and secretary for the Non-profit Corporation. Co-secretaries and other directors can also be elected to the board. The catch is that they have to sign their names to the annual tax form, and let the government have their addresses. Consider this if you or your nominee are allergic to government paper.

(415) 254-1387

Do not get mad at our answering machine; you may be old and weak some day too.



EDITOR'S NOTE 2002: Unfortunately it was the incorporation as a non-profit corporation that led to the Live Oak Grove's downfall. Because money and land was involved, the Grove's "have-nots" wanted what the "haves" had. Emmon worked so hard for the non-profit status and it meant so much to him. Because of the coup on this election day, a "proper" Grove was not reformed, we don't know what happened to LOG. The have-nots got a hold of it and it consequently died. Stay tuned.

Birch Grove

Birch Grove has a new house; this time they own, no more renting. If you are in the New England area, and interested in Reform Druidism, contact Joan Carruth, A.D. 6 Parker St. Winchester, N.H. 03470.

How To Take An Anglo-Saxon Shower

Jon Carroll
San Francisco Chronicle

I have this theory that long ago, before the Anglos and the Saxons had the Normans pillaged their way to island hegemony, the Celts understood about plumbing. Pipes and U-joints were to them as bird calls and bent grasses were to the American Indian.

The invaders were threatened by this superior knowledge, and forced the proud Irish and Scots and Welsh to destroy their illuminated tomes of sewage lore. Dismantled were the elaborate aqueducts; beheaded were the master plumbers and their rubber friends.

Personals/Leah Garchik

Who Said What

San Francisco Chronicle September 30, 1985

"No funds appropriated under this act shall be used to grant, maintain, or allow tax exemption to any cult, organization or other group that has a purpose, or that has any interesting, the promoting of Satanism or Witchcraft."

Amendment to the Fiscal 1986 Treasury and Post Office appropriations bill, offered by Senator Jesse Helms, R-N.C., adopted by voice vote without debate.

All but the most secluded of us have heard about the Helms amendment by now. To help counteract this outrage contact:

Pagan Rights Fund, Circle, Box 219, Mt. Horeb, WI 53572. The American Civil Liberties Union, which we have been working with to help defeat Amendment 705, also welcomes donations to help its constitutional freedoms protection work. Make check payable to ACLU and send to Barry Lynn, ACLU, 1222 Maryland Avenue NE, Washington, D.C. 20002.

Urge Your Friends of Other Religions to Act Now—Have them mention their religion (especially if they are ministers) as well as their opposition to this amendment when they contact Committee Members.

Contact your Senators—You can get their names by calling your local library and you can get their DC addresses and phones by calling Capitol switchboard (202) 224-3121. Tell your Senators you are a constituent. Ask them if they were present for the vote which attached Amendment 705 to HR 3036 and ask them how they voted. Tell them you are upset by this attack on religious freedom. Tell them you want them to pressure everyone on the Conference Committee to remove Amendment 705. Tell them you want them to oppose any similar measure that may be considered now and in the future such as Robert Walker's bill (HR 3389).

Contact Your Representative—Tell her/him you are a constituent concerned about religious freedom issues, that you want them to pressure everyone they know on the Committee to remove Amendment 705, and to oppose Robert Walker's bill (HR 3389) and any similar measures.

Conference Committee Members:

Political affiliation and religion are included for each Committee Member to give you an idea of their orientation and mindset.

Arizona:

Sen. Dennis Deconcini, 326 Dirksen, Washington, DC 20510; (202) 224-4521. Leg. Aid: Mary Hawkins. District offices: Mesa, Phoenix, Tucson. (Democrat, Catholic)

California:

Rep. Ed Roybal, 221 Rayburn, Washington, DC 20515; (202) 225-6235. Leg. Aid: Carol Galloway. District office: Los Angeles. (Democrat, Catholic, Chairperson of the Committee)

Rep. Bill Lowery, 1440 Longworth, Washington, DC 20515; (202) 225-3201. Leg. Aid: Ben Haddad. District office: San Diego. (Republican, Catholic)

Georgia:

Sen. Mack Mattingly, 633 Dirksen, Washington, DC 20510; (202) 224-3643. Leg. Aid: none. District Offices: Albany, Columbia, Savannah. (Republican, Methodist)

Hawaii:

Rep. Daniel Akaka, 2301 Rayburn, Washington, DC 20515; (202) 225-4906. Leg. Aid: Patrick McGarey. District office: Honolulu. (Democrat, Congregationalist)

Illinois:

Rep. Sidney Yates, 2234 Rayburn, Washington, DC 20515; (202) 225-2111. Leg. Aid: Donald Fisher. District offices: Chicago, Evanston. (Democrat, Jewish)

Maryland:

Rep. Steny Hoyer, 1513 Longworth, Washington, DC 20515; (202) 225-4131. Leg. Aid: Mary Sue Hafner. District office: Landover. (Democrat, Baptist)

Massachusetts:

Rep. Silvio Conte, 2300 Rayburn, Washington, DC 20515; (202) 225-5335. Leg. Aid: Thomas Barker. District Offices: Holyoke, Pittsfield. (Republican, Catholic)

Mississippi:

Sen. John Stennis, 204 Russell, Washington, DC 20510; (202) 224-6253. Leg. Aid: Guy Land. District offices: DeKalb, Jackson. (Democrat, Presbyterian: extreme right-wing)

Rep. Jamie Witten, 2314 Rayburn, Washington, DC 20515; (202) 225-4306. Leg. Aid: none. District offices: Charleston, Oxford, Tupelo. (Democrat, Presbyterian)

Nevada:

Sen. Paul Laxalt, 323-A Russell, Washington, DC 20510; (202) 224-3542. Leg. Aid: Sam Ballenger. Home offices: Carson City, Las Vegas, Reno. (Republican, Catholic, going to retire soon)

New Mexico:

Rep. Joe Skeen, 1007 Longworth, Washington, DC 20515; (202) 225-2365. Leg. Aid: Robert Lamina. District offices: Las Cruces, Roswell. (Republican, Catholic)

New York:

Rep. Joseph Addabbo, 2365 Rayburn, Washington, DC 20515; (202) 225-3461. Leg. Aid: Frances Coniglio. District offices: Farrockaway, Ozone Park, Springfield Gardens. (Democrat, Catholic, may not be on committee due to hospitalization).

Oregon:

Sen. Mark Hatfield, 497 Russell, Washington, DC 20510; (202) 224-3753. Leg. Aid: James Towey. District offices: Portland, Salem. (Republican, Born-Again Baptist, liberal on peace, ecology and humanitarian issues)

South Dakota:

Sen. John Abnor, 449 Dirksen, Washington, DC 20510; (202) 224-2321. Leg. Aid: Richard Doubrava. District offices:

Aberdeen, Huron, Mitchell, Pierre, Rapid City, Sioux Falls. (Republican, Methodist)

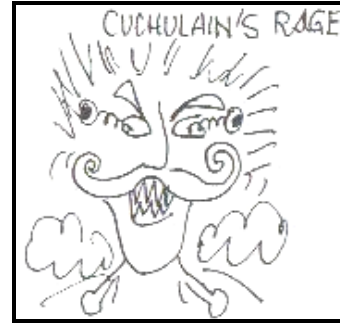
Texas:

Rep. Ronald Coleman, 416 Cannon, Washington, DC 20515; (202) 225-4831. Leg. Aid: Jose Sanchez. District offices: El Paso, Pecos. (Democrat, Presbyterian)

Virginia:

Rep. Frank Wolf, 130 Cannon, Washington, DC 20515; (202) 225-5136. Leg. Aid: Janet Shaffron. District offices: Leesburg, McLean. (Republican, Presbyterian)

Quoted from Selena Fox, "Circle."



The Deities of the Belgae

Belgic Gods and Goddesses
Compiled by Tom Cross

Adcenecos (AHD-ken-ec-ohss)	masculine	
Ammaca (AHM-mah-kah)	feminine	
Arduina (ARD-winn-ah)	feminine	
Arvernos (AR-wair-nohss)	masculine	
Atesmerte (AH-teh-smair-teh)	vocative case	
Bugios (BOOG-ee-ohss)	masculine	
Caiua (KAHEE-wah)	feminine	
Camloriga (KAHM-loh-ree-gah)	feminine	
Campestres (KAHMP-es-stres)	Plural	probably
feminine		
Camulorix (KAHM-loh-reeks)	masculine	
Cantrustreihabos Matronis (KAHN-troo-STRAY-hee-ah-bohs Mah-TROHN-is)		
Caprio (KAH-pree-oh)	masculine	
Cassibodua (KAH-see-Bodh-wah)	feminine	compare
		Badhbh Catha
Cautopatis (COW-toh-PAH-tiss)	masculine	
Cissonius (KISS_oh-yoos)	masculine	
Cocidius (KOH-kid-yooss)	masculine	
Cosumis (KOH-soo-miss)	Plural masculine?	
Degovexi (DEH-goh-weks-ee)	Genitive masculine(?)	
Dirona (DHEER-ohn-ah)	feminine	
Entarabos (EN-tah-rah-bohss)	masculine	
Epona (EHP-ohn-ah)	feminine	
Gamaleda (GAH-mahl-eh-dah)	feminine	
Gesacos (GGEHS-ah-kohss)	masculine	
Icouellauna (EEK-well-la-HOO-nah)	feminine	
Iunones (YOO-nohn-ess)	Plural masculine	
Loucetios (LOO-ket-yohss)	masculine	"lightning"
Magusanos (MAH-goo-sah-nohs)	masculine	
Matres Nervianae (MAH-tress NAIR-win-ah-ee)	feminine plural	
Menapos (MEN-ah-pohs)	masculine	
Minurae (MEE-noo-rahee)	feminine plural	
Mogontia (MOH-gont-yah)	feminine	

Nantosuelta (NAHN-toh-Swell-tah)	feminine	consort of
	Sucellos	
Nemetona (NEM-et-on-ah)	feminine	
Oglius (OHG-lee-oos)	masculine	
Ogmios (OHG-mee-ohss)	masculine	
Ouniorix (OO-nee-oh-reeks)	masculine	
Rosmerta	feminine	
Runcinellos (ROON-keen-ELL-ohs)	masculine	
Samarobriua (SAH-mah-ro-BREE-wah)	feminine	
Singquas (Sing-kwahss)	feminine	(possibly a plural)
Sirona	feminine	
Smertrius	masculine	
Sucellos (SOO-kell-ohss)	masculine	
Sulevia (SOO-lay-wee-ah)	feminine	
Vassocaletis (WAHS-soh-KAH-leh-tiss)	masculine	
Vegnius (WEHG-nee-oos)	masculine	
Vercana (WAIR-cah-nah)	feminine	
Veriugodumnus (WAIR-yoo-goh-DOOM-noos)	masculine	
Vihansa (WEE-han-sah)	feminine	
Viradectis (WEE-rah-dek-tiss)	masculine	
Visucios (WEES-soo-kee-ohss)	masculine	
Visuna (Wee-soo-nah)	feminine	

For further reading, consult: *Dialects of Ancient Gaul* by J. Whatmough (Harvard)

Postmarked 10 October 1985

A Druid Missal-Any

Yule 1985

Volume 9 Number 8

Yule Essay:

Bards, Ogma and Ogham

By Emmon Bodfish



Yule begins Winter, Geimredh, season of the Bard. The File and Bards, like the troubadours who followed them, practiced their art "from Samain until summer" as in the old poem of Forgoll, the Bard, who tells King Mongan a story each night from his wise repertory.

And, as Keatings explains, commenting on the Old Irish, the winter practices of the File, lodging from house to house in exchange for their songs and stories, had become such a great burden for Ireland, that a king had the idea of banishing them:

"It is by Aodh son of Ainmire that a great assembly of Drom Ceat was convened where there was a gathering of the nobles and ecclesiastics(?) of Ireland. Aodh had three reasons to convene this assembly, the first of them being to banish the File and Bards because they constituted a heavy burden and were hard to govern."

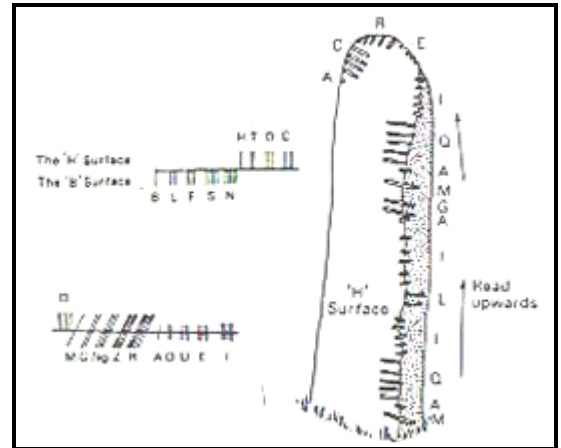
At this time, Keatings adds, almost a third of the well-born men in Ireland belonged in some way to the Bardic class. "And from Samhain to Beltaine, they lodged at the homes of the nobles of Ireland." The project failed because Conchobar, to show his Druid orthodoxy and generosity, gathers up the File and Bards and maintains them for seven years, and also sends Cuchulainn to meet them. (It is not, in the light of this, accidental that we have more verse remaining about Conchobar than about any other Pre-Christian Irish king.)

The tradition continued after the Christianization. A folklorist whom the Rees quote recalled that

"Just until recently, the Irish story tellers, heritors of the Bards, also did not exercise their art during the summer. In order to feel at ease, it had to be winter and night had to have fallen."

The patron god of Bards and story tellers is Ogmios, Champion of Strength and Eloquence. Lucian, writing in the second century, equates him with Roman Hercules, but notes these differences. First, Ogmios is portrayed as an old man, white haired, but still powerful. The Gauls, he learned through his native acquaintance, associate eloquence with the old champion, and not with Hermes, whom they see as too young and callow. On one of the temples or art works then extant, Ogmios, he says, is pictured leading a joyful band of men, attached to him by thin chains which link their ears to the tip of his tongue, a striking visual portrait of persuasive ability. The Irish god Ogma or Oghma, is clearly the same divine persona, though Prof. MacCana feels that the name may be a borrowing instead of a genuine cognate. But the figure appears,

often qualified by the title "Grainaineach" of-the-Sun-like-Countenance, and The Honey-Mouthed, both in Ireland and Wales as on the Continent. He is also known as "trenfher," champion, or literally the "heavy man." In insular traditions he is not only the patron of eloquent speech, but the inventor of writing, in the old Irish system of Ogham letters. This is a system of writing made up of bars of varying lengths placed above and below a central line. It is of uncertain origin, but clearly designed for carving on stone, or at the end of square pillars.



It continued in use into the Early Middle Ages. MacCana believes it probably evolved out of an earlier set of magical symbols, perhaps some of the same ones that gave rise to the Norse Runes.

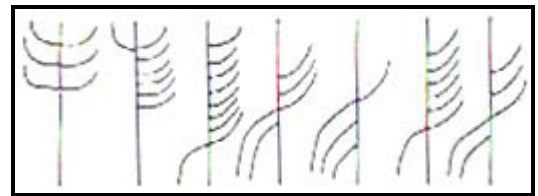


Figure 1.11 Branch runes representing the magical formula ek vitki

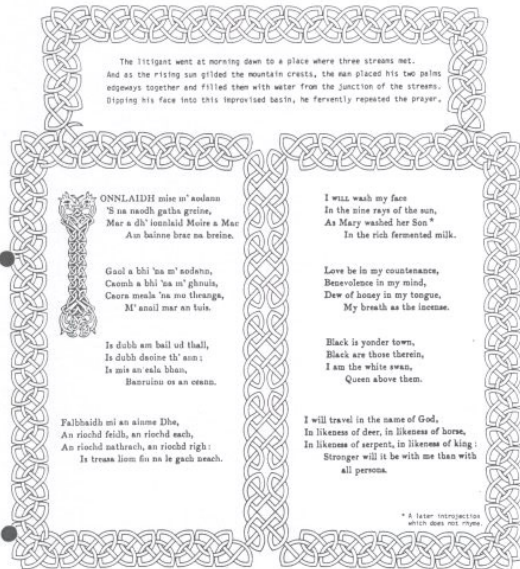
As Ogam came into use after the Celts were exposed to the Latin alphabet, MacCana contends it may have evolved thus: "seeing the utility of the Sound=Letter system of Latin script, the Gauls may have let the magic symbol whose name contained the sound stand for that sound in all words." Other scholars, such as Prof. Rhys, and Charles Squire, believe Ogam was the indigenous script of Ireland. They stress that it more closely resembles a binary or trinary code, akin to the bars and lines of the *I Ching*, than the picture writing of sound diagrams from which Mediterranean and hence all Western systems of letters evolved.

Most Ogam inscriptions are found in Ireland and Scotland, where the Romans never came. (Druidism is full of these riddles.)

Being in this way the God of Writing, it may not be an accident that Oghma is one of the very few Celtic gods for whom we have written records of his worship, i.e. prayers. Two "defixiones," inscribed tablets, were found in France on which Ogmios is beseeched to avenge the author and wreck a curse on certain individuals. In Irish sources, he is also the Champion in this sense of judge and avenger, and to him binding oaths are made. He is invoked as "the god who binds" the binding power of words and oaths, the spell-binding power

of eloquence, so graphically portrayed by the thin golden chains by which he leads his listeners, in the scene described by Lucian. This ability to persuade, convince, and enchant with words was highly regarded in Celtic society, and a part of the training of Bard, Filidh, and Druid alike. LeRoux speculates that the “magic of Ogam” that Cuchulainn used in the *Tain Bo Cuailnge* to stop, single handed, the advance of the Connaught army, was not supernatural magic, but persuasion, or eloquent diplomacy and playing for time.

Thus, Oghma is the one to invoke in negotiations, when eloquent speech and persuasive ability are needed.



Oghmic Incantation

Here is an incantation to an Oghma like figure of “Sun-like Countenance” from the Scottish oral folk tradition. The Preceptor has used it and gives testimony of its utility.

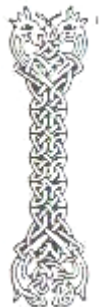
The litigant went at morning dawn to a place where three streams met. And as the rising sun gilded the mountain crests, the man placed his two palms edgewise together and filled them with water from the junction of the streams. Dipping his face into this improvised basin, he fervently repeated the prayer,

Ionnlaidh mise m’ aodann
 ‘S na naodh gatha greine,
 Mar a dh’ionnlaid Moire a Mac
 Am bainne brac na breine.

Gaol a bhi ‘na m’ aodann,
 Caomh a bhi ‘na m’ ghnuis,
 Caora meala ‘na mo theanga,
 M’anail mar an tuis.

Is dubh am bail ud thall,
 Is dubh daoine th’ann;
 Is mis an eala bhan,
 Banruinu os an ceann.

Falbhaidh mi an ainme Dhe,
 An riochd feidh, an riochd each,



An riochd nathrach, an riochd righ:
 Is treasa lion fin na le gach neach.

I will wash my face
 In the nine rays of the sun,
 As Mary washed her Son*
 In the rich fermented milk.

Love be in my countenance,
 Benevolence in my mind,
 Dew of honey in my tongue,
 My breath as the incense.

Black is yonder town,
 Black are those therein,
 I am the white swan,
 Queen above them.

I will travel in the name of God,
 In likeness of deer, in likeness of horse,
 In likeness of serpent, in likeness of king:
 Stronger will it be with me than with all persons.

*A later introjection which does not rhyme.

News of the Groves

Live Oak Grove

Samhain—Due to an unfortunate misunderstanding, half of the members were under the impression that the vigil was the night of the 7th – 8th of November, although it was the evening of the 6th through the morning of Samhain Day, November 7. “For they (the Druids) count the nights before the days.” Lacking a quorum, those of us present voted to postpone the elections until regular services the following Sunday, November 10. To all those who missed the vigil: We apologize. Those who missed out held a vigil at the Grove Site the following night.

At elections, November 11, 1985, Emmon Bodfish resigned as Preceptor. The officers elected were:

Archdruid & Chief Executive Officer of the Non-Profit Corp.:
 Bob Blunt

Preceptor & Chief Financial Officer of the Non-Profit Corp.:
 Herb DeGrasse

Server & Secretary of the Non-Profit Corp.: Willow Oak

Meetings will no longer be held at the Site at 616 Miner Road, Orinda. For more information contact Bob Blunt or Herb DeGrasse at 548-1450.

Birch Grove

Joan asks that you be “cool” in writing to her as the New England Druidic contact. They live in a very, very small town: No references to paganism, the Goddess, Druidism, etc. on the OUTSIDE of the envelope. (Yes, the postman talks to *everybody*.) “Be as wanko as you want on the inside, but keep the envelope cool.” Reminding us of the wisdom of the old pagan maxim: “Look inward, but watch out.”

Post Oak Proto-Grove

Tom Cross Writes: “I celebrated Samhain this year at my house telling stories with my Post Oak Proto-Grove clique

around the fire...I read from *Finnegan's Wake* for our "scriptures", my friends found *Finnegan's Wake* hilariously humorous.

Advertisements

Interested in Stone Henge?

Well, now there is a fan club.

Contact them at:

Order from: Stonehenge Viewpoint
282 De La Vina, Room 27H
Santa Barbara, CA 93105
Sales tax for California delivery. Prices include postage in USA

Stone Henge Viewpoint Catalog Free!!!
Listing over 80 more books related to archaeoastronomy.

Just Released!

Sheila na Gig's new album "Holy Well," Cailleach #9849, with authentic Fenian chant, and Gaelic songs with a pagan flavor from Jim Duran, with Renaissance and traditional Celtic instruments and singing by Sharon Devlin and the rest of the group. We highly recommend it and are planning to feature a full review of the songs in the next issue. Available at Leopold's in Berkeley or from us.

Offensive Opinions Department

(Some people like it, some people hate it. It grew out of a discussion of Cernunnos, and last Fall's Missal-Any...)

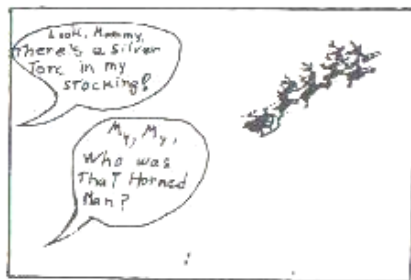
- T: "Well, I'll concede on the matter of Cernunnos (being Celtic) but I still think He is connected with Val Camonica and Paleolithic hunting magic."
- E: "I agree; I'm not fighting you on that. In fact I think that Jim Duran DOES connect Him, as Cernunnos, with the pre-Bronze Age horned gods like at Val Camonica, and before that with the hunter's rock paintings from the Stone Age, and with the Siberian Reindeer Shamans, too."
- T: "They were still going in the 1920s and '30s. In Mircea Eliade's book *Archaic Techniques of Ecstasy* he goes into that.
- E: "Have you got Jim's tape of his seminar, "The Horned God of Europe?"
- T: "Yeh, I've got that one. It's on there."
- E: "He sees all of Northern Europe and Western Siberia as one Paleolithic cultural area: similar myths, concepts, and graphic motifs, similar mental pictures. They've all got the Reindeer Shaman Theme: the shaman who leaves his body and travels to the Reindeer Mother, the "Mother of Herds," the Earth-prosperity Dispensing Deity, and brings back the souls of reindeer or some other prey animals, and scatters them in the forest to increase the deer, whom the hunters can then go out and harvest. That's the general idea of the myth, anyway. And it's

found all across Central Siberia and Northern Europe to Cornwall and Ireland. He's one of the most persistent archetypes, the Flying Shaman who brings back food and prosperity, if we keep the taboos and are good." Connected to Pluto, maybe, the Underworld deity who also sends prosperity.

- T: "I think fauns, Pan, Satyrs, Zandharva types are also related to Cernunnos, and the reindeer deities. I think the original Indo-Europeans, the Kurgan people, for example, were slightly more agricultural than the Finn-Ugric, Ural Altaic Siberian types. They were slightly less nomadic, as they moved into more fertile lands where they settled down."
- E: "But He's still food and fertility oriented."
- T: "Indo-European third function – obedience, resourcefulness, health, fertility, fecundity, loyalty."
- E: "And according to Kieswetter, the Flying Shaman is still with us, under the pseudonym of an obscure Cornish saint, who probably never existed. We call him "Santa Claus;" he'll get a lot of press for the next few weeks."
- T: "The saint you mean is probably St. Cornely, who I've read in a lot of places has something to do with Cernunnos."
- E: "Have you seen the 19th century painting in Murray's book, the one where he still has little horns on his forehead?"
- T: "That's funny, Santa having a Reindeer-Cult connection!"
- E: "Count'em: He lives at the North Pole and has flying reindeer; the Shamans in Siberia fly 'through the Pole Star' on their ecstatic journey. Santa Claus brings us presents from there, a 'right merry old elf;' the Shaman brings back reindeer souls, hence food and feasting. Santa has elves, i.e. familiar spirits, that work for him; so do Shamans. The special red coat and pointy cap Santa wears, his having a special outfit, riding a flying deer or a flying horse, it all sounds right out of Eliade. Does this mean that all those department store Santa Clauses are doing a 'god-assumption' ritual?"
- T: "Could be. But Christmas trees are Nordic-Druidic, the Indo-European strata."
- E: "But I agree with you that Cernunnos, or really the Horned God, Cernunnos is just one instance of Him, is pre-Indo-European, or maybe Proto-Indo-European, too. The Indo-Europeans may have brought Him with them from the Caucus homeland. So this year let's get ourselves red suits and participate in this 10,000 year old religious ritual: eat until you drop."



Ogmios-Oghma



Look, Mommy, There's a Silver Torc in my Stocking!

My, My, Who was That Horned Man?

Calendar

Astronomical Solstice will occur at 8:08 A.M. P.S.T. on December 21, 1985. There will be no meetings at the old Grove Site, so for times and places of celebrations, contact either Bob Blunt or Herb (415) 548-1450.

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Pumpkin & Xmas Tree Farm for sale, 40 acres. Coastal Peninsula loc. \$375,000. \$75,000 dwn, owner will fin. 941-3960

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