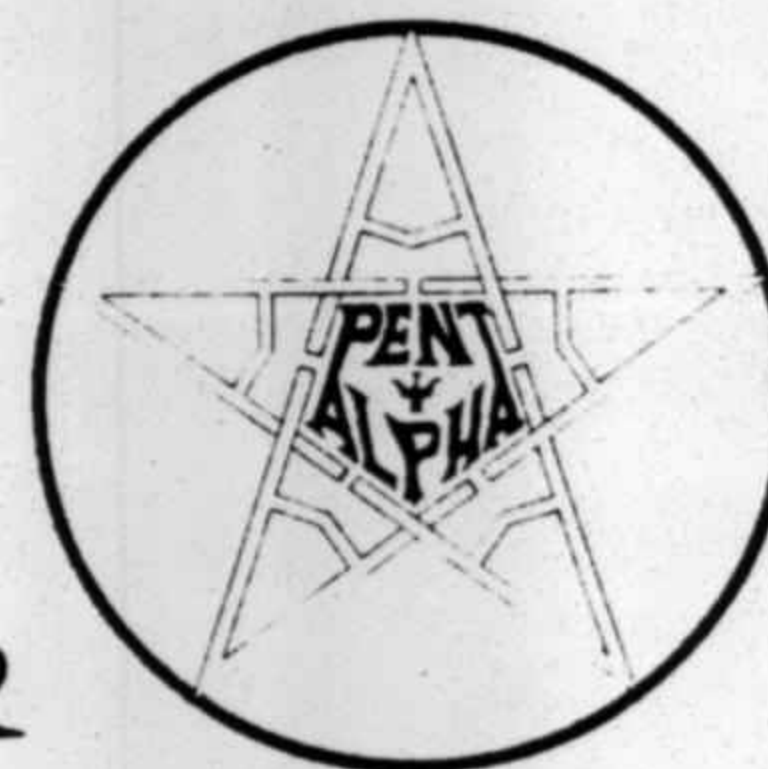


Pentalpha Journal

&

DRUID CHRONICLER



Volume 2, Issue 2
Whole Number 7



Winter Solstice, 17 y.r.
December 21/22, '78 c.e.

Pentalpha Papers Signed!

On Samhain afternoon 16/17 y.r. (November 7th, 1978 c.e.) at 12:23 pm, Pacific Time, the official Articles of Association & By-Laws for Pentalpha: The Association for the Advancement of Aquarian Age Awareness, were signed in Berkeley, California. We are now legally a religious, educational and charitable association. Further papers will be filed with the State and Federal authorities, but the fundamental legal work has been done. We'll be printing these Articles & By-Laws in a future issue of PJ&DC for those who are interested in researching the different legal structures that churches can have (as well as for prospective members) and we'd be interested in hearing from folks who may have had colorful adventures dealing with various Local, State and Federal agencies on behalf of Aquarian churches and schools.

Pentalpha Classes:

The "Introduction to Magical Theory and Practice" class has been divided into two independent sections, one in San Francisco on Monday nights (for people in the West Bay) and the other in Oakland on Wednesday nights (for people in the East Bay). The class is taught by Isaac Bonewits and costs \$5.00 per session. Right now the concentration is on basic theory and elementary exercises; later on the class will be creating and performing various sorts of magical and religious ceremonies, guided meditations and other practical work. There is homework, including exercises and assigned readings (the "Silva Mind Control" paperback is the only book listed so far), and class members will be providing feedback about each others' ritual skills.

A "Fundamental Dance Exercise" class is being taught by Selene Bonewits every Friday afternoon at the Ashkenaz Folk Dance Cooperative (1317 San Pablo Avenue, Berkeley) from 1:15 to 2:45 pm. The cost \$2.50 per session, and people should bring tights and/or leotards if they have them (it makes it easier to see what one's muscles are doing), but loose comfortable clothing will do. An "Introduction to Ritual Dance" class will be taught by Selene next January or February. For more information on the magic or dance classes, call Isaac or Selene at 415-547-6697.

Starting in January, a "Beginning Psychic Development" class specifically designed for students of magic, Paganism, the Craft and other occult practices will be taught by Alta Kelly. The class will meet once a week for 10-12 weeks. The focus will be on active instruction in the fundamentals of psychic practice, to help the students understand and control their psychic experiences and to raise their levels of skill. Classes will be small (8 to 12 persons each) and will open only to those willing to work to understand themselves and their experiences. Those already working in a circle should have permission from their circle leaders to take the class. The cost will be \$15.00 per person per session. One full and one partial scholarship will be offered. For more data, call Alta Kelly at 465-4085.

Winter Solstice:

According to our calendar, the Winter Solstice occurs at precisely 5:13 am GMT on December 22nd, 1978 c.e. (which is 9:13 pm PST, 10:13 pm MST, etc. on December 21st). In most Reformed Druid movements, the High Day begins at sunset on the 21st. The feast is also known as Yule or Midwinter's Day and celebrates the shortest day of the year and the symbolic rebirth of the sun and the return of light from the midst of darkness.

High Days for 17 y.r.:

The following table lists the exact dates and times of the major and minor High Days for this Celtic year according to one system. The exact times are based on an astronomical/astrological ephemeris which was calculated for "actual" or geometrical positions of the sun, rather than the more commonly used "observed" positions, and this can make a difference of several minutes for some dates. The solstices and equinoxes occur when the sun enters particular astrological signs; the major High Days occur when the sun hits 16°18' north or south declination. Adjustments for exact local times may be made by subtracting four minutes for each degree one is west of the Standard Meridian for one's Time Zone. During Daylight Savings Time, add one hour to the times listed: "d" = day, "h" = hour, "m" = minute.

HIGH DAY	Month	G.M.T.	E.S.T.	C.S.T.	M.S.T.	P.S.T.
Win.Sol.	Dec.	22d05h13m	22d00h13m	21d23h13m	21d22h13m	21d21h13m
Oimeic	Feb.	04-12-42	04-07-42	04-06-42	04-05-42	04-04-42
Spr.Equ.	Mar.	21-05-15	21-00-15	20-23-15	20-22-15	20-21-15
Beltane*	May	06-00-00	05-19-00	05-18-00	05-17-00	05-16-00
Sum.Sol*	June	21-23-50	21-18-50	21-17-50	21-16-50	21-15-50
Lunasa*	Aug.	08-05-46	08-00-46	07-23-46	07-22-46	07-21-46
Aut.Equ*	Sep.	23-15-09	23-10-09	23-09-09	23-08-09	23-07-09
Samhain	Nov.	07-21-48	07-16-48	07-15-48	07-14-48	07-13-48

Since Druid days run from sunset to sunset, the exact civil date on which to start some of these High Days will differ when the specific times occur near a sunset. But then, most Neopagans just seem to celebrate on whatever date is handiest anyway.

Mother Grove News:

The Mother Grove NRDNA will celebrate Winter Solstice a bit early (see what we mean) on Sunday afternoon December 17th, at 1:30 pm in John Hinkle Park in northern Berkeley (out the Arlington). Asst. AD and Matriarch of Dian Checht Joan Carruth would like to organize some regular "Teton Teas" at her home in El Cerrito this winter. These would be folk-singing, story-telling and poetry-reading affairs. Folks who are interested should contact her at services. Assuming a quorum is present, elections for new Grove officers may take place. Those eligible for Archdruid/ess this year include: Joan Carruth, David Geller, Charles Hixson, Shirin Morton and other Third Order members.

Hazel Nut Grove News:

The Hazel Nut Grove NRDNA will no longer be doing outdoor bi-weekly services until Spring, but Co-Adr. Stephen McCaully hopes to get some biweekly "Celtic Nights" going as in previous years. The Grove's huge library of Celtic materials is open for use by local folks who are interested, just give Stephen a bit of warning before you drop by.

Evergreen Grove News:

The Evergreen Grove NRDNA sends us this report: "On Samhain we had a house full of people to celebrate a three-part service. We had established an indoor altar containing photographs of our loved relatives who have moved to other planes. We meditated on them daily with our memories, then held a 'Dumb Feast' in total silence on Samhain to honor their presence. Following this we went out-of-doors for a candle light service from the traditional liturgy. At its end, we came back inside the house and read or told Pagan stories connected with Samhain.

"Remember Gary & Ellen? We married them on October 26th in a simple service around the altar which included the jumping-of-the-broom."

NROOGD News:

The New Reformed Orthodox Order of the Golden Dawn, a Neopagan Witchcraft tradition, will celebrate Yule with an open Sabat on the evening of Thursday, December 21st from 7:00-11:00 pm PST in the Stern Grove Park Clubhouse (corner of 19th Avenue and Sloat in San Francisco). A \$1.00 donation will be requested from each person attending, who should also bring a small present, nonageist & nonsexist, to place in the cauldron. The bringing of food and drink is also encouraged. Parking will be available near the Clubhouse, which is at the end of the driveway leading from Sloat.



Credit & Correction:

The credit line for the fine illustration on page 8 of our last issue was accidentally lost. Our apologies to Craig Miller, who does excellent Neopagan artwork.

The reference to "Aine" in the paragraph on Annis (in Stephen McCaully's article on Celtic Moon Goddesses) was a typo. It was indeed Annis who was believed to be able to transform Herself into a large and formidable black dog.

A Druid Calendar:

An Féilire Draíochta ("The Druid Calendar") has been calculated out by Robert Larson (Archdruid of the Clanna Brochecta Grove ODNA and author of the calendrical series we've been running), copiously illustrated by members of the Clann and printed up for distribution. The months run from Samhain 1978 to past Beltane 1980 c.e., and the printing includes a variety of unusual notes on many extra holidays. Copies can be ordered at \$3.00 each from: "Pentalpha, Box 9398, Berkeley, CA 94709."

Women's Coven Newsletter:

"This is the only Pagan publication of its kind: a magazine written entirely by and for women who work in all-female witchcraft groups. It is printed roughly every other month and is sold by mail only to women who are current or former members of all-female Craft circles. The main reason for this policy is the editors' determination not to see WCN go the way of many good Craft magazines that failed from overextending their resources. However, WCN prints announcements and information from other Pagan groups which are of interest to its readers.

"WCN exists because most books and magazines about witchcraft are entirely oriented to mixed-gender covens. Typically these rely heavily on gender polarity magic and a masculine solar deity, systems which are useless in women's circles. The shortage of usable printed information on witchcraft is a particular problem for women's covens because these groups are often geographically isolated and frequently self-taught. WCN provides a forum for experienced witches and covens to exchange successful rituals, chants, etc.; to discuss magical theory and group dynamics; to share news of coven projects; and to criticize developments in the field. We also print original poetry, art & humor.

"Two issues of 30+ pages each are now in print, with a third due in late December. For further information, write to WCN, c/o Deborah Bender, Box 6, Berkeley, CA 94704." [--D. Bender]

Other Publications of Interest:

The Golden Section Order Society for the Preservation of Celtic Lore, Monuments & Antiquities (F2/329 Selhurst Road, London SE25 6XP, England) publishes an interesting newsletter of Panceltic facts and fancies which appear related to those of the Masonic/Rosicrucian Druids and they have a large number of booklets and study charts.

The Bear Tribe Medicine Society (Box 9167, Spokane, WA 99209) "is a group of people striving daily to re-learn their proper relationship with the Earth Mother, the Great Spirit and all their relations in the mineral, plant, animal and human kingdoms. We are a tribe of teachers responsible for sharing with others those lessons of harmony that we have successfully learned." They publish *Many Smokes*, a Native and New Age quarterly, as well as books by the Tribe's founder Sun Bear and his latest creation--a Native American system of astrology called "The Medicine Wheel." Write to them (enclose a Self-Addressed-Stamped-Envelope) for information.

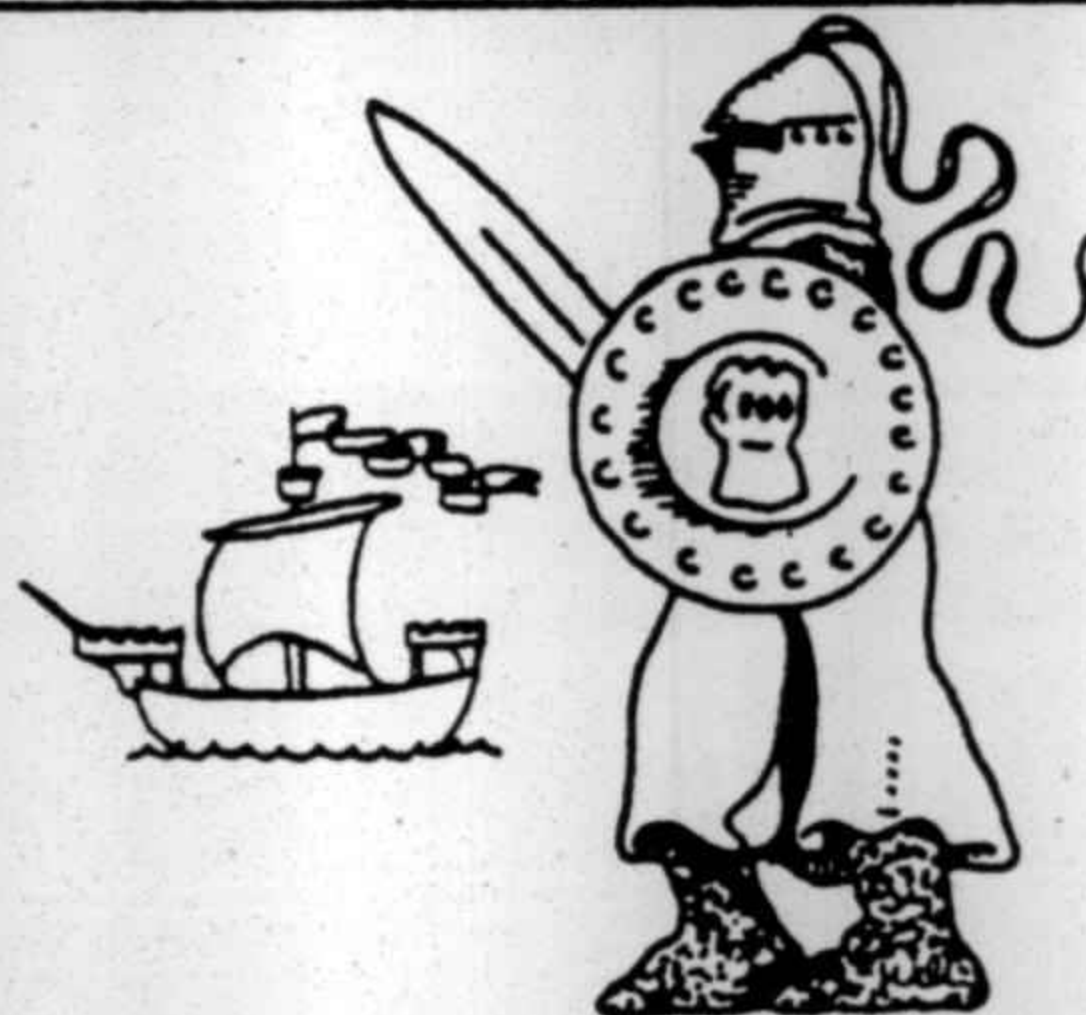
The folks at Animal Town Game Co. (Box 2002, Santa Barbara, CA 93120) specialize in creating family board games that stress sound ecological principles and mutual support between players. They do one game per year. In 1976 it was "Nectar Collector," a game about beekeeping; in 1977, "Back to the Farm," which involves running an organic family farm; and in 1978 their game is "Save the Whales," in which the players cooperate against "the system" to try and save eight species of whales from extinction. All of the games are such that any Neopagan or other Aquarian can feel good about having them in the house and letting their kids play them, with or without the grownups. Write and ask for their free catalog.

COMING UP!

In the next few issues of *Pentalpha Journal & Druid Chronicle* we'll be having articles on "How to Actually Pronounce those Welsh Deity Names," "The Other Druids," "The Rituals of the Krsna Lodge, O.T.O.," "A Bibliography of Druidism," "The Smoky the Bear Sutra," "A Guide to Gaelic Deities," "The Place of Movement in Rituals," + reviews of books and records, Pentalpha news, and more. Subscribe!

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Reflections on Celtic Time Reckoning, continued:

This article, begun three issues ago, is by Robert Larson, Archdruid of the Clan na Brocheta Grove of the Orthodox Druids of North America.

IIII. The Dance of Time

While both of the solutions presented last issue are quite accurate, they both need a one day interpolation, a task of no great difficulty. However, there seems to be no correlation with the 30-year "long count" mentioned by Pliny. Was he mistaken?

I don't believe so. One day is not *that* great a discrepancy, given primitive observation facilities and Northern European weather conditions. What happens if we merely continue our addition formula without correcting for sun drift?

S I B L S I B L S I B L
2 4 7 10 13 15 18 21 24 26 29 32 = 2

L S I B L S I B L S I B
2 5 7 10 13 16 18 21 24 27 29 32 = 2

B L S I B L S I B L S
2 5 8 10 13 16 19 21 24 27 30

**The Prophecies will come
When Shadow mates with Sun.
Be There.
You know Where...
2/26/79**



(PLEASE REPRODUCE AND CIRCULATE WIDELY)

Which is where we started. Instead of 11 years, this cycle has eight, and the final intercalendary interval of $2\frac{1}{2}$ years = 31 months = 915 days, completing a total calendric period of 30 years.

Well, not really *total*. Actually this 30-year point is a convenient place for interpolation. The actual figures are: 30 years calendric = 10955 days; 371 lunar months = 10955.853 days; and 30 years solar = 10957.26 days. To keep time with the moon, one extra day must be interpolated. The most convenient way to do this is to add a day to the month preceding the month of Samhain, thus making it a 30 day month instead of its normal (for a Bealtaine leap cycle) 29 days.

This addition gives us a 30 year calendar of 10956 days, correct for the moon but one day off for the sun. So we add one day to the date of Samhain, starting off the next cycle with Samhain on the first of its month. This eliminates the High Days = 30th-of-month 11 year cycle from this new greater cycle, resulting in a metonic cycle (11 years + 8 years = 19 years). We now stand at the 49-year point of the calendar: 49 years calendric = 17895 days; 606 lunar months = 17895.544 days; and 49 years solar = 17896.858 days. The moon is about $\frac{1}{2}$ day off, an amount which I don't feel justifies the interpolation of a day, especially considering that the month of Samhain contains 30 days, gaining back .4694 days. Also, the observable phase of the moon would be almost identical to the exact phase.

The sun is thus left two days off from the calendar, requiring the addition of 2 days to the date of Samhain. Thus this, the last greater cycle, begins with Samhain falling on the second day of its month. This greater cycle is a short one, consisting of only 8 years,

which gives us a total calendric period of 57 years = 705 months = 20818 days. The actual figures for the sun and moon are: 57 years solar = 20818.794 days, and 705 lunar months = 20819.073 days. One day must be interpolated to justify the moon. This is added in the same way as the correction at the 30-year mark and automatically justifies the calendar with the sun. The correlation we see here should come as no surprise, for 57 years equals three metonic cycles. But why not just *use* three metonic cycles??

The reason, I believe, was mainly mnemonic. Using a true metonic cycle requires the addition of a day to correct for moon drift about two out of three cycles. The one cycle not requiring addition could cause confusion--especially without written records. Using the method outlined above, however, results in three distinct greater cycles: a long count, a middle count and a short count. All that need be remember is that the long and short counts require moon correction and that all the counts require sun correction (tho the sun correction of the short count happens automatically). In fact, as I shall demonstrate later, not even this really needs to be remembered!

First, however, I wish to point out some characteristics of this calendar which may not be immediately obvious [*especially to those of us who got lost in the math two issues ago! --Editor*]. One of these is that it is possible to predict the status of the moon on any Highday from its date (and vice versa). In fact, the moon's phase for *any* day during the year is equivalent to its date. The first day of the month is the 3/4 moon; the eighth is the new moon; the 15th the 1/4 moon; and the 22nd and/or 23rd the full moon. This last uncertainty occurs because it's difficult to tell with the naked eye when the full moon actually happens, since the full disk looks about the same for about two days. Extrapolation of the moon phase for any date is thus child's play. For instance, the solstices and equinoxes fall one month and 15 days after the preceding High Day, making calculation of the date and moon phase for these critical sun days merely a matter of adding 15 to the date of the preceding Highday.

A second subtlety lies in the numerological relationships between the greater cycles and the leap month cycles. The total calendric period of 57 years consists of cycles of 30, 19 and 8 years--each 11 years less than its predecessor, which is equiv lent to the number of days difference between the solar and lunar years. The greater cycles contain respectively 11, 7 and 3 leap months--each four fewer

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than *its* predecessor, which is equivalent to the number of seasons (or rather, sub-seasons) in a year. This method of calculation thus not only keeps accurate track of both the lunar and solar years, but also binds them together numerologically and mnemonically.

The calendar described above is accurate and mathematically consistent, but is it Druidic? Yes, it is, and here we begin to see another subtlety of the system. First note the standard 2.75 intercalendary interval which consists of 11 seasons and which has 11 holy days. Previously I believed that the 9-month Druidic cycle of High Day celebration was connected to this interval (and the rest of the calendar) numerologically; since if the 9-month ritual cycle is restarted every leap month, it results in a 3-3-3-2 pattern of ritual interval, reflecting the addition pattern for the year. I now believe that the ritual cycle was *not* restarted every leap month, but rather that an extra ritual was inserted to mark the leap month, with the ritual cycle being continued without alteration. The ritual cycle thus adds a third strand to the interlacing of the sun and moon--a ritual strand. The results are interesting:

Year Number:	1	2	3	4	5	6	7	8	9				
Sun Cycle (the year):	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>				
Ritual Cycle:	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>				
Leap Month Cycle:	<i>S</i>			<i>L</i>			<i>B</i>		<i>I</i>				
YN:	10	11	12	13	14	15	16	17	18	19	20	21	22
SC:	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>
RC:	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>
LMC:			<i>S</i>			<i>L</i>			<i>B</i>			<i>I</i>	
YN:	23	24	25	26	27	28	29	30	31	32	33	34	35
SC:	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>
RC:	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>
LMC:	<i>S</i>			<i>L</i>			<i>B</i>			<i>S</i>			<i>L</i>
YN:	36	37	38	39	40	41	42	43	44	45	46	47	48
SC:	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>
RC:	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>
LMC:	<i>B</i>			<i>I</i>			<i>S</i>			<i>L</i>			<i>B</i>
YN:	49	50	51	52	53	54	55	56	57				
SC:	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>SIBL</i>	<i>S</i>			
RC:	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>	<i>L</i>	<i>B</i>	<i>I</i>	<i>S</i>
LMC:	<i>S</i>			<i>L</i>			<i>B</i>			<i>S</i>			<i>S</i>

THIS BEGINS A
NEW CALENDAR!

Note that these cycles coincide only eight times during the calendar, twice for each High Day [typed in italics above]. Samhain on the three cycles only at the end of 30 and 57 years--the times when the moon correction is required. Correlating the ritual cycle to the calendar thus obviates the need for remembering which greater cycles receive moon correction. The coincidence of the cycles on Samhain dictates the timing of moon correction.

In fact, it might be better to divide the calendar into two greater cycles, a long count of thirty years and a short count of 27, rather than three cycles. The pattern of the coincidence of the cycles

indicates that such a division exists, consisting as it does of two year-patterns of SIBL. Looked at in this way, the lengths of the two cycles have a difference of three years, the interval between rituals on the same Highday, surely a Druidic interval.

The patterns resulting from the interlacing of cycles could easily be used to determine the character of a particular ritual. At the times of the leap months, time was literally out of phase, a condition which would call for extra solemnity and larger sacrifices. Having a large rite on the holidays connected with the leap months while continuing the ritual cycle normally results in two (and twice three) rituals in a year--a holy year. It is worthwhile noting that the two times three rituals would occur in the same year fall in the years containing the last leap months before the 30 and 57 year marks--the 28th and 55th years of the calendar, thus marking the coming end of the year count. The eight times when all the cycles coincide must have been times of great ceremonies and sacrifices, especially the Samhain coincidences; as these times were very special and rare (and thus Holy).

The calendric method outlined on the last couple of pages incorporates all the cycles and fulfills all necessary criteria. It is accurate, and though it may appear complex on the surface, it is really simple in its mechanics. In fact, its working is virtually automatic. Only the following rules need be remembered:

1. Months alternate between 30 and 29 days in length.
2. The addition pattern for the dates of the High Days is 2-3-3-3.
3. The month containing a Highday which is immediately either preceded or followed by a leap month ALWAYS has 30 days.
4. A leap month always has 30 days.
5. Sun correction is needed after any short leap period ($2\frac{1}{2}$ years instead of 2.75).
6. Moon correction is needed when all cycles coincide at Samhain.

Using these rules, the calendar works itself. It is quint-essentially Druidic, reflecting what we know of their beliefs and ritual patterns from myth, folklore, and Greek and Roman commentaries. Indeed, it confirms the reputation for astronomical knowledge that the Greeks gave the Druids. And it is practical.

A calendar of this great a correlation and accuracy would take literally centuries to achieve; pointing again to great antiquity and (inevitably) to Stonehenge and other megalithic alignments. It's unlikely that the Druidic cult had anything to do with the construction of Stonehenge (it's very hard to realistically believe that they were *that* ancient), and they may never have even used it. But they undoubtedly met the builders' peoples during the Celtic expansion and obtained much astronomical data from them, probably then shaping it to fit their own philosophical and religious systems (which were in turn probably altered by the new information). The symbolic wholeness of Celtic time reckoning would then imply that much of the symbolism came from the pre-Celtic subject peoples, helping to explain some of the more "primitive" aspects of Celtic religious beliefs, such as Animism.

Of course, *some* fiddling is needed from month to month due to the eccentricity of the moon's orbit if total accuracy is desired in the calendar. The slight unevenness of the months is accentuated by the inequality of day length caused by the choice of sunset rather than midnight or noon for the beginning of the day. This fiddling is very likely the cause of the permutations incorporated in the Coligny calendar. I believe that the Coligny calendar was not so much a "calendar" as we use it today (as a predictive device, however little its coordination with anything but the sun), as it was a record of its period.

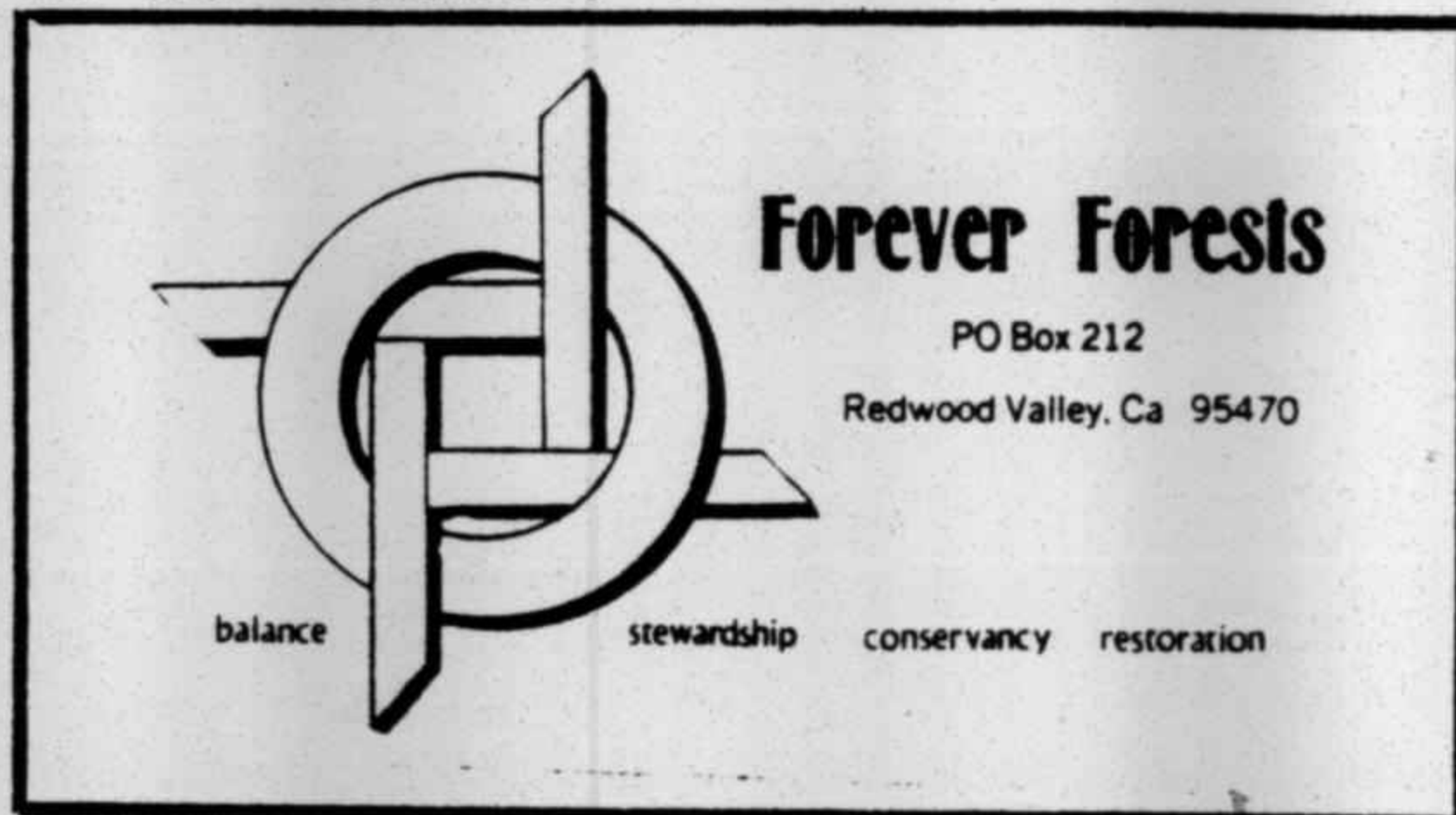
Be that as it may, Celtic time reckoning was accurate and mathematically, numerologically, religiously and symbolically consistent. It was a true dance of time.

The End!!

Final Word on the Tree Planting:

This is Gwydion Pendderwen's follow-up to his article last issue on the great Tree Planting and Healing Circle planned for New Year's Weekend. We at Pentalpha urge all of our readers to participate in whatever way they can.

As I mentioned in the last issue of PJ&DC, we're planting about 7,000 trees (redwood, pine, cedar, fir and olive) on Greenfield Ranch. These trees are the beginning of a project spanning the next thirty years or more, in which whole forests will be planted by people like you and me, for the sole purpose of restoring permanent forests to our Mother.



We need you this year, on New Year's weekend (Saturday, Dec. 30, through Monday, Jan. 1) to replace some of the toilet paper we've all used. How many trees have *you* flushed down the toilet in your lifetime? I know I've done my part. The point is, we all share in the responsibility for the rape of our sacred groves.

Last year, we put in nearly 2,000 redwood and cedar. "We" were mostly inexperienced city folk who'd never before planted trees. Yet the final count shows that we had 70% surviving, far better than the survival rate for professional tree-planters. Does that tell you something about real magic?

We'll provide the food, transportation, hot tub and the community house where we'll eat, sleep, sit around the fire and share some good energy. I need you to provide *you* for a couple of days.

New Year's is generally the time when we all go get drunk and try not to get caught in traffic. We go to parties and tell funny stories and catch cold (or give one away.) How about a different party? One weekend, as all those good folk who planted trees last year will attest, can make a lot of difference, for us and for the land.

I know that a lot of us can't possibly make it. I understand that. You can still help. This project will ultimately cost about \$1.00 per tree. Our success last year was so great that this year we will be partially funded by the U.S. Department of Agriculture, which will pay for a small part of our plantings. The rest has to come out of pocket. If you'll send a small donation, even a dollar, we'll plant a tree in your name. You *will* be part of our Healing Circle.

I'm really fired up about this. You can't appreciate the joy I feel until you've seen the little trees reaching out into eternity, as I have. Really, this is too good to pass up.

Now that I have your attention, here are the particulars. If you decide to join us, we'll have tools, trees, food and a place by the fire for you. This is a rather large project (at least, large enough to need a lot of planning and cooperation,) so the instructions need to be followed closely.

* Dates: We'll be planting 7,000 trees from Saturday, Dec. 30, through Monday, Jan. 1.

* Place: Greenfield Ranch, Mendocino County, California. We have a five acre site and a ten acre site all set for tree-planting.

* Rendezvous: Please try to car pool. We have two rendezvous times in Ukiah, plus special arrangements can be made for people coming from out-of-town or out-of-state. Take U.S. 101 to Ukiah (approx. 110 miles north of San Francisco,) go west on Perkins Street exit to the Denny's Restaurant (a traditional, if somewhat tacky meeting place for caravans.)
TIMES: We will pick you up on either Friday, Dec. 29, at 9:00 P.M., or Saturday, Dec. 30, at 9:00 A.M. Cars may be safely left in Ukiah for the weekend. We'll be using ranch trucks so that minimum traffic will drive on our slimy roads. Please, no exceptions. This is important.

* Bring: Sleeping bag; towel (for the hot tub!); toiletries (including body oils, vitamins, etc.); change of clothes.
WEAR: well-oiled boots (it's damp, y'know), jeans, warm shirt and sweater. You probably won't need a heavy coat or raingear. The latter will be provided if necessary.

* Don't Bring: Children, pets, food or sickness. If you think you're coming down with something, we'd rather not share it with you. Intentions are good; disease is not so good.

* Arrangements: I need to know before December 26 (sooner if possible) if you plan to come up. Please provide the following information:

How you plan to arrive (car, bus, etc.) If you can make arrangements to car pool, please do. Many folks



from the S.F. Bay area are coming up, and there will be plenty of room.

Which day you plan to arrive (Friday, Dec. 29, at 9:00 P.M. or Saturday, Dec. 30, at 9:00 A.M.) We cannot arrange to pick people up at any other time or days, as we'd rather be planting trees than driving back and forth.

Please provide a telephone number where you may be reached in the evenings. If special arrangements or changes occur, you'll be notified by phone.

* R.S.V.P.: Please make your plans now. If you decide at the last minute, we won't be able to juggle food, sleeping arrangements, etc., and you'll miss out, even if you show up. So please let me know.

* Provisions: We'll provide food, firewood, a place to sleep and eat, tools and trees; transportation from and to Ukiah; lodging and transportation from and to the S.F. Bay Area for those flying in or arriving by bus.

* Emergencies: Once you have definitely decided to come plant trees and have notified me, please keep this newsletter, as it may be the only communication you'll have with me until the tree-planting. In case something goes amiss and you are delayed, lost or stolen, call the Greenfield Ranch community house and leave a message for me. This is for emergencies *only*. I will be in constant communication with this number: 707-462-9957.

* Exits: We can take people back to Ukiah, to their cars or to the bus station, Sunday, Dec. 31, at 4:00 P.M. and Monday, Jan. 1, at noon. (Depending on weather, additional schedules may be improvised.)

If we all cooperate, it'll make this a fun weekend for everyone. In planting trees, everyone is equal. There are no absentee landlords to condescend to us, no bosses or journeymen to give us a hard time, no sidewalk superintendents. Once we show you the few steps involved in planting, you'll be on your own, working in teams.

Thanks for your patience and cooperation. I'm looking forward to meeting you and sharing some wonderful energy with you.



Celtic Goddesses of the Moon, From A to C, continued:

Here is the continuation of Stephen McCaully's article, begun last issue, on the results of his research.

Arianrod: Among her many aspects, Arianrod was a Cymric lunar goddess, also known as the "All Goddess." Like many other moon deities, she was endowed with the gift of great beauty. Other spellings are Arianhod and Arianrhod. April 1 was her day of worship among the ancient Celts; this day became "All Fool's Day." According to T.W. Rolleston in Myths and Legends of the Celtic Race (1949), Arianrod was the sister-wife of Gwydion and the mother of Dylan, "Son of the Wave," and Lleu, the Cymric equivalent of the Irish god Lug (Lugh) and the Gaulish god Lugos, whose name means "light." Arianrod was identified with the sea and its mysteries. Her main stronghold was Caer Arianrod, supposedly located on the Menai Straits, where she controlled the tides so that Ynys Mon (Anglesey) was accessible without a boat only during the lowest spring and autumn tides. Arianrod in Welsh means "Silver Circle", an apt name for a lunar goddess. According to Charles Squire in his Celtic Myth and Legend, Poetry and Romance, she figures in Arthurian romances as Morgawse and Anna, and in the Welsh Arthurian myth as Gwyar. Her name appears in the stories of Taliesin, the druid-bard. In another tale, she is wedded to Nwyfre ("Space"), according to Squire.

Artio: Artio was not only a goddess of the moon, but also a goddess of fertility. She has been compared by classical writers to the Greek goddess Artemis and to the Diana of the Romans. Artio was worshipped for the most part in Gaul and Switzerland (Cisalpine Gaul.) In both areas she was a bear goddess, presiding over the bear clan. The city of Berne is associated with her rites and may have been in ancient times the site of her grove or temple.

Boudicca: This great warrior-queen of the ancient Britons, whose name means "Victory", was also a druid priestess of the moon goddess Andrastea, to whom she sacrificed many hundreds of Roman Soldiers captured in battle. Her sacrifices appear mostly to occurred in southern and eastern Britain.

Brigid: T.C. Lethbridge equates the British goddess Black Annis, the moon goddess discussed in that last installment (see PJ&DC, Vol 2, Is 1). with the famous Celtic goddess of fire and light, Brigid, whom he claims was worshipped in Britain and Ireland as a moon goddess. In one book we are told that the number nine is very important to her worship. In the Hebrew Qaballah, nine represents, among other things, the moon. In Celtic tradition, it was said that nine times must you bow to the new moon, once for each of Brigid's Nine Maidens, or aspects. In both Britain and Gaul she was know as the Triple Goddess, which ususally relates to the three main phases of the moon (new, full and waning.)

Cailleach: Worshipped by the Celts of Alba-Scotland, the "Cailleach", whose name means "The Lady of the Forest", was another moon goddess according to T.C. Lethbrigde. Like Arianrod, she was also a sea-goddess, frequently appearing as a sea horse, and often as a grey mare riding among the clouds. This ties her to the Gaulish goddess, Epona. As a lunar deity, the bull of the horned moon was also sacred to her.

Ceridwen: In Wales we find the principle moon goddess to have been Ceridwen, also known as Ked. She was a goddess of druidic mysticism and, of course, magic in all its forms. According to Bessie Redfield's Gods: A Dictionary of the Deities of All Lands, Ceridwen's most valued magical possession was a magic boat which may be compared to Manannan's vessel with eyes; neither could be capsized or sunk, nor needed oarsmen. In the story of Taliesin, she is the keeper of the Cauldron of Inspiration, which appears to be the same as Bran's Cauldron of Rebirth and Regeneration, and the Dagda's Cauldron of Plenty. One of the great treasures of both Ireland and Britain, it demonstrates Ceridwen's relationship with the moon, the cauldron being a symbol of the element water, relating it to the suit of Cups in the Tarot.

In many Celtic areas of the ancient world, the concept of a Great Mother, no matter by what name she was known, had three phases of her power, and this gave her the title of "Triple Goddess." Sir John Rhys felt that this meant that she was identified with the three phases of the the lunar month: At the time of the new moon, her powers are just beginning to gain strength; at the full of the moon, her powers are at their height and beyond belief; and at the waning phase, her powers become weak and quite unpredictable.

The White Rabbit was also the symbol of the "White Moon" of the ancient Celts. The term "White Dog" refers to the "White Sun" which would chase the white moon-rabbit around the length and breadth of the sky.

Other goddesses identified with the worship and veneration of the moon were Epona, a horse-goddess seen by Anne Ross (Pagan Celtic Britain) as a lunar deity; Mab of Ireland (according to T.W. Rolleston); and Rhiannon, the Cymric goddess of birds, identified with the moon by Sir John Rhys (Celtic Folklore, Welsh and Manx.) T.W. Rolleston and Charles Squire have both identified Sirona as a lunar goddess of Britain and Ireland.

Editor's Note: Typing and guest editing on these last two articles was provided by Gwydion Pendderwen. Many thanks!

Pagan Poetry Book:

In 1968 Doubleday & Co. published *Technicians of the Sacred*, a thick anthology of ritual poetry from around the world. It's a fine book except for one thing--the works were collected by anthropologists and most are from cultures now vanished or in decline.

Looking to the present and the future, Artemisia Press (a Pagan oriented small press in Colorado) seeks poets, philosophers and ritualists of the modern Pagan religions to contribute poems and short essays dealing with Pagan philosophy and magical ritual for a 1979 anthology, *Nine Apples*. All copyright to work in the anthology will be retained by the individual contributors.

Submissions should be sent to Mary and Chas Clifton, editors, Artemisia Press, P. O. Box 6423, Colorado Springs, CO 80934 USA. Please enclose a self-addressed stamped envelope (International Reply Coupons if overseas). Deadline will be May 7, 1979.

Notes on A Norse Neopagan Ceremony:

This is a metaphysical followup to last issue's description by Harald Moe of a Norse Neopagan ceremony he created and led for the Hazel Nut Grove.

My Norse Neopaganism is built around metaphysical concepts related to the Hindu system. The Norse Ritual that I wrote about in the last issue of PJ & DC presents a nice structure by which to explain those metaphysical concepts. (Please note that the explanation that follows is probably not the ancient Pagan explanation).

The primary symbol of Norse Paganism is the ring, which represents both the cycles that are all around us and infinity. The ring is manifested in the ritual as the ring of worshippers, the ring of string or stones and the ring (which is the formal manifestation of the symbol) that the Godi (presiding priest/ess) wears on his or her arm. At the center of the circle is the altar which represents Asgard, the home of the Gods and Goddesses, center of the universe and the point from which all things flow.

The humans in the circle's boundary wish to communicate with the Deities and to gain knowledge in this way. The method by which this is accomplished consists of Consecrating the Mead as the blood of Kvasir the God of Inspiration and enlightenment. Kvasir is a being made from all the Deities. (At one time in Norse Mythology the Aesir and Vanir--Sky and Earth--Deities were fighting. They made peace and pledged it by exchanging hostages and by all spitting into a cauldron and creating Kvasir from it.) Thus He can be represented as the union of Fire, Air, Water and Earth and therefore can be looked on as the element Spirit and/or as Man.

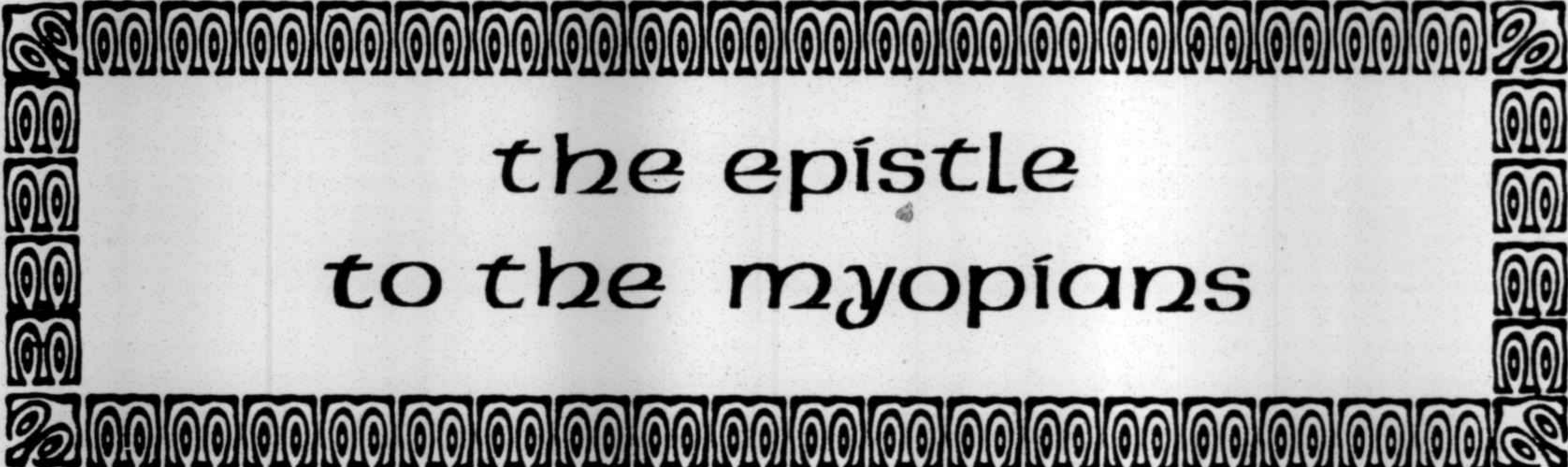
Once the mead has been consecrated as Kvasir, it becomes the gate through which people can communicate with the Deities. In the ritual the usual communication consists of toasts to express our admiration for the Deities and the powers they control.

The next event is the blessing. This process takes the holy mead from the altar to the people, from the center to the edge, thus giving the center's power to the edge. Here follow more toasts, but now the direction of the flow is reversed. We must maintain the balance of people and Deities, and we therefore offer up a part of ourselves to the perpetuation of the Gods' power by using the mead as our "blood" being given to the Deities and return to Midgard, having renewed ourselves at the center of the universe.

An Invocation Poem:

Use praise of the Goddess for the God
 Use praise of the God for the Goddess
 Only the Goddess can invoke the God
 Only the God can invoke the Goddess
 If they both come at once the worshippers get drenched
 There is only one God
 and He is whoever the Goddess is in love with at the moment
 There is only one Goddess
 and She is whoever the God is in love with at the moment
 Eternity has a lot of moments.

---Julia Vinograd



the epistle to the myopians

000. To all of the orders of Druids, peace; from Joan, priestess and Druid of the Order of Dalon Ap Landu, and Preceptor of the Grove which is in Berkeley.

00. May the Lord of the Groves guide my hand in this writing. Blessed be the Earth-Mother who bringest forth all life.

0. May the Earth-Mother keep David the Fisher in Her sight and bless him, for this is all his fault.

1. Priests and Patriarchs, hear me! Druids of much ilk, hear me! Worshippers in the Groves, hear me! Brothers and Sisters, Children of the Mother, followers of the way called Druid, attend unto my words and ponder them!

2. Much have I read the *Chronicles*, and wondered at the beauty of them, and at the signs the Earth-Mother has shown, and still I am disquieted.

3. Much grief it is to me to see in the *Chronicles* words that do not indicate balance and harmony, nor true knowledge of the Ways of the Mother, and I wonder greatly that none have seen it.

4. Behold the Ways of the Mother, for all of them are good, and not just half of them.

5. If the Mother would bring forth life, first She must commit the seed to the grave, and bury it in darkness, and surround it with effluvia, and the bodies of Her children of past seasons. If the plant would survive, and bring forth new plants to the glory of the world, first must it put its life into its seeds and die unto the world.

6. In this the great Mystery of the Mother is seen, that what we are wont to call Defeat is turned to the *sine qua non* of Victory. Harken unto my words and consider them, for there is a sadness in the Reformed Druids that wisdom would see turned to joy!

7. Fear not the waning of the Moon, lest ye would never again see Her wax. It is not a time of Evil, but of simplification and consolidation unto the seed, and though, lo, we see around us only growth and youth and wealth praised, many of the troubles we Druids are trying to escape from arise from this fallacy—that half the work of the Mother is Evil. From it arise plagues upon the Earth. If Man is good, Woman is Evil. If Light is good, Darkness is evil. If Getting is good, Losing is evil. If Summer is good, Winter is evil. If the Spirit is good, the Body is evil. Long would my Epistle be if I listed them all.

8. Hence we praise the Summer and reject the Winter, all unknowing that by doing so we reject the seed the Mother would plant in the darkness of our hearts and compost with our "defeats" and our unfulfilled longings.

9. Fear not *Geimredh* nor *Farrach* therefore, nor disregard them, nor cease to worship them. Call upon Belenos to return with all your hearts, but with all your hearts accept the answer of the silence and the dark. Accept not in despair, nor in hope, but in peace and certitude: yea, even in joy. Though the Mother seem turned to Hag, it is not so: She's just a bitchy pregnant woman. Though the Lord seem merciless Hunter, it is not so: He slays the old that the new might find birth. Without *Samhain*, *Beltane* could not come. Therefore rejoice even in the gathering dark, for it is the Repository of Mysteries, and the Progenitor of Wisdom.

10. In our shortsighted desire for Life, we have disrupted the whole Biosphere, the living mantle of the Mother. In our attempt to defeat Death, we have created a true waste. Of all the Mother's creatures, we alone may be able to accomplish that defeat, and the world would not live but die. Then indeed would Arawn weep, for there would be no young children or tender blossoms to play about His knees.

11. I am a warrior. I am a gardener, and a medicine-person, and a student of Life. That I worship, as I know you do. We have reclaimed the right-brain wisdom of the past. Let us not out of hand reject the left-brain wisdom of the present. It is only without each other that either becomes evil, and they do not contradict each other. Though all around you desire Life without Death, fall not into that trap, though your body and your senses much desire it; or the ways of the Mother and the plans of the Lord of the Groves will be lost unto you and you shall be at odds with yourself until the end of your days. Blessed be the Lord who has given me to understand this. Blessed be the Lady who givest life.

Joan Carruth, D.A.L.
25 *Mean Eirraigh*, 14 y.r.
Year of the Bison, c.e.