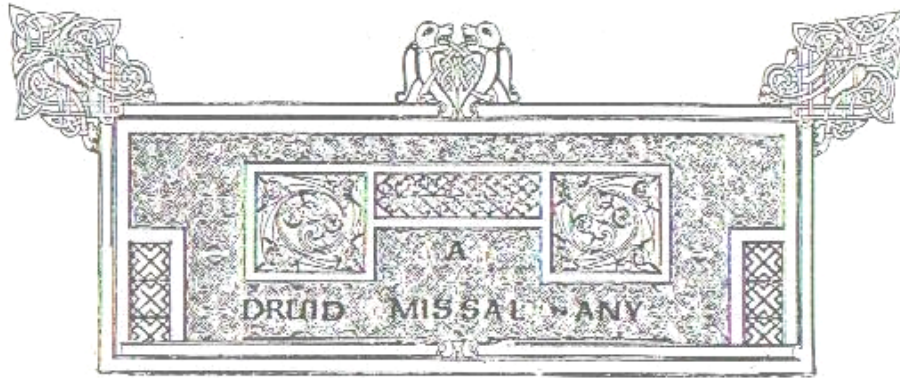


Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Six

1982 c.e.

Drynemetum Press



# A Druid Missal-Any Oimeic 1982 Volume 6 Number 1

## End of Druid Chronicler Newsletter

As Mother Grove has notified us that they are discontinuing publication of the Druid Chronicler, Live Oak Grove will be putting together this short newsletter with dates of Reformed Druid Services, Holidays, parties, etc. News, energy, time and help will be very welcomed. How about a year's subscription to anyone who comes up with a better masthead?

## News of the Groves

This month, Live Oak will be holding Oimeic Celebration on Sunday February 7, at 1:00 PM at the Grove Site at 616 Miner Road, Orinda. Regular R.D.N.A. Services will be at the Grove Site on February 21, March 7, and March 21 (Spring Equinox). All at 1:00 P.M.

Those people who do not have cars, or who do not want to try to find Miner Road, can take the BART to Orinda, and phone from the station for a ride: 254-1387. As the Grove Site is still very rustic, wear shoes that can withstand mud.

Live Oak Grove is building a stone altar and a wooden henge, sighted astronomically and on the rising of the sun on each of the High Days. If there is anyone who would like to be present at the raising of the next, the Spring Equinox, spar, they should be at the Grove Site, pre-dawn, on March 21. We are also planting a circle of Sacred Trees. Gardening help welcomed after each Service

We want to be in communication with the other Groves; and we also will be printing news of the Orders: Bardic, Grannos, and of CoCoDAL,

## Druid Calendars for Sale

A group in England have published a large, pictorial Druid calendar for 1982. It is well done, and has pictures and lore on the old megalithic sites. It is available from Nature Company, in the planetarium in Golden Gate Park, San Francisco. We were the most startled to read that the person who assembled and edited this project, and who heads this overseas Druid group, is named Joan Carshon. Do we all have a doppelganger somewhere?

## Druid Chronicles Available

There are still copies of the full, original Druid Chronicles available from our second printing. The cost is \$25.00 plus postage. Contact Leslie, who is hole-punching and collating them, 652-6040. (Discounts for people who help out?) Or call Emmon, who is serving as Preceptor for L.O.G. while Leslie is busy. Leave a message on the machine: 254-1387.

We also have copies of the Mini-Chronicles for those of you that can't afford the full Chronicles yet. These are 35 pages, excerpted from the Chronicles for \$7.00, post paid.

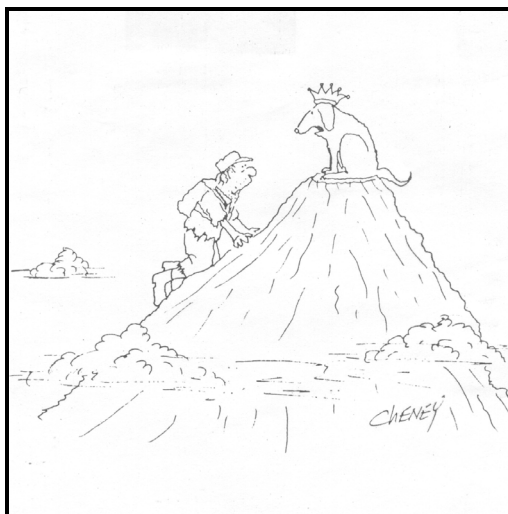
We also have located three of the original Georgian style Ruby glass chalices. Anyone interested in owning one contact Joan Carruth or leave a message for Emmon.

Emmon is continuing Scots Gaelic classes, and may soon know enough to teach. We are also continuing the project of holding up the Scot's end by translating the regular Services into Scottish Gàidhlig. Anyone who would like to help would be much appreciated. We'd like to publish a Scot's version of the Services as a companion piece to the Irish translations in the Urtext Section of the Chronicles. Scottish Gaelic classes are available through the Institute for Celtic Studies, P.O. Box 44, Oakland, CA 54604. Gaelic is NOT a dead language. Tha Gàidhlig beo!

## Submissions

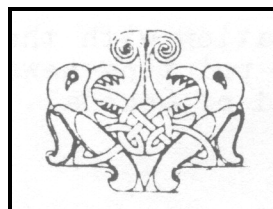
Anyone who has news, opinions, dissertations, etc. which they would like to see in print here, should send them to L.O.G., 616 Miner Road, Orinda Calif. 94563, by March 1, for the Spring Equinox issue. We will publish this newsletter a week before the eight High Days. Camera ready copy appreciated!

Some members of Live Oak Grove were talking of getting together after Service, warming up around a big indoor fire and discussing methods of divination, magical method and the Meaning of It All. Those interested, stay after Services.



"What did you expect? Life is a royal bitch."

If you'd like to be on our mailing list, (or put someone else on the mailing list,) send name and address, and a few 20 cent stamps to LOG, 616 Miner Road, Orinda CA 94563



# A Druid Missal-Any Spring Equinox 1982 Volume 6 Number 2



## News of the Groves

Oimele Celebration went well, although few people showed up. We found a place that sells fresh goat milk, for the Waters this year, and which turned out to be pretty good, i.e. not that different from cow's milk, and homogenized.

Two plants have spontaneously sprung up between the stones that mark our altar. Both of them are edible herbs. We can take this as a sign, each in his own way, or you can take a bite. One is an herb I've eaten under the name "pepper grass;" I don't know the Latin name. The other is *Montia perfoliata*, Miner's lettuce. There is also an unknown fuzzy-leafed herb something like a petunia, not bad to the taste, but not great either.

We have bought a White Birch, so we lack only two trees to complete the circle. We need a Mountain Ash, i.e. a Rowan tree. If anyone knows of a nursery or an individual who has sapling Rowans, please let us know. We have enough money now to pay retail.

E. Dwelly, a Scot's linguist and folklorist, collecting around the turn of this century, writes the following about Druids and Rowan trees.

"There sacred word was not the oak, as in Gaul, but the yew, the hawthorn, and especially the Rowan. Divination by watching smoke and flame, (there of), and chewing raw meat, in honor of Fionn's thumb, was one of their chief occupations. A blow from their wand caused transformation and spells."

Scotland 1881

## Liturgy Additions

Larry Press proposed that we introduce several gradations of response, which we might get from the winds at the four quarters after the sacrifice is offered. Traditionally the Druid liturgy provides a binary system: The Mother sleeps, sacrifice is not accepted, and the Mother is awake, and the sacrifice is accepted. Larry suggests that the officiating Druid look among the following possible responses:

1. The Mother is asleep. (Proceed as per traditional liturgy.)
2. The Mother, though sleeping, hears, and will consider our prayers and petitions. The sacrifice is accepted.
3. The Mother stirs; She is beginning to awaken. She grants our pleas and the sacrifice is accepted. She disagrees with our petition and the sacrifice is therefore not accepted.
4. The Mother is awake. She grants our prayers and the sacrifice is accepted; She disagrees with our request and the sacrifice is not accepted.

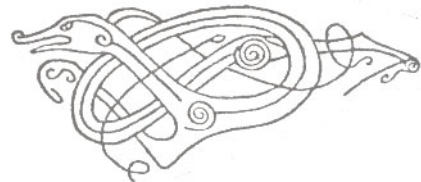
Suggestions for other responses are welcome. Larry and I will be trying out this system, and keeping records of the outcome.

## Calendar

Live Oak Grove

All services will be at 1:00 P.M., at the Grove Site at 616 Miner Road, Orinda. If you do not have a car, take BART to the Orinda station and phone us: 254-1387. We'll come and give you a ride.

Equinox, March 21<sup>st</sup>; April 11, April 25, (note Daylight Saving Time Change!); Beltaine, this will be the 7<sup>th</sup> ANNUAL BELTAINE IN THE ROSE GARDEN, Berkeley. 1:00 P.M. Druids should be there at 12:00 NOON sharp for set up. The Rose Garden is wheelchair accessible. There will be a picnic afterwards in Cordenesis Park, across the street from the Rose Garden. Bring food to share, if you can, but if you can't, come anyway.



# A Druid Missal-Any Beltane 1982 Volume 6 Number 3

## Beltaine

By Emmon Bodfish

BELTAINE-1982 The celebration will be held on May 9th, out at the Grove Site at 616 Miner Road, Orinda. Services will begin sharp at 1:00 P.M. and Leslie, Matriarch of Bards, has planned a May Pole dance to follow. The food is pot-luck, so bring food to share, if you can. For more info, or for transportation questions, call 254-1387.

Astronomical Beltaine will occur on May 5, at 12:14 P.M. Emmon will be setting the Beltaine caber in the Grove's wood-henge at dawn on May 6. Hardy souls are invited to come and help align it with sunrise over the Grove altar. Dawn is being held at 6:08 A.M. Daylight Savings time.

THOSE of us who are immune have de-poison-oaked the path up to the Grove site.

THE LIVE OAK GROVE building project is near completion. The circle of the eight sacred trees is complete except for the Beltaine rose, which we will plant May 3rd. The footing of the altar is set, and we hope to get the fire pit of local stone built before Beltaine Celebration. Also, surprise, there is now running water up at the Site. This should make work, and picnicking, a lot easier.

E. DWELLY has this to say about old Highland Beltaine, in Gaelic, Bealltuinn.

“On the first of May was held a great Druidical festival in favour of the god Belus. On this day, fires were kindled on the mountain tops for the purposes of sacrifice; and between these fires the cattle were driven to preserve them from contagion till next Mayday. On this day it was usual to extinguish all hearth fires, in order that they should be re-kindled from this purifying flame. In many parts of the Highlands, the young folks of the district used to meet on the moors on the first of May. They cut a table in the green sod, of a round figure, by cutting a trench in the ground of sufficient circumference to hold the whole company. They then kneaded a cake of oatmeal, kindled a fire and toasted the oatmeal cake in the embers. When a feast of eggs and custards had been eaten, they divided the cake into as many portions as there were persons in the company, as much alike as to size and shape as possible. They daubed one of the pieces with charcoal until it was black all over, and they then put all of them into a bonnet all together, and each person, blindfolded, drew out a portion. The bonnet holder was entitled to the last bit. Whoever drew the black bit was the devoted person who was to be sacrificed to Baal, whose favor they meant to implore in rendering the

year productive. The devoted person was compelled to leap three times over the flames.”

This folk ritual may preserve an echo of prehistoric festivals.

## Coalition Council of Dalon Ap Landu

By Joan Carruth

COCODAL has opened its shutters for business after a long, wet, miserable winter. We have nothing by way of old business pending. However, we have several pieces of new business.

One: we would like to encourage any Grove or solitary Third who has not already done so to join the Council,

Another: I have heard several proposals for streamlining the selection of Matriarchs/Patriarchs of the Higher Orders. Some of them sound pretty good. But I have already put in enough of my opinions and proposals for a while, so if any of you would like to propose a change, please do so. Any Third Order who is a member of the Council, either as a solitary or as a member of a member Grove, may propose a new rule or a change by sending it to Emmon Bodfish, Preceptor, Live Oak Grove, 616 Miner Rd. Orinda, California, 94563. He will publish it in the next MISSAL-ANY and wait 90 days for responses from solitaires and Member Groves' Third Orders. Remember, such rules are decided by those who respond, so you cannot block a piece of legislation by not answering. Pros and Cons may be sent in by a postcard or letter to Live Oak Grove Address. We will publish the results.

Current CoCoDAL members:

Live Oak Grove,  
Evergreen Grove,  
Michael "Tiki" Teague,  
Chris Sherbak.

-Joan Carruth, A.D.

## News of the Higher Orders

### Grannos, 4th Order, (healers)

Now is the time for all good healers to come to the aid of their Order. If you're Third Order and interested in healing (medical, psychological, or psychic) and have access to an ArchDruid, or even another member of the Third Order, PLEASE write to me, Joan Carruth, A.D. and join Grannos: I have this nightmare of Grannos only existing in the area I live in, which to me would make it essentially useless. There are no dues, and no obligations, (though there are some things you can do if you want, like setting up a Healers' Conclave in your area). In return, you will have access to all the pool of healing techniques and experiences I can garner. Write to me, describe your interests, and experience in healing, and give me the name and address of the person, Third Order, you would like to have Ordain you.

Joan Carruth  
Live Oak Grove

## Brachiaca, 5th Order

Since 4th Order is officially running, we are scouting for candidates for M/P of Brachiaca. Since Brachiaca is the god of brewing, such a person should probably be one who enjoys alcohol, and perhaps other mind-altering chemicals. Perhaps such an Order could be involved in setting up parties around High Days for their Groves. The head of an Order recruits members and keeps them in touch with each other, submits Order news to the Missal-Any, and decides who is to be ordained. It isn't a whole lot of work, or I wouldn't be able to handle Grannos. So, if you are Third Order, and would like to propose yourself as head of Brachiaca, or if you know a good candidate, or you would simply like to be a member of the Order, write to Matriarch of Grannos Joan Carruth, c/o Live Oak Grove

—Joan Carruth

## Order of Oberon, The Bards

Leslie Craig-Harger Matriarch, will be retiring as such this season, when she can find a suitable successor. Nominations welcome! Until then, she will be doing Ordinations into the Bardic order. If you are interested in joining, contact her through Live Oak Grove, here at the Miner Rd. address. You do *not* have to be Third Order to join Bards. She will be holding occasional Bardic Revels, when possible, and wishes to say that if some other members of Bards wish to hold a Bardic, she'd much appreciate it.

## Events

The Institute of Celtic Studies is presenting a lecture on "The Celtic Vision" by Ken Ruffner. It will be on May 18, Bldg C, Rm. 100 Fort Mason San Francisco, 8:00 P.M. Many slides of Irish artworks and landscapes

"Lark in the Morning" is sponsoring a summer music celebration July 26 to August. The site they have chosen includes 46 redwood cabins with stone fireplaces and balconies, a large hall for dances and dining, continuous workshops on many musical instruments and singing and dancing in the Irish Gaelic traditions. Cost is \$95, not including meals. Register before May 1, and get a special rate of \$85. Contact Box 1176, Mendocino Ca. 95460 or (707) 964-5569

For Pagans: Tour Ireland with 18 days of magic, mythology, history, stories, and rituals with Starhawk and Laura Gale of Reclaiming, the Center for Feminist Spirituality. For more information, contact P.O. Box 14404, San Francisco, CA 94122 or call Return to the Earth at (415) 661-8671

Live Oak Grove's Beltaine and Maypole dance, 1:00 P.M. May 9, Grove Site, 616 Miner Road, Orinda. If transportation is a problem, take BART to Orinda Station, and phone for a ride, 254-1387.

## Things for Sale

Copies of the Druid Chronicles (\$25) are still available from Joan Carruth, also copies of the Mini Chronicles (\$7),

Live Oak Grove has several Ruby glass chalices of the traditional RDNA type for sale (\$10.50)

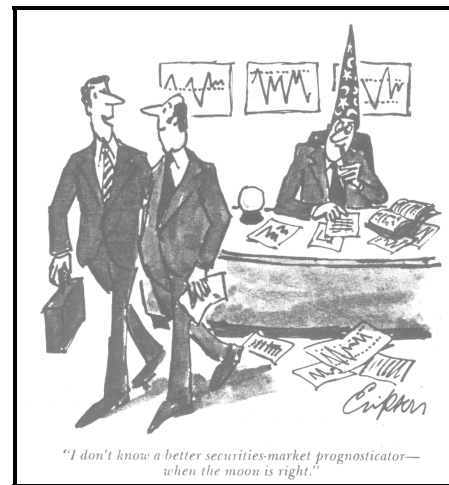
Paladin is getting ready to cast a batch of bronze cycles of Druidic form. There will be just 20 made. If you want any, Third Orders especially, place an order through Joan Carruth, quickly. (415) 245-1387, an answering machine will take your name.

You can order a Viking style drinking horn, though not specifically Druidic, through Old Norway, Dept. R, Helen Ga. 30545, for \$13.95.

An excellent book which I had re-printed a few years ago, a few copies of which are still left is *Bladud of Bath* by Howard C. Levis. This contains the complete documentation relating to Bladud, the ninth King of England after Bruce the Trojan. Like the Prodigal Son, Bladud became a leper and looked after swine near Bath, where he discovered the hot springs which cured him of the disease as they have cured many since. Bladud was a Druid and an early student of the art of flying, which finally led to his death. Mr. Levis's illustrated, scholarly work represents the only biography of an individual Druid. Good, large hardback edition with dust-wrapper. \$6.95. USA etc. airmail: \$9. UDA etc. surface \$1.50.

Two other books of mine, not yet available, are to be published next year by Thames & Hudson (inquiries to them). These are **MEGALTHOMANIA**, an illustrated account of the theories, follies, and general activities of archeologists and enthusiasts at megalithic sites; and **LIVING WONDERS**, written with Robert Rickard as a follow-up to PHENOMENA, consisting of about fifty chapters on the mysteries, controversies and weird records of natural history.

FOR SALE PRIVATELY from: 11 Powis Gardens, London W.11.



"I don't know a better securities-market prognosticator—when the moon is right."

## Calendar

Regular Druid Services will be held at the Live Oak Grove Site at 616 Miner Rd., Orinda, at 1 P.M. Daylight Savings time, on May 23rd, June 6th and until further notice, we will be expecting to celebrate the Solstice here on June 20th. All with suggestions for Solstice celebration should get them in now.

# A Druid Missal-Any Summer Solstice 1982 Volume 6 Number 4

Uath: Late May to June.

The name for this time of the year is taken from the hawthorn, whitethorn, or mayflower. In ancient Britain, this was the time of rest and abstinence after the Beltaine festivities. Old clothes were worn, and the temples cleansed in psychic and physical preparation for the summer. The time is associated with the Goddess Cardea, who casts spells using hawthorn, and it was she who had to be appeased at marriages as such unions were hateful to her, she being associated with chastity and solitude. She is the benefactor of crafts people and the guardian of hinges, having the power to open what is shut and to shut up what is open. She is able, as well, to look forward in time, and back to the hidden past, Cardea lives at the hinge of the Universe, in a starry castle, behind the North Wind. She was worshipped in Britain, and perhaps in the lowlands of Scotland, in Strath-Clyde.

## News of the Groves

BELTAINE CELEBRATION went well despite two principle people being handicapped with bad colds. Sue has some color pictures of the merriment, which I hope we can print in the next Missal-Any. The standard Beltaine Service, as given in the Chronicles, was performed, beginning at 1:00 p.m. For the first time in the Grove's history, we had our own altar on which we could build a fire. Though the altar is not in final form yet, the base served as a platform for a good blaze. Afterwards we had the Maypole Dance around our home-made 11 foot tall Maypole. Such thanks to Daniel and Leslie Craig-Hargar for helping splice two logs together, using only primitive hand tools, (i.e. the power saw gave out,) to create a 16 foot pole. All the May Dance participants brought their own ribbon, of what ever color, and we danced and wove them down the pole in the traditional May dance, with the Bards singing and the Matriarch of Bards, Leslie, playing guitar. It was a colorful, fast and flailing event, especially as many of us are not used to dancing in long robes, nor on the sides of hills. All the officers, and many of the members were in their full Druid robes, some barefoot, some in Engineer boots. After the Maypole was woven with the ribbons, we decided to leave it stand, at least until Solstice. Then we sat around it and Leslie sang requests from her lengthy Pagan repertory. Meanwhile most of us ate and enjoyed the return of the Season of the Waters of Life, in flavors wine, Irish Mist, and Whiskey. As this took effect, more people joined in the singing, shouting, and a few dancing through the underbrush.

We particularly want to congratulate Earl for climbing up our forty-something steps to the Grove site, and also to thank him for the use of his phone, which was instrumental for contacting Joan, our AD, for planning and set up, as she is currently without a phone of her own.

Most stayed for the sunset, and some beyond, i.e. those who had gone to sleep, (read passed out), only to be awakened by the cold and foggy dew of Orinda night.

Next celebration is Solstice, a minor high day, on June 20. Next big Celebration is Lughnasadh. Send us your ideas of what you'd like to see in these festival finery games for Lugh.

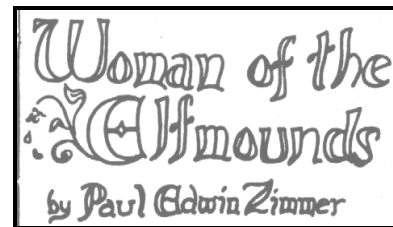
## Out of Town/State Readers

Provisions exist in the Druid Chronicles for those people that live too far from an established Grove to start their own protogrove without the need of a presiding Third Order Archdruid. We can send you Proto-grove services to use and the system to set up a group and celebrate the Druid High Days. All it requires is three interested people to enact the rituals but you can read all three roles, if you're alone, or you can recruit a couple of other people. Write us for the details.

## Fight Back

Next time you're leafleted or pressured by aggressive Christians, Hari Krishnas, New Guinea Mudmen, etc. whip out some Druid leaflets and convert them back. We have Druid literature on simulated parchment paper, which can help explain who we are and what it's about to your friends, enemies or harassers. In my case I can vouch for them getting rid of some previously persistent Jehovah's Witness canvassers and a vacuum salesman. Send us \$1.00 or 5 stamps and we'll send you some.

## The Marketplace



### Woman of the Elfmounds

By Paul Edwin Zimmer

Mortal and Immortal Lovers Trapped in a Love Feud...

For generations of men there had been war between Clan Cormac and CaorLieth...for the Elf-Folk do not die, save for in battle, and the hatred of men lives through the ages, passing from father to son...

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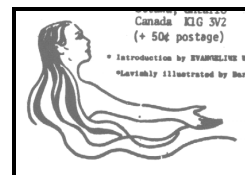
Ottawa, Ontario

Canada, K1G 3V2

(+ 50 cents postage)

\*Introduction by Evangeline Walton

Lavishly illustrated by Barry Blair



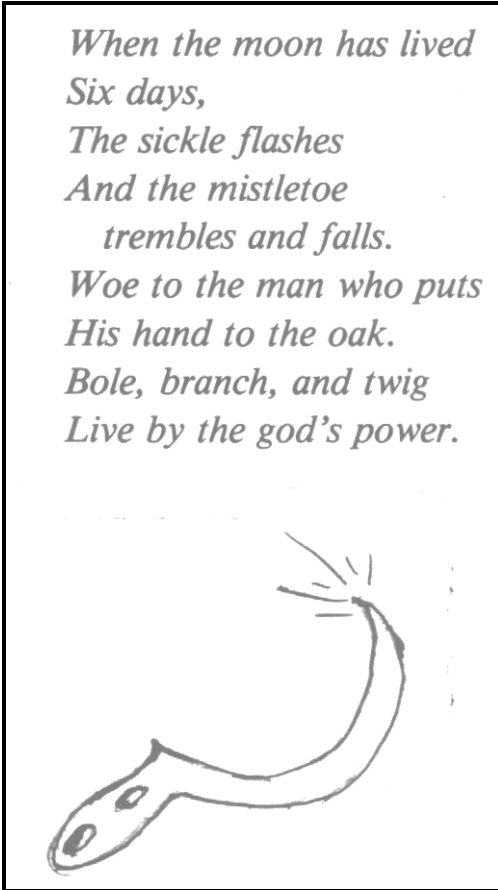
## Bronze Sickles

CORRECTION of a misspelling in the Beltaine issue: the "bronze cycle" was a bronze sickle. Paladin still has some of these for sale for \$30.00. The blade is 5" in diameter, and the sickle comes without handles, but with a bronze tang which is perforated for the attachment of a wooden or bone handle. Hawthorn or oak are suggested as sacred woods. Joan Carruth A.D. suggests that Archdruids of Groves, especially should have one to cut the service's sacrifice. The Grove could pool their money and get one, which could remain Grove property when a new Archdruid is elected.

## Calendar

All services are at Live Oak Grove Site, 616 Miner Rd. Orinda (254-1387) at 1:00 P.M. Take the BART to Orinda Station and call for a ride. Solstice Celebration, Sunday, June 20. Regular services on July 4, and July 18. Lughnasadh is tentative, planned for August 1.

*When the moon has lived  
Six days,  
The sickle flashes  
And the mistletoe  
trembles and falls.  
Woe to the man who puts  
His hand to the oak.  
Bole, branch, and twig  
Live by the god's power.*



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# A Druid Missal-Any Lughnasadh 1982 Volume 6 Number 5

## Lughnasadh Essay: Funeral Games

By Emmon Bodfish



Originally a celebration of the funeral games for Lugh, the Celtic deity of Light. By August 1 the sun is lower in the sky and days significantly shorter. By now even the non-astronomically oriented can feel the summer's decline. The sun, re-born on December 22, is ageing. The period of harvest, Foghamhar, is coming, and this High Day marks the celebration of the First Fruits, and the first produce of the fields. In Celtic Countries, this middle of the summer festival is still marked by the Races in Ireland, Revels in Wales, and the Highland Cattle Show in Scotland. In a stock raising culture like the Iron Age Celts, this was the most likely time of market faires and Gatherings. The calves of the Spring were old enough to sell/trade; likewise the sheep would have been sheared and surplus wool of lambs could be bartered.

Live Oak Grove will be celebrating Lughnasadh on August the 7th at the Grove Site at 1:00 P.M. Bring a sample of any fruits or vegetables that you've grown, and come help us assure a bountiful harvest to come. Take BART to Orinda and phone 254-1387 for a ride.

Photos, thanks to Leslie, of our 1982 Beletaine festivities.



Photo of Emmon in front of the Maypole at the Live Oak Grove site

## Creating a Wizard Lite

By Emmon

A Wizard-Lite is a phenomenon you'll often come across in fantasy and occult literature in these post-Illuminati (Trilogy) years. The following is a distillation of my experience with one method of creating one.

Sit straight up, on a sturdy seat, feet flat on the floor, in a dark room. It is never quite dark enough outdoors for this. Lean a little forward, and look into the darkest part of the room. Focus your eyes as if you were looking into the farther distance. The room must be dark enough that you cannot see the wall in front of you. The correct eye focus is nine-tenths of it. Some people describe it as "looking left with the left eye and right with the right eye." I didn't think of it this way, but if it helps...

You'll see flecks of light, blue or violet, which move in curved paths, then wink out. Don't try to look AT or follow them. You'll lose the critical distance focus and not be able to see them at all. You are focusing out beyond them; they appear as five to ten feet away from your chair. The longer you can hold this focus, and your attention on the dark in front of you, the more sparks of lite you will see. At a certain point you get the feeling of seeing past the darkness, into a space speckled with many, many of these sparks. It looked to me like the Milky Way, the first time I saw it. The tendency at this point is to look away, or close your eyes. If you do that, you will lose it and have to start over again. Of course willingness to start over again, and I mean many times, is necessary to the development of any "psychic" skill.

When you can get the focus right and see the sparks fairly easily, you can get to the "starry sky" stage in about 15 to 20 minutes per practice session. Next, you try to form the sparks into a ball by herding them together. There is no better verbal way to describe this. To me it feels like pushing them with my eyeballs. You may feel you are herding them into a close cluster with your willpower. As more sparks are crowded together, the glow will get brighter. It will look something like this:



As it brightens, you can see the floor and the room, but not in detail or color. While it looks like the room, alright, it looks not quite the same as the room looked before. And definitely different from the way the room looks in dim light with your eyes well dark adapted.

I plan to try this in a strange location, which I have not seen in daylight to see if it is a matter of running on memory.



This eye focus is the same one that has been described in the literature as the one to use to see auras.

## Calendar

Lughnasadh August 7,\* Regular Services August 1<sup>st</sup> and August 29, and September 12. Live oak Grove Site, Orinda, 1:00.

## News of the Groves

### Live Oak Grove

Live Oak Grove moved to hold emergency elections on the 17th of July, regular services. Our Archdruid, Joan Carruth, is leaving to live in Chico, California. Druid elections, for new reader's information, are usually held at Autumn Equinox, with the new officers taking over at Samhain, which is Celtic New Years. But emergency elections can be held if any of the officers have to resign in the middle of the year.

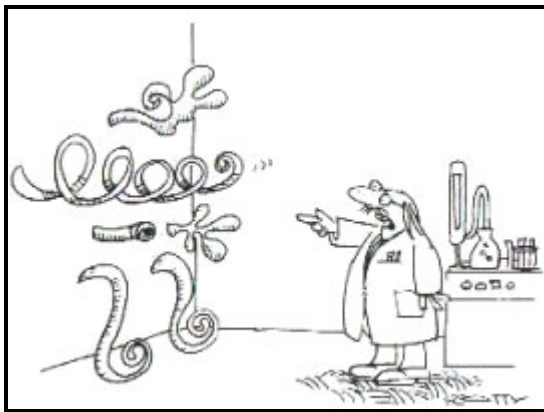
\*Saturday

Results:

Archdruid: Larry Press

Preceptor: Emmon Bodfish

Server: Bob Blunt



*"Go away! You're upsetting the laws of physics!"*



# A Druid Missal-Any Fall Equinox 1982 Volume 6 Number 5

## Fall Equinox Essay: Cernunnos

By Emmon Bodfish



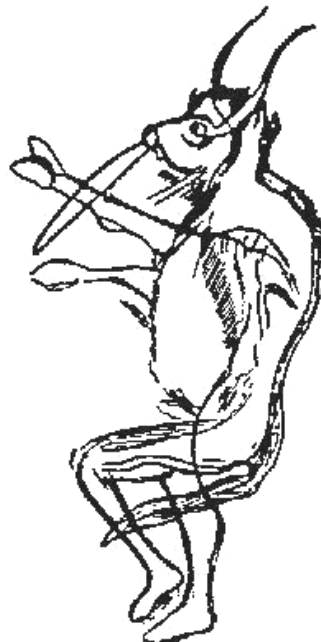
quinox approaches the time sacred to Cernunnos, the Hunter God. The cult of the horned god/shaman, dressed in the horns and hide of a hoofed prey-animal, is one of the most ancient themes running through Indo-European religions. The cave paintings in France show such a figure and may date from Paleolithic times. (Figure 1) He is seen again on the Gundestrup Cauldron in near-historic times, here with the antlers of a Stag. It would be rash to think all horned gods

are called Cernunnos, as each tribe may have had their own name for him, but the theme of the shaman raised to a god and endowed with horns remains consistent. In southeastern Europe he is associated with the goat, and in parts of Britain with the bull, but always with a horned, food species. He may be the Being commemorated in the horn-dances carried out in a number of English villages up through the 19th century and now exclusive to Abbots Bromley. Originally he seems to have been a hunter's patron, and later associated with fertility of flocks and herds, and then with fertility in general. This was the tradition of Grecian Pan, and Robin Goodfellow, and later debased into Christian "devil" myths. The Gaelic word "faighe" for prophet, and also the name of one class of Druids, may be cognate of the Proto-Gaelic word for deer, "fiagh," especially in its genitive case, meaning "of a deer." In Gaelic cultures there is also an association with the Hazel tree, and again with the after-death world, which we will shortly be contacting in the upcoming festivals of Samhain. His following continued after Christianization, and is reflected in the Highland Calluinn ritual still in practice in the 19th century. The Protestant cleric who recorded it seems to have had no inkling of its meaning, but he asserts that the people of the West Highlands, in the 17th century, before the coming of the Presbyters, were "little more than pagans, having been neglected by the Roman Church."

The Horned-God had a second sacred time after Yule and before Oimele, also indicative of the Cernunnos -Calluinn (Hazel) association. According to Dwelly, there is an old Gaelic myth that New Year's night is the night of the fecundation of the trees, when the winds blow from the West, and is called Calluinn night. On this night Bogles may walk. Bogles are wood spirits, connected with Cernunnos in the following interesting manner. The word Bogey or the Scottish Bogle is a diminutive of the original word Bog, with cognates in the Slavic, "Bog" god, and in Proto-Celtic "Boc" god. The Welsh "boucca" evolved into Puck, the wood sprite, and the Highland Bogey, spirit inhabiting wild or lonely places. "Poccan" is a male goat, and "Puc" is the goat-god who presides over the Puck fair celebrations in Ireland.



Figure 1 Masked Dancer, A Masked man with Stag Antlers, and Figure 2 Cernunnos from the Gundestrup Caldron



## News of the Groves

Larry Press, the Archdruid of Live Oak, has suggested we “Write the trees back into Druidism.” At the August 7th, Saturday, service, we tried the following ceremony, recognizing each of the eight trees in our Sacred Circle.

The Preceptor prepared beforehand a quart of bloodmeal and clear water in a large chalice shaped bowl. During the part of the standard RDNA service when the chalice of Consecrated Waters was being passed around the circle of participants, Larry, as Archdruid, took the bowl of bloodmeal and, beginning with the live oak that stands at the Southpoint of our Circle, fed each of the trees in turn, going around the Circle sunwise. Then he returned the empty bowl to the Preceptor. By then, the chalice of Consecrated Waters had finished circulating among the members, and the Server returned it to him. He poured the remaining portion into the altar flames, as standard in the RDNA service.

We found that this Ritual Feeding of the Trees fit in well at this point in the ceremony. In the future, Larry suggests, addressing each tree by name, using the oldest Indo-European root word for the name of each species. If that is not discoverable, we will use the old Gaelic. Emmon, the Preceptor, agreed to research tree names.

More information on Dalon Ap Landu, the patron spirit of RDNA Groves, mentioned in the Standard Druid Service. Dalen is Welsh for leaf, and Ap Landu would be “of Landu.” Since there is no such term in Welsh as Landu, it is probably a corruption of some phrase or placename. Dalon Ap Landu may be connected with “Dalan of Goidhelic,” mythologically the Druid of Eochaid. Or he may be an equivalent to Hu Tadarn or Dylan. Dylan was a son of Manawyddan Ap Llyr, the Cymric name of Manannan Mac Ler. In this case, he is roughly equivalent to Cernunnos of Gaul in the latter’s god-of-the-woods aspect.

The above information thanks to Tom Cross, Garland Proto-Grove, Texas

The original reference to Dalon Ap Landu was from David Fisher, who included this, in his words, “obscure Welsh tree-god” in the RDNA Services. In this reference, he seems to be a vegetation god, speaking through wind, in the trees, and in thunder. Cernunnos is usually glossed as a patron of animals, especially fertility of flocks, herds, and food species.

Anyone with further information on this, or new references is especially invited to write in and share them. Much thanks and kudos will be given. The David Fisher references are given in *The Druid Chronicles*.

Copies of the complete *Druid Chronicles* are available through Live Oak Grove. It is 200-plus pages, with full footnotes and many pictures, \$25.00 Or the Mini-Chronicles, which are excerpts of the most important materials, for \$7.50 plus \$1 postage.



## Calluinn a Bhuilg

Calluinn Ho!—This rune is still repeated in the Isles. Rarely, however, do two persons recite it alike. This renders it difficult to decide the right form of the words.

The walls of the old houses in the West are very thick—from five to eight feet. There are no gables, the walls being of uniform height throughout. The roof of the house being raised from the inner edge of the wall, a broad terrace is left on the outside. Two or three stones project from the wall at the door, forming steps. One of these the inmates ascend for purposes of thatching and securing the roof in time of storm.

The “gilleann Callaig” carolers or Hogmanay lads perambulate to the townland at night. One man is enveloped in the hard hide of a bull with the horns and hoofs still attached. When the men come to a house they ascend the wall and run around sunwise, the man in the hide shaking the horns and hoofs, and the other men striking the hard hide with sticks. The appearance of the man in the hide is gruesome, while the din made is terrific. Having descended and recited their runes at the door, the Hogmanay men are admitted and treated to the best in the house.

The performance seems to be symbolic, but of what it is not easy to say, unless of laying an evil spirit. That the rite is heathen and ancient is evident.

CALLUINN a bhuilg,

Calluinn a bhuilg,

Buail am boicionn,

Buail am boicionn.

Calluinn a bhuilg,

Calluinn a bhuilg

Buail an craicionn,

Buail an craicionn.

Calluinn a bhuilg,

Calluinn a bhuilg,

Sios e! suas e!

Buail am boicionn.

Calluinn a bhuilg,

Calluinn a bhuilg,

Sios e! suas e!

Buail an craicionn.

Calluinn a bhuilg,

Calluinn a bhuilg.

HOGMANAY of the sack,

Hogmanay of the sack,

Strike the hide,

Strike the hide.

Hogmanay of the sack,

Hogmanay of the sack,

Beat the skin,

Beat the skin.

Hogmanay of the sack,

Hogmanay of the sack,

Down with it! up with it!

Strike the hide.

Hogmanay of the sack,

Hogmanay of the sack,

Down with it! up with it!

Beat the skin.

Hogmanay of the sack,

Hogmanay of the sack.

From *Carmina Gadelica, Vol. I*, Alexander Carmichael

## Now Do We With Songs and Rejoicing

(A Processional Hymn)  
Words by David T. Geller  
Sung to the traditional tune of:  
"Let All Mortal Flesh Keep Silence"

Now do we with songs and rejoicing,  
Come before the Mother to stand.  
She has given forth of Her bounty  
And with blessings in Her hand,  
In the fields She walks  
And in the woods She walks;  
Our full homage to command.

At Her voice the wild wind is silent  
And the fox lies down with the hare.  
Every living creature before Her  
Sings Her praises to declare:  
Thanks to Thee for all,  
O thanks to Thee for All,  
Thanks to Thee, O Lady most fair!

David Geller  
Druid, RDNA  
Berkeley Grove

## The Lady's Bransle

(Pronounced "brall")  
Words by Hope  
Sung to the traditional tune of: "Nonesuch" (short version) and  
reprinted by permission from "Songs for the Old Religion"  
(Copyright 1973)

O She will bring the buds in the Spring  
And laugh among the flowers.  
In Summer heat are Her kisses sweet;  
She sings in leafy bowers.  
She cuts the cane and gathers the grain,  
When fruits of Fall surround Her.  
Her bones grow old in Wintery cold;  
She wraps Her cloak around Her.

But She will bring the buds in...  
(repeat freely)

## The Woad Song

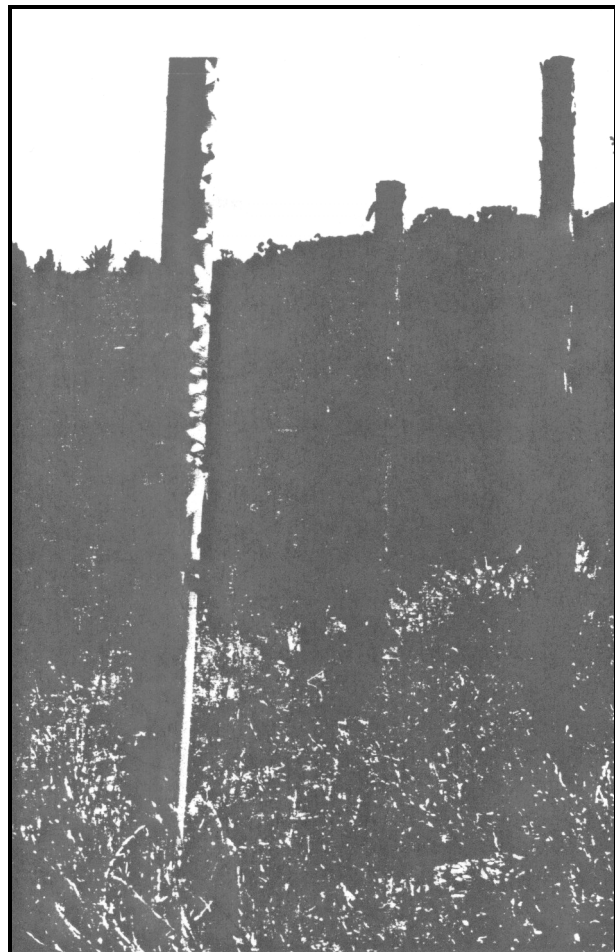
Authorship unknown  
(But obviously English!)  
Sung to the traditional tune  
of "Men of Harlech"

What's the use of wearing braces,  
Hat and spats and shoes with laces,  
Coats and vests you find in places  
Down on Brompton Road?  
What the use of shirts of cotton,  
Studs that always get forgotten?  
These affairs are simply rotten—  
Better far is woad.

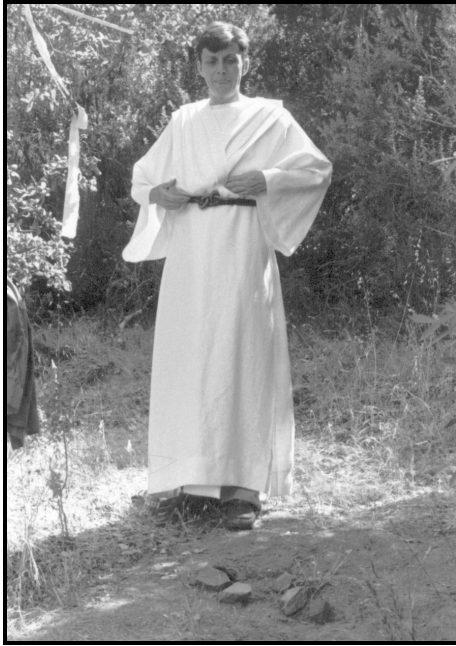
Woad's the stuff to show men—  
Woad to scare your foeman!  
Boil it to a brilliant blue  
And rub it on your chest and your abdomen!  
Men of Britain never hit on  
Anything as good as woad to fit on  
Neck or knee or where you sit on—  
Tailors, you be blown!

Romans came across the Channel,  
All dressed up in tin and flannel.  
Half a pint of woad per man'll  
Clothe us more than these.  
Saxons, you may save your stitches,  
Building beds for bugs in britches;  
We have woad to clothe us, which is  
Not a nest for flees!

Romans, keep your armors;  
Saxons, your pajamas.  
Hairy coats were made for goats,  
Gorillas, yaks, retriever dogs and llamas!  
March on Snowdon with your woad on—  
Never mind if you get rained or snowed on—  
Never need a button sewed on...  
All you need is woad!!



The Wooden Henge at Live Oak Grove



Getting Ready for Services

## Calendar

Autumn Equinox Service will be held on September at 1:00 PM at Live Oak Grove in Orinda. If you need transportation or more information, call 254-1387 and leave a message. Regular Services will be held on October 3<sup>rd</sup> and 17<sup>th</sup>, also at Live Oak Grove.

# A Druid Missal-Any

## Samhain 1982

### Volume 6 Number 6

#### Samhain Essay: The Tuatha

By Emmon Bodfish



amhain, the day between the years. The Druid year starts with Samhain, in the autumn just as the Celtic day starts with sundown, proceeds through night, dawning into the day. The Classic writers of antiquity held that it was a Druid teaching that cold and dark and the difficult precede warmth and light and the beneficent.

In pre-Christian times, Samhain was the occasion of great gathering in Ireland and Gaul, and probably in Scotland and Britain, though there, no records survived. Druids Bards and Ovates (Ollafhs) and the political leaders from all parts of Ireland assembled at Tara. In Gaul similar gatherings were held, and received and sent emissaries to and from Scotland and England. Better accounts survive from Tara than from any of the other Celtic areas. The Tuatha from the four provinces of Ireland assembled at Tara Hall well before Samhain. There after ritual purifications, which may have included the offering of sacrifices, part of the harvest, and leaping through the bonfires, the nobles and Druids retired indoors. They remained "under roof" all Samhain Day, the belief being that on this day the forces of Propriety and order were gathered inside, and the forces of Chaos were afoot outside. Inside the palace at Tara, took up their traditional stations around the High King: Those of Ulster, representing the warrior caste, to his North; Those of Munster, representing the prophetic/aesthetic pole to his right; Those of Connaught, representing the Druid, or clerical caste at his back; and facing his Lennster, representing the Tuatha, husbandman/producers. In this order the great counsel of the year was held.

Though called the Day of the Dead, Samhain was considered a good or lucky day. In contrast, Beltaine was considered a difficult, or tricky day as the day beginning the Season of Life. On Samhain, the two worlds of the living and of the Tuatha De Danann draw close and may merge, making this the time to contact the Other World, and ascertain the disposition of the Gods and ancestors on the plans for the coming year of the settling of old quarrels. Ancestors, in particular, could send fertility, or disease, to their descendents and their favor was sought for the ensuing winter. This tradition was especially strong in Alba (Scotland, approximately) where Samhain was the occasion to seek instructions from the ancestors and bring oneself into harmony with them. If the required funeral ceremonies had been performed, and the yearly offerings made, and all was right between the living and the dead, then there was no need to fear ghosts. But if all was not well between the living and their clan forbearers, if their will was flouted or the rites neglected, the dead could make their will known on this night when the line between the two worlds dissolved and spirits could come over and walk in ours.

To the Tuatha, husbandmen of the land, Samhain marked the absolute end of the harvest. It was forbidden to glean or gather any more wild fruit after Samhain night. This assured that all would be gathered in and stored before the storms began, and may also have prevented over-picking, especially of wild fruit, by declaring that anything which remained in the fields or woods after this date to belong to the wild birds.

#### Live Oak Grove Elections

Elections will be held before Sunset Service on Samhain, Saturday, October 30, at 5:30pm at Live Oak Grove in Orinda.

Nominations are:

Larry Press for Archdruid  
Emmon Bodfish for Preceptor  
Bob Blunt for Server

Any other nominations or volunteers should write or phone in, or be present on Samhain to run.

#### Calendar

Samhain Sunset Service will begin at 5:30 PM October 30, and those who want to will vigil all night. There will be a midnight service, and dawn festivities. Regular Services will be at 12:00 Noon, Pacific Standard Time, on November 14, and November 28. All these will be held at Live Oak Grove, in Orinda. Take BART to the Orinda Station, and phone 254-1387, before 11:45, for a ride.

#### Protogrove Service

Note: The enclosed copy of the Protogrove service, written largely by Joan Carruth, A.D. should be included at the end of Section Three of the Druid Chronicles, if you own a set, at the end of the Liturgy. A Gàidhlig translation of this will be forthcoming, and can be included with the Irish Gaelic Services in the Urtext Section of the Chronicles.

#### Michaelmas

By Emmon Bodfish

The following ceremony was associated with this time of year, and enacted annually at least through the 1820s, though in Christian times it was incorporated into Michael-mass festivities. In the Northern Celtic areas, Michael takes over many of the characteristics of the Celtic deity, Manannan McLir, and even of Llyr, the sea god, and ruler of the Land of the Dead, celebrated on this Day of the Dead, Samhain.

## ‘Na Gellaidh

Thug mo leannan dhomh sgian bheag  
A ghearradh am meangan goid,  
A ghearradh am bog ’s an cruaidh,  
Saoghal buan dh’an laimh a thug.

Gheall mo leannan dhomh-sa stiom  
Gheall, agus braiste ’s cir,  
‘S gheall mise coinneamh ris  
Am bun a phris mu’n eireadh grian.

Gheall mo leannan dhomh-sa sgathan  
Anns am faicinn m’aille fein,  
Gheall, agus breid is fainne,  
Agus clarsach bhinn nan teud.

Gheall e sid dhomh ’s buaile bha,  
Agus falaire nan steud,  
Agus birlinn bheannach bhan,  
Readhadh slan thar chuan nam beud.

## The Promises

My lover gave to me a knife  
That would cut the sapling with,  
That would cut the soft and hard,  
Long live the hand that gave.

My lover promised me a snood,  
Ay, and a brooch and comb,  
And I promised, by the wood,  
To meet him at rise of sun.

My lover promised me a mirror  
That my beauty I might see,  
Yes, and a coif and ring,  
And a dulcet harp of chords.

He vowed me those and a fold of kine,  
And a palfrey of the steeds,  
And a barge, pinnacled white,  
That would safely cross the perilous seas.

The song and the dance, the mirth and the merriment, are continued all night, many curious scenes being acted, and many curious dances performed, some of them in character. These scenes and dances are indicative of far-away times, perhaps of far-away climes. They are evidently symbolic. One dance is called “Cailleach an Dudain,” carlin of the mill-dust. This is a curious character-dance. The writer got it performed for him several times.

It is danced by a man and a woman. The man has a rod in his right hand, variously called “slachdan druidheachd,” druidic wand, “slachdan geasachd,” magic wand. The man and the woman gesticulate and attitudinize before one another, dancing round and round, in and out, crossing and recrossing, changing and exchanging places. The man flourishes the wand over his own head and over the head of the woman, whom he touches with the wand, and who falls down, as if dead, at his feet. He bemoans his dead “carlin,” dancing and gesticulating round her body. He then lifts up her left hand, and looking into the palm, breathes upon it, and touches it with the wand. Immediately the limp hand becomes alive and moves from side to side and up and down. The man rejoices, and dances round the figure on the

floor. And having done the same to the right hand, and to the left hand right foot in succession, they are also become alive and move. But although the limbs are living, the body is still inert. The man kneels over the woman and breathes into her mouth and touches her heart with the wand. The woman comes to life and springs up, confronting the man. Then the two dance vigorously and joyously as in the first part. The tune varies with the varying phases of the dance. It is played by a piper or a fiddler, so sung as a ‘port-a-bial,’ mouth tune, by a looker-on, or by the performers themselves. The air is quaint and irregular, and the words are curious and archaic.

From *Carmina Gadelica Vol. I*, Alexander Carmichael



# A Druid Missal-Any Yule 1982 Volume 6 Number 7

## Yule Essay: What is Yule?

By Emmon Bodfish



Yule, a minor Celtic High Day, the Midwinter Solstice's sun shines into the mouths of cairn graves and the openings of hill tombs. The day was of obvious importance to these megalith builders, and associated with the dead and with regeneration. This is the bottom of the year, and the coldest months are still to follow. Bonfires are lit on hills to call back the Sun, and kept burning all night to celebrate its return. This Celtic tradition may be a cognate of the Norse Yule Log tradition, which is still carried on in the Nordic countries. This use of fire to recall the Sun's fire, (the name for the Sun in Gàidhlig is thought to be derived from the phrase "of the nature of fire," greine, and is of the

feminine gender) is an instance of one of the most ancient religious ideas, that of reciprocity.

This concept goes back to the beginnings of religion in the Old Stone Age, as well may the fire lighting ceremonies. As G. Rachel Levy explains, these rites were

"the culmination of the Stone Age religion of reciprocity, in which, by ritual attunement to the rhythm of seasonal change, man shared with Divinity the responsibility for its maintenance, so that the ceremonies first introduced to guide the birth and death of the hunter's quarry, were replaced in natural succession by those considered necessary to assist the new year to be born, the very sun to return, (and) the harvest to be cut down."

This correspondence

"was also understood conversely, so that early written documents record (Le Titre d'Horus d'or, by A. Mort, translator, Rev. Arch. xxiv) that the rising of the Young Year God from his winter sleep in the subterranean chambers held hope for the resurrection/reincarnation of man. Such a belief would seem to have been naturally transmitted from the ideas concerning the case as mother of rebirth, now reinforced by the lesson of the seeds, through Neolithic ceremonies in which the sense of mutual causality was so compelling. It is demonstrated in the monuments of the dead."



## Sad News

Gwydion Penderwen died this November in a car accident near his home in Ukiah. He has been a Bard and spokesman for the Neopagan community for many years. The annual tree planting which he organized for Forever Forests is scheduled to go on this January. Contact Holy Order of Mother Earth, Box 982, Ukiah, Calif. 95482.

Gwydion's records and tapes are available from Sunrise Books, 3054 Telegraph Ave, Berkeley, California. For information on his other writings contact Holy Order of Mother Earth, Box 982, Skin Calif. 95482.

## News of the Groves

### Chico Grove

A New grove of the Reformed Druids of North America has been founded in Chico California, by Joan Carruth, former Archdruid of Live Oak Grove. The officers are:

Archdruid: Joan Carruth

Preceptor: Kitty Piper

Server: Bob Chappel

For information contact Joan Carruth, 1588 Fetenit, Chico, Calif., 95926. The Chico Grove will be holding services on all High Days.

## Calendar

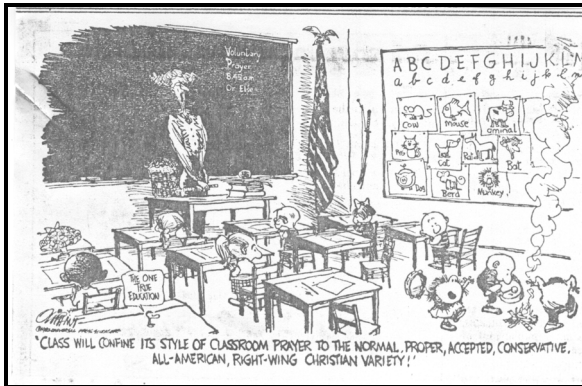
Yule will be celebrated at Live Oak Grove on Tuesday, December 21st at 7:30 P.M. indoors, before a huge Yule Log. Regular services will be also at Live Oak Grove, 616 Miner Rd., Orinda at 12:00 noon on January 2, 16th and 30th. Take BART to Orinda and call 254-1387 for a ride.

Live Oak Grove will hold Yule Services on Winter Solstice, December 21st, at 7:30 PM. at 616 Miner Road, Orinda, California. Bring Mistletoe and song.

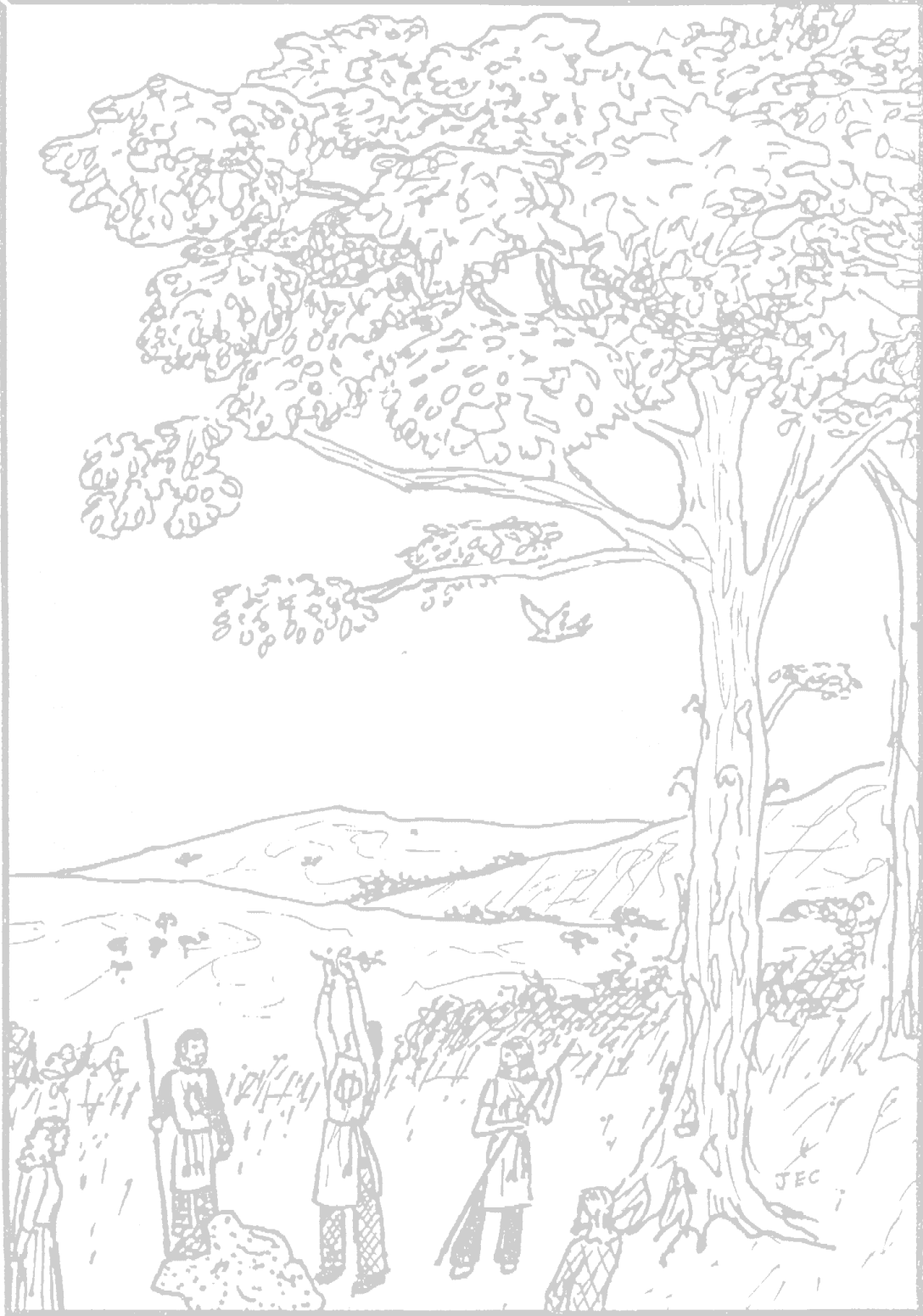
## Mistletoe

The Druid cutting of the mistletoe (Uil'ioic in Gàidhlig, derived from the phrase "ever young") is described by the Roman writer, Pliny, in his work on the Gauls, "The Druids hold nothing in so sacred respect as the mistletoe, and the tree on which it grows, provided it be an oak. They select certain woods

of oak, and they do not perform any sacred rite without the leaf of that tree; so that hence it is likely they have been called 'Druids', explaining the name from: the (Greek root 'drus' an oak; Druidae, oakites.) Whatever grows on that tree, more than its natural growth, they think has been sent from Deity, and is a sign that the tree has become chosen by Deity as select. However, that species of mistletoe is very rarely found, and when it is it is sought after with great devotion, and especially at the sixth day of the moon, which is the beginning of their months. Having prepared sacrifices and feasts under the tree, they bring up two white bulls, whose horns are then first bound; the priest in white robe, ascends the tree, and cuts it off with a golden knife" (sickle) throwing it down, it is received in a white sheet. Then, and not till then, they sacrifice the offerings, praying that Deity will render gifts on those on whom the mistletoe is bestowed. When mistletoe is given as a potion, it can remove animal barrenness, and it is remedy against all poisons."

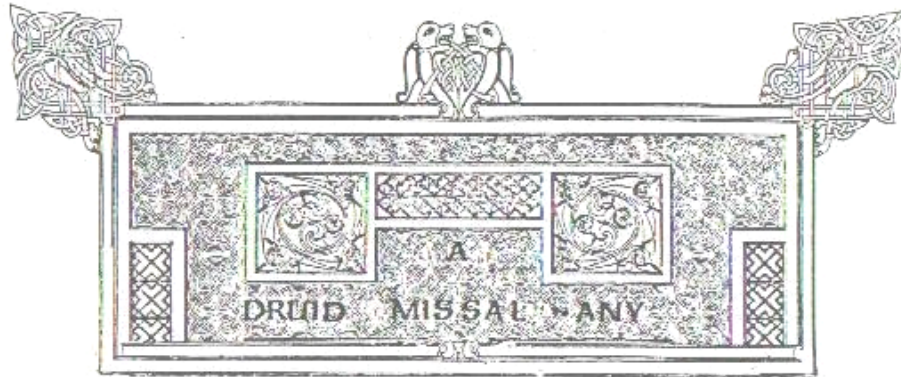


Class will confine its style of classroom prayer to the normal, proper, accepted, conservative, all-American, right-wing, Christian variety.



Part 11 of ARDA 2

SECTION TWO



A Druid Missal-Any

Volume Seven

1983 c.e.

Drynemetum Press



# A Druid Missal-Any

## Oimelc 1983

### Volume 7 Number 1

#### Oimelc Essay: Oimelc and Brigit

By Emmon Bodfish



imelc is one of the major high days of the Druids. A pastoral people, this holiday marks the first births of lambs and the lactation of the ewes. It is the end of "black January" and we are past the bottom of the year. It is clear, now, that the light and fertility invoked at the Solstice is indeed returning. This festival is presided over by Bride, (Bridget) as Lugh

presided over Lughnasadh at the opposite point of the year. Bride and Lugh are poles, complementary figures, who balance each other in the Celtic system of male/female checks and balances. Though a patrilinear society the Celtic was less male dominated than our own has been, and certainly less patriarchal than the Middle Eastern or Mediterranean societies of the time, or than the Christian society that replaced it.

Bride is the goddess of the hearth and of fire, the inspirer of craftsmen and poets. Her ensigns are the fire essence and the rays of the Sun. Though a Celtic goddess, and associated with the fire sacrifice, a rite not used by pre-Celtic peoples, Bride, in England and Scotland, has absorbed many elements of the local, pre-Celtic Earth goddesses. This, her time of the year, is associated with the visiting of strings and the circumambulation of wells and sacred stones, with the thawing of the streams and the beginning of the year's fishing. The rites of wells and stones may be older fragments of Megalithic religious conceptions. Certainly the stone circles and cairns and the rite of circumambulation, predate the Celtic arrival. Some of the oldest stone circles and altars are found in Mesopotamia and South West Asia, so it is conceivable that the Celts may have brought some of the rounding rites with them from the Indo-European homeland, as well as by having been influenced by these Megalithic rituals, which reached their greatest heights in Western Gaul and Britain, of the pre-Celtic peoples that they encountered on the migrations westward.

John L. Smith, writing in 1780, in *Gaelic Antiquities*, has this to say of circumambulation rites still being practiced by local peasants and attributed to "the old Druids." "...that at the thawing time, the supplicant should go, upon three occasions, to a certain well or spring, and there bath himself three times; or make three journeys to some ancient stone, and there pour the new water out upon it and go three times around it in the deiseal direction" (from East to West). The classic writer, Pliny, ascribes a similar ritual to the Druid rites of healing. He records that the Druids prescribed this rightwise circumambulation of stones and triplicate bathing in the newly thawed water, as part of their treatment for mental disorders or lingering internal complaints.

Bride's function as goddess of fire and the hearth are purely Celtic characteristics. The prominence of the Sun and of

fire symbolism, and the fire sacrifice are uniquely Indo-European, as contrasted with the rites of earlier peoples. They mark a shift from the Neolithic and early Megalithic concern with earth's fertility and continuance, to the importance of the regularly recurring cycles of the Heavens, characteristic of the Indo-European religions. Extrapolating from those sacred stone and cairn beliefs that persisted into nearly modern times, it is found that when the divine spirit is felt to reside in the stone, or cairn, which is an embodiment of Earth and a concentration of it, the offering is poured over the sacred stone, or buried within the circle or cairn. Evidence of both these practices have been found connected with Stone Henge. However, fire sacrifice and solar symbolism is connected with a conception of a usually anthropomorphic deity living at a distance, in the sky, as with Taranis of the Celts, or in an Other World, as with Bride, Fire, then so much like the sun in warmth, is conceived as a connecting link to these deities, as the smoke and the offering rise and disappear. Though the Celts shared with the pre-Celtic peoples buried and other forms of sacrifice, they brought with them this idea of the fire sacrifice in which fire and smoke ascend and carry the offering and the prayers to the sky dwelling or distant deity. A tower or cloud of fire is sometimes used in Irish lore as a symbol for Bride. This association continued right down to her co-option by the Christian church, as "Saint" Bridget, when, according to the hegemony, a pillar of fire appeared over her head at this young girl's investiture into holy orders.

—EB

## Calendar

Astronomical Oimelc will occur one hour after midnight, February 4, 1983. Oimelc Services will be held on the evening before, February 3, at 5:00 PM. at Live Oak Grove. Take the BART to Orinda and call 254-1387 for a shuttle. Regular Services will be held on Sundays, February 11th And 27th, at 12:00 Noon. Be there by 11:45.

## Celtic Deities

by Tom Cross of Post Oak Protogrove

Llyr	God of the Seas. Equivalent of Irish Ler or Lir. His first wife was Penardun, daughter of Don. Begat Manawydan. Second wife Iwerridd. Begat Bran and Branwen.
Manawydan	(Sometimes spelled Manawyddan.) In Irish known as Mannanan. Mav Lir (son of Lir) or Fab Llyr (son of Llyr.) Master of Magic and lived in the Annwn of waters. His Isles are Man and Anglesey.
Bran (Bendigeidfran)	Half brother to Manawydan. A Giant.
Nissien	Deity of Peace. He loved to reverse trouble to harmony.
Efnissien	He loved trouble and hostility. He liked to reverse what his brother Nissien made.

Branwen	Sister to Bran. She became wife of Matholwch, King of Eire.
Ceridwen	Goddess Of Poetry and Inspiration to Poets. An equivalent to Muse. She was the Bard's awen. She owned the cauldron of Inspiration.
Creirwy	Daughter of Ceridwen. A love goddess. She was beautiful.
Affadu ugly.	Brother of Creirwy. He was horribly ugly.

### Ireland Daoine Sidhe Fairy Folk:

Bean Sidh, Banshee, Babd or Morrighu (Morrigan)	Similar to Nordic Valkerie or Norns
Cave Fairies, Fir Bolg	Ancient inhabitants' spirits
Cluricaunes	Akin to Leprechauns and Fear Darrig. They get drunk in the wine cellar.
Daoine Sidhe (Dain Shee)	Properly the Tuatha De Danaan. People of Don Pantheon. They hid in the hills and mound (sid) after Mil and his people came.
Demons of the Fomorians	Evil spirits of Fomoir inhabiting the Sea.
The Evil Eye of Balor	Fomorian Giant and Hero possessed a very mean stare. His gaze could kill.
Dubhalachach Dulla Hans	Headless Phantom or pimplly a dark ghost. They drive the Death Coach or 'Coach a bower' perhaps once the chariot of death. He picks up the spirit of a dying person to ride to the Other World.
Fir Darrig (fear darrig), Far Darig (sing.)	A practical joker akin to Leprechauns.
Leprechauns	The wealthy little shoemakers. Called Lurigadawne in Co. Tipperary, Luricawne in Kerry
Leanhaun Shee	Female fairies. She inspires poets and singers just as Brigit or Ceridwen. She gave men strength in battle (similar to Morrighu) by her songs she would be seductive but to men who embraced her she draws away his life until he wastes away. She is sometimes a blood-sucking vampiress.
The Pooka or Phooka	An animal spirit and demon usually in the form of a horse. Takes its victim on terrifying rides.
Dearg Due	The red blood suckling vampire of Ireland.

Fear Gorta	Man of Hunger. He is an emaciated figure who appears at times of National disaster.
Laignech Faelad	The Wolfmen. Lycanthropy originated in Ireland. Men who turn into wolves.

### Fairyland, in the Otherworlds

Tir Na N'Og	The Land of Youth
Tir fo Thuinn	The Land under the waves
Mag Mor	The Great Plain
Tir Na Mbeo	Land of the Living
Mag Mell	The Pleasant Plain
Tir Tairngire Tirn aill	The Plain of Happiness The Other World
Hy Breasail	Original Atlantis. Home of Fomorians and the Fir Bolgs
Flath Innis	The Noble Isle. Druids' abode that sank after some incantations supposedly disturbed it.
Dalon Ap Landu	Leaf Son of Branch?
Grannos	(Actually a Gaulish equivalent to Diancecht) Borvo is the God of Hot Springs.
Braciaca	(Medb in Irish, is goddess of Drinking and Intoxication.)
Belenos	Beli Mawr (in Welsh) Bile (Irish equivalent of Be-al)
Be-al and Belenos are the same deity. (2003 Ed. Note: this isn't necessarily true).	
Llyr	(Ler or Lir in Irish) Mannanan Mac Lir (his son). Manawydan Fab Llyr or Ap Llyr (Welsh name).
Danu	Don (Welsh name). Also known as Mathair Mabon and Deanu, Mother of Earth or of the gods etc.
Oberon	(See <i>A Midsummer Night's Dream</i> by Shakespeare) Non-Celtic character q.v. <i>Auberon</i> from French romances.
Merddyn	(Myrddin) An original Bard and Prophet (Merlin in English also said to be advisor to Arthur. N.B. In Roman times Druids became known as Bards in Britain, after <i>druids</i> were outlawed.
Diancecht	God of Healing. The 'Leech.'
Sirona	(This is Latinised Gaulish.) Seren (Welsh). Star Goddess. Sirona is from the Gaulish word for star Siron.

## Other Gaulish Deities are:

Albiorix	(Rigi samos) King of the World/War
Aerecenthia	Agriculture and Vine
Bordeo	Guardian and Protector of Hot Springs
The Irish Brigit	
Bussamarus	'the large lipped equivalent to Jove'
Irish Ogmia	Ogmios God of Eloquence and Poetry

## Welsh or Brythonic Deities:

Don (Dana)	Earth Mother of Fertility
Nudd or Ludd (Nuada)	Sun King Married the War Goddess Morrighu (Morgan)
Gwynn Ap Nudd	The fair son of Nudd and Morrighu (the tribe Goddess). He is God of the subterranean Otherworld of the Dead. Spirits in Annwn or Abred. He saved the souls of dead warriors who died on the battlefield. He is ruler of fairies and other nature spirits. He was a hunter and carries an owl on his shoulder as a companion.
Llew (Lugh)	Also Lleu and Llewellyn Llew Llaw Gyffes. Son of Gydion and Arianrhod, twin brother of Dylan. Llew represented the sun. A sort of Apollo figure
Gwydion	Druid of the gods, of Science (Gwydaoniaeth) Gwyddon wisdom. He fought the demons and evil spirits. He teaches all that is useful and good. The God of Learning and knowledge. (Derw (Oak) and Gwydd (good or knowledge)—Derwydd
Amaethon	God of agriculture, farming, cattle raising or herding. Brother of Gwydion
Gofanon	(Goibniu) Smith God, forger of weapons architect and brewer of Ale for the Gods. Brother to Gwydion.
Arianrhod	Goddess of the silver Gircle. A moon goddess.
Rhiannon	(Epona, Macha, Rigantona in Old Brythonic.) The Great Queen. Also known as Brigantia, Brigit.
Pwyll	(Pronounced Pwealth.) Prince of Dyfed and Demetae later lord of Annwn (an Other world).

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# A Druid Missal-Any Spring Equinox 1983 Volume 7 Number 2

## Spring Equinox Essay: Festivals and Eggs

By Emmon Bodfish



quinox, a Druid Minor High Day, the emphasis is Balance.” Some customs of this season, still held over from pre-Christian times, include colored and fancy eggs, and the “Easter Bunny” who brings them, though this was not the original sequence or association.

Nora Chadwick, a noted Celtic historian, describes the spring rite of the “coloring of the Cakes end Eggs,” noted by classic authors in their descriptions of Druid customs. Egg hunts, egg rolling games and rituals are still current in Ireland, Lithuania and Eastern Europe and may have a pre-Indo-European origin. Decorated eggs, and painted clay models of eggs are a frequent theme of Pre-Aryan, Balkan culture. They are part of the ensign of the Bird Goddess, whose worship seems to have been particular to spring, and to the time of the spring rains, to judge from holdovers into Greek times. Eggs are also part of the imagery of the supreme Goddess of the Old-Europe culture. In this connection, they represent the Cosmic Egg, laid by a swan or Nile goose, which was said to begin the world. Small painted clay eggs were included inside statues of this Great Goddess, as in Marija Gimbutas' drawing below.

“A Cosmic Egg may also be laid by a mythical water birds: this myth is almost universally known between Africa and the Arctic Zone; it is recorded in ancient civilizations and was known among hunting and fishing tribes. In an Ancient Egyptian myth, the Cosmic Egg was laid by a Nile Goose which was worshipped as the great chatterer, the creator of the world. According to the Orphic story, untreated Nyx (Night) existed first and was regarded as a crest black-winged bird hovering over a vast darkness. Though unmated, she laid an egg from which flew gold-winged Eros, while from the two parts of the shell Ouranos and Gaia (Heaven and Earth) were trotted. The beginning of the myth must lie in the Paleolithic era.”

The Egg, plus chatter, words, began the world.

The Bunny wasn't one at all, it was the Hare, not the rabbit, that was the sacred animal among the Celts and Germans. Julius Caesar, in his War Commentaries on Gaul, describes the Gauls as keeping “hares and certain other animals to amuse themselves, and which they do not eat.” (or hunt). The hare was seen as a messenger animal, associated with prophecy and madness. The March Hare brought in the Spring and gave the

seeds their fertility, or withheld it. To run afoul of him caused madness. By the Middle Ages, the madness element predominated, and he came to be regarded as a demonic species. Many pagan ensigns and symbols suffered like defamation; and prophecy has always been associated with madness in Indo-European traditions. And underlying the egg theme, the theme of the March Hare is solidly Indo-European; its sacred and tabooed nature extends to most of the eastern European languages and early cultures. If language is the oldest witness to history, as Lockwood asserts, then the Cult of the Hare must go back to at least 3,500 BC. and the second wave of Indo-European expansion before Celtic, Germanic and Italic languages diverged. In these, the true word for hare, hara/haso, was tabooed, and euphemisms were commonly invented for it in everyday speech.

Our American Ground Hog Day, may be a dim and distant reflection of the March Hare theme, with its element of prophecy for an early or late spring. In the days of plowing and sowing magic, it was by the hare's behavior that people tried to foretell the spring weather and the prospects for the seeds about to be sown. By the shadows of posts and menhirs, not groundhogs, and by the points of the sun's risings, the priestly castes at the Great Henges determined the day of the Equinox and kept the calendar of sowing and reaping in line with the Heavens.

## Calendar

Spring Equinox occurs at 8:40 P.M. Sunday March 20, Equinox Service will be at Sunset, 5:45 P.M. at Live Oak Grove. Regular Services will be on March 13th and 27th at 12:00 NOON, and on April 10th and 24th, 12:00 Noon, Live Oak Grove in Orinda. Beltaine Celebration will be on May 5th astronomically speaking, and Service will be held at sundown that day, approximately 7:00 P.M. A Celebration and Party may be held the following Sunday, please send in feedback about time and ideas you'd like.

## News of the Groves

Chris Sherbak, Third Order, now living in Chicago, has volunteered to co-ordinate communications and voting procedures for the Council of Dalon Ap Landu (National Council of all Third Order Druids). He suggests voting by proxy, and the following is a proposed proxy form, open to comments and criticism from all Third Orders, of course. To try to give the Council as broad a base as possible, we would like to hear from all Thirds, active, inactive and long lost. To that end, we are asking for the last known addresses of any of the Thirds whose names are printed in the Druid Chronicles and the last list of Carleton Thirds. Write or phone Chris Sherbak 1654 W. Cortland St, Chicago, Ill, 60622; (312)235-2839.

Dear Third Order Druid,

The Council of Dalon ap Landu has not had a vote in many years. One of the main problems has been the lack of contact between the head of the Council and the members. Many reasons have been given, but the fact remains. I am resolving this and getting on with business.

There can only be two states of participation in my opinion: active and inactive. Our rules do not allow inactive participation yet. I propose that we now do. I ask that you please respond to the questionnaire/proxy below. If you wish to remain in active status, please indicate as such. You will be kept on the Council's mailing list for all Council proposals and newsletter(s).

If you wish to become inactive please mark and sign the proxy. *This is very important.* Whether or not you are now interested in the Reform, you are still considered to have a vote. If you sign the proxy, I assure you that you will never be bothered by this Council again, unless you so wish to contact us. I'll even destroy your current address if you wish. But we need your signature. The proxies will be destroyed after the Council votes on inactivation status. If you have questions, please call me collect. Perhaps this will demonstrate to you the importance this matter is to me.

Thank you for your time,  
 Peace – Peace – Peace  
 Chris Sherbak, DAL (MG77)  
 1654 W. Courtland St.  
 Chicago, IL 60622  
 312-235-2839

I would like to be considered:

Active -- Current address:

\_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Inactive -- I hereby allow my vote in the Council of Dalon ap Landu, of the Reformed Druids of North America, to be added to the majority vote of any issue brought to the Council's attention. This proxy will be null and void on the first day of January, 1990.

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

Name: \_\_\_\_\_

(please print or type)

P.S. If you know of any other 3rds, please pass along a copy of this, or call be and I'll be happy to send them one. Thanks!

## Celtic Old Religions of Wales

By Thomas M. Cross

There is evidence that the Celtic old religions survived into the Elizabethan times in Wales. In Keith Thomas' *Religion and the Decline of Magic* there is a report by John Penry from his *Three Treatises Concerning Wales* (17<sup>th</sup> Century) of thousands of Welshmen who knew nothing of Christ and "yea almost never heard of him." In Penry's treatises, he also remarks that the Welsh held fairies in "astonishing reverence" and dares not "name them without honour." These tidbits of history are just part of the survivals of Celtic lore scattered throughout Britain and Ireland. Collectors of this kind of lore have helped to reconstruct a vague system of beliefs. One of the collectors was Romantic poet Edward Williams popularly known as Iolo Morganwg. He collected poetry of the bards, medieval manuscripts and copies from the thirteenth century on on the subject of old doctrines and customs. He gathered together his lore and published it with the help of the Welsh Manuscript Society. He purported to have discovered Druidic doctrines as he was influenced by the so-called Patriarchal theory of druid origins. Morganwg padded out his collection by concocting pseudo-druidic rituals concerning the Gorsedd (throne, also means stone circle) and the Eisteddfod (a festival and gathering

of bards). Eis ideas were so influential that modern Druids of Wales use material from Morganwg's treasury. At the same time of the late 18<sup>th</sup> century of Morganwg, William Stukeley and his Druidical order thrived from the Patriarchal theory and he credited Druids as the builders of Stonehenge. Gerald Gardner in the 20th century collected the beliefs of witches and wrote about Witchcrafts founding the Wicca neo-pagan movement. W.B. Yeats worked on solving druidic questions in his work with the Golden Dawn's Hermetic Order. There have been countless other attempts but it would seem that either something is being overlooked or many Celtic reconstructionists had been motivated by their own backgrounds and prejudices. It is a difficult task to assemble the pieces without projecting too much into the material. An eclectic and open-minded approach seems to work best for the most part which has been successful with the R.D.N.A.

Christianity has pervaded Celtic-ism or Druidic survival. Rome had a big part in stamping out Brythonic Druids and evidence suggests that they went underground under the work of the bards. Celtic religion was syncretized Roman religions but the peasantry preserved the older ways even into Christian times when both fused in harmony. This mixing of Christian philosophy with paganism gave rise to the 'heretical beliefs' such as Pelagianism and romances about King Arthur and the 'Sangreal.' The animistic Fairy-Faith prevailed also. A good book to read about the Fairy-Faith is Evans-Wentz' *The Fairy-Faith in Celtic Countries*. More studies have shown that the Druids of ancient times were a type of shaman. Shamans have shared many characteristics with Druids such as Otherworld journeys, magical healing powers, tree climbing rituals, knowledge about gods or spirits of earth, nature, and the Otherworld of the dead. Scholars have also shown the Indo-European connection between Druids, filidh, ollavs and bards with Brahmins, and holy men of Hindu culture. The Proto-Indo-Europeans had shamans, also evidence seen by Mircea Eliade in his book *Shamanism: Ancient Techniques of Ecstasy*, amongst the Scythians, Caucasians, Germans, and Iranians.

On the next pages I should like to present a collection of some of the symbology from Welsh folklore and traditions.<sup>1</sup>

## Welsh Traditional Lore

### Welsh names for the Fire Festivals

<u>Welsh</u>	<u>Irish/Gaelic</u>	<u>Welsh to English Translation</u>
Calan Gaeaf	Samhain	Winter Calends
Gwyl Clau	Brigit/Oimeic	Feast of Light
Calan Mai/	Beltinne/Bealtinne	Feast of May 1st or Summer
Gwyl Haf		
Gwyl Awst	Lughnasadh	August Festival

### Solstices and Equinoxes

<u>Welsh*</u>		<u>Irish/Gaelic Equivalents</u>
Alban Arthan	Winter Solstice	An Fheill Shlimein
Alban Eiler	Spring Equinox	Co thad Thrath
Alban Hefin	Summer Solstice	Grian-stad
Alban Elfed	Fall/Autumnal Equinox	Co thad Thrath

\*From *Barddas* tradition

## Welsh Otherworlds

Annwn	Otherworld or Netherworld (AH-noon)
Caer Sidi	Revolving Castle (Kyre-siddy)
Caer Bannawag	Elevated Square Castle (Bahn-nowg)
Caer Pendryfan	Four-cornered Castle (Pen-DRI-van)
Caer Wydyr	Glass Castle (WUH-dr)
Caer Peddwidd	Castle of Drunken Feasts (Veth-with) th as in 'this'
Abred	Lowly existence, plants and animals or inanimate nature
Gwynfyd	Bliss, felicity, blessedness. Man and high forms of thought
Ceugant	Levels of the deity or deities. Perfection. Infinity.
Or	
Abred	Pre-birth...development of a person's soul.
Gwynfyd	Destiny of Man's souls. Re-incarnation or Transmigration
Ceugant	The guide of Mankind's souls.
Abred	Material level, terrestrial. EARTH
Gwynfyd	Blessedness of the heavens ATMOSPHERE
Ceugant	Throne of the high God beyond the Earth's atmosphere SPACE
Afalon	(Avalon) The Apple Isle of the Otherworld

## The Welsh Fairies

Bendith Y Kamau	Glamorgan name for fairies. "Mother's Blessing."
Cochion	The red ones. Similar to Irish Fomors.
Coed Y Digoed Mawr	Forest of the red ones.
Cwn Annwn	The Dogs of the Otherworld, foretell death by howling.
Coblynau	Mines and dwarves similar to Cornish knockers.
Cyhyraeth	A Welsh spirit that has qualities similar to the Irish Banshee. They moan before unnatural death.
Gwrach Y Rhybyn	The Welsh equivalent to the Irish Banshee.
Gwraegedd Annwn	Water maidens living in Welsh lakes who enchant men with their beauty and take men as husbands.
Gwartheg Y Llyn	Spirits of Cattle (of lakes).
Gwyllion	Ugly female fairies of mountainsides leading travelers to peril at night on mountain roads.
Llamhigyn Y Dwr	The Water Leaper...a toad with wings who confounds Welsh fishermen
Afanc	A water monster of Llyn Yr Afanc on the River Conwy. This Llyn was a whirlpool which sucked animals and people down to its depth with the help of the Afanc, which

was thought to resemble a huge beaver or crocodile.

Ellylldan	The Jack O'Lantern or Wills of the Wisp. Ignis fatuus.
Ellyllon	Welsh elves. Ellyll—elf.
Dynion Bach Teg	Wee Fair Men or Fair Little Men.
Y Tylwyth Teg	The fair tribe or family. Welsh name for Fairies.
Bwbach	Ghost, phantom, bogy.
Ty Bwbach	A haunted house. Ffynnon Bwbach—haunted well.
Plant Annwn	Fairies of the Otherworld, their wives and daughters being the Gwraegedd Annwn, their dogs Cwn Annwn, their cattle the Gwartheg Y Llyn and their king being Arawn or Gwynn Ap Nudd...the leader of the dead in the afterlife.
Plentyn Newid	A changling.
Bwci	A goblin or ghost. Plac Y Bwci—goblin's home.
Pwca	A shape-shifting spirit seen as variety of different creatures but often as a possessed horse.
Bwgan	A rural ghost of a friendly nature.
Ysbryd	Spirit or ghost.
Rheibio	To curse or bewitch, to ravish or ravage.

## Welsh Object of Magic

The Cauldron of Rebirth	(Pair Dadeni) Used by Bran the Blessed the Mabinogion. Bran is sometimes called Bendigeidfran.
The Cauldron of 'Undry'	Used by the Dagda, a cauldron of Plenty
Cauldron of Annwn or Inspiration	Connected with Ceridwen in <i>Manes Taliesin</i> , Manawydan, Pwyll, Pryderi and Ogyrvran in <i>The Mabinogion</i> tales.

## The Sacred Customs of Hospitality

According to Celtic Customs of Ireland, guest are always welcomed with a feast, and it was considered a dishonour to turn away guests without feeding them. Careful attention was given to the size of a cooking pot or cauldron to make sure it cooked up enough to fill the guest with plenty of food. This custom may have produced the belief in cauldrons of plenty or immortality in the Otherworld. Goibniu (Gofannon) the smith brewed an ale or beer which gave immortality to those who drank it. Mider the son of the Dagda had a similar had a similar cauldron. Ceridwen's cauldron boiled for a year and a day and contained an assortment of herbs including near toxic hallucinogens, her Yfaggdu was supposed to drink to become inspired to make up for his ugliness. A ritual of drinking hallucinogenic potions or intoxicating libations may owe its origin to the same that Brahmins' drinking of the Soma...which could be shamanic use of drugs or alcohol. Evidence shows that this drinking from the cauldron of inspiration was a rite of initiation to gain second sight.

## Other Welsh Objects of Magic

*The Glain Meidr* (Gline Mider) or *Adder's Stone*.

A glass bead of blue or green carved or inlaid with white enamel. This served as a survival of the *Ovum Anguinus* referred to by Pliny and was used for divination or as a good luck charm. In Cornwall these were referred to as *Myl Pref* (a thousand snakes) and were blue beads with a yellow wavy line painted on to represent the snake or serpent. The Scottish Museum ash adder stones too.

*The Ash Wand or Staff* was used in Wales for the healing properties it was believed to possess. These wands were decorated with spirals making them appear to be a counterpart of the *caduceus*.

*The Ogham Alphabet* of notches and lines were shown to have been used in Wales in early times. According to tradition, oghams and similar Celtic versions of runes were carved on twigs called *coelbren* and were the Brythonic counterpart of Norse rune-sticks. The alphabets were used on stone also called *coelfain* and rods called *ebillion*. These items were used for divination as well as secret codes for communication between druids, and also served as mnemonic devices. There is also the druid's cord—a string of 13 knots on one strand used for probably the same as the above items, and is believed to be the origin of Catholic rosary beads. The rosary beads were once thought to be of Eastern origin but now it has been shown to be of British monk's origin. The number 13 for the knots reminds us of the Tree-Calendar presented by Robert Graves in *The White Goddess*, in which each of the 13 months is symbolized by a tree of the Ogham alphabet. It has been suggested that the oghams were of Post-Christian Irish origin but now it is accepted as a pre-Christian alphabet invented by Q-Celts (the Goidhels).

To be continued next issue...

<sup>1</sup>Welsh lore presented here can be found in *Barddas* (1862) Rev. John Williams Ab Ithel; *The Mabinogion*, Gwyn & Thomas Jones and books by Lewis Spence, Nora K. Chadwick, Anne Ross, W.Y. Evans-Wentz, and Roger Sherman Loomis.

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# A Druid Missal-Any

## Beltane 1983

### Volume 7 Number 3

#### Beltane Essay: Shafts and Gatherings

By Emmon Bodfish



eltaine, one of the greatest, and, now-a-days, best known, of the Old Celtic High Days, it marks the beginning of Samhradh, summer, and the "Season of Life." Historically, it signaled the moving of the herds out to summer pastures in the mountains. Great fires were built to welcome back the Sun, and the cattle were driven through the flames for purification before starting on their way to the high meadows. The Druid caste, priests and priestesses, presided over these rites at which all the clans gathered together at the ritual sites such as Tara and Carnutes for celebration, planning, and deliberation. Quarrels were settled and justice meted out. This was another Druid function, that of magistrate, with a specialized sub-group of the priestly class acting as judges. Sacrifices were offered to Belenos and on the Continent, to Gaulish and Galatian analogs of this Indo-European Sky God. Another opinion holds that this derivation of Beltaine from the name of a sun god, Beal, is problematical, and that Beltaine was, like Samhain, a festival of all the Gods and Goddesses.

For the New Reformed Druids of North America, it is the beginning of the Season of Life and the end of the Season of Sleep. The first spirits of the year will be added to the Chalice of Waters that is shared at each service, and the Third Order members will change their ceremonial ribbons, worn over the fronts of their robes, from white to red ribbons. The Earth Mother wakes from her winter sleep, and chants and praises are addressed to her.

Live Oak Grove plans to inaugurate the shaft grave, a Toll-Uaigh, we have dug this winter at Larry Press's (Archdruid) instigation, with an offering of some of the new Waters of Life from the first chalice of the new season. Shaft graves were built in Ancient Gaul, and perhaps elsewhere in Druidic lands. Offerings presumably to the Earth Mother, were put into these deep shafts at different times over a long period. Some of the "Tolls" were twelve meters deep, and offerings might include a whole tree. We plan to offer a piece of the sacrifice at each service which will be put into the shaft after the rest of the sacrifice has been placed in the altar fire.

#### And now for a different opinion...

David Rooney is from the Ancient and Royal Order of Druids in America/Aquarian Wicca. It is to be noted that this is a completely different organization from the Reformed Druids of North America (who publishes the Missal-Any) and our various groves, and has nothing whatever in common with us beyond a friendly interest. (Now I have said the necessary disclaimer that keeps us all legal with the laws of the United States of America, another organization with which we have no affiliation.)

## Beltane, A Goodly Fire

By David DePaul

Beltane is the third of the Grand Sabbats of the Witches' Year. It is also one of the most important of the Fire-festivals celebrated by the Celtic people of western Europe.

The Beltane Fires, of the Goodly Fire, was kindled by the Druids in honor of the Mother Goddess, known as the Cailleach, that represented the winter Hag. At Beltane, she did not turn to stone as some traditions believed, but in reality changed into a beautiful Maiden who represented the May Queen that wedded the Young Lord, who was later to become the Corn-King. Since the name of the Cailleach was later changed by the Druids in Erin to the name of Mari, it was Mari who was later invoked by the druids into the May Queen during her coronation on Beltane.

Since the fertility of the Earth and the May Queen were of utmost importance to the Celts, both the Cauldron jump and the Maypole dance played a very large role during the Beltane celebration, as at this time the May Queen began her role as the Corn Maiden. It was the Magickal Powers of the Corn Maiden and the Corn-King combined that was favored by the Gods, and the Great Mother that insured a bountiful harvest in the later part of the Witches' Wheel or Year. The dance of Mari, which is performed prior to the Maypole dance is often called the dance of the sacred wheel.

In Wales and Elsewhere, the Beltane Fires were kindled by the Druids by rubbing two Oak sticks together. It is also well known that certain of the more learned of the Druids kindled the Beltane fires with the use of crystals from the rays of the Sun, and were the Keepers of the Sacred Fires during the course of the day, as well as the night.

The Hay Fires were always started by using the faggots of the prior year. The ashes left from the Fire festivals were used for many different magickal purposes too numerous to go into detail about at this time.

The first of May is also celebrated by the Druids in the Isle of Man as being the anniversary of Baal. The Baal Fires were worshipped as the spark of the Sun God, Baal. This custom was, of course, handed down to the Druids and Celts from much earlier Pagan sources.

Other Celtic May Day customs include invoking the powers of the tree spirits and becoming one with them, the placing of a green bush or bough before or upon the house of a beloved maiden for purposed of the curing of barrenness, the planting of a May tree before every house in the village, the singing of May songs, and the wearing of crowns of flowers out shortly after midnight on the morning of the first of May.

The most important of these customs (after the selection of the May Queen) was of course, the erection of the May Pole, which was made from a tree sacred to the Celtic people that was stripped of its branches. The younger folk danced around the pole during the day, and the older folk during the night. The most important thing that is observed every year, a new May Tree was used, and a new May Pole was used, and a New May Queen was selected.

In some Celtic traditions, the Harvest Lord was replaced every year, but the Irish Celts had Harvest Lords that served for a cycle of seven years, becoming the young Lord and Harvest Lord at their death at Samhain the last year of their reign.

That Beltane is both a Rite and Celebration of the Fertility of the Earth, and a very important Rite of Dedication to the Great Mother, is indeed the case, and should be considered as such by all Craft of the Wise that are interested in following the Old Ways in their original customs and traditions.



## Notes on the Origin of Dalon Ap Landu

By Tom Cross

**Dalon** Sounds similar to Dylan. Dylan is pronounced Dullen in Welsh, not Dillon as was mispronounced by Dylan Thomas or Bob Dylan, who is still perpetuating the Anglicised pronunciation with his pseudonym.

Dylan is the name of Mabinogion deity named Dylan Eil Ton the son of Gwydion and Arianrhod was slain by his uncle Gofannon (Goibhniu). His epithet Eil Ton means 'akin to the wave,' so named because he took to the sea at birth.

Notice elements of his name look much like the reverse of Landu. Dy—Lan  
Lan—du.

**Daron** Defined in Heini Gruffydd's *Enwau I'r Cymru* (Welsh Personal Names) as the name of the Goddess of the oak.

*Daronwy* is the masculine form of the same above name. Name of British King in Arthurian and Welsh legend; supposedly born on the Isle of Anglesey.

Daronwy is cognate with Taranis (Gaulish God offered human sacrifices by burning. Mentioned in Lucan's poem *Pharsalia*).

**Daronwy** Da-rony-wy (Cymric...from Brythonic)

**Taranis** Ta-ran-is (Gaulish with Latino-Greek orthography)

-wy and -is are both masculine endings in the given contexts. Note the inflexional endings preserved in Gaulish names rendered into Latin or Greek texts. Many times Latin inflexions are tagged onto Gaulish words...such as Belinus for Belenos. Greek rendered Belinus thus: (Greek letters), which was then transliterated Belenos, true to Gaulish. The Gauls often used the Greek alphabet for written language.

**Taran, Toran, Thor** *Taranis* is cognate with Welsh and Cornish Taran. Taran means lightning and thunder in Welsh and Cornish...though more often it is restricted to thunder as a noun. In Irish the equivalent is Torann...which should be

quite close to Thor (pronounced *Tor* in Scandinavian languages.)

Esus, Teuates, Taranis

Dumézil held a theory of the triple God onf Indo-Europeans e.g. Odin, Thor, Freyar. Offered sacrifices by stabbing, hanging, and drowning. Odin received the hanged victims.

Lucan presents us with the various forms of execution of sacrifice to ESVS, TARANIS, TEVTATES by hanging, burning and drowning...in that order. Perhaps this was a triple God form like Odin, Thor and Frey as Georges Dumézil suggests in his theories...Along with Mitra, Varuna, Agni and Iupiter, QVIRINVS, MARS etc.

**Landu** Llan—in Old Welsh meant a sacred enclosure or shrine...i.e. a Grove for Druidic rites.

Later, the word Llan came to be used in a Christian context. Llan—shrine for a Holy man or saint, as in Llanfair...Shrine of St. Mary. Llan Mair (mutated).

**Llan** Now denotes a church or village in Modern Living Welsh. The Modern Welsh word for grove is Llwyn. Llwyn took over the meaning of Llan. Example: *Y Llwyn On* "the Ash Grove".

**Du** Dark or Black. Gaelic equivalent being *Dubh*.

**Llan du** Dark Grove or shrine. Llandu is a black grove or Dark grove.

**Ap** Is mutated form of Map (Mab) the Welsh equivalent of *Mac*. Map is mutated to Fab or Ap (pronounced Ab) (Fab is pronounced Vab). Mutation is the system like the Gaelic aspiration which in Irish turns *Mac* into *Mhuic* (Vic) etc.

**Dalon Ap Landu** Landu is the mutated form of Llandu because it is preceded by Ap making it a modifying object with preposition understood in context. It is a noun-adjective. Dalon could be a corruption of Daron(wy) or a corruption of Dylan.

**Dalen** Welsh word for leaf. Dalen (leaf) Ap (son) Landu (of Dark Grove)

**Llandu** Could be translated as Dark Lake if we dare to stretch the name Llan to be a form of Llyn (Lake) Llyn-du. There is a river in Llyn, Caernafonshire called Daron.

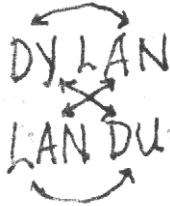
**Daron** As an Oak goddess may be the consort or daughter of the Oak god.

## Footnotes and Bibliography:

*Celtic Folklore*, Sir John Rhys. Allusions to Daronwy.  
*Enwau I'r Cymry*, Heini Gruffydd. *Daron* as Oak goddess  
*Mabinogion*, Gwyn & Thom. Jones, Charlotte Guest, Patrick K.  
 Ford, Jeffrey Gantz etc.

*De Bello Civili*, Lucan            Teutates—drowned victims  
*Pharsalia*, Lucan                Esus—hanged victims  
    Taranis—burned victims.

Maximus of Tyre said that oak was the symbol of the Celtic  
 “Zeus” Thunder god.



DA = Good

## Padstow May Song.

Cornwall, where Padstow is located, is one of the Celtic  
 areas of Britain, which preserved the old traditions despite  
 invasions of the Anglo-Saxons and the Normans.

Cry: Oss Oss, Wee Oss!

1. Unite and unite and let us all unite  
 For summer is a-come unto day  
 And whither we are going, we will all unite  
 In the merry morning of May.
2. With a merry ring and now the joyful spring  
 For summer is a-come unto day.  
 O give to us a cup of ale and the merrier we will sing  
 In the merry morning of May.
3. The young men of Padstow they might if they would...  
 For summer is a-come unto day  
 They might have built a ship and gilt it all in gold  
 In the merry morning of May.
4. The young women of Padstow that might if they would  
 For summer is a-come unto day.  
 They might have made a garland with the white rose and  
 the red.  
 In the merry morning of May.
5. Where are those young men that now should here dance?  
 For summer is a-come unto day.  
 O some they are in England and some they are in France.  
 In the merry morning of May.

O where is St. George?  
 O where is he-o?  
 He's out in his long-boat  
 All on the salt sea-o.

Up flies the kite  
 Down falls the lark-o  
 And Ursula Birdhood she had an old yowe [ewe]  
 And she died in her own park-o.

6. With a merry ring and now the joyful spring  
 For summer is a come unto day.  
 So happy are those little birds and the merrier we will sing  
 In the merry morning of May.

“Oss Oss, Wee Oss” is the cry that goes up from a  
 “united” body of Padstow townspeople. The horse is in fact a  
 man in disguise. He carries on his shoulders a heavy hoop about  
 six feet in diameter covered with a black-painted canvas skirt,  
 and a hobby horse head and tail. The head is a black, white and  
 red painted mask with a tall pointed hood. The horse is preceded  
 by a sailor carrying a painted club, known as “The Teaser.” On  
 May eve when the church clock strikes twelve, the horse comes  
 out of his winter stable and follows a traditional route through  
 streets and gardens, stopping to sing a special “Night Song.” Just  
 as it is getting light the young men go out and “steal” greenery  
 from the squire’s plantation and decorate the town. A Maypole  
 stands in the main square from which flags are strung in all  
 directions. As Horse and Teaser dance and sway through the  
 town, the townspeople sing the Day Song. Frequently, the horse  
 lies down as if dead, and each time after the St. George part of  
 the song, the Teaser bangs the horse with his club and it leaps up,  
 resurrected. Ursula Birdhood may be St. Ursula, known as a  
 protector of birds, who may herself be a Christianized form of  
 the Earth Mother, worshiped as a fertility goddess.

The Padstow Hobby Horse is probably the most exuberant  
 of all surviving English folk ceremonials.

## Emmon’s Note:

For initiation from Odin, seek the Norse Best Passage.

## Calendar

Beltaine Service will be held on astronomical Beltaine,  
 May 5th, at 5:30 P.M. at Live Oak Grove, Orinda. The Beltaine  
 Celebration and Maypole dance will be on Saturday May 7, at  
 NOON at Live Oak Grove, bring 20 yards of your favorite color  
 ribbon. Regular services will be on Sunday, May 29 and June 12,  
 at NOON.

## Beltaine Chant

**PR:** And the God of the Sun did arise from His tomb in the  
 South; and once more did He fare forth to His children in  
 the Northern lands. (Pause) O Belenos, O Thou  
 unchanging God of many names, but one Face, we, Thy  
 children, welcome Thee back to our lands.

**Chorus:** O Lord of Light, we welcome Thee.

**PR:** O Belenos, O Lord of Light, long have we awaited Thy  
 return, that the coldness of the Night might be taken from  
 our lands.

**Chorus:** O God of Sun, We welcome Thee.

\*\*\*\*\*

**PR:** The nights were long, the trees had shed,

**Chorus:** The night had conquered day.

**PR:** The days were short, and life had fled.

**Chorus:** The night had conquered day.

**PR:** The winds were cold, the land seemed dead,

**Chorus:** The night had conquered day.

**PR:** But the Sun returns from the Southern lands.

**Chorus:** Balanced now are we.

**PR:** Plants spring up on every hand,

**Chorus:** Balanced now are we.



**PR:** "Let Life return!" is the Sun's command.

**Chorus:** Balanced now are we.

**PR:** The Sun grows stronger every day.

**Chorus:** The Day will conquer night.

**PR:** The world grows lush and Life holds sway,

**Chorus:** The Day will conquer night.

**PR:** So let us praise Him in all ways.

\*\*\*\*\*

**PR:** O Belenos, O Sun, we praise Thee at Thy return to our  
midst. Welcome art Thou among us.

**Chorus:** Bless with thy presence, O Lord of Light.

**PR:** O Belenos, O Lord of Light, bless us with Thy warmth and  
light, that we may rejoice in Thy sight.

**Chorus:** Bless us and light our way, O God of the Sun.

**Aside:**

Bob Blunt asks: A Druid sickle usually has a blade on one side;  
I have a sickle with a sharp blade on both sides, does that count  
as a Druid bi-sickle?

# A Druid Missal-Any Summer Solstice 1983 Volume 7 Number 4

## Summer Solstice Essay:

### Danu and Diana

By Emmon Bodfish



Midsummer Solstice, one of the four astronomical high-days of the Celtic year, is associated with the Druid goddess Danu, mother of the gods, the Tuatha de Danann. She is probably the same figure as the Irish goddess Anu and the Breton Ana. She may be cognate with the classic goddess Diana, not only on the grounds of word origins, but on the witness of Gallo-Roman writers who noted the similarities in character and type in the days when her worship was still current in Gaul. She is associated with fertility, particularly of women, and with the boar totem, as was Diana the huntress and the earlier Greek Artemis. The virgin aspect of this Moon and fertility goddess was emphasized in the lands bordering the Mediterranean, and the mother aspect in Western and Northern Europe.

Her festival was on midsummer day, and traces of the old customs continue in Celtic lands. On the Isle of Man, it is customary to wear a spring of Mugwort, a plant also sacred to Roman Diana, and reputed, in England, to bring a young woman dreams of her future husband. That the Christian Church chose this day for one of its major saints, John the Baptist, may indicate that it was attempting to displace a major pagan festival and deity. Many of the customs carried on into modern times on "St. John's" day, seem singularly at odds with the stern, rather puritan character of the man who was beheaded for refusing to retract his condemnation of King Herod's incestuous behavior. These include dancing in the streets, all night bonfires, public song fests, and encouragement of amatory games among the young.\*

\*This sounds interesting, but Ward Rutherford, *The Druids*, does not elaborate.

## News of the Groves

### Contra County Sheriff-Coroner Investigates the Druids

When we came trooping down the hill from the Grove after services April 16<sup>th</sup>, we found in our driveway a compact white Valient squad-car with "Orinda Sheriff/Coroner" lettered across the door. The car was empty.

We "Hello-ed" around the property, no answer, no sheriff anywhere. In looking over his car, we noticed that every dent had been labeled with the date on which it had happened. "That's very efficient." Larry noted. Emmon suggested we take a fine-tipped black grease pencil of our own, and, on a clean, undented panel of the door, print a similar date for some time in the future. But about then we heard a crunching of bushes and underbrush and followed the sound around to the west side of the house to greet a wet, muddy Sheriff-Coroner emerging from

the shrubbery. He had missed the path to the Grove and gone up an old deer trail to the west of our property.

It seems some home-owner on the other side of the valley had called in and reported suspicious activities by robed figures who seemed to be enacting a burial. The digging work on the toll-uagh, or our gardening, was being watched. We explained to the Sheriff who we are, who the R.D.N.A. is, and that we are essentially quite harmless. No, we're not doing any burials. Larry assured the officer that we are in the process of getting legal status as a religious organization, and are taking our the necessary papers. From the description that the sheriff quoted to us, our concerned neighbor must have some fairly powerful binoculars, and have been watching for a while. Emmon asked the officer to extend to the caller our invitation to come and join us next service. Too late, after the lawman left, we thought it would be nice to have given him a copy of the Missal-Any to take back to that citizen.

The next day, Monday, we had a visit from the Fire Marshall who found the usual number of minor infractions of various codes, and left us a list of required repairs. Two days later we had a visit from another official, claiming to be from the County Health Department. He wanted to know how many people lived at Emmon's house, which is next to the Grove Site, on the assumption that all "alternative types" live in filthy illegal commune/crashpads. Emmon told him "myself and my son, as you can see on the census rolls." And declined to answer any further questions until he could consult with our attorney. The officer has not been back.

Later that week, we noticed some disturbances up at the Grove Site: the birch sapling pulled away from its stake and bent down, the cover taken off the toll-uagh, and heavy foot prints through the clover and vetch ground cover, all probably attributable to the curiosity of the same neighbor who called the Sheriff.

That was six weeks ago, and nothing more has happened. The dreaded next installment, "All About Religious Intolerance" has so far not materialized.

## Beltaine Live Oak Grove 1983



Beginning the May Pole Dance. Larry and Joan



Wait a minute here...



Tying off the ribbons?"



Just what exactly *is* the difference between a goblin and a hobgoblin?

Subscribe to the *Druid Missal-Any* and find out, \$2.50/year or 12 stamps. Write to: Live Oak Grove, 616 Miner Rd. Orinda, California, 94653.

When the moon has lived  
Six days,  
The sickle flashes  
And the mistletoe  
trembles and falls.  
Woe to the man who puts  
His hand to the oak.  
Bole, branch, and twig  
Live by the god's power.



## Paladin has Finished Casting the Bronze Sickles!

Our sickles are ready and for sale. They are made of silicon-bronze, are 100 degree lunate arc, 5 1/2 inches tip to tang and 7/8 inches across the blade. Each has a 2 1/2 inch long, undrilled tang for mounting a handle of your own choosing. They are rough finished and can be polished and sharpened to your needs. Directions for finish polishing and mounting of a handle will be shipped along with each sickle, \$40.00 plus \$3.00 postage. These are recommended to all Third Order Druids; a \$10 deposit hold one for 90 days.

(As of this writing, we have seven of them left.)

## Calendar

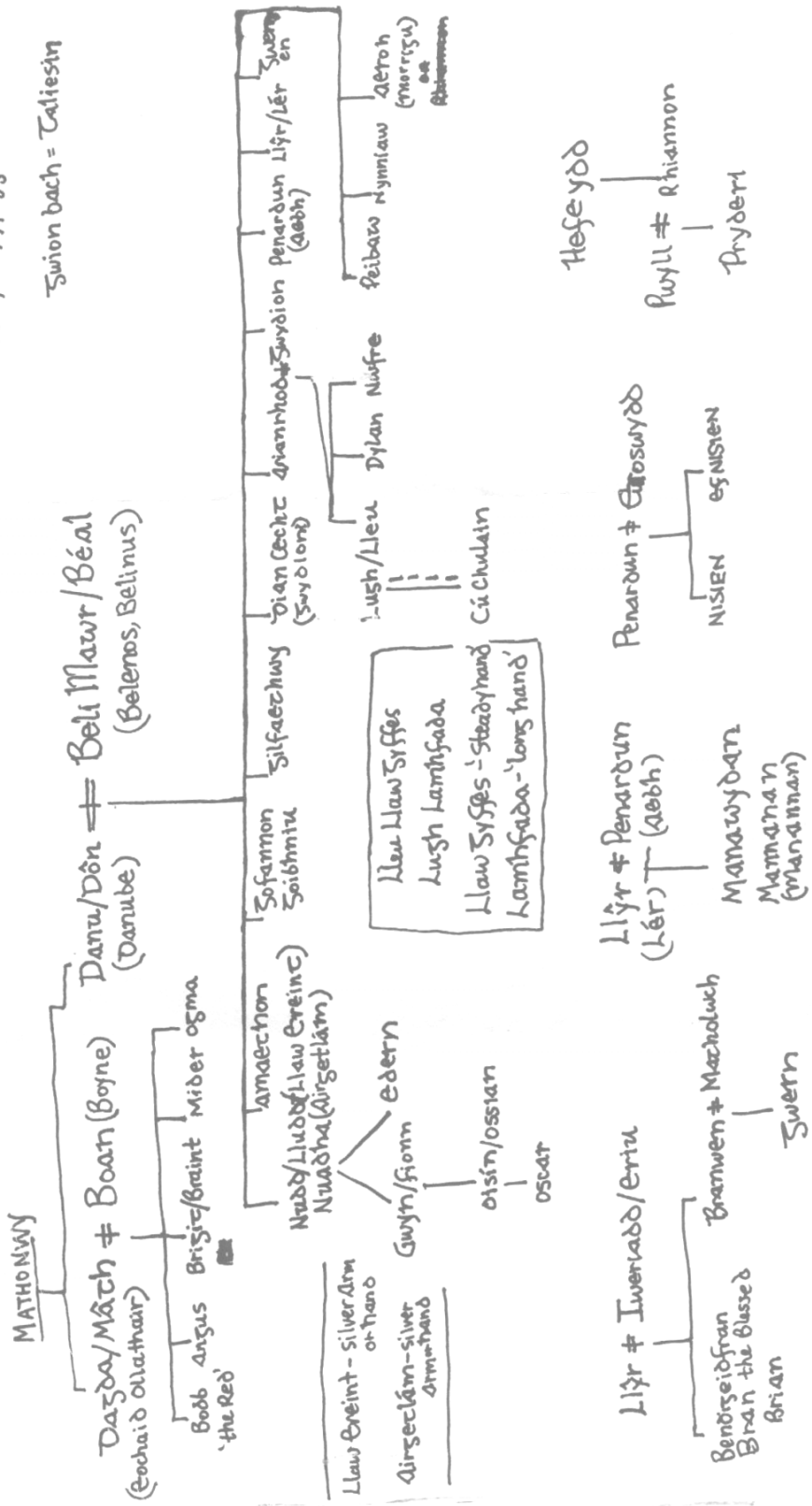
Solstice will be celebrated on June 21<sup>st</sup> at 6:00 P.M., assemble at Live Oak Grove at 5:30. Regular services will be on June 12 and 26, and on July 10 and 24, at 1:00 Pacific Standard Time. Any questions, call 254-1387.

# Tuatha dé Danann Y Tylwyth Dôn

A genealogy of Celtic deities  
of the tribe of Dôn/Dana

Ceridwen  
Morfran/Yfaggdu  
Creirwy

Swion bach = Taliesin





# A Druid Missal-Any Lughnasadh 1983 Volume 7 Number 5

## Lughnasadh Essay: (More) Funeral Games

By Emmon Bodfish



ughnasadh, the festival of Lugh, The Light, or anciently, the funeral games for Lugh, the all-competent hero-god associated with the Sun. He is analogous to the Classical Apollo and now, with Midsummer's past, it is evident that the Sun is sinking lower. It is also the feast of the First Fruits and the beginning of the Harvest Season, Foghar. This feast and concept may predate Lugh and the coming of the Celts to the British Isles. As Marie-Louise Sjoestedt explains, in considering the Druid Traditions,

"We must dismiss the notion of one deity as titular, or associated with a particular function, in favour of the notion of diverse realizations of a single religious idea, groups of deities, probably local, at least in origin, who are not identical but equivalent with each other, having evolved among different peoples, perhaps at different times, from the same generative impulse. We shall find at every point of the epic tradition similar figures as mothers and teachers, no longer goddesses, they become heroines."

One such group comprises the "seasonal goddesses, patronesses of the great feasts of Ireland, and of the sacred places where these feasts are celebrated: Macha, the Machas really, and Carman, Tailtiu, Tea and the three Morrigna." The Machas are often associated with horses, and are the patronesses of the Assembly of Macha which was held at the feast of Lughnasadh, in the first week of August. A Macha, singular, is one of the three war goddesses, and also the patroness of childbirth. The equivalency of battle and birth as the hour of danger and a rite of passage for men and women respectively was noted by several other pagan peoples. The Aztec tradition reserved one of the highest tiers of Paradise for men who died in battle and women who died in giving birth.

## News of the Groves

### Live Oak Grove

The Fire Marshal has paid us a second visit, and, since no one was present at the Grove, left us a second notice, and a note that still more brush must be cleared from around the house. Emmon, the Preceptor, has written him a letter to the effect that we are working hard on it. This seems to have calmed matters down for the present.

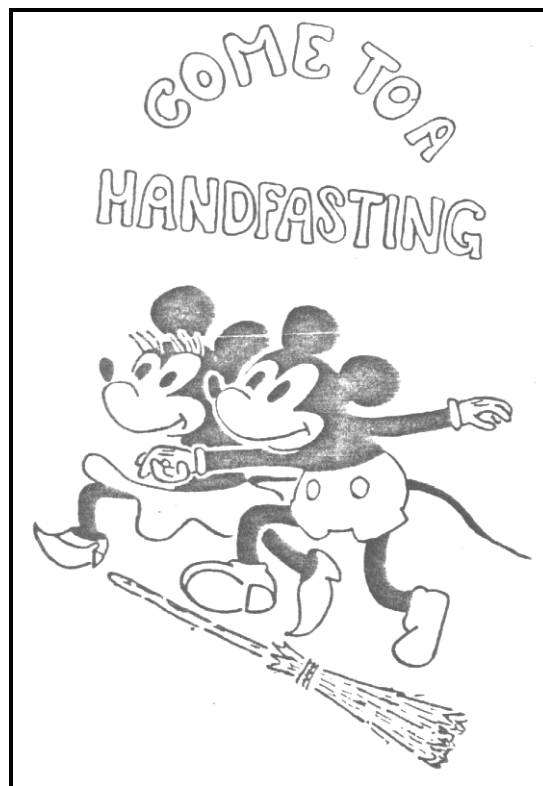
Bob Blunt, the Server, comments:

We won't suffer in perdition  
It's not part of this tradition  
We just pack up and go fishin'  
And that's good enough for me.

We don't cough and we don't sneeze  
So we frolic 'mongst the trees  
Sniffing fresh air on the breeze  
And that's good enough for me.

It seems our behavior  
Has stirred interest from a neighbor  
Our persistence still won't waiver  
And that's good enough for me.

He has sent here to alar ya  
Although he cannot harm ya  
Just wish he should meet his karma  
And that's good enough for me.



Larry Press, Live Oak Grove's Archdruid, and Sue Zartmann, will be handfasted this Lughnasadh.

The long-awaited handfasting of Minne (AKA Susan) and Mickey (AKA Larry) is happening AT LAST!

We're having a pot luck beforehand (so those on Pagan Standard can show up on time), continuing afterward till whenever. Bring your favorite food-groovy, beverage, etc.; musical instruments (plus musicians) are welcome.

## The Critics Rave

"...she can cook, and sew too..." – His aunt  
"What took you so long?" – His father  
"They make such a cute couple." – His mother  
"Thank God." – Her mother  
"We've all got to get our feet we sometime." – The downstairs neighbor  
"Oh yeay, Press finally got his act together." – Her ex-roomie  
"He certainly seems devoted to her." – His sister

## Happy Lughnasadh The Paper Work Harvest:

Bountiful, Long Awaited

State of California  
Franchise Tax Board  
Sacramento, California 95867

July 13, 1983  
In reply to  
343:APP:MS:vs:g

Reformed Druids of North America, Inc.  
616 Miner Road  
Orinda, CA 94563

Purpose: Church  
Form of Organization: Corporation  
Accounting Period Ending:  
Organization Number:

On the basis of the information submitted and provided your present operations continue unchanged or conform to those proposed in your application, you are exempt from state franchise or income tax under Section 23701d. Revenue and Taxation Code. Any change in operation, character or purpose of the organization must be reported immediately to this office so that we may determine the effect on your exempt status. Any change of name or address also must be reported.

You are required to file Form 199 (Exempt Organization Annual Information Return) or Form 199B (Exempt Organization Annual Information Statement) on or before the 15<sup>th</sup> day of the 5<sup>th</sup> month (4 ½ months) after the close of your accounting period. See annual instruction with forms for requirements.

You are not required to file state franchise or income tax returns unless you have income subject to the unrelated business tax under Section 23731 of the Code. In this event, you are required to file Form 109 (Exempt Organization Business Income Tax Return) by the 16<sup>th</sup> day of the 5<sup>th</sup> month (4 ½ months) after the close of your annual accounting period.

If the organization is incorporating, this approval will expire unless incorporation is completed with the Secretary of State within 60 days.

Exemption from federal income or other taxes and other states taxes require separate applications.

J. Kudo, Supervisor  
Entral Audit Section  
Telephone (800) 852-7050

cc. Secretary of State  
Cooper, Reed & Everett



Just what exactly *is* the difference between a goblin and a hobgoblin?

Hob is an old English name for the Devil. So a Hobgoblin is a goblin in the service of a devil or some other entity, whereas a just plain goblin is his own man.

You can subscribe to the Druid Missal-Any by sending \$2.00 or 10, 20 cent stamps to Live Oak Grove, 616 Miner Rd, Orinda, 94563.

*When the moon has lived  
Six days,  
The sickle flashes  
And the mistletoe  
trembles and falls.  
Woe to the man who puts  
His hand to the oak.  
Bole, branch, and twig  
Live by the god's power.*



The remaining sickles are being sold by Joan Carruth, Third Order, Chico Grove. The price is \$40.00 plus \$3.00 postage. Address requests to Joan Carruth, 1588 Fetters Street, Chico, California 95926.

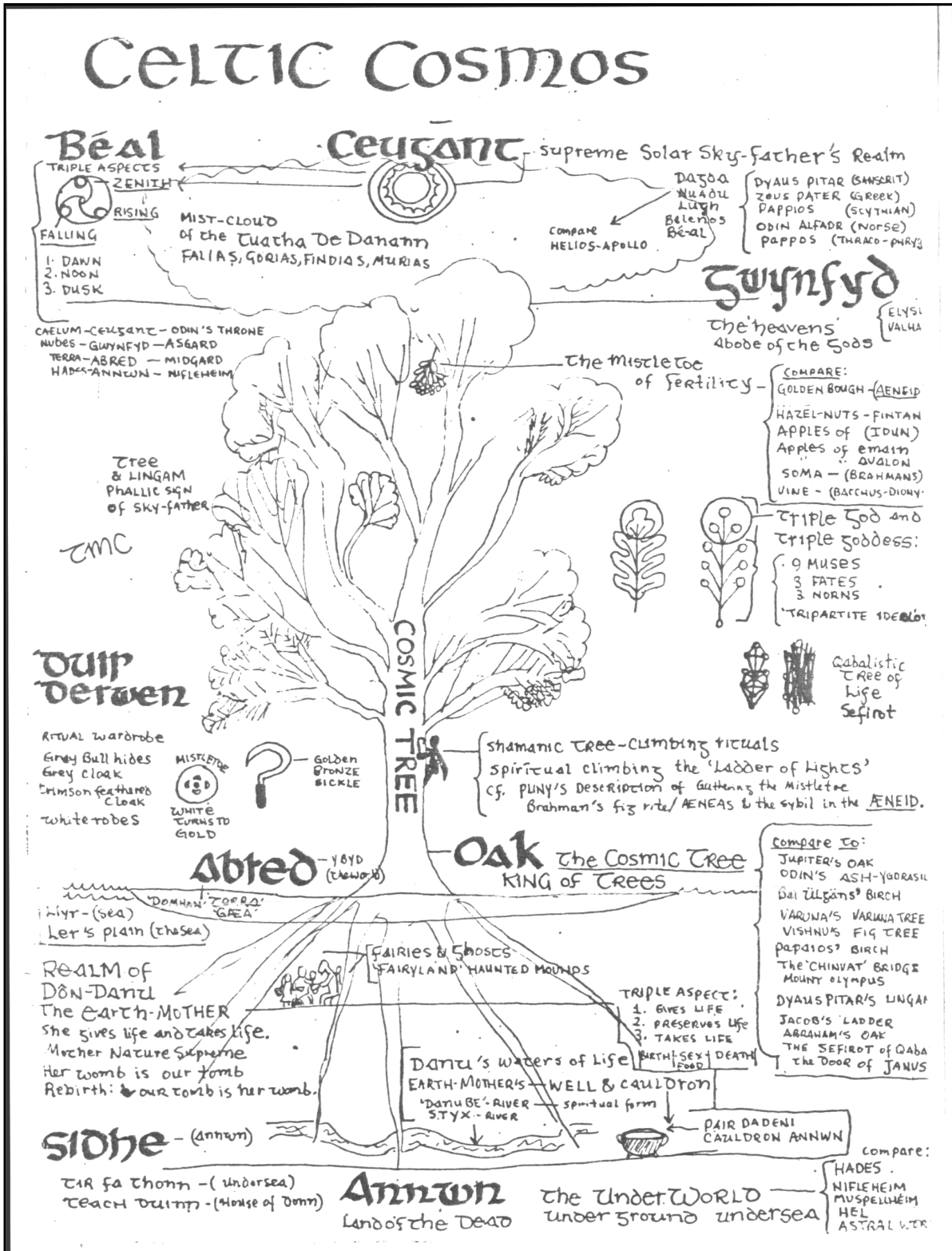
These sickles were cast by Paladin of solid bronze and have a 100 degree lunare arc, are 5 1/2 inches tip to tang, and 7/8 of an inch, across the blade. Each has a 2 1/2 inch long, undrilled tang for the mounting of a handle. They are rough finished and can be polished and sharpened to your needs. Directions for finish polishing and mounting of a handle will follow shipment of each sickle. (As of this writing, we have five of them left.)

## Calendar

Lughnasadh will be celebrated at 1:00 PM, Daylight time, on Sunday the 7<sup>th</sup> of August. Regular Services will be held also at 1:00 PM P.D.T. on the 21<sup>st</sup> August, and on the 4<sup>th</sup> and 18<sup>th</sup> of September. (1:00 PM, daylight time, is solar noon: the Sun "Soughts". Please try to be here by then, unless you are Charlemagne's court magician, and can point upward and say "Sun, stand Thou still." And be obeyed.)

### Aside

Fire is aboriginal television: Stare into some tonight.



# A Druid Missal-Any Fall Equinox 1983 Volume 7 Number 6

## Fall Equinox Essay: Archeo-Astronomy

By Emmon Bodfish



all Equinox, this is the season associated with Cernunnos, the horned god, patron of hunters, wild creatures, herders and flocks. Writes Thomas Cross, of Post Oak Protogrove, Texas, the preferred spelling should be Cernunnos from the original inscription found in Gaul and dating from Roman times: \_ERNUNNOS.

In its other aspect, the Fall Equinox is an astronomical holiday associated with marking the passage of time and the need to keep the calendar rectified. The Druids were astronomer-priests, as numerous classical authors attest. Watching the heavens, keeping the calendar and predicting lunar eclipses were among their skills and duties. But they were not the first people to be able to do this. They may have learned from the Megalithic cultures that predated them, either in the Indo-European homeland, or during the long trek across Europe before 1500 BC when they arrived in the British Isles. When they came to England, it was already inhabited by a thriving stone age culture which had built Stone Henge, by the use of which it could rectify its calendar and foretell eclipses of the Moon. Many archeologists now believe that the great monument is a perpetual calendar and sidereal computer. Its location and construction show a sophisticated knowledge of the heavens and the Earth. The Moon/eclipse system could have been worked out by careful record keeping over a long period of time, something ancient priesthoods were good at, but because of the geometry of the Earth/Moon/Sun system, it is possible to construct this type of stone marker system for both the Sun and Moon only at the exact latitude of Stonehenge. Calculation of this requires knowledge of mathematics and geometry. According to John Gribbin (*Timewarps*, Delacorte Press, 1979) "even 20 or 30 miles north or south, the doubly significant rectangular observing marker could not have been built."

The effort involved in the construction of this Megalith must have been great; by implication, the society that built it must have been both rich and stable, because in the first place, it could support a group of "wise ones" who were able to study the astronomical alignments over decades, and probably centuries, and to develop the mathematics necessary to plan the great observatory, and secondly it could take men out of active production for the long periods of time necessary to build the stone megalith, circles and ditch-works. Jim Duran, Ph.D. feels that the pre-Celtic people of Britain were organized in sets of matri-clans, based on fishing and hoe cultivation. Matri-clans foster a spirit of co-operative labor among men, as they are accustomed to working with other men from diverse family groups, wife's brothers, sisters' husbands, uncles, rather than feeling at ease only with his own family, his brothers, his father, as is usually the case in closed, patrilineal systems. The system of matri-clan organization is also a distinct advantage to a society engaged in long distance trading and raiding, as Duran

thinks the ancient Britons were. Sea raiding may have helped to enrich the economy and make huge projects the economy and make huge projects like Stonehenge feasible. (See Emmon Bodfish's future monograph, "The Financing of Stonehenge.")

As Duran asserts, when the men are going to be away for long periods of time, raiding, trading or engaged in public works projects, they prefer to leave the homesteads in the care of their sisters and their mother's people, who will guard their mutual inheritance, rather than in the keeping of the wives, as under patrilineage. The wives would be from a different, also raiding clan, and their loyalty would be divided.



A chicken? You call that pillage?

Gribbin, reasoning from the workings of the marker stones at Stonehenge, deducts that basic megalithic calculations were in 3/1 and 7/1 ratios. These, especially three, were important numbers in Celtic ritual also. This may be the basis of our seven day week, an institution that pre-dates recorded history, in Northern Europe. Though the Druids did not build Stonehenge, they may have understood its workings, and certainly the working of the Solar calendar it marks. With it they could have calculated not only the Fall Equinox which is at 7:42 AM Pacific time this year, but also the fact that it is a Friday, though they would not have called it that. The names, as most people know, are Norse.

### Emmon's Note:

Better wizardry than misery.

### News of the Groves

Joan Carruth, A.D. of Chico Grove, will be leaving Chico Sept 7, to return home to her native New England. She will be going back to school and be continuing her education in the Boston area. She was here visiting in the Bay Area the first week in September, and lead the service at Live Oak Grove, which she founded. Later we had a farewell party and carouse at Larry Press's, after shipping off her twenty three boxes of belongings, rail freight.

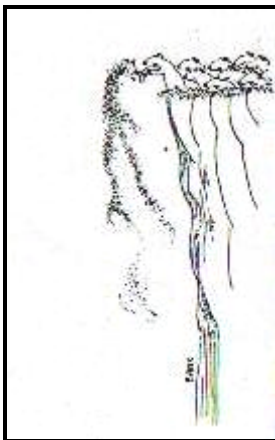
Tiki is now at Chico Grove and can be reached at the same address. To communicate with Joan about the purchase of the



remaining sickles, leave a message at or write to Live Oak Grove, 616 Miner Rd. Orinda, Calif. 94563.

The Votive Shaft, known Celtically as the Toll Uaigh, which we dug at the Grove Site last spring, (see the Beltaine issue of the Missal-Any) has developed a problem of chronic invasion and occlusion by gophers. It seems the *Microtus californicus* who have dug numerous tunnels under our lawn, find the deep shaft a convenient place to push the “mine tailings” from their constant burrow construction projects. It’s not so much work as bringing them all the way up to the surface in the usual gopher mound method. This has necessitated digging the loose dirt out of the shaft over again several times before we could hold services and make our usual Toll Uaigh offering. We may get a terra-cotta pipe to line the shaft.

It has been suggested that the gophers may be holding services of their own and adding their offerings to those we bury at our traditional times.



Before the Ceremony



Lining up for the Procession

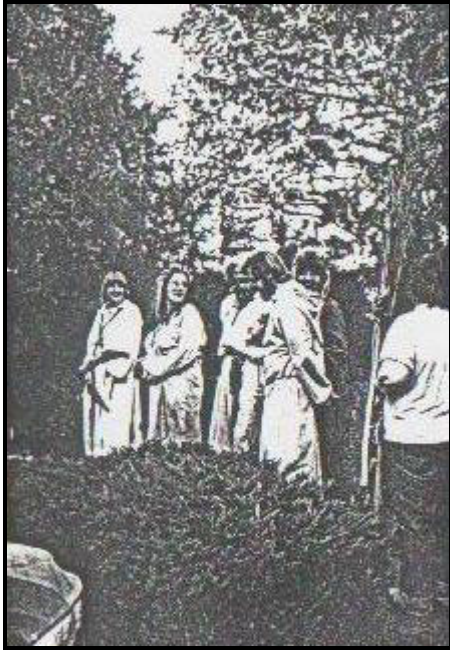
Daniel Hargar (officiating clergy), Sue & Larry

“Whada ya mean, you ‘can’t stand up in front of all these people’ and object like we planned?”

At the Lughnasadh celebration on August 7, we added a ritual circumambulation of the Grove Site, ceremonially and permanently setting it apart from secular province and activities. The circle was drawn around it with the ritual staff, and an offering libation of Waters sprinkled out all along and through the way.

Bob Blunt, our Server at Live Oak Grove for the past year, has decided to take Third Orders and asks to be initiated to Third Order and accepted into the Council of Dalon Ap Landau. I will therefore formally ask if there are any Third Order Druids out there who have any objections or reservations? Write now, don’t whine later, for as it says in the song, “The magic is layed on and it can’t come off.” He has been accepted for Thirds by Larry Press, Arch Druid of Live Oak Grove and will vigil on the 17th and 18th of September, and if successful be ordained on the 18th.

Speaking of irreversible happenings, the following pictures are from the handfasting of Larry and Sue on August 6, 1983. The occasion was starred with good weather, and colorful with new ceremonial robes made by Sue for the event. Danny Geller, author of several of the songs in *The Druid Chronicles*, carried the traditional broom.



Processing



The Handfasting

## Calendar

Autumn Equinox will be celebrated on Friday the 23rd of September at 7:00 P.M. at the Grove Site at Live Oak Grove, Orinda. Regular Services will be held on Sunday the 25th of September and on the Sundays the 9th and the 23rd of October, at 1:00 P.M., PDT or 12:00 Standard Time. Look in the sky, and when the Daystar culminates, be at the Grove Site.



# A Druid Missal-Any

## Samhain 1983

### Volume 7 Number 7

#### Samhain Essay: Talking to Ancestors

By Emmon Bodfish



Samhain, in the Celtic traditions, begins the new year. It is “the time between the Worlds,” the time that the dead may manifest again in our world or send us messages from theirs. In Eire it was the feast of Dagda. In a tradition that may be older than the Indo-European, spirits of departed ancestors are said to be able to send either prosperity or disease, fertility of crops or plague. If you have fulfilled all your ritual and practical obligations to your ancestors, and have not committed any defamations against their names, you have nothing to fear from ghosts on Samhain Eve.

If not, there are various ways of getting back on good terms with the spirits of dead ancestors. One is to create an image, a mask, a statue, a name plaque, or a painting (on rock) of the ancestor. This gives the spirit a “body” or locus in our world to replace the one that has died. The implication seems to be that with this image-body she/he continues to live, to be remembered, and to be able to transact any unfinished business in this dimension which may be troubling her/him. G. Rachel Levy, the anthropologist, feels that this image making is very old, and may account for certain types of rock paintings or prehistoric peoples. She quotes an Eskimo artist, relative to his rock paintings: (This way) “we give them new bodies to replace their bodies that we had to take away” (for burial). This solidifying or fixing of a spirit into an image is probably pre-Indo-European, though elements of it are carried through in the Celtic culture. It was practiced until fifty years ago by some Siberian cultures<sup>1</sup> which some anthropologists feel are descendants of the pre-Indo-European peoples of North Europe/Asia. It is also very recent. It is still considered filial and decent, in some circles, to erect headstones and memorials over and for dead family members, though why is not now so clearly specified.

Another method of appeasing the ancestors is to name a child after the deceased, so that the ancestor’s spirit can be reborn within the clan. This, also, is still in practice, and children are named after deceased or aging relatives to assure prosperity, or at least inclusion in the will.

In the Celtic epics, there are numerous Bardic passages imploring that the names of ancestors not be forgotten. In later times, appeals to Deities of the dead, or of the other world, seem to have replaced offerings to the dead themselves. But at the most flourishing times, at the high points of Druid power, all the Celtic cultures buried their dead with rich grave goods, ready for another life that would be a close reflection of this one. Social status would be preserved; chief would remain chiefs, warriors, warriors, etc. Valour would be rewarded in men, fidelity, skill and courage in both sexes.

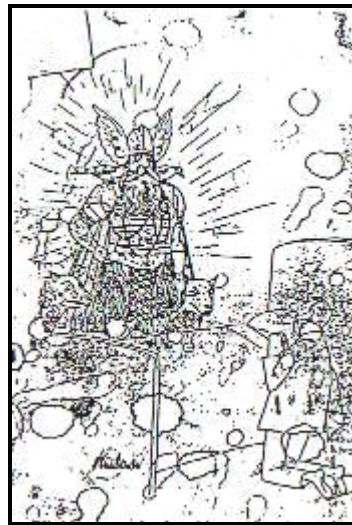
In the Scottish tradition, a Western Isle, Tir nan Og, is the location of this paradise, and Manannan McLer Comes with his

white barge to ferry souls across “to the isle where they would be.” Caesar, in the last century B.C., states that Druids of his acquaintance believed “that souls do not suffer death, but after death pass from the (world) to the other.” (ab aliis...transire ad alios.) And Lucan, in rhetorical address to the Druids, said

“But you assure us, no ghosts seek the silent Kingdom of Erebus, no the pallid depths of Hades’ realm, but with new body the spirit reigns in another world—if we understand your hymns, death’s halfway through a long life.”

Unfortunately the hymns have not come down to us.

To the Classic writers, descendants of Mediterranean cultures, death was a state of suspended animation, or minimal animation, where shades drifted and muttered aimlessly in a twilight world ruled by an unfeeling, motionless god, Pluto/Hades.<sup>2</sup> In the Druid afterlife, people and gods mingled in a sunny world similar to this one, but “outside of time.” This was so different from the Greco-Roman concepts of death that it seemed to the Classic writers to require both emphasis and explanation.



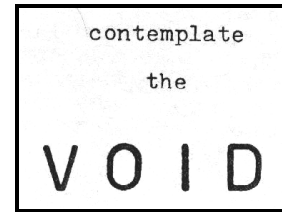
I’m sorry you’ve been inconvenienced Wotan, I just naturally thought when I said “God” that I would get—you know—Jehovah.”\*

\*From a very old and badly weathered magazine. Who says the Missal-Any never publishes any dirty jokes?

They had, from their own Pythagoras, a doctrine of another kind of re-incarnation, and, in an attempt to explain the unknown in terms of the slightly more familiar, they asserted that the Druids had studied or borrowed from Pythagoras. This myth continued until the 18th Century, when it was reversed and asserted that Pythagoras had plagiarized from the Druids. There is no good evidence that Druidism ever heard of Pythagoras. It antedates him by at least a millennium, probably more. Its doctrine of re-incarnation in a material but timeless body in an Outer World, bears little resemblance to Pythagoras’ idea, as recorded by Salmoxis, of the immortality of the soul based on the indestructibility of concept and number. By equating the Druid belief with Pythagoras’ school, it could be integrated into the world of Classical thought and made acceptable to the Roman mind, and at the same time enhance the reputation of the Greeks as “The Founders of Philosophy,” a favorite Roman idea.

Sucellos, Esus, and in some of his aspects, Cerunnos, are often listed as Celtic gods of the afterlife or Underworld, but as much as my research has been able to determine, there is no one god of the dead, comparable to Classic Pluto or Hades. The Druid afterlife is more an Other World than an Under World, in which gods and people mingle in a timeless dimension. All the gods, and one's own merits and clan connections seem, in Ossian's poems, to determine one's place at the perpetual feast in the Isle of the Ever Young.

It was a later development, and among the Germans, not the Celts, that associated divine energy with the souls of the dead. It was here that the original root of our present word, "God," Ghav, Ghuto, arose and designated "the evoked" and was associated with the souls of the dead.<sup>3</sup> Why the Christian missionaries used this word to translate the concept of their Deity, Jehovah/Yewah, is not known. Perhaps Dis Pater, also a heavenly father, and the other likely candidate, Taranis, were too clearly individualized, and specifically pagan presences. Ghav/Ghut was shadowy and vague. Perhaps they followed Paul's example when he described his God to the Greeks as that "god-they-knew-not" but to whom they had built, nonetheless, an altar on Mar's Hill. However that may be, by the laws of magical evocation, when you evoke "God," you are naming/calling an ancient deity of the dead. This could explain the dour atmosphere at many Protestant services. You might experiment with using "Deus" or "Dea" and see if the mood changes; or, if you want the deity of the Bible, why not evoke Him by name, Jehovah or Yehowah. Avoid embarrassing mistakes. (see illustration opposite.)



<sup>1</sup>Waldeman Jochelson's Expedition, 1900.

<sup>2</sup>"Being dead is a waste of time." c.f. your average classical culture.

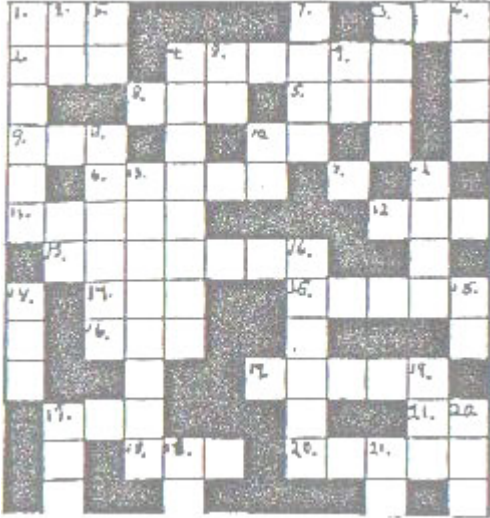
<sup>3</sup>Alternative interpretation: Ghav/Ghuto, "the evoked" one, referred to a "divine energy" associated "with the souls of the dead." The trouble with the history of ideas is that historians all have a different idea of what happened in history.

## News of the Groves

On the night of September 17th-18th, Bob Blunt, who has been the Server for Live Oak Grove, performed his Third Order Vigil successfully, and the following morning conducted his first service at the Grove Site in Orinda. Larry Press was the presiding Arch Druid; Susan Zartman was also present to witness. Two noteworthy occurrences: Sue, Larry told me, felt definite immaterial "presences," of animal spirit nature, which, though not unfriendly, were weird. These settled down after a cup of "The Waters of Life" were poured and put out for their perusal. Second, Bob's vigil fire, in the altar's fire pit, may have been a bit too large and bright, as it was spotted by some of our neighbors across the valley, who must have called the fire department. The fire patrol drove up and down the road for a while, but as the Grove Site is not visible from Miner Road, they could see nothing. They never phoned us and nothing came of it. Apparently our protection and invisibility prayers are working. Bob also lead last Sunday's, October 8th's, Service for the group.

[This space was to be a picture of Bob with his new Third Order ribbon, but the photo service has had a delay.]

## Druidic Crossword Puzzle



### Down

1. Pertaining to bards
2. "Whoever you be, God \_\_\_ Goddess"
3. Early Celtic god associated with the dead.
4. Convert: "I once was lost but I'm \_\_\_\_\_."
5. A meditation chant
6. The Norse Taranis
7. It is tax deductible if you give it to us.
8. The Celtic Paradise. "Tir nan \_\_\_"
9. Nurse
10. Exists
11. What we are
12. \_\_\_ Cecht, healer
13. "Of a wolf" in Gaelic
14. Manannan McLer, god of the \_\_\_
15. Competent \_\_\_ Lugh
16. Goddess of Chaos and Panic
17. By the spring, under the magic Hazelnut tree, Finn \_\_\_ the Elder Finn, the Seer.
18. The Finnians attacked Brugh \_\_\_ the Boyne
19. Combine
20. To feast
21. The Missal-Any would love to sell you a classified \_\_\_\_\_.

### Across

1. Cry of a Samhain ghost.
2. Lugh of the Long \_\_\_\_\_
3. Finn was told not to \_\_\_ the Salmon of Knowledge
4. The original inhabitants of Ireland
5. Brittonic name for Danu
6. Norse characters
7. Our founder, David \_\_\_ Fisher
8. The "cu" in Cuchulain means \_\_\_\_\_
9. Dagda was Danu and Ogma's \_\_\_\_\_
10. Dying Cuchulain sought refuge \_\_\_ water.
11. Would be able to
12. A Toll Uaigh, a deep \_\_\_\_\_
13. Member of a legendary Irish warrior brotherhood.
14. The preposition "to" in Gaelic, lenited.
15. The horse goddess
16. Did see

17. In a Scottish name, it means "son of"
18. Cuchulain's battle fury, similar to Tapas, made him very \_\_\_\_\_.
19. The Good God, club and cauldron.
20. \_\_\_\_\_ of the Silver Hand
21. Preposition "of" in Scot's Gaelic.

## Calendar

Samhain will occur at 3:46 P.M. Pacific Standard Time, on October 7th. Live Oak Grove will hold an all night vigil, followed by a dawn Service for information call 254-1387. Regular Druid Services will be held at the Grove Site on Nov. 20, Dec. 4 and 18.

## Announcement

*CIRCLE* has changed its address to: CIRCLE, Box 219, Mt. Horeb, WI 53572. Please send all mail to the new address. The old Madison box number for Circle will remain active for at least several years, but mail will only be picked up there twice a month or so. Mail to the new address will be picked up every day.

Author: "I feel I'm being poorly misunderstood."  
 Editor of the Missal-Any: "I think they're doing the best they can, Sir, under the circumstances."

# A Druid Missal-Any

## Yule 1983

### Volume 7 Number 8

A baby boy as yet unnamed as this goes to print, was born to Herbert DeGrasse by his lady, Martha, December 7, 1983. Congratulations and Beannachd e.

#### Yule Essay: Midwinter

By Emmon Bodfish



ule, Solstice, Greinstad, Sunstop; the Sun, which has been setting each day at a new, more southerly point on the horizon stops its progression. We have reached the “bottom of the year,” as the Gaels call it. Midwinter’s night was considered a productive night to vigil, and a Yule fire was built, in some traditions around a single log big enough to burn all night. Its flames would welcome the returning Sun at dawn. The sunrise was hailed with shouting, drums, and thanks for the returning of the light.

This is one of the four Solar Holidays of the Druid year. This year it will culminate at 9:30 P.M. December 21st, Pacific Standard Time, and an hour later for each time zone east of the Pacific one; i.e. 5:30 A.M. Universal and Greenwich Time. At this moment the Northern Hemisphere of the Earth will be tipped at its maximum angle away from the sun. Since this is one of the few years in which this event occurs at a convenient hour when most of us are awake, we might try synchronizing our watches all across the country and let out at this moment the shout “Seall” (Pronounced sha-oul) to call back the descending Sun. After all who wants to end up freezing in the dark?

Or go out on Midwinter eve and note the point on the horizon where the sun sets; this is its most Southerly extreme. Do the same for the following dawn, Solstice morning, and from the angle between these two points you can calculate your latitude. (Write in for the formula.) By sightings like this, on these Special Days, the Ancients calculated latitude, the curvature of the Earth, and kept the calendar aligned with the Heavens.

#### News of the Groves

Since the Celtic year ends on Samhain, elections for the officers of each grove for the coming year are usually held at the Samhain Vigil. Live Oak Grove decided to retain its three officers in their same offices as last year:

Arch Druid	Larry Press
Preceptor	Emmon Bodfish
Server	Bob Blunt

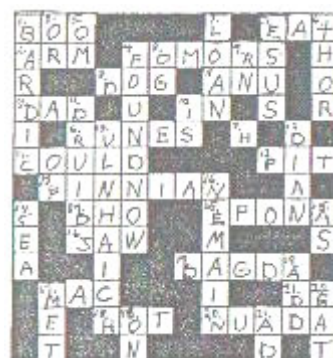
Live Oak Grove participated in the Bay Area Interfaith Council Thanksgiving Pageant, as we have for three years now. Emmon read an old pre-Christian Solstice feast poem and we joined with the other Neo-Pagan groups in a circle dance and Earth blessing. The largely Protestant audience’s responses ranged from enthusiasm and surprise to appalled silence, that is, the same as last year.



Here is the photo of our Server, Bob Blunt, at his Third Order ordination on October 18 of this year. This photo was to appear in the Samhain Missal-Any but was delayed at the processing lab, where we’d asked them to render it in “half-tone” so as to copy better. (Apologies to Bob, and instructions to find a better photo service.)

Our lawyer, Sandy Margolin, advises us that since we have filed as a religious corporation with the State of California, we are tax deductible from your Federal Income Tax this year. Add up your contributions and file the long form.

#### Samhain Issue Puzzle





# The Missal-Any Fashion Page

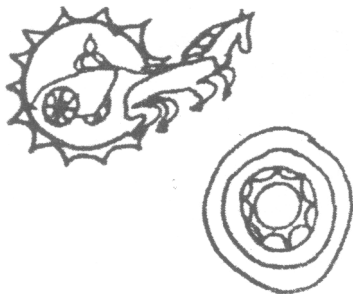
(Direct from Paris, Gaul)



Preserved in the acid water of a peat bog, these clothes date from approximately 400 A.D., but Caesar in his commentaries on Gaul describes virtually identical fashions in the first century B.C. Trends changed only very slowly in those days.

The skirt is wool, sheared from a mature sheep. The plaid pattern is made by threads spun from the wool of a dark brown ram woven into a background of lighter wool from white animals. No dye is used. The cape is made of alternating panels of black and white lamb skin. The dress, shown on the right, is of a finer spun white wool. It is woven in the form of a tube, a circular fabrication technique also used in ancient Greece. Thus there is no side seams. Matching brooches hold the dress at the shoulders. A linen underslip and britches may have been worn under both these garments.

A net cap and moccasin-style shoes complete each ensemble.



## The Origins of the Celts and Druids

By Thomas M. Cross

There are certain ideas that have been formed about the Celtic peoples and their mysterious learned men known as the Druids, and unfortunately most of these ideas have inaccurately divorced the Celts and their religious and cultural history from their original Indo-European ancestry, trying to desperately link them with Egyptian, Qabalistic and Semitic or Atlantean ideals. The pseudo-pagan and Wiccans of the Murray, Morganwg and Robert Graves followers who would link the Celtic peoples from some early non-Indo-European fertility-earth-cthonian megalithic types are endless and the idea of a universal Mother-Goddess monotheism having its existence as a teaching of Druids prevails.

Despite the misinformation and the frequent confusion of concepts in early European religion and that of the Celts, the truth has been known for some time. Modern archaeology and research into the myths and comparative studies of cultures present and past has made such good data available for those who seek it and can find it.



To begin with, in dealing with the Celts we are dealing with an ethnic group of various tribes occupying Europe from about 1200 or 800 B.C. to about 30 B.C. and then the peoples remaining to this day in Ireland, Scotland, Wales, Brittany, Man and Cornwall. What has been forgotten too often is that the Indo-Europeans were the ancestors of most Germanic, Baltic, Slavic, Roman, Greek, Thracian, Iranian, Afghanistani, Pakistani, and Hind peoples. All of these Indo-Europeans share a common linguistic, cultural and religious (pre-Christian and pre-Islamic) heritage. Many linguistic and comparative pre-historians had discovered the existence of the Indo-Europeans in the last century and in this century. The scholar Georges Dumézil made many an excellent study of links between the Indo-European epics and myths. The Nazi's propaganda had unfortunately created the myth of a master race and that the 'Aryans' (actually Proto-I.e.) or Indo-Europeans were all of the so-called Nordic racial type. The fact is that the Indo-Europeans were at one time mostly of the white race is true and the "Nordic", "alpine" or Brachycephalic type and "Mediterranean" ethnic types were the dominant group and yet they conquered and intermixed with some non-Indo-Europeans as well usually forcing the outsiders to assimilate to the Indo-European way. Most of these conquered folk were of the same race as the Indo-Europeans. In Southern Europe the Mediterranean type dominated, as one moved northward into the central areas the Alpine type dominated and more of a Nordic area in the very far North, but in India as the Aryans had been conquering Semitic types and not assimilating much they ran into the Dasyus or

Dravidian types which they subdued and perhaps over the centuries absorbed into the lowest classes in varying degrees until the structure became the caste system.

If any certain race could be classified as the race of the early Indo-European it would probably be the so-called Alpine or Brachycephalic type who were generally rounded headed brunette or brown haired and auburn haired peoples who were mixed with the fair haired tall blonds of the Northern types. What is more important though, is that these peoples domesticated the horse about 5,500 years ago in the steppes of Russia, and developed a strong social and political structure that spread their culture all over Europe and into Asia and would endure for many centuries. In figure 1 there is a diagram illustrating the dispersal of Indo-European language.

(To be continued.)



## Calendar

Yule will be celebrated at Live Oak Grove at 7:00 P.M. on Dec. 21st, There will be regular Druid services on December 18th, and January 1, 15th, and 29th. Take the BART to Orinda and call 254-1387 for a ride.

