

Llewellyn's World Magic Series

Celtic Magic



D. J. Conway

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Celtic Magic—Make Changes in Your Life . . . Today!

Celtic Magic. These words conjure up pictures of Druids and mystical oak groves, daring Irish warriors existing cheek to cheek with fairies, elves and ancient deities who took an active part in the lives of their worshippers.

In its practical, easy-to-understand format, *Celtic Magic* offers important features that distinguish it from other books written about the Celts:

- In-depth discussion of the Celtic pantheon, the Celtic way of life and worship
- Complete listings of Celtic myths and deities
- Step-by-step instructions (including required tools and materials) for the immediate performance of spellwork and the practical application of magic in everyday life

Celtic Magic is an informative guide for both beginners and intermediates in the field of magic—or for those who simply have a great interest in Celtic culture, myth and history.

Celtic Magic makes it easy for a practitioner to go from following concise, step-by-step “guided” spells to writing his or her own spells. The spells and rituals included in this book cover almost all aspects of life that a person may want to influence or change. Rather than floating helplessly on the tides of these ever-changing times, some people are seeking ways to improve their physical, mental and spiritual selves. This is what *Celtic Magic* is all about.

About the Author

D.J. Conway was born in Hood River, Oregon to a family of Irish-North Germanic-American Indian descent. She began her quest for knowledge of the occult more than twenty-five years ago, and has been involved in many aspects of New Age religion from the teachings of Yogananda to study of the Qabala, healing, herbs, ancient pantheons and Wicca. Although an ordained minister in two New Age churches and holder of a Doctor of Divinity degree, Conway claims that her heart lies within the pagan cultures. No longer actively lecturing and teaching as she did for years, Conway has centered her energies on writing.

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D. J. Conway

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LLEWELLYN'S WORLD MAGIC SERIES

At the core of every religion, at the foundation of every culture, there is MAGIC.

Magic sees the World as *alive*, as the home which humanity shares with beings and powers both visible and invisible with whom and which we can *interface* to either our advantage or disadvantage—depending upon our awareness and intention.

Religious worship and communion is one kind of magic, and just as there are many religions in the world so are there many magical systems.

Religion, and magic, are ways of seeing and relating to the *creative powers*, the *living energies*, the *all-pervading spirit*, the *under-lying intelligence* that is the universe within which we and all else exist.

Neither Religion nor Magic conflict with Science. All share the same goals and the same limitations: always seeking Truth, forever haunted by human limitations in perceiving that truth. Magic is "technology" based upon experience and *extrasensory insight*, providing its practitioners with methods of greater influence and control over the world of the invisible before it impinges on the world of the visible.

The study of world magic not only enhances your understanding of the world in which you live, and hence your ability to *live better*, but brings you into touch with the *inner essence* of your long evolutionary heritage and most particularly—as in the case of the magical system identified most closely with your genetic inheritance—with *the archetypal images and forces most alive in your whole consciousness*.

Other Books by D.J. Conway

Norse Magic

Maiden, Mother, Crone

Dancing with Dragons

By Oak, Ash, and Thorn

Animal Magick

Flying Without a Broom

Moon Magick

Falcon Feather & Valkyrie Sword

Magick of the Gods & Goddesses

Magickal, Mystical Creatures

Perfect Love

The Dream Warrior (fiction)

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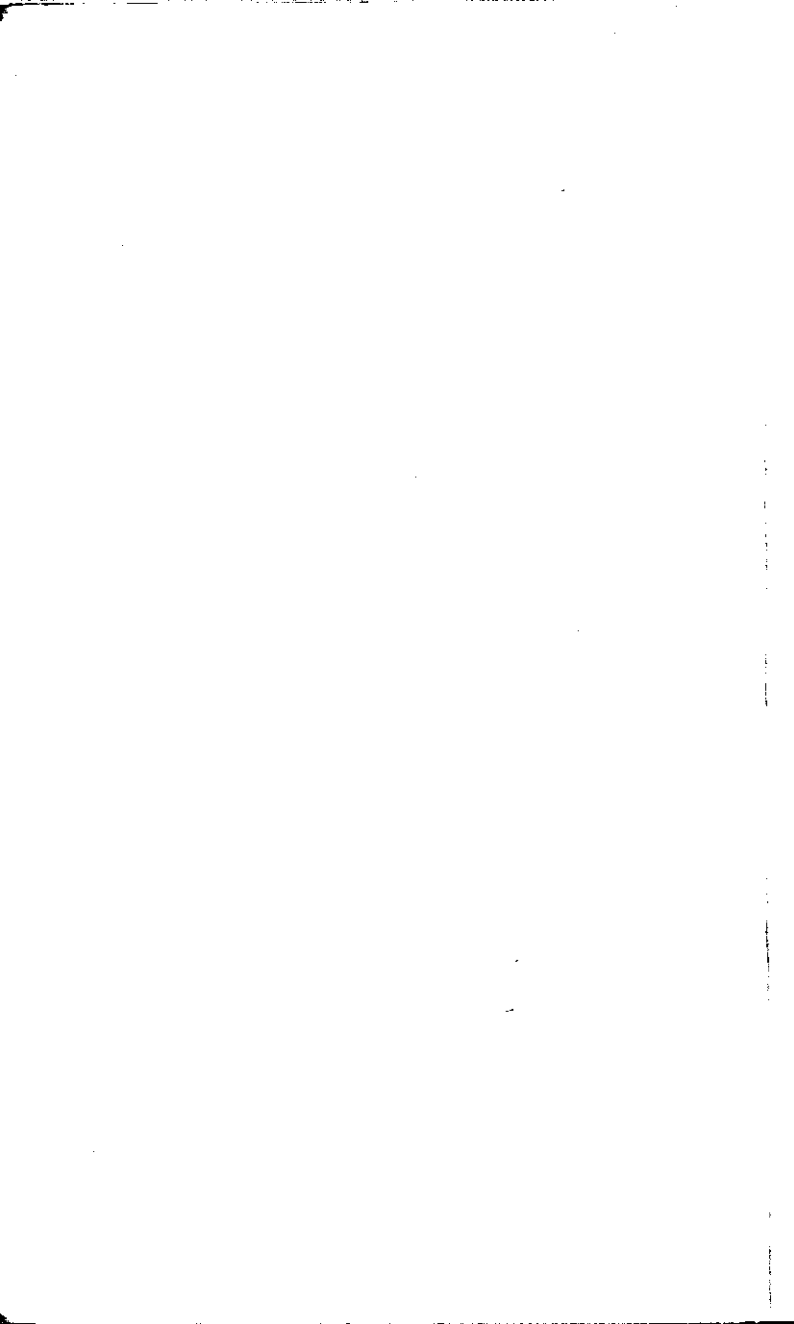
Soothsayer (fiction)

Warrior of Shadows (fiction)

The Mysterious Magickal Cat

Celtic Dragon Tarot (with Lisa Hunt)

*To Charles, my magic partner
and balance in life.*



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ELVES

by D. J. Conway

By the fern brake, deep and shady,
There I met an elfin lady.
Dressed in cobweb silk and flowers,
There she whiled away the hours,
Waiting until dark.

On the soft green moss beside her,
Lay a baby wrapped in eider.
Skin so fair and hair like midnight,
The lady watched the coming twilight,
Waiting till 'twas dark.

Silently, I sat beside her,
Hoping for some words to gather
In my numb and startled mind.
Said the lady, "You're most kind
to wait with me till dark."

"Are you lost?" I asked lady.
"Is this your home, this fern brake shady?
Will others come by star and Moon?"
She only smiled, began to croon
To the elfin child.

The baby slept. The lady told me
Deep magic of the Earth and Sea.
Spells she whispered, strong and old.
"Use them well," she said. "Be bold
When spelling in the night."

"Can I work these?" The lady smiled,
Gathered up her sleeping child.
"Oh yes," she answered, " 'Tis a boon
For waiting with me till the Moon
Slips up the sky."

Thinking deep, I sat beside her,
Keeping watch. I heard the rider
Coming through the fern brake shady.
"Are you there, my lovely lady?"
Called an elfin voice.

An elfin lord, his clothes all viney,
Armed with sword and dagger shiny,
Rode his horse into the fern brake.
Then my heart began to quake
On seeing his dark eyes.

Twilight gathered; birds were still.
The Moon came up above the hill.
Suddenly I felt alone.
"Have no fear, for you have sown
Good friendship."

The lady smiled and raised her hand.
Upon her brow a shining band
Glistened by the light of Moon.
"Would you too give forth a boon?"
She asked her lord.

"For here is friend, a watcher bold."
"But they are enemies of old,"
The elf lord answered.
"No," she said,

"But guarded us in this fern bed."
He smiled.

"So there are some who wish us well."
His voice was like a distant bell.
A ring he took from off his hand.
"This will tune you to the land
and magic."

Its stone was pale, just like the Moon.
The air was filled with eldritch tune,
As they mounted, lord and lady,
Rode off through the fern brake shady.
I stood alone.

People say elves are not there.
But I have heard their voices fair,
When I sit down in the brake.
Magic spells I've learned to make
All from the lady.

Elf lord's ring is on my hand
To help with magic from the land.
Sometimes I talk with lord and lady
In the fern brake, deep and shady,
Secretly.

Is there magic? For me 'tis so.
For when the sun is sinking low,
I feel Earth's power within my heart
And know that I shall never part
From the lord and lady.



1 Celtic Magic and Its Uses Today



For several decades there has been a growing interest in the old pagan beliefs. People are seeking a more practical, personal system of belief, some way to be spiritual yet improve their lives. This includes pagan religion and magic, which is both practical and spiritual.

The Celtic and/or Druidic systems are generally thought of as being Irish, British and Welsh. In fact, the Celts at one time inhabited much of western Europe. Remains of their civilizations range from southern France and areas of Spain north into lowland Germany, the British Isles and Ireland.

It is not necessary to be of those racial backgrounds to practice Celtic magic. All that is needed is an interest in Celtic mythologies and magic itself, a deep sympathetic feeling for Nature and her powers.

Celtic magical beliefs are firmly rooted in the Earth herself and in the elemental spirits that are the very essence of all Nature. This includes the four basic Elements which make up Nature: Earth, Air, Fire and Water.

The ancient Celts had a vast knowledge of, and respect for, the healing and magical qualities of plants and stones. They knew and used the power flows of the Earth, trees and special outcroppings of rock. They called upon the elemental spirits, the "little people" of the Irish, the gnomes and fairies of the British.

But perhaps the strongest belief, almost unique among ancient peoples, was their devotion to the Great Mother, the mother and warrior goddesses. In fact the Celtic peoples, before Roman and Christian intervention, were one of the few races to give their goddesses equal footing with their gods.

This is not to say that other pagan religions did not honor the Great Mother. But upon close inspection you will find that the male deities of most other pantheons were considered more important, more powerful. The goddesses were allowed their place in worship so long as their followers did not try to usurp the prime position of power which was always held by a male deity.

The goddesses of the Celts did not hold a secondary position in their worship or their legends. This respect bled over into Celtic society. As a result Celtic women were highly respected, having many rights of property, person and status. Priestesses were held in honor. Women were warriors as well as mothers, and had equal rights with men.

Did this harm or weaken the society or lessen the men? According to history, decidedly not. The Celts were one of the fiercest, most spiritually advanced races of the Old World, weakening only when they accepted and bowed to the inroads of Christianity.

The life of a Celt was filled with magic and its

uses. Their intertwining artwork on jewelry, clothing, utensils and their houses was a form of magic meant to avert the evil eye and send back curses. They believed that their deities could appear in any place and at any time, that it was the duty of humans to call upon them for aid. They also believed that it was the responsibility of each person to do whatever he or she could to better his or her own life, and that decidedly meant the use of magic, both small and large. To accomplish this, a person had to be continually willing to learn and grow.

To practice effective Celtic magic today, you must be willing to learn about and use plant and herb magic. Certain stones must be sought, enticed into your service, and cherished as reservoirs of energy. The powers of the elementals and Elements must be respected, petitioned for help, and befriended. You must seek the ancient reservoirs of god-power that were built and fed by Celtic worship, and which still exist today.

But most of all, you must suspend all the narrow definitions of reality you have learned. You must rethink what is possible or impossible, realizing that when certain actions are taken, nothing is impossible. The practice of these particular actions is the practice of what is known as magic.

Magic is a suspension of what we see, and a belief in and use of what we cannot see, but know instinctively is there. Celtic magic is simply applying that invisible ingredient in certain ways, using natural or Nature's powers, to improve life.

Magic cannot be tested in a laboratory, dissected and placed under a microscope. Magic lives in the mind of the user, manifesting itself in practical living.

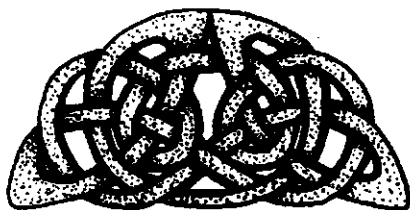
Pagan magic is both practical necessity and part of a religious experience. Pagans are people who live very much in reality. Long ago they realized that when you no longer have to struggle for everyday necessities, spirituality can be freely sought and more easily attained. They also know that when you can do for yourself, it is seldom that another person will be able to manipulate or control you against your will.

The time is right for Celtic magic to come back into its own place in the world. More and more people are dissatisfied with what they see as socially accepted religions. They are seeking along old pathways, clouded by disuse and overgrown by falsehoods. But the very search of these people is creating a fresh wind that will scour those ancient tracks. The way will become clear; the old wisdoms will once again be found and put into practice. To those who seek, success and growth will come. Success will be visible in the improvement of life itself.

Pagan-thinking people do not tend to be followers of the accepted social norm. They are innovators, thinkers, pursuers of wisdom and spiritual growth. They know that improving you, the person, and your immediate life is as important as perfecting the spiritual you, or the soul. A well-balanced personality and a successful life, by whatever terms you define success, is the true guidepost along the ancient paths. Striving for these worthy goals and getting there are what really matter, not the opinions of others.

May you find your way down the ancient pathways to the Groves of Wisdom.

2 *Understanding Celtic Magic*



To the Celtic peoples, magic was as common as breathing. It was not something set aside for special occasions anymore than was their beautiful twisting artwork. Like their intricate designs that decorated even ordinary utensils, magic was a part of everyday life.

The Celts had no difficulty reconciling materialism and spiritual insight because they clearly understood that each is present in the other, that matter is only solidified spirit. Today we have trouble accepting that magical law. Our minds have been bombarded by prejudiced opinions until we have become programmed to believe a blend of the material and spiritual is impossible. We have been taught an error: that to be spiritual one cannot be materialistic. In defining materialistic I mean concerned with material well-being, not controlled by material things. By continuing to believe this lie, we place ourselves within a tightly-bound area that prohibits us from manifest-

ing, by magic, what we need in our lives.

Ritual magic removes this programming, sometimes with drastic effect in an unprepared person. The practice of magic will quickly bring out the hidden side of any magician. That is why it is so important for a magician to really, truthfully, know him or herself and exercise self discipline.

Ritual magic is merely the taking of energy from another plane of existence and weaving that energy, by specific thoughts, words, and practices, into a desired physical form or result in this plane of existence. The whole idea of magic is to contact various energy pools that exist in a dimension other than our own. Magicians do this deliberately because these energies add a vast amount of power to the energy for manifestation that we hold within ourselves. The prime purpose of ritual is to create a change, and we cannot do that without the combination of these energies. We need the assistance of those energy pools, which can be called gods, deities and elementals.

Everything used during ritual is a symbol of an energy that exists on another plane. Whether or not the magician properly connects with that specific energy and believes he or she can work magic depends upon how well he or she understands its representative symbol which is used on this plane or world. Study of, and meditation on, ritual symbols is an important part of training.

In order to bring through the energy of the gods or energy pools, the magician must set up a circuit of communication along which that power can flow. This is done by ritual use of symbols, ritual itself, visualization and meditation. To keep the incoming power from dissipating before being directed toward

a particular goal, rituals are performed within a cast and consecrated circle. This provides a neutral energy area which will not siphon off or dissipate the incoming energy.

To correctly contact the appropriate energy pool, the magician uses as many symbols as possible that represent a specific deity power. For example, he or she will choose a color, incense, plant, stones, and statue or picture to help his or her visualization.

The ability to visualize is extremely important, as the magician must invoke, or call into him or herself, a godform (also called an archetypal energy pool). However, you must realize that you can never invoke the entire power of such an archetypal being into your physical body. Trying to do that would destroy your physical form. That much potent energy simply can never be contained within such a limited mundane structure as the human body. You would not try to use a 440 volt line when 110 volts is called for. It is rare that total inflow of energy is ever achieved. The gods and magical laws prohibit this from ordinarily happening.

Also be aware that if you consistently call upon one particular deity power to the exclusion of all others, you will eventually begin to manifest characteristics of that energy pool within your personality. If this is done correctly in order to gain positive results, these changes will become an important part of your magical personality. If not, they can cause changes of a negative kind.

At the end of each ritual, the godform or power is dismissed so that it can manifest the desire formed during the ritual. This enables the magician to gain the manifestation for which the ritual was done and

also to be able to function in the physical world again. To continue holding the power after the ritual is completed would make it impossible for you to live a normal life.

Ritual magic helps to open the doors to your creative mind and the subconscious. To effectively do magic one must get the creative side of the mind, or right brain, to operate uninhibited by the analytical left brain. This is accomplished by a consistent routine of visualization and meditation.

The dominant left brain generally maintains control. It is closely connected with the conscious mind and deals totally with what it calls reality, or this world. It is the side of the brain that makes us feel guilty and criticizes us for things we do or do not do.

The creative right brain pertains entirely to what we call imagination, or other worlds. It is artistic, visualizing. It is the powerful belief formed in this area of the mind that contacts the deity energy pools and creates manifestations.

One of the first things a magician must do is re-program his or her subconscious mind to eliminate all the old messages of failure and dissatisfaction that are recorded there. From infancy we are programmed by everyone around us with words and actions that express displeasure or approval. Unfortunately, this programming continues throughout life. Therefore, it is important to choose friends carefully at all ages so that the ideas for limitations and failures are kept to a minimum. This programming can be changed into positive actions by the use of certain techniques during meditation (explained further in the chapter on *Preparing for Magic*).

The right brain and the subconscious mind perform best when presented with symbols, since symbology is the language of the creative mind. During ritual, the left brain is lulled into a sense of control by the chants, tools, candles, and movements; all tangible, logical things. The left brain becomes so involved that it forgets to monitor the right brain. At the same time these tools and activities become symbols to the right brain for use in its creative work.

Emotion is important in ritual magic. Not fluctuating emotions, but controlled emotions. The more emotionally involved you are during spellwork, the more effective the manifestation. There must be a strong desire in order for a manifestation to take place.

Repetition also plays an important part in manifestation and ritual work. Certain numbers hold mystical power; these numbers are 3, 5, 7 and 9. The ancient Celts were well aware of the significance of repetition and numbers. By repeating rituals or spellwork 3, 5, 7 or 9 times consecutively, the creative activity of the right brain and subconscious mind is reinforced. Repetition becomes the pleasure-pain motivator that influences the creative mind to bring forth the desired manifestation.

The number thirteen is very ancient, and is the prime number of importance among the Wiccan religion. Traditionally, the seventh son of a seventh son, or the seventh daughter of a seventh daughter, was said to be a born witch or magician. There is also an old belief that certain years in a person's life are years of great importance or destiny. These were considered to be the seventh and ninth years, and their multiples by the odd numbers of 3, 5, 7 and 9.

Among the Celts and Druids, the number three was of great significance. It was considered the balance between two extremes. The Druids even expressed their lore in triads. The Druidic symbol was the Tribann, or the Three Rays of Light. The shamrock symbolized this belief, long before St. Patrick used it to explain the Christian doctrine.

The importance of numbers is also shown in the relationship between certain numbers and the planets: Sun, 1 and 4; Moon, 2 and 7; Jupiter, 3; Mercury, 5; Venus, 6; Saturn, 8; and Mars, 9.

To effectively work magic, you must believe you can cause things to happen, that you have the power within you to change your life. Until you can re-program your subconscious mind to believe this, manifestations will take longer to come into being.

To begin the changes needed to really believe you can do magic, you must begin by working on your hidden or inner self. You must change bad habits: negative thoughts of yourself, lying, cheating, stealing, broken promises, addictive habits. As you start to create changes in the inner self, you will find that magical results flow more freely. Your life will manifest health, happiness and prosperity.

Some schools of magical thought will tell you that doing magic for yourself is selfish and wrong. This is an erroneous idea held over from Judeo Christian beliefs and has nothing whatsoever to do with ritual magic and spellworking. The truth is, if you cannot manifest for yourself, you have little chance of manifesting for others.

This brings us to one great rule of morality in magic: Do what you will if you harm no being. You never really benefit by deliberately harming another

creature through magic. The eventual backlash of karma is not worth the risk. However, one must also look at the opposite side, what happens if evil is left to flourish? In Wicca it is believed that allowing a wrong or evil to exist unhampered is harmful to everybody.

There are many ways to solve a problem with troublesome people through the use of positive magic. By no means should you be a doormat when it comes to protecting yourself and your loved ones. Be creative in doing protective spellwork. Brainstorm on paper, if necessary, until you are certain you are aware of all the options, have not limited yourself or destructively harmed others. It is essential to think through your reasons for doing magic.

The "Four Powers of the Magus (Magician)" is a very old teaching in magic. It is: to know, to dare, to will, to be silent. *To know* means to gain the knowledge to do ritual magic; *to dare* to practice it; *to will* the manifestation; and *to keep silent* about what you are doing. The last part is especially important. Talking about magic diffuses the energy flow. Silence also keeps unsympathetic people from directing negative thoughts toward your efforts. People who talk about their magical operations never achieve real magic. I firmly believe that a copy of the Four Powers and the Wiccan law of morality should be in every ritual room.

The ancient Latin names for the Four Powers of the Magus were: *noscere*, *audere*, *velle* and *tacere*. It was believed that to be balanced, all these powers had to be present in the magician. There is also a correspondence between the Four Powers and the Four Elements. *Noscere* (know) corresponds to Air; *audere*

(*dare*) to Water; *velle* (will) to Fire; and *tacere* (silence) to Earth. A fifth power *ire* (to progress or evolve) corresponds to Spirit.

The Celts knew the powers of the Moon phases and used them. In fact, their calendar was based on the lunar year. It is traditional that spellworking for the decrease or removal of problems takes place from after the Full Moon until the New Moon, with the day or night of the New Moon being strongest. Spellworking for increase, growth and gain takes place from after the New Moon until the Full Moon, with the day or night of the Full Moon being the most powerful.

It is logical that the Moon should affect your body and emotions just as it affects the tides of the Earth. After all, most of the human body is made up of water or liquids. The type of energy from the phases of the Moon conceivably will be reflected in our bodies. It is better for magic to work with the flow of Moon energy than against it.

Celtic magic basically works with and employs the powers of planetary and natural energies. It is a magic that is in harmony with our planet, indeed with our very being. It is a magic that can change your life.

3 *Preparing for Magic*



Preparation for ritual magic of any kind requires the self-discipline and techniques learned from concentration, focusing, visualization and meditation. If you desire to obtain physical manifestation from your efforts, it is essential that you actually do and practice these exercises.

Concentration is holding an image or idea in your mind without interruption. It is of great importance during rituals when you must exclude everything not directly related to what you are doing. No thoughts of the day's happenings, no extraneous noise, must be allowed to dominate your attention for any length of time. If such things do intrude, they must be immediately dismissed as unimportant at the moment.

To strengthen your powers of concentration, you will need to practice two exercises. The first exercise is done with a minimum of supplies. Light a candle and set it on a table before you. Sit comfortably and look at the flame. It is easiest on the eyes to look at the blue around the lower part of the wick instead of the

bright upper flame. Do not stare; blink your eyes whenever you need to. After a few minutes, close your eyes and look for the flame. You will see it against your closed eyelids. Keep your thoughts on that flame image, and see how long you can maintain the mental picture before your conscious mind begins to intrude.

The second exercise is much the same, but uses a picture instead of a candle. Choose a picture that pleases you. Tarot cards are especially good for this. Stand or hang the picture at a comfortable level and look at it for some time. Close your eyes and see if you can discern a mental image against your eyelids. Hold that image as long as you can.

Focusing is important to ritual magic as it is the process of adjusting your "inner eye" or attention on a particular object or goal. You must have a clear idea or picture of what you wish to produce while doing magic. This is very similar to concentration but more refined. An idea is harder to hold in the mental realms than a reflected picture.

It is not necessary to visualize a goal in absolute detail. Too much detail tends to limit the manifestation, especially if you could have had something better. Know what you want, but never restrict yourself. The gods may be more generous to you than you are to yourself.

Focusing and concentrating on performance during ritual will channel your mental powers, thereby clarifying and strengthening the function. The act of casting and consecrating a magical circle (explained later) must have focus and concentration if it is to be done properly. If you fail to do this, the circle will not provide you with the neutral area in which to per-

form magic, and most certainly will not give you protection.

Again, using the picture or card, this time elicit all associated images. See if you can create movement within the picture.

Go through the same exercise with the candle flame, this time changing the size, height and color of the flame. Summon up associated images and follow them through. Some startling ideas have come out of such exercises.

Meditation is a great aid in centering yourself, controlling destructive emotions and gaining insight. But it should also bring a greater sense of awareness and increase your ability to visualize. All of these skills are necessary in the practice of magic, especially if you want feasible results.

Meditation is really not a complicated exercise, unless you lack self-control. If you do, you need meditation more than ever. Relaxing, smooth music is an excellent background to help mask minor noises and help you relax. Turn off the telephone, hang a "do not disturb" sign on the door, and choose a comfortable chair.

Listen to the music while taking a few deep breaths. Relax and let yourself unwind. Next mentally surround yourself with white light for protection. Imagine yourself standing on a wooden bridge over a calm pond. Drop all your problems into the water, and watch it close over them. This is a symbolic release that tells your subconscious mind that you need an answer to solve these troubles. Then visualize yourself walking on across the bridge, leaving everything behind.

To continue the meditation, project yourself into

a meadow on the other side of the bridge. A small stream runs through the grass and flowers. Shady trees surround it. Wander through this meadow, soaking up the peacefulness and healing. You may see people or nature spirits. Talk with them if you like.

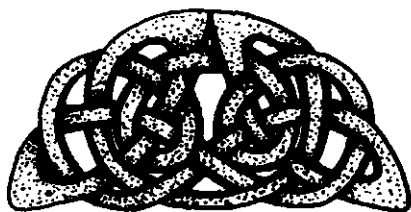
As long as you remain objective and do not push to hear what you want to hear, you can receive very accurate guidance while in meditation. If you strain to hear what you want, you will get only messages from your conscious mind, which does not believe in what you are doing.

When in meditation, you are in an astral state. Therefore, it is always possible that at some time you will meet a being that makes you fearful or uncomfortable. If this should happen, recall the white light and leave.

You will be able to escape the meditation any time you choose. Simply become aware of your body and open your eyes. As during ritual, time in meditation is non-existent. Time is a limited idea belonging to the left brain and conscious mind. When working with the right brain and subconscious mind, time has no meaning at all.

The symbolism of dropping your problems into the pond is essential. It is never a good idea to go into meditation without doing this, just as it is imprudent not to use the white light. Both are protective measures to eliminate taking negative vibrations into an otherwise productive exercise.

4 *Magical Elements*



To a magician, all magic is based on four Elements: Air, Fire, Water and Earth. Ancient occult philosophers and the Druids stated that all life is made of these four Elements; without them life could not exist. *Tan* or *Teine* (Fire in the old Celtic language) was considered the most sacred as it is the closest to pure energy.

These four Elements correspond to the four directions of our physical world, the four quarters of the universe, the four winds, and most importantly to the four quarters of the magical circle. Water and Earth are considered female energies; Fire and Air are male.

The Old Gaelic term for the four points of the compass was the Four Airs or *Airs*. The general definitions of these Elements were originally based on the prevailing winds in Britain. In Scotland, the Gaelic words for the cardinal points were *aiet*, east; *deas*, south; *iar*, west; and *tuath*, north.

The four Elements are forces and energies that

make up the universe and everything in it. They influence our personalities and magic. They also possess form as well as force. Each Element is known for having certain qualities, natures, moods and magical purposes; each has positive and negative traits. Magical ritual calls to each Elemental kingdom and its ruler to protect its quarter of the circle. Because of this, it is very important to completely understand what each Element is and does.

In Wiccan and ceremonial magic, each Element is associated with a color: east, yellow; south, red; west, blue; north, green. Although the ancient Celts correctly knew the forces and energies of the Elements, the colors for them were different: east, red; south, white; west, grey; north, black. To the Celts, red symbolized the rising Sun; white, noonday; grey, twilight; black, midnight.

The Element of Air governs the eastern quarter of the circle. Its ruler is Paralda who oversees the Sylphs, Zephyrs, and Nature spirits or fairies. Its color is pure yellow; it is considered warm and moist. The positive associations of Air are: sunrise, Spring, incense, the wand, clouds, breezes, breath, optimism, joy, intelligence, mental quickness, any kind of helpful air. Negative associations are: frivolity, gossip, fickleness, inattention, bragging, forgetfulness, wind storms, tornadoes, hurricanes, destructive air in any form.

The Element of Fire governs the southern quarter of the circle. Its ruler is Djin (dee-yin) who oversees the Salamanders, Firedrakes, and the little ones of the sunbeams. Its color is pure red; it is considered warm and dry. The positive associations of Fire are: noon, Summer, the dagger and sword, candles, any kind of helpful fire, the Sun, the stars, the blood,

enthusiasm, activity, courage, daring, willpower, leadership. Negative associations are: hate, jealousy, fear, anger, war, ego, conflicts, lightning, volcanoes, harmful fire of any kind.

The Element of Water governs the western quarter of the circle. Its ruler is Niksa who oversees the Nymphs, Undines, Mer-people, and the little ones of the springs, lakes, ponds, and rivers. Its color is pure blue; it is cold and moist. The positive associations of Water are: sunset, Fall, the chalice and cauldron, any form of helpful water, compassion, peacefulness, forgiveness, love, intuition. Negative associations are: floods, rain storms, whirlpools, any kind of harmful water, laziness, indifference, instability, lack of emotional control, insecurity.

The Element of Earth rules the northern quarter of the circle. Its ruler is Ghob, sometimes called Ghom, who oversees the gnomes and dwarfs and the little ones of the moonbeams. Its color is clear dark green; it is cold and dry. Positive associations are: midnight, Winter, the pentacle, ritual salt, gemstones, mountains, caves, soil, respect, endurance, responsibility, stability, thoroughness, purpose in life. Negative associations are: rigidity, unwillingness to change or see another side to a problem, stubbornness, lack of conscience, vacillation, earthquakes, slides.

The fifth Element, Spirit (or *nyu* to the Druids), dominates the center of the circle, thus balancing all the other Elements. Through invocation of the gods, or Spirit, we are able to blend Elements bringing forth the desired manifestation.

The spirits or beings of the Elements have been known to many cultures, particularly the Greeks and

Romans from whom we get our names for them. In Greek *gnoma* (gnomes) meant knowledge or the knowing ones. *Unda* (undine) in Latin meant wave, creatures of the waves. The Greek word *silphe* (sylph) was a butterfly or being with gauzy wings. *Salambe* (salamander) in Greek described a fireplace; however, the actual being was more like a very small dragon.

The Elemental kingdoms and their rulers are represented in their appropriate quarter of the magical circle by a symbol and/or candle of the correct color. The magician always draws the magical circle sunwise, beginning and ending in the east. When welcoming the Elements, he or she begins with Air in the east. When he or she ends the ritual and dismisses the kingdoms, he or she again begins with the eastern position. Before opening the circle, the magician returns to the center and dismisses the Element of Spirit.

Become familiar with the traits of the Elemental kingdoms and their rulers for they will play a very important part in all your magical activities.

5 Casting The Magic Circle



To almost all cultures, the circle is a symbol of infinity and eternity. It has no beginning and no end. When properly drawn, with the candles of the Elements at the cardinal directions and the altar in the center, the circle becomes a mandala, or sacred drawing, upon which the magician stands.

In magic and spellworking, the circle is drawn by the dagger or sword as protection against potentially dangerous forces or spirits. It also concentrates the cone of power that is raised within its boundaries. The cone of power raised within the circle, and seen by outsiders, is likely what brought about the idea of witches or magicians wearing pointed hats.

The Celtic wheel-cross, a pre-Christian symbol, is a representation of the magic circle mandala. The equal-armed cross surrounded by a circle symbolizes the balance of male and female forces and the four Elements, the four winds, and the four cardinal directions. In the center where the lines cross is the hidden fifth Element of Spirit. The surrounding circle is the



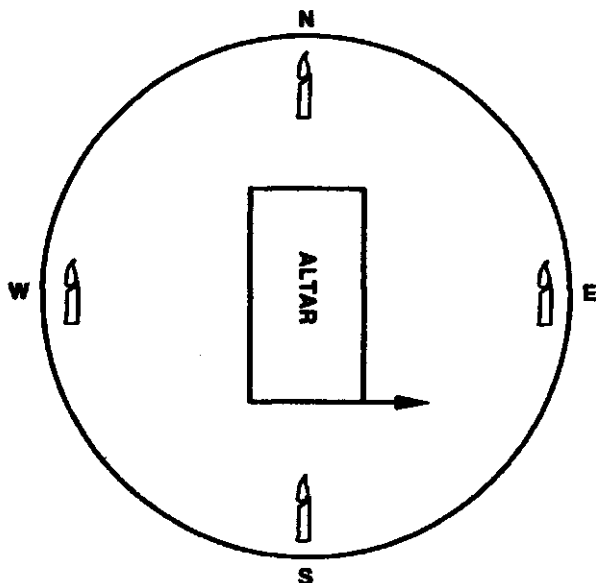
manifested universe contained within a circle of infinity.

In magic a properly drawn circle becomes an invisible boundary, having power in this and other realms. The energy of that boundary keeps out negative influences and contains the power you raise until you are ready to release it. The circle is a neutral working area, capable of regenerating and amplifying the kind of power the magician is creating.

A traditional circle has a nine-foot circumference. Sometimes a ten-foot circle is drawn outside of this and the Element candles and certain symbols are placed between the two boundaries. However, it is not absolutely essential that the circle be a certain size. The concentration and visualization used during the casting determines the value of the circle.

Before you draw the circle, be certain that all the supplies you need are inside the ritual area. Once cast and sealed, it is unwise to cross the boundary until

the ritual is finished and the Elements dismissed. For some unexplainable reason, cats and small children are able to cross the circle without disturbing the power flow. However, I do not consider it a good idea to have small children in the room while performing magic. You need total concentration without any unnecessary distractions. Cats generally enter the circle, watch quietly until the ritual is finished, or leave. Some cats actually amplify energy and love ritual.



In Wiccan rites, the wand directs magical power and is used to persuade. The black-hilted athame (dagger) or the sword, with steel or iron blade and

sharp point, is used for defense and banishing.

You must have concentrated visualization and focusing of inner energy to cast a proper magical circle. The dagger or sword must be consecrated (see later chapter on Magical Tools). All major gestures should be done with your power hand. This is the dominant hand, usually the one you write with and use daily.

Holding the ritual tool in your power hand and beginning at the eastern quarter of the area to be circled, aim the weapon at the ground or floor while visualizing an intense silver-blue flame coming from the point. "Draw" a circle clockwise with that flame, overlapping the ends of the line in the east. More important than a perfectly round circle is that you see, at least with your inner eye, the boundary of silver-blue flame around you.

The actual area of the circle may be marked out with chalk or masking tape, but should be redrawn with the dagger or sword each time it is used for ritual.

The symbols and/or candles representing the four Elements are set just inside the circle at the four directions. Use a compass to establish the correct cardinal points. Welcome each Element in its proper quarter. Remember that you must dismiss the Elements at the end of the ritual before you open the circle.

In Celtic magic, the idea of dancing or walking within the circle in a particular direction is important. Deaseil or sunwise (clockwise) is for positive magic; tuathal or widdershins (counterclockwise) is for cursing or diminishing magic. After the circle has been cast and sealed, it is important to the power flow that you turn or walk within the cast circle according



to the type of magic you are using. In other words, you would not walk against the Sun (tuathal) in a ritual for positive or increasing magic.

When the magical procedures are finished, "cut" the circle by a backward or reverse movement of the sword or dagger across a section of the circle. The silver-blue flames will wink out of existence.

SAMPLE RITUAL

Put everything you will need for your altar and spellworking inside the ritual area. Place on or near your altar the following items: everything needed for specific spells; a chalice with a little fresh water in it; a dish of salt; pentacle disk (see chapter on Magical Tools); sword and/or dagger; wand; incense burner (preferably with attached chains for carrying) with lighted charcoal; incense; one or two altar candles for light; four Element candles. After the circle is cast, unless it is an emergency, do not cross the boundary until the Elements are dismissed.

The burning of incense is one of the oldest religious and magical rites. In fact, the word "perfume" comes from the Latin *profumum* (by smoke). Scents of all kinds have a fast, subtle effect upon the human mind and subconscious. It appeals to past memories. In my opinion, the best type of incense is the kind burned on charcoal. Please do NOT use barbecue charcoal! It is dangerous when burned within an enclosed area. Use the little self-lighting tablets especially made for incense.

The candles of the four Elements in Celtic magic are red, east; white, south; grey, west; black, north. In the Wiccan and magical tradition, the colors are yellow, east; red, south; blue, west; dark green, north. In the following ritual, the Celtic colors are listed first, with the Wiccan colors in parentheses.

You are striving to create an atmosphere in which magic can work. The candle-lit room, the wearing of robes and scented incense smoke can transform any ritual area into a shrine of power.

Set the altar in the center, facing east. The Celtic

peoples honored the east as a place of renewing power because of the daily rising Sun in that area. Play soft instrumental music to help create atmosphere. Relax, and take several deep breaths to center yourself.

Taking your magical dagger in your power hand and starting in the east, visualize that powerful, protective silver-blue flame shooting from the tip of the ritual blade. Aim it at the floor. Move clockwise from the east, drawing the magical boundary. Remember to overlap the ends in the east when you finish. Note that in casting the circle it is acceptable to use a dagger (as demonstrated), a sword, or the forefinger of your power hand. While you are drawing the circle, say:

*I consecrate this circle of power to the
Ancient Gods.*

*Here may they manifest and bless
their child.*

Move back to the altar, facing east. Raise your dagger or wand in greeting, say:

*This is a time that is not a time, in a
place that is not a place, on a day
that is not a day.*

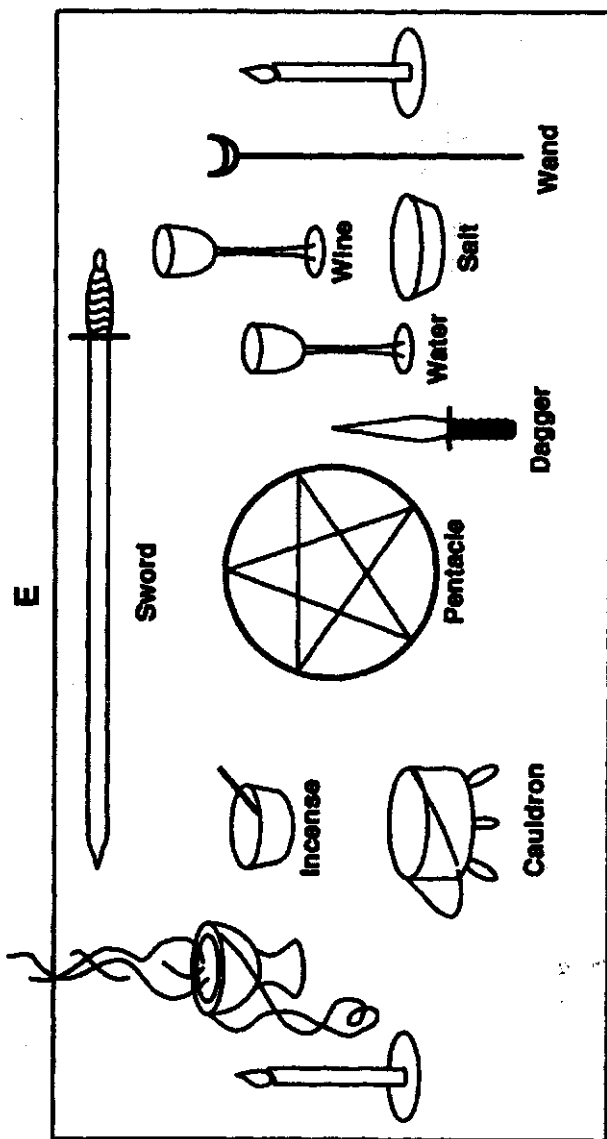
*I stand at the threshold between the
worlds, before the veil of the Mys-
teries.*

*May the Ancient Ones help and pro-
tect me on my magical journey.*

Set the water chalice on the pentacle disk. Hold your dagger over it and say:

*Great Mother, bless this creature of
Water to your service.*

May I always remember the cauldron



Altar Setup

waters of rebirth.

Hold your dagger over the salt, say:

*Great Mother, bless this creature of
Earth to your service.*

*May I always remember the blessed
Earth, its many forms and beings.*

Sprinkle a little salt into the water, then hold the chalice up high. Say:

Great Mother, I give you honor!

Beginning in the east and moving clockwise, sprinkle the water-salt mixture lightly around the edges of the circle. Replace the chalice on the altar.

Hold your dagger over the lighted incense burner, saying:

*Great Father, bless this creature of
Fire to your service.*

*May I always remember the sacred
Fire that dances within the form of
every creation.*

Hold your dagger over the incense, saying:

*Great Father, bless this creature of
Air to your service.*

*May I always listen to the spirit winds
that bring me the voices of the
Ancient Ones.*

Put a little incense on the lighted charcoal. Do not put too much incense in the burner, as a little goes a long way in an enclosed room! Using the attached chains, touch the burner briefly to the pentacle disk, then raise the burner high, saying:

Great Father, I give you honor!

Carry the burner around the circle clockwise, beginning in the east. Return it to the altar.

Go to the eastern quarter of the circle. Light the red (yellow) candle and hold your hand up in greeting. You may also salute the Element with your dagger, sword or wand instead of your hand:

I call upon you, Powers of Air, to witness this rite and to guard this circle.

In the southern quarter, light the white (red) candle and greet the Element:

I call upon you, Powers of Fire, to witness this rite and to guard this circle.

Move to the west; light the grey (blue) candle and hold up your hand in greeting:

I call upon you, Powers of Water, to witness this rite and to guard this circle.

End by going to the north; light the black (green) candle and greet the Element:

I call upon you, Powers of Earth, to witness this rite and to guard this circle.

Move back to the central altar, and stand facing east. Raise your arms in greeting:

*This circle is bound,
With power all around.
Between the worlds, I stand
With protection at hand.*

Proceed with your planned spellworking or ceremony. When everything is completed, hold your hand or dagger over the altar and say:

*By the powers of the ancient Gods,
I bind all power within this circle
Into this spell. So mote it be.*

When you are ready to end the ritual, go to the east and extinguish the red (yellow) candle. Say:

Depart in peace, O Powers of Air.

My thanks and blessings.

Go to the south, extinguish the white (red) candle. Say:

Depart in peace, O Powers of Fire.

My thanks and blessings.

Go to the west and put out the grey (blue) candle. Say:

Depart in peace, O Powers of Water.

My thanks and blessings.

Finish by going to the north and extinguishing the black (green) candle. Say:

Depart in peace, O Powers of Earth.

My thanks and blessings.

Return to the altar in the center and say:

To all beings and powers of the visible and invisible, depart in peace.

May there always be harmony between us.

My thanks and blessings.

Cut the circle with a backwards movement of your dagger or sword to release all remaining traces of power for manifestation. Say:

The circle is open, yet ever it remains a circle.

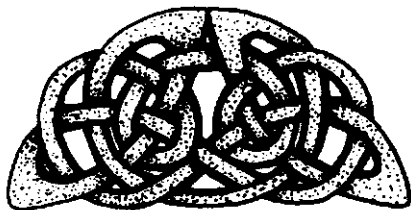
Around and through me always flows its magical power.

Put away all magical tools and clear the altar. Leave any candles or objects which must remain either to burn out or be empowered for a stated

period of time.

You have completed a ritual. Practice will make the power flow easier and more freely. You will become more self-confident. Soon you will be looking forward to the time you spend between the worlds with the Ancient Ones.

6 Tools of Magic



Magic is a very difficult subject to explain, yet we know it works. The results of spellworking speak for themselves. Generally, magic is performed with the use of certain movements, words and objects which signal to the subconscious mind that something extraordinary needs to be done. The success of magic is determined, not by elaborate or expensive tools, but by the belief, emotion and discipline you bring to the rituals. Half-hearted playing at magic will not produce results.

The tools or objects used in making magic are essential, although they are just tools. They hold no inherent power within themselves, but focus and refine the power within you. They are visual and manual aids or symbols to help in contacting the subconscious mind and persuading it to work the magic you desire. Any magical implement is an expression of a magician's will and the ability to carry out that will.

For each spellworking, it is best to gather as

many symbols as you can of the deity who represents the manifestation you wish to see. This includes the use of specific colors and incenses, statues or pictures, plants or herbs, even stones and/or minerals. To help you in this selection, I have included a chapter called Table of Correspondences (Chapter 11), which covers all the major Celtic deities mentioned.

Basic tools of Celtic magic-work are: altar; cauldron; pentacle; wand; staff; headband; armband; goblets; incense burner; knife; sword; robes; candles; herbs; stones.

The first thing you will need is an altar or working place. Ideally, you should have a special room for this, but few of us live in ideal situations. The altar can be as simple as a coffee table or chest that does double-duty as regular furniture, or as elaborate as a specific table that is used only for spellwork.

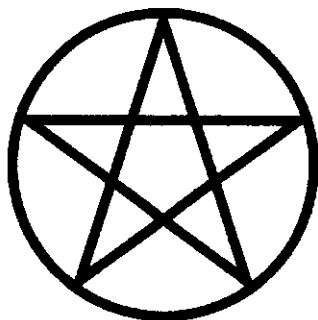
A small chest with rollers is a good investment. The drawers can be used to hold your supplies, and the rollers enable you to move it into place in a room where you plan to work. It should be wide and long enough to accommodate the equipment you might need for any particular spellworking, and be a comfortable height, whether you choose to stand, kneel or sit.

Narrow scarves of various colors can be draped across the altar, the colors coordinated to the spellworking at hand. The altar is the Earth connected with Spirit, and is a grounding station to bring your spells into reality on this plane of existence.

The cauldron or small kettle with bail handle is an essential in Celtic magic. It represents the element of Water. The cauldron is mentioned in many Celtic myths and always in connection with magical hap-

penings. Black cast iron is the best and most traditional material for the cauldron, although it can be of other metals. Filled with water, the cauldron can be used as a scrying apparatus, similar to a black mirror or crystal ball. During certain spells, candles are set in it and allowed to burn out. It is an all-purpose tool; a vital part of your Celtic spellworkings.

The pentagram, a five-point star with one upward point, is a Spirit symbol used in Wiccan and other pagan rituals. The earliest examples of the pentagram were found among ancient Babylonian relics. Christians, who have since denounced its application, used it for centuries to represent the Five Wounds of Christ. Also known as the Druids' Foot, Wizards' Foot, Witches' Foot, and Goblins' Cross, the pentagram can be inscribed, even invisibly, on doors and windows to stave off evil. This symbol was painted on Sir Gawaine's shield. A potent form of the pentagram is the fossilized stem of the sea lily.



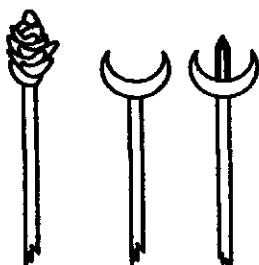
A pentagram is often engraved or painted on a wooden or metal disk (sometimes set with semiprecious gemstones). Referred to as a pentacle, this disk is used as a power-point for consecrating ritual objects, such as water or wine in a chalice, amulets and tools. It can also be used to control wayward Elementals.

Satanists in the U.S. have corrupted this sacred symbol by using it with one point in the downward position. Proper use of the upright pentacle has absolutely no correlation to Satanism. In fact, you cannot be a Satanist and Wiccan at the same time. Witches do not believe in the Devil. In order to be a Satanist you have to believe in Christianity and God's powerful alter ego, the Devil.

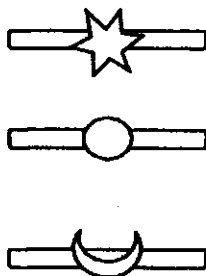
Traditionally, both a wand and staff should be of wood and made by the person who will use them. If you purchase these or have them made, fill them with your own vibrations before using them. This is easily done by handling them often and deliberately sending your own positive thoughts into the object. The wand and staff can be naturally-formed tree branches or made of dowels ornamented with crystals and wooden beads.

The length of the wand depends upon what feels comfortable to you, but should be no longer than your forearm; the staff should be at least shoulder-high. Sometimes men fasten a small cone to the tip of their wand. For women, I have seen Celtic wands with either a crystal or a crescent Moon on the end. The wand is a charming tool; the staff a symbol of both magical knowledge and the right to petition deities or archetypal powers. They are both of the Element of Air.

The headband and armband represent the per-



sonal male or female energies with which you work; in other words, the very personal you. Women most commonly wear silver or silver-tone bands. The headband for women is often set with a crescent Moon, horns turned upwards. Men use gold or gold-tone metal; their headbands are set with a symbol of the Sun. The Sun may be represented by a simple circle or a circle with radiating flares around it. The headband, armband and all personal talismans are of the Element of Spirit.



The goblets can be of any shape, size or composition. They hold water or wine, but occasionally are used empty. If you plan to use a goblet to hold wine, please do not use one of brass or pewter unless lined

with silver. There is a dangerous poisonous reaction between wine and these metals. Wood, ceramic, stone, glass or silver are quite acceptable. The goblet, like the cauldron, is of the Element of Water.

A good incense burner is essential, especially if you plan to use the better incenses that are burned on charcoal. Choose a burner that has some sort of a foot or stand under it. Fill it with a layer of fresh sand, which makes it easier to clean and cuts down on the heat that will pass into the altar. If you plan to move it at all while hot, chains are a necessity.

If your burner does not have chains, an easy addition can be made. A metal ring, just smaller than the bowl of the burner, can be attached to four lengths of small chain, which are then fastened to a smaller ring for carrying or hanging. The burner is set into the larger metal ring and can be picked up or transported by the chains. Representative of the Element of Fire, the incense burner can also be used in spells that require the burning of paper.

The dagger preferably should be new, the shape and size depending upon what appeals to you. In the Wiccan tradition, the hilt is usually black and the blade sharp on both sides. However, the blade is usually not longer than the palm and fingers of your hand. The blade should also be of a metal that can be sharpened, as you will use this knife to cut herbs and incise candles.

If you do purchase a used knife, be very certain that there are no negative vibrations on it. This can be ascertained by the feelings you get when holding the knife. If such vibrations are present and you still feel that you want the knife, cleanse it within your circle by sprinkling it with consecrated water and passing it

through incense smoke. Both the knife and sword are of the Element of Fire.

The sword, like the staff, is a tool of command. It is not used often, but is necessary for certain spellworkings. Its size, style and length are a personal choice; just be careful that you can easily handle the sword you choose. The weight and length of a Scottish claymore, for instance, becomes a real test of endurance after several minutes. For a woman, a sword length of 17-25 inches is a good choice.

Candles, another representation of both the Elements of Air and Fire, are used for everything from lighting the altar to specifics in spells. Wax composition does not matter as much as the colors. Colors needed are: white, black, red, pink, orange, yellow, green, blue, purple, brown, magenta, indigo, gold, silver. The meanings of these colors are given in the Table of Correspondence.

Herbs are best gathered by the magician using his or her own ritual dagger. However, this is not always possible, especially when you live in a city or certain herbs are required which do not grow in your area. If you buy a larger quantity of an herb than you plan to use at one time, store it in a sealed glass or ceramic container, away from heat and sunlight. Herbs are of the Element of Earth. A listing of their uses is also found in the Table of Correspondence.

Colorful stones of various shapes and sizes are used in some Celtic spellworks. Whether you purchase them or find them yourself, be certain that their vibrations feel comfortable to you. There is no set number of stones, yet never more than thirteen will be used at any one time. An Earth element, they play an important part in Celtic spellworkings. Crystals and other

stones are good conductors of magical energy in their natural state and need not be polished to be of use.

Stones of the following colors are useful. The stones listed are only a representation of the color: pink (rose quartz), red (red jasper, carnelian), yellow (amber, topaz, citrine), orange (carnelian, jacinth), blue (lapis lazuli, labradorite), green (jade, malachite, amazonite), white (moonstone, quartz, rock crystal), brown (tigereye, smoky quartz), black (onyx, obsidian), purple or lavender (amethyst, quartz, beryl).

In fact, your collection of stones need be none of these. They can be as simple as rocks you have picked up while walking; you need not even know what they are. The fact that they are the right color and feel good to you is what really matters.

There are four additions to your stones that are essential for certain spellwork. These are moonstone, pyrite (fool's gold), rock crystal, and lodestone.

An amulet or piece of pagan jewelry can be helpful to the magician, both as protection and as a stimulus for the magical transformation which takes place when performing rituals. Chanting over this jewelry will "charm" it, thus making it also a luck-bringer. Acquiring an amulet (which should be concealed if worn everyday) can restore a person's self-confidence. And by restoring that confidence the luck is changed. There were several ancient symbols known for their protection and luck powers: the pentagram, the ankh cross, and the 6-point star or Solomon's Seal. Although an amulet is not a ritual tool, most magicians consider it a valuable asset.

When you become more adept at the spellworkings, you may wish to include other divinatory aids, such as tarot cards. We do know that the ancient Celts cast marked stones and pieces of wood. We can assume

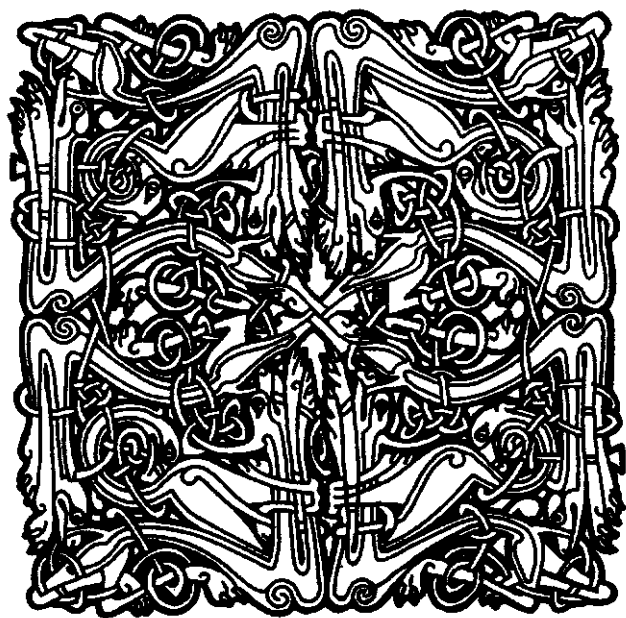
that these were marked with the Ogham alphabet or pictures of some sort.

A robe that is saved only for spellworking is the last fundamental part of your magical paraphernalia. It can be plain, decorated and of any color that appeals to you as long as it makes you feel "magical." It is nice to have more than one robe, each in a different color. The colors can be matched to the candle colors listed in the Tables of Correspondence.

Something you should choose for yourself, but which is not really a "tool" in the physical sense, is a magical name. This name should be personal and private, never revealed to anyone, unless you are working with another respected magician. By assuming the magical name when you enter the circle, you are presenting yourself to the god-powers as a different person, one who is qualified to approach them and work magic.

Place your altar or table so you can face the east. When you become more acquainted with magic, you can turn the altar to face a different direction, if you choose. Until you become a more accomplished magician, however, it is best to face the east. To determine the appropriate direction for more advanced work, use the category of Ritual Work in the Table of Elementals found in the chapter Tables of Correspondence.

The best way to assemble your magical tools is by a slow, steady process. The Wiccan say one must never haggle over the price of any ritual object. Everything does not have to be found or purchased at once. There is a special joy in discovering the right stone or tool, sometimes quite unexpectedly in the most unusual place.



7 Celtic Wicca and the Lady



Witchcraft or Wicca is both a religion and a magical system. But it is also a way of life, of looking at everything around you. The word Wicca or witch comes from the Anglo-Saxon language and means wise one. Originally, the word for a male witch was *Wicca* and a female *Wicce*, with the plural being *Wiccans*. Today, however, the common word for both sexes is Wicca. The word "warlock" is actually a Scottish term and is not used in Wicca.

Witches are practical people who seek hidden powers and knowledge, and usually do not conform to society's so-called "acceptable" molds. Many a person who has made the mistake of harassing a real witch has eventually suffered a very long run of bad luck.

The male and female aspects of Nature were personified by the Celts as the White Moon Goddess and the Horned God. The White Moon Goddess and her consort the Horned God are the oldest known deities. This is the basic idea still held by witches, although

they also petition various aspects of each of these main deities, just as the Celts did. The Wiccan believe that all gods are one god, all goddesses are one goddess, and both are united.

Both Wicca and Celtic pagans believe in another world which is made up of spirits, both human and Elemental. The Wiccan believe that powerful witches of the past are still able to help those practicing the craft today. The Celts believed that dead ancestors could do the same. Most pagan groups believe in reincarnation and the destiny of karma.

Both the ceremonial magician and the Wiccan share a belief in the astral plane. This other-world plane is made up of a different type of energy which vibrates at a higher rate than this physical world. At the same time, the astral plane and this world surround and interpenetrate each other. The astral plane is very responsive to thoughts and emotions. The souls of Nature spirits, animals and beings created by many strongly projected human thoughts dwell on certain areas of this plane.

The human astral body, which survives after death, is how we function in the astral world. While still in this world, humans can travel on the astral during sleep or by deliberate out-of-body methods. This is the reality behind the old stories of witches flying.

Higher levels of the astral plane contain the beautiful Emania of departed higher souls, while the lower levels are inhabited by spiritual darkness and lower souls.

The Wiccan and many magicians choose a secret name for themselves that is used only during rituals. The use of this magical name helps them to separate

their minds from the everyday world and prepare for supernormal workings. This is part of convincing yourself that you are a totally different person, capable of accomplishing paranormal actions within the cast circle.

Monthly Wiccan meetings are held at or near the Full Moon. The Full Moon is the high point of psychic power. Eight festivals called Sabbats round out their year. The four Greater Sabbats are: Imbolc, Beltane, Lunasa and Samhain. The four Lesser Sabbats are the equinoxes and solstices.

At the equinoxes the flow of power is strong, especially good for spelling on a thought or idea for growth. The tides of the solstices are quieter, a time for regrouping energy and praising. The remaining festivals, or the four Greater Sabbats, release energy currents at each quarter of the year.

Magicians and the Wiccan know that what appear to be opposites of matter, form, energy and force are not really opposing at all. They are simply different manifestations of each other. Even the Celts understood this.

The Wiccan and Celtic pagans believe that this world is only part of reality, that divinity is both male and female. They say humans have more than five senses and that they can be trained to be aware of the Other Worlds. The concept of the Ultimate Creative Force, or God behind the gods, is the inexplicable life-force of the universe. Their pantheon of gods and goddesses who rule over different parts of Nature and help in the evolution of the universe are merely different aspects of this life-force.

They say it is logical to believe in reincarnation rather than obliteration at death, because, as modern

science tells us, nothing in this universe can be destroyed; it only changes its form. Karma, which is deeply involved in reincarnation, means simply that every action brings about an equal reaction; it is not necessarily punishment.

The Wiccan and Celtic religions teach that between reincarnations the soul rests in the Land of Faery, a pagan paradise, called by the Celts *Tir-Nan-Og* or Land of the Young. The Celtic explanation that this afterlife land co-exists with our own identifies it with the astral plane.

A natural and powerful form of magic circle is the fairy ring of darker grass or mushrooms, provided, of course, that you are on good terms with the little people. If you are not, it is a good idea to leave their sacred place alone.

Certain gestures and postures in a Wiccan circle have definite hidden meanings. For example, when a priestess stands with her feet together and her arms crossed over her breast, she is representing the God of Death and the Beyond. When she stands with her feet apart and her arms outstretched, she symbolizes the Goddess of Life and Rebirth.

The Wiccan Book of Shadows, or "cookbook" as a friend calls it, is a book in which witches write rituals, invocations and spells. Its name comes from the fact that everything in it is only a shadow of reality of the Other World.

Dancing around the circle is an excellent way to raise power. The leader must be aware of the rising power and direct it into a specific purpose at the proper time. Light hypnosis and a state of ecstasy can be self-induced by magical forms of dancing. Dancing in a spiral pattern into the center of the magic circle

and out again symbolizes entering into the mysteries of the Other World. The old Bards called it the place of the Cauldron of Inspiration and Celtic heroes the Spiral Castle. Spiritually entering this castle is symbolized by the spiral dance.

The Triple Goddess, or triple aspects of the Goddess, was well known to the Celts and is still used today in Wicca. To the Celtic peoples, the Triple Goddess was represented by Anu or Danu as the Maiden, Badb as the Mother, and Macha as the Crone. To the Celts of Wales, the Maiden was Blodeuwedd, the Mother Arianrhod, and the Crone Cerridwen. Even in Arthurian times, we find the same triplicity: Elaine as Maiden, Margawse as Mother, Morgan as Crone.

The Maiden is essential to the continuation of all life; her color is white, denoting innocence and newness. She is the springtime, the dawn, eternal youth and vigor, enchantment and seduction, the waxing Moon.

The Mother is the ripeness of womanhood, the boiling pot of Badb which is the richness of life. Her color is red, the color of blood and the life force. The Mother is Summer, the day, lustiness, teacher, the Full Moon.

The Crone, or Dark Mother, sometimes called the Hag, has black as her color, the color of darkness where all life rests before rebirth. This aspect of the Goddess is Winter, night, wisdom, counsel, the gateway to death and reincarnation, the waning Moon.

The Celtic pagan year was based on thirteen lunar months which were named after trees and plants. According to the Brehon Law of Ireland, these trees corresponded to the Ogam alphabet and had three categories: chieftains, peasants and shrubs. The rank-

ings were based on the symbolic importance of each to the Druids. The tree alphabet will be discussed fully in the chapter on the Ogam Alphabet.

The Celtic new year began on November 1, after Samhain. This month was called *Beith* or Birch. Following this were: *Luis* or Rowan for December; *Fearn* or Alder for January; *Saille* or Willow for February; *Nuin* or Ash for March; *Huath* or Hawthorn for April; *Duir* or Oak for May; *Tinne* or Holly for June; *Coll* or Hazel for July; *Muin* or Vine for August; *Gort* or Ivy for September; and *Ngetal* or Reed for October. The thirteenth month was *Ruis* or Elder. This was a very short period to wrap up the year.

Celebration of the solstices and equinoxes is done on a particular day when the Sun changes into particular signs. These are listed on astrological calendars and vary from year to year. The remaining six pagan holy days are honored by many on specific days also. However, there are two ways to determine these remaining holy days: one, on a definite date; two, on the closest Full Moon. I will list both options at the beginning of each festival ritual.

The ancient pagan world counted nights rather than days. All their festivals were celebrated on the Eve, or night before. Their day began at sundown.

Samhain, pronounced sow-en and called Halloween today, was the ending of the Celtic year. The new year actually began with sunset on October 31. The ritual was known as Ancestor Night or Feast of the Dead. Because the veil between the worlds is thinnest on this night, it was and is considered an excellent time for divinations. Feasts are made in remembrance of dead ancestors and as an affirmation of continuing life. A time for settling problems,

throwing out old ideas and influences. This is either celebrated October 31, or the first Full Moon in Scorpio.

Winter Solstice occurs about December 21. This is the time of death and rebirth of the Sun God. The days are shortest, the Sun at its lowest point. The Full Moon after Yule is considered the most powerful of the whole year. This ritual is a light festival, with as many candles as possible on or near the altar in welcome of the Sun Child.

Imbolc, February 1 or the first Full Moon in Aquarius, is a time of cleansing and newborn lambs. The name Imbolc comes from the word 'oimelc' or sheep's milk. It is a festival of the Maiden in preparation for growth and renewal.

Spring Equinox, about March 21, is when light and darkness are in balance but the light is growing stronger.

Beltane is May 1 or the first Full Moon in Taurus. Other names for it are May Day or Lady Day. It is primarily a fertility festival with nature enchantments and offerings to wildlings and Elementals. The powers of elves and fairies are growing and will reach their height at Summer Solstice. A time of great magic, it is good for all divinations and for establishing a woodland or garden shrine. The house guardians should be honored at this time.

Summer Solstice, about June 21, is when the hours of daylight are longest. The Sun is at the highest before beginning its slide into darkness. Traditionally, herbs gathered on this day are extremely powerful. On this night elves and fairies abound in great

numbers.

Lughnassadh is August 1 or the first Full Moon in Leo. It is a preharvest festival, the turning point in Mother Earth's year. The last herbs are gathered. It is a celebration in honor of the god Lugh's wedding to Mother Earth.

Autumn Equinox, about September 21, was a time of rest after labor, completion of the harvest. Again the hours of day and night are in balance, with the darkness increasing. All preparations for the dark of the year and the year's ending were made, thus bringing us back to Samhain.

Self-Initiation

Special Notes: Best done on a Full Moon. Prepare yourself with at least one hour of silence before beginning this ritual of dedication to the pagan way. Either wear a magical robe or go nude. Have a magical name chosen.

Altar Supplies: dagger; chalice of water; chalice of wine; salt; burner; incense; white taper candle in cauldron; piece of magical jewelry; pentacle; 4 Element candles.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Put a pinch of salt on your tongue and say:

I am a mortal, loved and cared for by the Triple Goddess and the Great God. Through the Great Mother, all things are born; to her, all things, in their season, return. Through her sacred cauldron, I enter and leave this physical world, until by my actions I no longer must return to learn.

Set the perfumed oil on the pentacle. Kneel before the altar and say:

I, (magical name), come into this sacred place willingly. I come to dedicate my life to the pagan way, to the Old Celtic Gods, whose power is still strong and vital. Here I give my word-bond to follow the ancient

paths that lead to true wisdom and knowledge. I will serve the Great Goddess and give reverence to the Great God. I am a pagan, a stone of the ancient circle, standing firmly balanced upon the Earth, yet open to the winds of the heavens, and enduring through time. May the Old Celtic Gods witness my words!

Rise and go to the eastern quarter. Say:

Behold, O Powers of Air! I, (magical name), am a follower of the Lord and Lady.

Go to the south, say:

Behold, O Powers of Fire! I, (magical name), am a follower of the Lord and Lady.

Go to the west, say:

Behold, O Powers of Water! I, (magical name), am a follower of the Lord and Lady.

Go to the north, say:

Behold, O Powers of Earth! I, (magical name), am a follower of the Lord and Lady.

Return to the altar. Take the perfumed oil and, with a drop on the forefinger of your power hand, anoint your forehead. Say:

Let my mind be open to your truth.

Anoint your upper lip, say:

Let my mouth be silent among the unbelievers.

Anoint your heart, say:

Let my heart seek you always.

Anoint the center of the palms of your hands, say:

Let my hands lift in praise of you.

Anoint the tops of your feet, say:

Let my feet always walk your secret paths.

Stand in silence to receive a blessing. Lay your piece of jewelry on the pentacle, saying:

This emblem shall I wear for all things magical.

Bless this (name of jewelry), O Great Ones, that I may be blessed and protected in all ways.

Place the wine chalice on the pentacle for a few moments, then lift it high, saying:

To the Old Gods! Merry meet and merry part and merry meet again.

Drink the wine, saving some to be put outside for the little people.

Now is a time for meditation.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

SEASONAL RITUALS

Ancestor Night or Feast of the Dead

(October 31, or the first Full Moon of Scorpio.
Also called Samhain and Halloween.)

Special Notes: This is the Time of the Thin Veil or communion with the dead, the ruling time of the Crone aspect of the Goddess.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; wand; 4 Element candles; cauldron; chalice of wine; plate of bread and salt. You will need extra candles (one white, one red, two black, one yellow, and one green) and holders for them. Arrange the white, red and black candles on the left side of the altar and the green, black and yellow candles on the right side.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Turn to the three candles on the left side of the altar, saying:

I light three candles for the Triple Goddess . . . the Great Lady of Three Aspects. (Light the white.) Glorious Maiden, Goddess of youth and new beginnings, dawn and the planted seed. (Light the red.) Great Mother, Goddess of magic and plenty, love and knowledge. (Light the black.) Dark

Crone, wise Goddess of the night, death and rebirth. I welcome the Goddess in all her forms.

Turn to the three candles on the right side of the altar, saying:

I light three candles for the Triple God . . . Great Lord of many faces. (Light the yellow.) Bright Sun King, God of success and plenty. (Light the green.) Horned God of the Woodlands, God of fertility and growth. (Light the black.) Dark Lord of the Underworld, God of protection and rest. I welcome the God in all his forms.

Raise your arms over the altar and say:

This night is the Feast of the Dead, the night of the wheel-turning year that brings us to the Thin Veil. The gates between the worlds stand open this night. I honor my ancestors whose voices come to me on the whispering wind. All those who wish me well are welcomed within this circle.

Place the plate of bread and salt on the pentacle. Say:

This is Ancestor Night, the night strongest for communication with those gone into Emania, those who now dwell in the presence of the Old Gods. The Veil has been lifted that I may know I am not forgotten. All those who wish me well are welcomed within this circle.

Lift the plate of bread and salt up over the altar.
Say:

*I ask all who have gathered here to join me
in this feast.*

Dip a piece of the bread into the salt and eat it.

*May I always have good health, pros-
perity and happiness.*

Set the plate aside and put the wine chalice on the
pentacle for a moment. Take up the cup of wine
and say:

*May I always be strong in body, mind and
spirit. To the Old Gods! Merry meet and
merry part and merry meet again.*

Drink some of the wine. Save some of the wine, bread
and salt to be placed outside later for the "little peo-
ple" (see the chapter on Deities for more information
on the fairies and this offering). Replace the wine
chalice on the altar.

Turn back to the Goddess candles. Say:

*The year wheel has turned, the harvest
has come again. I have sown many thought-
seeds since last Samhain. Let the good be
harvested; let those that would hinder or
harm me be cast aside. The Triple Goddess
has covered me with her gentle hands,
guided my steps, heard my desires. For
this I give her honor and love.*

Turn to the God candles. Say:

*The year wheel has turned, the harvest
has come again. Once more I stand before*

the Thin Veil, before the gates that divide the worlds. The Triple God has protected me with his sword, guided my steps, heard my desires. For this I give him honor and love.

Tap the pentacle gently with your wand, saying:

Give me clear knowledge of the path I must follow. Hear my desires, O Great Ones! Guide and protect me. Lead me to greater knowledge and fulfillment.

Stand in silence while you ask what you need of the Gods. Also listen for spirit guidance that may come from those in Emania. When finished, say:

All love and honor to the Great Lady and her Lord. Blessed be!

Now is a time for divination, meditation, or spellwork. The spellwork should be to begin new projects and end old attachments or projects.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Winter Solstice

(About December 21. Called Alban Arthuan by the Druids. Also called Yule.)

Special Notes: Time of the Goddess of the Cold Darkness and the birth of the Divine Child, the reborn Sun god. A time of rebirth and the turning of the earth force tides.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; cauldron; chalice of wine; bell. Green candle in the cauldron with a red, a white, and a black candle arranged around it.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Ring the bell three times. Say:

This is Winter Solstice, the longest night of the year. Darkness reigns triumphant, yet gives way and changes into light. The Sun King has gone into Emania. Yet, within the sacred cauldron of rebirth he is once more transformed into the newborn Divine Child of Light.

Put a little more incense on the coals.

All is cold, and I await the coming of dawn. As the Sun rises, the Triple Goddess once more gives birth to the Divine Child.

In silence and wonder I stand before the sacred cauldron of rebirth, knowing that one day I too must pass through the cauldron and be reborn. For this I now give honor to the Triple Goddess.

Light the white candle near the cauldron.

White is for the Maiden. May you plant your seeds of joy and new beginnings within my life.

Light the red candle near the cauldron.

Red is for the Mother. May you grant me gifts of creative ideas and the strength to bring them to completion.

Light the black candle near the cauldron.

Black is for the Crone, the Wise One. May you give me wisdom to understand the magical mysteries.

Light the green candle inside the cauldron.

Green is for the newborn Lord of the Forests, the Divine Sun Child who comes once more into the world. I welcome you, child and consort of the Goddess.

Take the bell and go to the east. Ring the bell once.

Rejoice, O Powers of Air! Welcome the Divine Child.

Go to the south and ring the bell once.

Rejoice, O Powers of Fire! Welcome the Divine Child.

Go to the west and ring the bell once.

Rejoice, O Powers of Water! Welcome the Divine Child.

Go to the north and ring the bell once.

Rejoice, O Powers of Earth! Welcome the Divine Child.

Go back to the altar and stand facing east. Ring the bell three times.

Hail, O God of the woodlands and new life! I give you honor and ask your blessing.

Stand in silence to receive the blessing. Ring the bell again three times.

Hail, Triple Goddess, bringer of light out of darkness and new life out of the cauldron of rebirth. I give you honor and ask your blessing.

Again stand in silence to receive the blessing. Place the wine chalice on the pentacle for a few moments, then lift it high, saying:

To the Old Gods! Merry meet and merry part and merry meet again.

Drink the wine, saving some to be put outside for the little people.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Imbolc

(February 1, or the first Full Moon of Aquarius.
Also called Brigantia, Imbolg and Candlemas.)

Special Notes: First stirrings of Mother Earth; spring cleaning; time of cleansing and purification; preparation for growth and renewal. A festival of the Triple Goddess Brigit, whose breath gave life to the dead.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; cauldron; chalice of wine; wand. White candle on left of cauldron, green candle on right.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Add a little more incense to the burner, then say:

*Mother Earth stirs from her long slumber.
The fields and forests hear her whisper to
awake. The creatures of her realms answer
her summons. Everything waits in antici-
pation for spring.*

Tap the altar three times gently with the wand.

*This is the festival of the Maiden who
gives to all the breath of life. This is a time
of waxing light and receding darkness.
This is the season of purification, a re-
newing of life. At this time and in this*

place between the worlds, I come into the presence of the Lord and Lady that I may gain wise and truthful counsel.

(Time of silence while you ask the God and Goddess for inspiration and guidance for the future.)

Tap the altar again gently three times with the wand.

O Ancient Ones, I know my life-path is within your keeping. Only with your help and guidance can I hope to avoid any pitfalls and reach my destination safely.

Light the white candle on the left of the cauldron.

I salute the glorious Maiden, preparer of new life out of darkness. This is her season of the year-wheel when she spreads her blessings over the land.

Light the green candle on the right of the cauldron.

Behold, the Lord of the Forests caresses the dreaming Earth. As there is a renewal within the plants and animals, so should there be renewal in my life also.

Place the wine chalice on the pentacle for a few moments, then lift it high, saying:

Make my life fertile with insight, good health, prosperity and magical power. Honor to the Old Gods! Merry meet and merry part and merry meet again.

Drink the wine, saving some to be put outside for the little people.

Refer to the Sample Ritual in chapter 5 at this

time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Spring Equinox

(About March 21. Called Alban Eiler by the Druids. Roughly corresponds to the Christian Easter.)

Special Notes: Balance of light and dark. Sowing time in the north; earth cycle of plant and animal fertility, spell producing, new beginnings.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; cauldron with red candle; chalice of wine; wand; dish for burning; paper and pen; bell. Colored eggs and spring flowers for decorations.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Take up your wand and raise your arms in greeting again and say:

Behold, the Lord and Lady of life and the giver of life. Without her Lord, the Goddess is barren. Without his Lady, the God has no life. Each is needful of the other for completion and power, as Sun to Earth, the spear to the cauldron, spirit to flesh, man to woman.

Light the candle in the cauldron. Rap the cauldron lightly with the wand, say:

O Great Goddess, be with me now in your aspect of the Maiden, the fair one

who brings joy and new life.

Ring the bell once and say:

*O Great God of renewal, be with me now
in your aspect of the Lord of the Forests,
the Horned God who brings warmth and
love.*

Rap the cauldron once more with the wand.

*May the strength of the old enter into the
new. Great Lord and Lady, make all things
strong and giving of new life. Blessed be.*

Put a little incense on the coals and carry the burner
again around the circle clockwise. Put the burner
back on the altar and raise your arms, saying:

*Awake! All creatures in the realm of Earth,
awake! Greet the Maiden and her Lover,
who herald the coming of spring.*

Touch the parchment paper with the dagger, saying:

*Now I cast behind me the darkness of
Winter and the past. I look only to that
which lies ahead. This is the time for me to
plant seeds in the physical, mental and
spiritual.*

Write on the paper your desires for the coming year.
Write only one desire on each paper. Fold the papers
and hold them up over the altar in offering to the
Old Gods.

*This is a joyous time, a time for planting.
With joy and trust, I place these requests
in the hands of the Goddess and her
Lord.*

Light the papers one by one from the candle in the cauldron and drop them into the dish for burning.

*These thought-seeds do I willingly place
into the hands of the Lady and her Lord,
that these desires and dreams may manifest
and become reality. Blessed be the Old
Gods!*

Place the wine chalice on the pentacle for a few moments, then lift it high, saying:

*Honor to the Old Gods! Merry meet and
merry part and merry meet again.*

Drink the wine, saving some to be put outside for the little people.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Beltane

(May 1, or the first Full Moon of Taurus. Also called Lady Day and May Day.)

Special Notes: Time of the Horned God and the Lady of the Greenwood; honor of the house guardian.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; chalice of wine; wand. Somewhere within the circle area, the house guardian or his symbol, in whatever form you have chosen; perfumed oil.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Raise your wand in greeting, saying:

I give greetings to the Goddess of things wild, of trees, of skies and of waters. I do call upon you, lovely Lady, to be here with me.

Dance or at least march around the altar, beginning in the east, and moving clockwise. Pause to salute each Elemental quarter with raised arms. Move back to the altar when finished.

Blessed be the words of the Lady of May and the laughing Lord of the Greenwood. Let now thy great light come into me. I am a cup to be filled, that I may do what is needful. Blessed ever be the Lord and Lady!

Stand before the house guardian or symbol.

Lovely Lady, great Lord, I present to you the guardian of this house, the special spirit I have invited into my home as protector and helper. I honor this spirit in this symbol of its being. Great Ones, bless this guardian of this house. And to your blessings, I add my thanks. Blessed be.

The guardian symbol or statue is lightly anointed with perfumed oil. If the symbol is such that it cannot be oiled, at least swing the smoking incense burner around it.

Place the wine chalice on the pentacle for a few moments, then lift it high, saying:

Honor to the Old Gods! Merry meet and merry part and merry meet again.

Drink the wine, saving some to be put outside for the little people.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Summer Solstice

(About June 22. Called Alban Heruin by the Druids.)

Special Notes: Rededication to the Great Goddess and Great God. The time when the Sun casts three rays to light the world.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; chalice of wine; wand. A red candle (set to the right of the cauldron); a cup of fresh water set in the cauldron with a green or blue candle on the left.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Light the green candle to the left of the cauldron, say:

Green forest Mother, bless this water, I do ask. Great One of the stars, spinner of fates, I give honor to you, and call upon you in your ancient names, known and unknown.

Light the red candle to the right of the cauldron, say:

Mighty Sun God, god of fertility and plenty, be here with me now, I do ask. I give honor to you, and call upon you in your ancient names, known and unknown.

Raise your arms over the cauldron, say:

This is the sacred cauldron of the Triple Goddess. The touch of its consecrated water blesses and renews, even as the rays of the Sun nourish and bless all life.

Pass your hands and arms between the two candles, making wishes as you do so. Or set the candles on the floor and carefully, slowly walk between them.

Dip the forefinger of your power hand into the cauldron water and trace a pentagram on your forehead. Kneel before the altar to rededicate your life to the Old Gods. Say:

I will serve the Great Goddess and give reverence to the Great God. I am a pagan, a stone of the ancient circle, standing firmly balanced upon the Earth, yet open to the winds of the heavens, and enduring through time. May the Old Gods witness my words!

Place the wine chalice on the pentacle for a few moments then lift it high, saying:

Honor to the Old Gods! Merry meet and merry part and merry meet again.

Drink the wine, saving some to be put outside for the little people.

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Lughnassadh

(August 1, or the first Full Moon of Leo. Also called Lunasa.)

Special Notes: The turning point in Mother Earth's year; a harvest festival in the northern lands. The waning God and the waxing Goddess. Spellwork for good fortune and abundance is especially appropriate.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; chalice of wine; wand; plate of bread. Cauldron with an orange or yellow candle in it. Fall flowers, ivy and leaves for decoration.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony":

Light the cauldron candle, say:

O Ancient Gods of the Celts, I do ask your presence here. For this is a time that is not a time, in a place that is not a place, on a day that is not a day, and I await you.

Set the plate of bread on the pentacle. Stand still and breathe deeply for a few moments. Concentrate upon the cleansing power of the breath and air. When you feel ready, say:

I have purified myself by breathing in

*the life force of the universe and expelling
all evil from me.*

Lift the plate of bread high, then set it back on the altar. Say:

*I know that every seed, every grain is a
record of ancient times, and a promise to
all of what shall be. This bread represents
life eternal through the cauldron of the
Triple Goddess.*

Eat a piece of bread. Put the chalice of wine on the pentacle. Hold high the wine chalice, then set it back on the altar. Say:

*As the grape undergoes change to become
wine, so by the sacred cauldron of life
shall I undergo change. And as this wine
can give man enchantment of the divine
or sink him into the lower realms, so I do
realize that all humans rise or fall accord-
ing to their strength and will.*

Drink some of the wine. Say:

*As in the bread and wine, so it is with me.
Within all forms is locked a record of the
past and a promise of the future. I ask that
you lay your blessings upon me, Ancient
Ones, that this season of waning light and
increasing darkness may not be heavy. So
mote it be.*

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

Autumn Equinox

(About September 21. Called Alban Elved by the Druids.)

Special Notes: Balance of light and dark. Time of rest after labor, completion of the harvest, thanksgiving. A good time for meditations on reincarnations in preparation for Ancestor Night or Halloween.

Altar Supplies: incense; burner; chalice of water; salt; pentacle; dagger or sword; 4 Element candles; chalice of wine; wand; autumn-colored ribbons tied on the dagger. Autumn leaves for decoration. Three candles (white, red, black) set around the cauldron. Ivy in the cauldron.

With casting the circle as your basic starting point, perform the same ritual illustrated in the section of chapter 5 titled 'Sample Ritual,' inserting the following steps where the Sample states "proceed with your planned spellwork or ceremony."

Light the three candles around the cauldron. Say:

I call upon the blessed Lady, queen of the harvest, giver of life and plenty since before time began. Bestow upon me your joy and beauty, power and prosperity, I do ask.

Salute the ivy-filled cauldron with your dagger or sword. Say:

I call upon the Lord of the harvest, sacred King, giver of riches and protection since before time began. Bestow upon me your strength and laughter, power and prosperity, I do ask.

Take the ribbon-tied dagger in your power hand, the wine chalice in the other. Say:

*Always has life fulfilled its cycle and led to
life anew in the eternal chain of the living.
In honor of the Old Gods, I mark the full-
ness of my life and the harvest of this
year's lessons.*

Walk three times clockwise around the circle, beginning in the east. Chant:

The year-wheel turns, and bounty comes.

Move back to the altar and lay aside the dagger. Set the wine chalice briefly on the pentacle. As you make the following toasts, raise the chalice high each time before taking a sip.

*To the good seasons that have gone and
the good ones yet to come. Blessed be.*

*To the Goddess! May she bring peace and
fulfillment to all her children. Blessed
be.*

*To the God! May he protect his followers
and bring me prosperity and happiness.
Merry meet and merry part and merry
meet again! Blessed be.*

Refer to the Sample Ritual in chapter 5 at this time for the standard closing or departure ritual, commencing where the Sample states "when everything is completed . . ."

8 Introduction to the Celts



History

The Celts are commonly thought of as the ancient Irish. In fact, their civilization covered a much larger area than Ireland. The Celts first appeared in history as they came out of the East in waves of migrants in the 9th century BC. They spread into Gaul, the Iberian Peninsula, north Italy, the Balkans, Asia Minor, Britain, Scotland, Wales and Ireland. By the 5th century BC, they were sacking towns in Italy, France, Germany and Switzerland, areas where they settled for a time. At their height of power their territory stretched from the British Isles to Turkey, but they finally fell to the Romans and Germanic tribes.

Although they were not all of the same ethnic stock, they spoke dialects of the same language. They were among the greatest technologists of the ancient world: skilled metalworkers, builders of roads and chariots, experts in agriculture and animal husbandry. They were also warriors of unparalleled courage and ferocity, feared even by the tough Roman legions.

They laid the foundation of western European civilization.

The Celts were brilliant, flamboyant, fearless and dynamic people, but also given to drunkenness and boasting. Although they were poorly organized as tribes, they were first and foremost warriors, often hiring themselves out as mercenaries to any who could afford their high price.

The women, who were held in high regard, were as good warriors as their men. Any Celtic woman with her temper aroused was a dangerous force to be reckoned with. In early Celtic history, it was not unusual for women to fight alongside their men.

By the 1st century BC, the Romans began encroaching on Celtic territory, finally conquering most of their land, with the exception of Scotland and Ireland. Even after this, there were sporadic uprisings; the one led by Queen Boadicia in Britain around 61 AD nearly wiped out the Roman legions in that country. The Celtic beliefs were not destroyed until the Christians began to make inroads.

From about 600 B.C. the Celtic peoples had an alphabet, called the Ogham (pronounced owam). The Ogham alphabet was sacred and probably used only for special recordings. The Druids knew and used the Greek alphabet for ordinary messages, although the later Bards of Wales continued to use Ogham to write down what they remembered of Druidic tradition. Eventually the Christian church forcibly replaced Ogham with the Latin alphabet. With the knowledge of three alphabets it is likely that at some point, at least in Ireland, the Celts began to record their history and legends.

Although it is said that the Celts kept no written

records, St. Patrick personally burned almost 180 Irish books written in the Celtic language. This set an example for Christian zealots who destroyed every piece of Druidic literature they could find. Christian monk-scribes, for some unknown reason, felt compelled to record the Celtic myths, even while the missionaries determinedly stamped out belief in the ancient gods and goddesses.

Religion

The Celts were religious to a high degree. The ethical teaching of the Druids can be summed up as: worship the gods, do no evil, be strong and courageous. They believed in reincarnation and transmigration (the transfer of a human soul into an animal or plant form). Their pantheon held a great number of female deities of primary importance—mother goddesses, war goddesses, tutelary goddesses. They also had the concept of the triune god, three aspects of a single deity. They did not believe in punishment by the gods after death.

The Druids were the Celtic priesthood. In the beginning, until the Romans and other patrilineal religions forced change, the Celts had similar organizations of women. There are some clues in historical writings to suggest that these women were called Dryads and lived in sacred groves. It is very probable that they were in existence before the Druids, being part of the very old goddess religions.

In *The Underside of History*, Elise Boulding states that some Druidesses, such as one group who served the goddess Brigit, were secluded orders, never having contact with men. Other priestesses were married and periodically left their duties for time with their

families. A third group, more like Grove servants, lived normal lives with families. It is also possible that witchcraft or the Wiccan may have evolved when the Druids were driven underground.

The Druids and priestesses were the healers, judges, astronomers, teachers, oracles and religious leaders of the Celtic clans.

The head Druid was the Arch Druid, and his female counterpart likely called the High Priestess of the Grove. Special schools were available for would-be initiates of either sex. It was no easy matter to become part of this elite religious community. According to Julius Caesar's *Gallic War*, about 20 years of study were required, slowly working through the exacting levels of the orders. All formal education consisted of teacher recitation and pupil memorization.

The Druids had three divisions within their order: the Bards (poets), who wore blue robes; the Ovates (prophets, philosophers), who wore green; and the Druid priests, who wore white. Their tonsure was later copied by Christian monks.

In Ireland, the Ovates and Bards were known collectively as the *Filid*. The Druids were the philosophers, judges and advisors to tribal leaders. The Ovates compiled knowledge of all kinds. The Bards praised, ridiculed, and taught through the use of music and poetry.

This entire teaching survived in Ireland as the Brehon Law. They sang Veda-like hymns, sacrificed with special plants and occasionally animals or humans, and used sacred fires. However, the practice of human sacrifice does not appear to have been very common in Ireland and Britain.

The higher priests sometimes wore masks or crowns with horns during certain fertility ceremonies. The horns were in honor of the Celtic god Cernunnos (in Britain) or the Horned One, and symbolized the male virility needed for fertility. The Horned God was the opener of the Gates of Life and Death, the masculine, active side of Nature, god of the Underworld. This is the oldest form of the god that this world has.

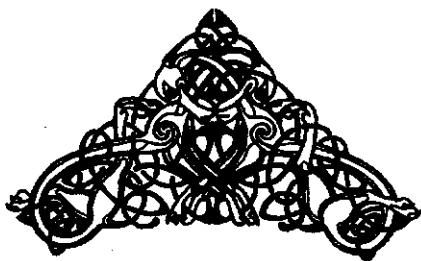
The female counterpart of Cernunnos was the naked White Moon Goddess. This oldest Earth goddess is the Primal Mother, who creates everything; the passive, feminine side of Nature.

The Druids as a whole were extremely powerful. They could easily pass from one warring tribe to another, or go into any region they chose. In fact, they were so powerful and well trained that in later periods they were prohibited from carrying or using any physical weapons. It is said that by words alone they could conquer enemies and cause all kinds of hardship. They taught a very special relationship with Nature.

The Ogham alphabet of the Celts, in use until about 700 A.D., was primarily a sacred teaching. Each letter represented a wealth of ideas and thoughts. Druidic initiates could also use it as a secret sign language by stroking the nose, legs or any straight object. By this means, a silent message could be passed to another initiate while talking to a third person about something quite ordinary and innocent. This ability made the Druids so formidable that eventually use of this sign language was outlawed.

In Celtic belief, the areas of being or existence were represented by three concentric circles. Abred, the innermost, is where life springs from Annwn; it is

the arena where the human soul must perfect itself. The next circle out is Gwynedd (purity) where the life spark finally triumphs over evil and can rest forever from reincarnation. The outermost is called Ceugant (infinity); it is the dwelling place of the ultimate power of creation. This idea of a triune universe is represented by the three-pointed knot in Celtic artwork.



Druidic lore taught that a human soul had to pass through many incarnations in Abred, the Circle of Necessity, before it could reach Gwynedd, the Circle of Blessedness. Abred is earthly life; once the lessons are learned, the soul does not return. The Druids taught that three things could hinder progress: ego or pride, lies, and unnecessary cruelty.

The priestesses, or Druidesses, were highly revered among the Celts, as they knew the power of words, stones and herbs. Priestesses sang the dying to sleep, did enchantments, prophecies, charms, birthing and healing. A cauldron, bowl, spring or pool was one of the central features of a Grove and was probably used for scrying. Red-haired women were sacred to the war goddesses, as red was the color of life blood and menstrual blood.

Blacksmiths ranked high in the social order because they were trained in special magic. They trained for a year and a day on Scath's Island (possibly Skye), learning metal magic and the martial arts. They could also heal, prophesy and make weapons filled with magical powers. Blacksmiths were dedicated to the goddess Scathach or Scota. Most pagan cultures held blacksmiths in awe because of their ability to create using the four Elements of Earth, Air, Fire, and Water. My grandmother told me that as a young girl she and others had to take leave of the smithy at a certain point in the operation. Curious, she sneaked back to watch the smith whisper certain "things" over the metal, but she could not hear what he was saying.

Certain hills, lakes, caves, springs, wells, monoliths, clearings within groves, and ancient stone circles were sacred worship places because of their connection with ley lines and significant happenings in the past. Wells, springs, fountains and ponds were considered female symbols, water-passages to the underground womb of the Great Mother. But the Druids preferred oak groves and forests. They even built some large rectangular or horseshoe-shaped wooden buildings as temples. The horseshoe shape symbolized the womb of the Great Mother, the Great Gate of the Goddess, or knowledge gained through ritualistic rebirth. Roughly carved tree trunk images or stones ornamented with metal plates occasionally represented devotion to the deity. Each Celtic temple had its sacred cauldron, a symbol of the Great Mother's cosmic womb of reincarnation.

Most celebrations were held at night as the Celtic day began at midnight; they reckoned time by nights rather than days. Their calendar was based on the

Moon and had thirteen months. The bright half of each month was made up of the fifteen days of the waxing Moon, while the dark half was the fifteen days of the waning Moon. During the waxing Moon, the priests/priestesses did positive magic; during the waning Moon, binding or dark magic.

The months of a Celtic year were named after trees, which corresponded to letters of the Ogham alphabet. They also knew and used the solar year, based on the time it takes the Sun to circle the Earth and return to the same place. They adjusted their lunar year to the solar year by inserting an extra 30-day month alternately at two-and-a-half and three-year intervals.

The Druids understood and used the Greek Meton cycle. This consists of 235 lunar months, the time it takes the Sun and Moon to travel back to the same positions of a previous 19-year cycle.

A Druidic Cycle was completed in six Lustres or thirty years, based on a solar year. A Lustrum was a cycle of five years. A period of 630 years was called a Druidic Era. All eras were dated from the Second Battle of Mag Tuireadh in Ireland, when the Tuatha De Danann defeated the Fomorians.

In the Celtic areas of Britain and Ireland, a new year began after Samhain (Halloween). Each year was divided into a dark and a light half, with Samhain beginning the dark half and Beltane (May Day) beginning the light.

The Celts always performed certain movements in the direction of the Sun (clockwise) during rituals. They considered it very unlucky to go widdershins (counterclockwise), except for specific rituals. This moving in the Sun's direction extended to the passing

around of drinking horns at feasts.

Religious holidays centered on the solstices, equinoxes and Moon phases. Four Fire Festivals (the solstices and the equinoxes) were the highlights of a Celtic farming year. They represented plowing, sowing, growing and harvest.

There is also evidence that they observed Imbolc (February), Beltane (May), Lughnassadh (August), and Samhain (November). Special ceremonies were held at Samhain (Halloween) when, they believed, the veil between the worlds was thinnest and the dead could be contacted for help and knowledge.

Mai or Maj (May) was a month of sexual freedom in honor of the Great Mother and the Horned God of the woodlands. Trial marriages of a year and a day could be contracted at this time; if this proved unworkable, partners simply went their separate ways at the end of that time. Virginity was not prized among the Celts since a family was important to them. Sexual activity was encouraged, especially at Beltane; children conceived at this time were considered very lucky. Green, worn at this time to honor the Earth Mother, was later called unlucky by the Christians in hopes that the people, especially women, would discontinue following the old sexually promiscuous ways.

Green was and is also the color of the fairies or little people. It was considered an unlucky color to wear unless you were on good terms with the fairies in their *sidhs* (shees). The *sidhs* were the ancient burial mounds seen around the countryside. In Scotland the fairy host was called the *Sluagh Sidhe*. The fairy world later was considered the world of souls of the pagan dead, of Nature spirits and the Celtic

gods. Fairy rings of dark grass or mushrooms are still considered places full of magic and power.

The terrifying Celtic gods were only personifications of the destroying natural forces in this world. It is known to all psychics that certain Nature spirits haunt lonely places; these are neither good nor evil, simply different. The Celtic peoples knew this and took an open attitude towards the fairies or little people, calling them the Good Neighbors or the People of Peace, with the idea that it is better to be on friendly terms with unpredictable elements than to court trouble.

In Britain, Glastonbury Tor is supposed to be the haunt of Gwynn ap Nudd, king of the fairies and the ancient Celtic god of the dead. Local tradition at Glastonbury says that there is a secret cave shrine inside the Tor. A maze-like processional path can clearly be seen up the sides of the hill, and the Chalice Well at its foot is credited with supernormal healing powers.

Avalon is often identified with the present Glastonbury. The name Avalon means 'Place of Apples'. Apples have been grown in Britain for a very long time. The tree itself was sacred to the Celts because of its fruit. When an apple is cut crosswise, a pentagram or 5-point star is visible. The pentagram was a symbol of the Welsh Sow Goddess Cerridwen, otherwise known as the Morrighu, the underworld goddess of death and regeneration. The star was a reminder that everyone journeyed to the land of death. In view of this, it is thought that the custom of bobbing for apples at Halloween may have begun as a symbolic cheating of the Death Goddess. In an attempt to attract new pagan converts however, the Christians adopted both the pentagram, as a symbol of Christ's

five wounds, and Cerridwen's sacred cauldron, as the Holy Grail.

Feasting and games, particularly warrior skills, were part of the four seasonal holidays: Imbolc, Beltane, Lughnassadh, and Samhain. Pork, because it was the chief food of the Tuatha De Danann, was served at these festivals, especially at Samhain. Mead, special breads and other foods were also served.

Oak and mistletoe were two of the most sacred plants. Sexual rites were part of the ancient ceremonies of the oak and mistletoe gods. Although no details have been preserved, we can assume, by comparison to similar ancient rites, that a priest and priestess physically and symbolically copulated. This sexual combining represented the power of the Sky God (lightning which strikes the oak) fertilizing the Mother Goddess. Such a sexual religious act is known as sympathetic magic. The same sexual sympathetic magic was practiced in the newly plowed fields to entice crop fertility.

Holly was sacred to the Morrighu. Its red berries were symbolic of menstrual blood, while the white berries of the mistletoe signified semen.

Among the birds, wrens were thought to be the most prophetic, possibly because it was believed that the Celtic "fays" or fairies could change themselves into birds.

Dress & Ornamentation

The Celts actually were a very clean people, using soap long before the Romans did. The Celtic men and women of Britain sometimes wore swirling blue tattoos or paintings on their bodies. All Celts played lyres and harps, loved song, music and recita-

tion of legends and epic adventures. They used metal or ornamented natural horns for drinking.

Children took the mother's name, and daughters inherited her possessions. Virginity was not valued; twice the dowry was given for a woman previously married or with children. Abortion and choice or change of mate was a woman's right.

Both sexes loved jewelry: brooches decorated with gold filigree, cuttlefish shell, garnets, lapis, and other stones; buckles of gold filigree and stones; pins and linked pins with animal-style decoration; necklaces of amber, granulation and chip carving. They wore torques, pendants, bracelets, pins and necklaces. The women sometimes sewed little bells on the fringed ends of their tunics. The elaborate intertwinings of their artwork was a guard against the evil eye or curses.

Celtic women painted their fingernails, reddened their cheeks with roan, darkened their eyebrows with berry juice. They wore their hair long and braided or piled up on the head. Their usual dress was a sleeved tunic tucked into a large, gathered, belted skirt or simply an ankle-length tunic with a belt.

Celtic men on the continental mainland wore trousers with a tunic, but in Britain and Ireland the men wore a thigh-length tunic and a cloak, the ever-present dagger or sword, and leather or fur footgear tied around the legs. Mustaches were common, and the hair shoulder-length. A horned helmet indicated a powerful warrior.

Clothing was usually wool dyed in bright colors of clear red, green, blue or yellow. Some of the natural plant dyes used were woad (Old Irish, *glastum*; Welsh, *lliwur glas*) for blue; acorns for brown shades; Queen

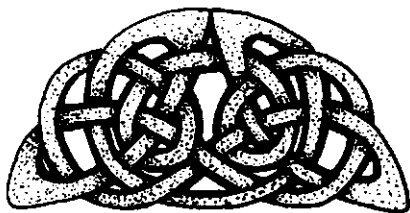
Anne's lace for a yellow-green. Various parts of the alder produced many shades: red from the bark, green from the flowers, brown from the twigs.

In the early cultures, both men and women had huge rectangular cloaks pinned at the right shoulder. These cloaks were generally woven in bright plaids, checks or stripes. Later, they wore large hooded capes reaching to the knees.

The Celts were an energetic people with a zest for life. They were strong psychics, in tune with the forces of Nature and the power of the human mind. Ordinary objects were decorated with highly spiritual, symbolic designs, a visual reminder that their beliefs went beyond lip-service. What we now call magic was an integral part of their belief system. And the basics of that system are still as usable today as they were then.



9 *Myths and Deities*



Religion and reverence of the gods was a firm part of everyday Celtic life, as was the belief in magic. Study of Celtic mythologies is the best way to understand the basic powers behind each deity. It would be impossible to include here every myth of Ireland, Scotland, Wales and Britain. There are several good books listed in the bibliography for those who wish to study the mythologies in depth. I have chosen interesting stories, stories that explain powers and magic. The recurring theme in most of the stories is that it was possible for humankind to gain the knowledge and power needed to reproduce the magic exhibited by the deities.

These tales are contained in the only manuscripts known to exist today. The Irish myths come from the Books of Leinster, the Dun Cow, Ballymate, and the Yellow Book of Lecan. The oldest of the Welsh documents is the Black Book of Caermarthen (12th century). This, along with the Book of Aneurin (late 13th century) and the Book of Taliesin (14th cen-

ture), is known as the Four Ancient Books of Wales. Welsh legends are readily accessible today in the Mabinogion, compiled from tales in the White Book of Rhydderch (transcribed 1300-25), the Red Book of Hergest (1375-1425) and the Hanes of Taliesin (16th century).

There are a variety of spellings for the names of the Celtic gods and goddesses. In the lists that follow, I have given the many different spellings, but to avoid confusion, have used the most common ones in the adventure myths. The pronunciations that follow some of the names are approximations only, as it is very difficult to translate the Celt and Welsh tongues.

Major Celtic Myths

The tribe of the Fomorians was on the scene long before any other races came to Ireland. However, the Fomors lived mainly in the sea. The first outside race to invade Ireland was the race of Partholon; very little is known of them. After 300 years of struggle against the Fomors, the race of Partholon died of an epidemic.

Next came the race of Nemed who also suffered from an epidemic. This time, however, some of them survived, only to be oppressed by the cruel Fomors. The Fomorian kings Morc, son of Dela, and Conann, son of Febar, built a glass tower on their stronghold of Tory Island. From there they taxed the Nemedians with a terrible price. Two-thirds of the children born each year had to be delivered on Samhain to the Fomors. During the ensuing war over this tax, all of the race of Nemed was slain.

Later came colonizers from Spain or Greece called the Fir Bolgs. They were actually three tribes: men of Domnu, men of Gaillion, and men of Bolg.

They intermarried with the Fomors and became their allies. The new settlers divided Ireland into five provinces which met at Balor's Hill, later called the Hill of Uisnech in West Meath. These people practiced strange magical rites in their hillforts and continued to hold the country until the arrival of the Tuatha De Danann.

The Tuatha De Danann (children of the Goddess Danu) ensued in the invasion of Ireland. Some legends say they came from the sky, others say from far away islands. The four cities from which they originated were: Findias, Gorias, Murias, and Falias. They were skilled in poetry and magic. With them they brought four great treasures: Nuada's sword from Findias, Lugh's terrible spear from Gorias, the Dagda's cauldron from Murias, and the Stone of Fal (Lia Fail or Stone of Destiny) from Falias.

The Tuatha De Danann landed on Beltane (May 1), hidden by magic used by the Morrighu, Badb, and Macha. They met the armies of the Fir Bolg and the Fomors on the Plain of the Sea near Leinster where they bargained for peace and the division of Ireland. But the Fir Bolg king Eochaid refused.

On Summer Solstice, the armies met near the present village of Cong near the pass of Benlevi. For four days groups of single combatants fought. The Tuathan king Nuada lost his hand in battle with the Fir Bolg champion Sreng. King Eochaid was killed, and the Fir Bolgs reduced to 300 men. In a peace gesture, the Tuatha De Danann offered them one-fifth of Ireland; the enemy chose Connaught.

Diancecht, physician of the Tuatha, made Nuada a marvelous silver hand that could move like a real one.

But Nuada had to step down, for no Tuatha king was allowed to have any disfigurement. In an attempt for permanent peace with the Fomors, the Tuatha council sent a message to Bress, son of King Elathan, to rule over them. Bress agreed and married Brigit, the daughter of the Dagda. At the same time Cian, son of Dian-cecht, married Ethniu, daughter of the Fomor Balor.

Bress promised to abdicate if his rule ever displeased the Tuatha, but he soon began to tax them into poverty. It wasn't long before Ogma had to gather firewood and the Dagda was reduced to building forts and cities for the Fomors. To add insult, Bress cut down on the food and fuel of the Tuatha.

By the time the Tuatha De Danann were suffering greatly, Nuada began to have trouble with his silver hand. An infection caused great pain to the deposed king. Diancecht's son Miach and daughter Airmid went to Nuada and by magic replaced the severed real hand, thus making the king whole again. For some reason, Diancecht killed his son for being better at magic than he was.

Meanwhile Bress was as stingy with hospitality as he was with his promises, a practice frowned upon by the Tuatha. When the chief Tuathan bard Cairpre, son of Ogma, visited him, he was treated rudely and given terrible food and quarters. As Cairpre left, he laid a magic satire on Bress which made the king break out in red blotches. The Tuatha De Danann insisted Bress abdicate.

Bress retreated under the sea to the Fomor kingdom where he complained to his father Elathan. The Fomor armies decided to run the Tuatha De Danann out of Ireland.

While Nuada was celebrating his return with a

great feast at the capital of Tara, a strange warrior came to the gates and demanded entrance. It was Lugh, son of Cian and Ethniu and grandson of Diancecht.

The porter refused him entrance, saying that no man without a skill could enter Tara. Lineage did not matter, the gatekeeper told him.

Lugh then listed his skills—carpenter, smith, professional warrior, harper, poet, sorcerer, physician, bronze worker, cup-bearer—but the man just sneered. The Tuatha De Danann had those already. So Lugh sent a message to Nuada, asking if he had a man among his people who could do all those skills.

The king still was not impressed and sent out his best fidhchell player as a challenge. (Fidhchell is a boardgame of Irish tradition.) Lugh won all the games. Nuada then admitted the young man and set him in the seat reserved for the sage, as Lugh was a sage in all skills.

Trouble with the Fomorians was getting worse. Nuada decided to give up his throne to Lugh for thirteen days of battle so that the powerful warrior could command the Tuathan armies against their enemies. Goibniu the smith promised to replace all swords and spears overnight, weapons with a guarantee that every throw would be accurate and deadly; Credne the bronze worker to make magic rivets for the spears, hilts for swords, and rims for shields. Luchtaine the carpenter promised to provide all spear shafts and shields, while the Dagda would crush the enemy with his gigantic club. Ogma laid plans to kill the Fomorian king and capture at least one-third of his army. Diancecht prepared to bring the dead back to life by putting them into a magic well or cauldron. Other deities,

Druids and sorcerers promised to hide the rivers and lakes and confuse the enemy with magical acts.

Preparations for the war took seven years. During this planning time, Lugh sent messengers all over Ireland to assemble the Tuatha. His father Cian, one messenger, was killed by the three sons of Tuirenn, son of Ogma, with whom his family had a dispute. Lugh found the body and knew who the murderers were. He demanded blood payment in the form of a long series of dangerous tasks for the three men, knowing they could not possibly survive. They died fulfilling the last task.

Just before the battle, while the Dagda was reconnoitering, he met the Morrighu, the war goddess, as she bathed in the river. In exchange for lying with her, she promised him victory in battle.

The two armies gathered on the eve of Samhain, and again engaged in a series of single combats. This time, however, the Tuatha De Danann were always healed by the next day and their swords and spears made new.

The Fomors became suspicious. They sent Ruadan, son of Bress and Brigit, to find out what was going on. Ruadan, while spying on Goibniu, decided the smith must be killed. He hurled a spear through Goibniu's body, but the great man pulled it out and mortally wounded the Fomorian. Diancecht and Airmid immediately plunged Goibniu into a healing well and cured him. In retaliation a group of Fomorians managed to fill the well with stones, destroying it forever.

The two armies at last squared off for the final battle. A council of the Tuatha, deciding that Lugh was too valuable to risk in the fighting, placed him at the rear. Lugh escaped his nine protectors and rushed

to the front in his chariot. Ogma killed Indech, son of the goddess Domnu, and Balor slew Nuada and Macha.

Lugh challenged Balor of the Evil Eye, his grandfather, who was leading the enemy. When the Fomorians started to pull open Balor's eye, which could destroy everyone in his sight, Lugh drove the eye through Balor's head with a magic stone so that it looked back upon the Fomorians. It killed a whole rank of the enemy. Another version says that Lugh used his great spear to put out Balor's eye.

The Tuatha De Danann were victorious, driving the remaining Fomors back into the sea. The Morrigan and Badb went to the top of the high mountains to proclaim victory. But Badb prophesied the coming of the end of the gods. This prophecy was fulfilled when the mortal Gaelic Celts arrived, those called the Milesians.

In Aileach (Londonderry), three sons of Ogma, also the grandsons of the Dagda, ruled after Nuada's death. The first boatload of Milesians arrived and expressed a great interest in Ireland, which naturally upset the Tuatha De Danann. The Tuatha killed their leader Ith, but the other Milesians escaped to tell of the treachery. The other Milesian boats, commanded by the Druid Amergin, landed, and the newcomers marched on Tara. There were two great battles, filled with magic on both sides. Defeated, the Tuatha withdrew beneath the earth.

Even though they had retreated, the Tuatha still had power to hurt or help. The Dagda began destroying corn and milk until the Milesians made a peace treaty with the old gods. The basis of this treaty was

that the Tuatha would receive homage and offerings from the Milesians.

Some of the Tuatha De Danann chose to go to an unknown island in the west, called "Land of the Young" (Tir-Nan-Og) or "Breasa's Island" (Hy-Breasil). Manannan mac Lir, the sea god, went with them but returned to visit Ireland from time to time.

Those Tuatha who stayed behind were given dwellings by the Dagda, their new king. He assigned each to a sidhe (a barrow or hillock). Each sidhe was the doorway to a beautiful underground realm. Thus, the Celtic gods became known as the Aes Sidhe (People of the Hills). Every god was a Fer-Sidhe (Man of the Hill), every goddess a Bean-Sidhe (Woman of the Hill).

Stories of the Milesian Celtic warriors list two classes of fighters. The first lived within the tribes, obeying the rules; Cu Chulainn was such a warrior. The second class was tribeless, obeying its own laws, and living in the borderlands between the real world and the supernatural. They lived and fought in groups known as Fianna Birinn or Fenians.

Cu Chulainn was the grandson of the Dagda on his mother's side, while Lugh of the Long Hand was said to be his father. His mother, Dechtire, daughter of Maga (daughter of Angus mac Og) was the half-sister to King Conchobar.

King Conchobar ruled at Emain Macha. His warriors called themselves Champions of the Red Branch; his best warrior was Cu Chulainn (Culann's Hound). Cathbad the Druid prophesied Cu Chulainn's greatness when he was a small child. In later years, the warrior wanted to marry Emer, daughter of Forgall

the Wily. In order to gain Forgall's permission, Cu Chulainn studied under the warrior-goddess Scathach on her sacred island for a year and a day. On his return, his prospective father-in-law gave trouble. So Cu Chulainn abducted Emer from his castle and killed many of Forgall's men. After his marriage, Cu Chulainn had a son Conlaoch by Aoife, a woman of the sidhe.

Finn mac Cumhail, or Finn mac Coul, was the most famous of the Fianna. The tales of Finn and the Fianna were written in some of the very earliest of Irish manuscripts.

Cumhail was killed in battle by his enemy Goll mac Morna before Finn was born. To save the baby from death at enemy hands, Finn's mother sent him to Bodball a Druidess and Fiacal a woman-warrior. These women raised the boy in secret in the mountains of central Ireland. They taught Finn all the skills he would need to survive.

At last Finn was ready to go back into the Irish communities. For a time he served several kings, but upon discovering who he was, the kings sent him away. Everyone feared the sons of Morna, Cumhail's enemies. Finn wandered throughout Ireland, finally going to study with an old poet who lived by the river Boyne. After seven years Finn fulfilled a prophecy when he ate the salmon of knowledge.

Finn gathered 150 of the bravest Fianna and killed Goll mac Morna, his father's murderer. No one could equal Finn in daring, magic, poetry or wisdom. But there was a prophecy that Finn would die in Ireland during his 230th year. When he reached that age, Finn decided to leave the island, but his warriors persuaded him to stay with them in their homes.

The prophecy would not be denied. The first warrior to offer sanctuary was Fer-tai, son of mac Morna. Fer-li (Fer-tai's son) gathered fellow hot-heads and, first verbally, then physically, attacked Finn. Fer-li's mother stopped the fight in the hall, but Fer-li issued a personal challenge which Finn was honor-bound to accept.

The next morning the two groups met at a ford on the Boyne. All day the fighting raged. Ultimately Finn and the Fianna were outnumbered and fell. But, the legend continues, the Fianna did not die. The Otherworld People, sometimes called the fairies or the old gods (Tuatha), carried the warriors deep into their sidhe (shee) mounds, where they still lie asleep, horses and weapons beside them. If ever Ireland is in danger, trumpets will blow, and Finn and his Fianna will ride forth, armed for battle, to defend the land.

The British and Welsh legends of King Arthur and the Knights of the Round Table are a re-telling of the story of Finn and the Fianna. Excalibur, the sword drawn from the stone, is symbolic of sword-iron processed from ore and extracted by the magic smith. The war goddess the Morrighu became Arthur's sister, Morgan Le Fey. Merlin, or in Welsh Myrddin, was a combination of Druid Bard and priest who counseled the king. Many of the old Celtic deities appear in the Arthurian legends, thinly cloaked in Christian disguises.

That there was a connection between Wales and Ireland is shown by many of the similarities of deity names. The British mainland deities were divided into three families: children of Don, children of Lludd

or Nudd, children of Llyr. The Goddess Don is the equivalent of Danu; Llyr equivalent to the sea God Manannan mac Lir; Lludd equivalent to Nuada.

Lludd's (or Nudd) son was Gwynn ap Nudd, the god of battle and the dead. Gwynn became known as the wild huntsman in Wales. He is still believed to ride the night skies with his pack of hounds. He was a rival with Gwyrthur ap Greidawl (Sun god) for Creiddylad or Creudylad, who was the daughter of the sea god Llyr.

Math, son of Mathonwy, was the god of money, treasure, giver of metals, wisdom. He handed on his knowledge and magical lore to his nephew and pupil Gwydion. Gwydion, son of Don, was the Druid of the mainland gods, master of illusion and fantasy, friend and helper of humankind. His brothers were Amaethon (god of agriculture) and Govannan (god of smithcraft and equivalent of Goibniu). His sister was Arianrhod; by her Gwydion had two sons Dylan (darkness) and Lleu (light). Dylan (Son of the Wave), also a sea god, was killed by his uncle Govannan.

Lleu Llaw Gyffes was the equivalent of Lugh Lamhfada in Ireland. Because of a curse by his mother, he could never have a real wife. So Gwydion and Math made a woman for Lleu out of flowers. This was Blodeuwedd, who later left Lleu and was changed into an owl for conspiring with Gronw Pebyr (god of darkness) to kill her husband.

The goddess Penardun (daughter of Don) was married to Llyr (the Sea), whose other wife was Iweridd (Ireland). Their son Manawyddan was identical to Manannan mac Lir. Llyr's children by Iweridd were a son Bran and a daughter Branwen.

Bran was a huge giant, the god of battle and the

patron of Bards, minstrels and musicians. His son Caradawc was called the Strong-armed.

Pwyll (Head of Annwn or the underworld) had a wife Rhiannon (daughter of Heveydd the Ancient) and a son Pryderi (Trouble). Pwyll and his family were hostile to the children of Don but friends of the children of Llyr. After Pwyll's disappearance for a year, Rhiannon married Manawyddan, who was the guardian of a magic cauldron of inspiration.

Pwyll, Prince of Dyfed (Pen Annwn) was a mortal man who became head of the underworld after a battle between Arawn (Silver-Tongue) and Havgan (Summer-White). Arawn lost and went to the upper world in search of a mortal ally. Pwyll was out hunting and saw a pack of hounds chasing a stag. The hounds were shining white with red ears. He ran them off and claimed the stag, only to have a horseman dressed in grey and carrying a hunting horn ride up. This was Arawn and the dogs were his. To atone for the discourtesy, Pwyll changed appearances with Arawn and went to the underworld. There he managed to kill Havgan. Then the two men returned to their own shapes and countries.

Bran, one of the Welsh deities, was the brother of Branwen and half-brother of Manawyddan. King Matholwch of Ireland came to Wales with thirteen ships to ask for Branwen in marriage. At the wedding were two other sons by Llyr's wife Penardun by another marriage: Nissyen (lover of peace) and Efnissyen or Efnisien (lover of strife), both giants like Bran.

Efnissyen felt slighted because he had not been consulted about the marriage. In spite, he mutilated and killed Matholwch's horses. Bran tried to smooth

over the affair by replacing the animals with gold and silver.

Branwen sailed back to Ireland with Matholwch. But the king's relatives demanded that he take revenge on Branwen for the incident with the horses. She was banished to the kitchens and the dirtiest of work. After a year she had a son Gwern.

A long time went by before Branwen managed to get a message to her brother by fastening a letter to a bird's leg. The Welsh invaded Ireland to avenge the insult, leaving Bran's son Caradawc in charge while they were gone.

Bran, a giant, waded across the seas and forced the Irish to negotiate. The Irish agreed to turn the kingdom over to Branwen's son Gwern. At the crowning ceremonies, while the little boy was meeting Bran and his other relatives, Ebnissyen grabbed him by the feet and threw him into a fire, killing him.

A great battle broke out. The Irish had an advantage, the cauldron of rebirth, a wedding gift from Bran to Matholwch. They lit a fire under it and threw in their dead warriors to revive them. Ebnissyen decided he had better redeem himself or Bran would kill him when the battle was over. Ebnissyen, also a giant, hid among the bodies in the cauldron of rebirth. Stretching himself out completely caused the cauldron to burst. This act of atonement cost Ebnissyen his life.

The Welsh won the battle, but not without consequence. Only Branwen and a few men survived: Pryderi, Manawyddan, Gluneu son of Taran, Taliesin the Bard, Ynawc, Grudyen son of Muryel, and Heilyn son of Gwynn the Ancient.

Bran was mortally wounded when a poisoned

dart punctured his foot. He had ordered that, when he died, his head be cut off and buried on the White Mount in London with his face towards France. Branwen subsequently died of a broken heart.

Another Welsh legend tells of a young hero, Gwion Bach, who suddenly found himself at the bottom of Lake Bala in northern Wales. Here lived a giant Tegid and his wife Cerridwen, goddess of crops, poetry and great magic. The goddess owned a potent magic cauldron in which she planned to brew a special liquid.

For a year and a day Gwion Bach was made to stir the cauldron while Cerridwen gathered the necessary herbs and chanted incantations. At the end of that time, there were only three drops left. These flew out of the cauldron, burning Gwion's finger. Instinctively, the young man thrust his finger into his mouth and instantly knew the power of Cerridwen. He fled the lake in terror.

Furious, Cerridwen went after him. The two repeatedly changed forms, Gwion to escape, and Cerridwen in the attempt to capture him. At last Gwion spied a pile of wheat and, changing himself into a grain, fell down among the others. Cerridwen would not give up. She changed into a hen, scratched around until she found him, and promptly swallowed him. Upon returning to her own shape, she discovered she was pregnant. When Gwion was reborn, Cerridwen found she could not kill him, but instead cast him into the sea, leaving him to fate.

Elphin, son of a wealthy landowner, rescued the boy and called him Taliesin (radiant brow). Gwion Bach, now Taliesin, remembered all of the knowledge

he had gained from Cerridwen's magic potion. He became a great Bard, magician and counselor of kings.

The Major Gods & Goddesses

The following list of Celtic deities gives a brief description of each and lists the magical powers connected with them. This list, along with the Quick References section in chapter 11, is for use in determining what powers to call upon when you are working magic.

ANGUS MAC OG/ANGUS OF THE BRUGH/OENGUS OF THE BRUIG/ANGUS MAC OC (mak ohk): Ireland. "Young son." One of the Tuatha De Danann. He had a gold harp that made irresistibly sweet music. His kisses became birds carrying love messages. He had a brugh (fairy palace) on the banks of the Boyne. God of youth, love and beauty.

ANU (an-oo)/ ANANN/DANA/DANA-ANA: Ireland. Mother Earth; goddess of plenty, another aspect of the Morrigan; Great Goddess; greatest of all goddesses. The flowering fertility goddess, sometimes she formed a trinity with Badb and Macha. Her priestesses comforted and taught the dying. Fires were lit for her at Midsummer. Two hills in Kerry are called the Paps of Anu. Maiden aspect of the Triple Goddess in Ireland. Guardian of cattle and health. Goddess of fertility, prosperity, comfort.

ARAWN (ar-awn): Wales. King of Hell; god of Annwn, the underground kingdom of the dead. Revenge, terror, war.

ARIANRHOD (ari-an-rod): Wales. "Silver Wheel";

"High Fruitful Mother"; star goddess; sky goddess; virgin; goddess of reincarnation; Full Moon goddess. Her palace was called *Caer Arianrhod* (*Aurora Borealis*). Keeper of the circling *Silver Wheel of Stars*, a symbol of time or karma. This wheel was also known as the *Oar Wheel*, a ship which carried dead warriors to the *Moonland* (*Emania*). Mother of *Llew Llaw Gyffes* and *Dylan* by her brother *Gwydion*. Her original consort was *Nwyvre* (*Sky* or *Firmament*). Mother aspect of the *Triple Goddess* in *Wales*. Honored at the *Full Moon*. Beauty, fertility, reincarnation.

BADB (bibe)/BADHBH/BADB CATHA: Ireland. "Boiling"; "Battle Raven"; "Scald-crow"; the cauldron of ever-producing life; known in Gaul as *Cauth Bodva*. War goddess and wife of *Net*, a war god. Sister of *Macha*, the *Morrighu* and *Anu*. Mother aspect of the *Triple Goddess* in *Ireland*. Associated with the cauldron, crows and ravens. Life, wisdom, inspiration, enlightenment.

BANBA: Ireland. Goddess; part of a triad with *Fotia* and *Eriu*. They used magic to repel invaders.

BEL/BELENUS/BELINUS/BELENOS/BELIMAWR: Ireland. "Shining"; Sun and Fire god; Great God. Similar to *Apollo*. Closely connected with the *Druids*. His name is seen in the festival of *Beltane* or *Beltain*. Cattle were driven through the bonfires for purification and fertility. Science, healing, hot springs, fire, success, prosperity, purification, crops, vegetation, fertility, cattle.

BLODEUWEDD (blod-oo-eeth)/BLODWIN/BLANCHEFLOR: Wales. "Flower Face"; "White Flower". Lily maid of Celtic initiation ceremonies. Also known

as the Ninefold Goddess of the Western Isles of Paradise. Created by Math and Gwydion as a wife for Lleu. She was changed into an owl for her adultery and plotting Lleu's death. The Maiden form of the Triple Goddess; her symbol was the owl; goddess of the Earth in bloom. Flowers, wisdom, lunar mysteries, initiations.

BOANN (boo-an)/**BOANNAN**/**BOYNE**: Ireland. Goddess of the river Boyne; mother of Angus mac Og by the Dagda.

Once there was a well shaded by nine magic hazel trees. These trees bore crimson nuts which gave knowledge of everything in the world. Divine salmon lived in the well and ate the nuts. No one, not even the high gods, was allowed to go near the well. But Boann went anyway. The well waters rose to drive her away, but they never returned. Instead they became the River Boyne and the salmon became inhabitants of the river.

Other Celtic river goddesses: Siannan (Shannon), Sabrina (Severn), Sequana (Seine), Deva (Dee), Clota (Clyde), Verbeia (Wharfe), Brigantia (Braint, Brent). Healing.

BRAN THE BLESSED/**BENEDIGEIDFRAN** (bran): Wales. A giant; "raven"; "the blessed". Brother of the mighty Manawydan ap Llyr (Ireland, Manannan mac Lir) and Branwen; son of Llyr. Associated with ravens. God of prophecy, the arts, leaders, war, the Sun, music, writing.

BRANWEN (bran-oo-en): Manx, Wales. Sister of Bran the Blessed and wife of the Irish king Matholwch. Venus of the Northern Seas; daughter of Llyr (Lir); one of the three matriarchs of Britain; Lady of the

Lake (cauldron). Goddess of love and beauty.

BRIGIT (breet)/BRID (breed)/BRIG/BRIGID/BRIGHID: Ireland, Wales, Spain, France. "Power"; "Renown"; "Fiery Arrow or Power" (Breos-saighead). Daughter of the Dagda; called the poetess. Often called The Triple Brigids, Three Blessed Ladies of Britain, The Three Mothers. Another aspect of Danu; associated with Imbolc. She had an exclusive female priesthood at Kildare and an ever-burning sacred fire. The number of her priestesses was nineteen, representing the nineteen-year cycle of the Celtic "Great Year". Her kelles were sacred prostitutes and her soldiers brigands. Goddess of fire, fertility, the hearth, all feminine arts and crafts, and martial arts. Healing, physicians, agriculture, inspiration, learning, poetry, divination, prophecy, smithcraft, animal husbandry, love, witchcraft, occult knowledge.

CERNUNNOS (ker-noo-nos)/CERNOWAIN/CERNENUS/HERNE THE HUNTER: Known to all Celtic areas in one form or another. The Horned God; God of Nature; god of the Underworld and the Astral Plane; Great Father; "the Horned One". The Druids knew him as Hu Gadarn, the Horned God of fertility. He was portrayed sitting in a lotus position with horns or antlers on his head, long curling hair, a beard, naked except for a neck torque, and sometimes holding a spear and shield. His symbols were the stag, ram, bull, and horned serpent. Sometimes called Belatucadros and Vitiris. Virility, fertility, animals, physical love, Nature, woodlands, reincarnation, crossroads, wealth, commerce, warriors.

CERRIDWEN/CARIDWEN/CERIDWEN: Wales. Moon Goddess; Great Mother; grain goddess; god-

dess of Nature. The white corpse-eating sow representing the Moon. Wife of the giant Tegid and mother of a beautiful girl Creirwy and an ugly boy Avagdu. Welsh Bards called themselves *Cerddorion* (sons of *Cerridwen*). The Bard *Taliesin*, founder of their craft, was said to be born of *Cerridwen* and to have tasted a potent brew from her magic cauldron of inspiration. This potion known as 'greal' (from which the word *Grail* probably came), was made from six plants for inspiration and knowledge. *Gwion Bach* (later called *Taliesin*) accidentally drank the remaining three drops of the liquid. Her symbol was a white sow. Death, fertility, regeneration, inspiration, magic, astrology, herbs, science, poetry, spells, knowledge.

CREIDDYLAD/CREUDYLAD/CORDELIA: Wales. Daughter of the sea god *Llyr*. Connected with *Beltane* and often called the *May Queen*. Goddess of summer flowers. Love and flowers.

THE CRONE: One aspect of the Triple Goddess. She represents old age or death, Winter, the end of all things, the waning Moon, post-menstrual phases of women's lives, all destruction that precedes regeneration through her cauldron of rebirth. Crows and other black creatures are sacred to her. Dogs often accompanied her and guarded the gates of her after-world, helping her receive the dead. In Celtic myth, the gatekeeper-dog was named *Dormarth* (Death's Door). The Irish Celts maintained that true curses could be cast with the aid of a dog. Therefore, they used the word *cainte* (dog) for a satiric Bard with the magic power to speak curses that came true.

THE DAGDA: Ireland. "The Good God"; "All-father"; Great God; Lord of the Heavens; Father of

the gods and men; Lord of Life and Death; the Arch-Druid; god of magic; Earth God. High King of the Tuatha De Danann. He had four great palaces in the depths of the earth and under the hollow hills. The Dagda had several children, the most important being Brigit, Angus, Midir, Ogma and Bodb the Red. God of death and rebirth; master of all trades; lord of perfect knowledge.

He had a cauldron called The Undry which supplied unlimited food. He also had a living oak harp which caused the seasons to change in their order. He was pictured wearing a brown, low-necked tunic which just reached his hips and a hooded cape that barely covered his shoulders. On his feet were horsehide boots. Behind him he pulled his massive 8-pronged warclub on a wheel.

Protection, warriors, knowledge, magic, fire, prophecy, weather, reincarnation, the arts, initiation, patron of priests, the Sun, healing, regeneration, prosperity and plenty, music, the harp. First among magicians, warriors, artisans, all knowledge.

DANU/DANANN/DANA (thana): Ireland. Probably the same as Anu. Major Mother goddess; ancestress of the Tuatha De Danann; Mother of the gods; Great Mother; Moon goddess. She gave her name to the Tuatha De Danann (People of the Goddess Danu). Another aspect of the Morrighu. Patroness of wizards, rivers, water, wells, prosperity and plenty, magic, wisdom.

DIANCECHT (dian-ket)/DIAN CECHT: Ireland. Physician-magician of the Tuatha. Once he destroyed a terrible baby of the Morrighu. When he cut open the

child's heart, he found three serpents that could kill anything. He killed these, burned them and threw the ashes into the nearest river. The ashes were so deadly that they made the river boil and killed everything in it. The river today is called Barrow (boiling). Dian-cecht had several children: sons Miach, Cian, Cethe and Cu, and a daughter Airmid. God of healing, medicine, regeneration, magic, silver-working.

DON/DOMNU (dom-noo)/**DONN**: Ireland, Wales. "Deep sea"; "Abyss". Queen of the Heavens; goddess of sea and air. Sometimes called a goddess, sometimes a god. The equivalent of the Irish Danu. In Ireland, Don ruled over the Land of the Dead. Entrances to this Otherworld were always in a sidhe (shee) or burial mound. Control of the elements, eloquence.

DRUANTIA: "Queen of the Druids"; Mother of the tree calendar; Fir goddess. Fertility, passion, sexual activities, trees, protection, knowledge, creativity.

DYLAN: Wales. Son of the Wave; god of the sea. Son of Gwydion and Arianrhod. His symbol was a silver fish.

ELAINE: Wales, Britain. Maiden aspect of the Goddess.

EPONA: Britain, Gaul. "Divine Horse"; "The Great Mare"; goddess of horses; Mother Goddess. Fertility, maternity, protectress of horses, horse-breeding, prosperity, dogs, healing springs, crops.

ERIU (err-i-oo)/**ERIN**: Ireland. One of the three queens of the Tuatha Da Danann and a daughter of the Dagda.

FLIDAIS: Ireland. Goddess of forests, woodlands,

and wild things; ruler of wild beasts. She rode in a chariot drawn by deer. Shape-shifter.

GOIBNIU/GOFANNON/GOVANNON (gov-ann-on): Ireland, Wales. "Great Smith"; one of a triad of craftsmen with Luchtaine the wright and Credne the brazier. Similar to Vulcan. He forged all the Tuatha's weapons; these weapons always hit their mark and every wound inflicted by them was fatal. His ale gave the Tuatha invulnerability. God of blacksmiths, weapon-makers, jewelry making, brewing, fire, metalworking.

GREAT FATHER: The Horned God; The Lord. Lord of the Winter, harvest, land of the dead, the sky, animals, mountains, lust, powers of destruction and regeneration; the male principle of creation.

GREAT MOTHER: The Lady; female principal of creation. Goddess of fertility, the Moon, Summer, flowers, love, healing, the seas, water. The index finger was considered the "mother finger," the most magical which guided, beckoned, blessed and cursed.

THE GREEN MAN: See Cernunnos. A horned deity of trees and green growing things of Earth; god of the woodlands. In Old Welsh his name is Arddhu (The Dark One), Atho, or the Horned God.

GWYDION (gwi-dee-on): Wales. Druid of the mainland gods; son of Don; brother of Govannon, Arianrhod and Amaethon (god of agriculture). Wizard and Bard of North Wales. A many-skilled deity like Lugh. Prince of the Powers of Air; a shape-shifter. His symbol was a white horse. Greatest of the enchanters; warrior-magician. Illusion, changes, magic, the sky, healing.

GWYNN AP NUDD (gwin ap neethe): Wales. King of the Fairies and the underworld. Later he became king of the Plant Annwn, or subterranean fairies.

GWYTHYR (gwee-theer): Wales. Opposite of Gwynn ap Nudd. King of the Upper World.

HERNE THE HUNTER: See Cernunnos and the Horned God. Herne the Hunter has come to be associated with Windsor Forest and has taken on attributes of Gwynn ap Nudd with his Wild Hunt.

THE HORNED GOD: Opener of the Gates of Life and Death; Herne the Hunter; Cernunnos; Green Man; Lord of the Wild Hunt. The masculine, active side of Nature; Earth Father. His sacred animals were the stag, bull, goat, bear. Growing things, the forest, Nature, wild animals, alertness, annihilation, fertility, panic, desire, terror, flocks, agriculture, beer and ale.

LLYR (thleer)/**LEAR**/LIR (hlir): Ireland, Wales. God of the sea and water, possibly of the underworld. The father of Manawyddan, Bran the Blessed and Branwen.

LUGH (loo or loog)/**LUGA** (looga) **LAMHFADA** (lavada—of the Long Arm)/**LLEW**/LUG/LUGUS/LUG SAMILDANACH (many skilled)/LLEU LLAW GYFFES ("bright one of the skillful hand")/LLEU/LUGOS: Ireland, Wales. The Shining One; Sun god; god of war; "many-skilled"; "fair-haired one"; "white or shining"; a hero god. His feast is Lughnassadh, a harvest festival. Associated with ravens. His symbol was a white stag in Wales. Son of Cian and Ethniu. Lugh had a magic spear and rod-sling. One of his magic hounds was obtained from the sons of Tuirenn

as part of the blood-fine for killing his father Cian.

He was a carpenter, mason, smith, harper, poet, Druid, physician and goldsmith. War, magic, commerce, reincarnation, lightning, water, arts and crafts, manual arts, journeys, martial arts, blacksmiths, poets, harpers, musicians, historians, sorcerers, healing, revenge, initiation, prophecy.

MACHA (maax-ah): Ireland. "Crow"; "Battle"; "Great Queen of Phantoms"; Mother of Life and Death; a war goddess; Mother Death; originally a Mother Goddess; one of the aspects of the triple Morrighu. Also called Mania, Mana, Mene, Minne. Associated with ravens and crows. She was honored at Lughnassadh. After a battle, the Irish cut off the heads of the losers and called them Macha's acorn crop. Protectress in war as in peace; goddess of war and death. Cunning, sheer physical force, sexuality, fertility, dominance over males.

MANANNAN MAC LIR (manan-awn mak lir)/
MANAWYDAN AP LLYR (man-au-yth-an ap thleer)/
MANAWYDDEN: Ireland, Wales. He dressed in a green cloak and a gold headband. A shape-shifter. Chief Irish sea god, equivalent of the Welsh Llyr. Son of the sea god Lir. The Isle of Man and the Isle of Arran in Firth of Clyde were under his protection. At Arran he had a palace called Emhain of the Apple Trees. His swine, which constantly renewed themselves, were the chief food of the Tuatha De Danann and kept them from aging.

He had many famous weapons: two spears called Yellow Shaft and Red Javelin; swords called The Retaliator, Great Fury and Little Fury. His boat was

called Wave Sweeper, and his horse Splendid Mane. He had magic armor that prevented wounds and could make the Tuatha invisible at will.

God of the sea, navigators, storms, weather at sea, fertility, sailing, weather-forecasting, magic, arts, merchants and commerce, rebirth.

MARGAWSE: Wales, Britain. Mother aspect of the Goddess.

MATH MATHONWY (math math-on-oo-ee): Wales. God of sorcery, magic, enchantment.

MERLIN/MERDDIN/MYRDDIN (meer-din): Wales, Britain. Great sorcerer; Druid; magician. Associated with the fairy religion of the Goddess. Old Welsh traditions called him a wild man of the woods with prophetic skills. He is said to have learned all his magic from the Goddess under her many names of Morgan, Viviane, Nimue, Fairy Queen, and Lady of the Lake. Tradition says he sleeps in a hidden crystal cave. Illusion, shape-shifting, herbs, healing, woodlands, Nature, protection, counseling, prophecy, divination, psychic abilities, foreseeing, crystal reading, tarot, magic, rituals, spells, incantations, artisans and smiths.

THE MORRIGU (moor-rig-oo)/**MORRIGAN** (mor-ee-gan) /**MORRIGHAN/MORGAN** (moor-gan): Ireland, Wales and Britain. "Great Queen"; "Supreme War Goddess"; "Queen of Phantoms or Demons"; "Specter Queen"; shape-shifter. Reigned over the battlefield, helping with her magic, but did not join in battles. Associated with crows and ravens. The Crone aspect of the Goddess; Great Mother; Moon Goddess; Great White Goddess; Queen of the Fairies. In

her Dark Aspect (the symbol is then the raven or crow) she is the goddess of war, fate and death; she went fully armed and carried two spears. The carrion crow is her favorite disguise. With her, Fea (Hateful), Nemon (Venomous), Badb (Fury), and Macha (Battle) encouraged fighters to battle madness. Goddess of rivers, lakes, and fresh water. Patroness of priestesses and witches. Revenge, night, magic, prophecy.

NIAMH: Ireland. "Brightness"; "Beauty". A form of Badhbh who helps heroes at death.

NUADA/NUDD/NODONS/NODENS/LUD /LLUD LLAW EREINT/LLUD (hlood) OF THE SILVER HAND: Ireland, Wales. "Silver Hand"; "He who bestows wealth"; "the Cloud-Maker"; chieftain-god. Similar to Neptune. He had an invincible sword, one of the four great treasures of the Tuatha. God of healing, water, ocean, fishing, the Sun, sailing, childbirth, dogs, youth, beauty, spears and slings, smiths, carpenters, harpers, poets, historians, sorcerers, writing, magic, warfare, incantations.

OGMA/OGHMA/OGMIOS/GRIANAINECH/CERMAIT (honey-mouthed): Ireland. "Sun-face"; similar to Hercules; carried a huge club and was the champion of the Tuatha. Invented the Ogham script alphabet. He married Etan (daughter of Diancecht) and had several children. One son Cairpre became the professional Bard of the Tuatha. Eloquence, poets, writers, physical strength, inspiration, language, literature, magic, spells, the arts, music, reincarnation.

PWYLL (pe-ool): Wales. Ruler of the Underworld at times. Also known as Pwyll pen Annwn (Pwyll head of Annwn). Cunning.

RHIANNON (hri-an-non): Wales. "The Great Queen". Goddess of birds and horses. Enchantments, fertility, and the Underworld. She rides a swift white horse.

SCATHACH/SCOTA/SCATHA/SCATH: Ireland, Scotland. "Shadow, shade"; "The Shadowy One"; "She Who Strikes Fear". Underworld goddess of the Land of Scath; Dark Goddess; goddess in the Destroyer aspect. Also a warrior woman and prophetess who lived in Albion (Scotland), probably on the Isle of Skye, and taught the martial arts. Patroness of blacksmiths, healing, magic, prophecy, martial arts.

TALIESIN (tal-i-ess-in): Wales. Prince of Song; Chief of the Bards of the West; a poet. Patron of Druids, Bards and minstrels; a shape-shifter. Writing, poetry, wisdom, wizards, Bards, music, knowledge, magic.

TEPHI: Ireland. Goddess of Tara and co-founder with Tea.

WHITE LADY: Known to all Celtic countries. Dryad of Death; identified with Macha; Queen of the Dead; the Crone form of the Goddess. Death, destruction, annihilation.

Other Supernatural or Mortal Beings & Places

AER (air): Wales. Goddess of war and revenge; goddess of the River Dee.

AINE (aw-ne): Ireland. Fairy queen of Knockaine. Moon goddess and patroness of crops and cattle. Her rites at Midsummer Eve were for a fruitful harvest

AIRMID (air-mit): Ireland. Physician daughter of Diancecht.

AMAETHON: Wales. God of agriculture.

AMERGIN (amor-gin): Ireland. The Druid who helped the Milesians beat the Tuatha De Danann.

ANDRASTE/ANDRED/ANDATE: Britain. A war and Nature goddess whose animal was the hare. She was worshipped by Queen Boadicia.

AOIFE (eefa or oif-ee): Ireland. A fairy queen and the mother of Cu Chulainn's son.

ARTHUR/ARTH VAWR (Heavenly Bear): Wales, Britain. King and leader of the Knights of the Round Table. The Round Table symbolized the goddess Arianrhod's Silver Wheel of rebirth, and the Grail the sacred cauldron of inspiration and reincarnation.

AVALON: "Apple-isle"; Celtic paradise across the sea where the gods and heroes were fed on apples of immortality.

BALOR (bail-or): Ireland. A Fomorian who had a poisonous eye. One of his eyes became malignant to other beings when he spied on his father's sorcerers as they prepared a magic potion. The smoke from the cauldron contaminated one eye. He was allowed to live only if he kept that eye shut. The Fomors used a hook to open his eye during battle in order to kill the enemy. Balor's Castle, a cliff on Tory Island off the coast of Donegal, is supposed to have been a Fomorian outpost.

BLATHNAT (blay-nat): Ireland. Daughter of Midir, king of the Gaelic Underworld. She helped Cu Chulainn

steal her father's magic cauldron.

BODB (bove) THE RBD: Ireland. Son of the Dagda. He succeeded his father as king of the gods. He is connected mainly with southern Ireland, the Galtee Mts., and Lough Dearg. At Lough he had a sidhe or underground palace.

BRAN and SCEOLAN (shkeolawn or scolaing): Ireland. The two favorite hounds of Finn mac Cumhail.

BRESS (bres): Ireland. Son of Elathan of the Fomors; married Brigit.

BRIGANTIA: Britain. "High One"; pastoral and river goddess. Associated with Imbolc. Flocks, cattle, water, fertility, healing, victory.

CAIRPRE (kair-pra): Ireland. Chief Bard of the Tuatha; son of Ogma.

CAILLECH (cal-yach) BEINE BRIC: Scotland. Great Goddess in Her Destroyer aspect; called the "Veiled One". Another name is *Scota*, from which Scotland comes. Originally Scotland was called Caledonia, or land given by Caillech. Disease, plague.

CAMULOS/CAMULUS: Britain, Gaul. "Heaven"; war god.

CARADAWC: Wales. Son of Bran; "Strong-armed."

CIAN (kee-an): Ireland. Son of Diancecht; he married Ethniu, the daughter of Balor the Fomor. Their son was Lugh Lamhfada, or Long-hand. He was killed by the sons of Tuirenn.

COCIDIUS: N. Britain. "The Red One"; god of

war. Similar to Mars. Slaughter, wild animals, forests, strength, swiftness, war.

CONLAOCH (con-la): Ireland. Son of Cu Chulainn and Aoife.

CONANN (con-ann): Ireland. Son of Febar and a Fomor King.

COVENTINA: N. Britain. Goddess of springs and waters.

CREDNE: Ireland. Bronze-worker god of the Tuatha.

CU CHULAINN/CUCHULAIN/CUCHULLIN (koo chul-inn): Ireland. "Culann's Hound". A hero who is described as having seven pupils in each eye, seven fingers on each hand and seven toes on each foot. Cu means dog, a common title of Celtic chieftains. He received his battle skills from Scathach.

CULANN (kul-an): Ireland. An Irish chief; Cu Chulainn served him for a time as payment for killing Culann's dog.

CWN ANNWN (koon anoon): Wales. The hounds of Arawn, later called hell hounds. They often are a portent of death but do not do any actual destruction themselves.

CYHIRAETH (kerherrighth): Wales. Goddess of streams. Later she became like the Banshee.

DECHTIRE (deck-tyra): Ireland. Mother of Cu Chulainn; great grand-daughter of Angus mac Og; half-sister to King Conchobar.

ELVA (alva): Ireland. Sister-in-law of Lugh.

EMER (avair): Ireland. Daughter of Forgall the Wily; married Cu Chulainn.

EMANIA: Celtic "Land of the Moon", where the dead went. It was ruled by the Queen of Shades or Macha. Her holy city was called Emain Macha.

EOCHAID (ughy): Ireland. A Fir Bolg king; killed in the first battle with the Tuatha.

ETAIN (aideen or et-ain): Ireland. Of the Tuatha De Danann; second wife of Midir, king of the fairy hill of Bri Leith.

ETAN: Ireland. Daughter of Diancecht; a physician. Wife of Ogma.

ETHNIU: Ireland. Daughter of the Fomor Balor of the Evil Eye. Married Cian, the son of Diancecht.

EVNISSYEN/EFNISIEN (ev-ness-jen): Wales. "Lover of Strife"; half-brother of Bran; a giant.

FAND: Ireland, Manx. One wife of the sea god Manannan mac Lir, who deserted her. Goddess of healing and pleasure.

FIANNA (feen-a)/FIANNA EIRINN: Ireland. Also known as the Fenians and Champions of the Red Branch. The great fighting force serving under the Ard Righ (High King). Its last and greatest leader was Finn mac Cumhail. The Irish Fianna had a rule to never insult a woman.

FINDIAS, GORIAS, MURIAS, FALIAS: The four cities where the Tuatha De Danann lived before coming to Ireland.

FINN MAC CUMHAIL (coul or coo-al)/FINN

MAC COUL/FIONN (f-yoon): Ireland. Son of Cumhail and the last and greatest leader of the Fianna.

FIRBOLGS (fir-vulag)/FIR BOLGS: Ireland. The original inhabitants; enemies of the Tuatha De Danann. They consisted of three tribes: Domnu, Gaillion, and Bolg. They were conquered and driven into the western islands by the Tuatha De Danann.

FOMORS: Ireland. "Under the sea". A sea-dwelling race who opposed the Tuatha De Danann and lost.

HI BREASIL (hi bree-sal): Ireland. See Tir-Nan-Og.

IWERIDD (i-oo-er-ith): Wales. One of Llyr's wives.

KAI (kay): Wales. A fire and smithing god.

LIA FAIL (lee-a fail): Ireland. Stone of Fal; Stone of Destiny; it came from the city of Falias with the Tuatha and was one of their great treasures.

LUCHTAINE/LUCHTA: Ireland. Carpenter god of the Tuatha.

MABINOGION (mab-in-oh-geon): Wales. A selection of stories from the White Book of Rhydderch, the Red Book of Hergest and the Hanes of Taliesin.

QUEEN MAB/MABH/MEDB (meev)/**MEDBH/MEDHBH/MAEVE** (maive or mayv): Ireland. "Drunk woman"; "Queen-wolf"; Celtic fairy queen whose name means "mead", more particularly a red drink or claret she gave to her many consorts. Also considered a queen of Connacht, a warrior queen of the Ulster cycle. Goddess of war, actually participating in the fighting; combined mother and warrior aspects of the

Goddess. Physical sexuality and fertility, revenge, war.

MARGAWSE: Mother aspect of the Triple Goddess in Arthurian legend. Elaine was the virgin, Morgan Le Fay the crone.

MIACH: Ireland. Son of Diancecht; killed by his father after he restored Nuada's hand.

MIDIR (my-tir)/MIDHIR/MIDER: God of the underworld connected with the Isle of Falga (Isle of Man) where he had his palace. He owned three wonderful cows and a magic cauldron. Angus mac Og took his wife Etain. His cows, cauldron and his daughter Blathnat were taken as spoils of war by the heroes of King Conchobar of Ulster.

MORC: Ireland. Son of Dela, a Fomor king.

MORGAN LE FAY: Welsh death-goddess; Morgan the Fate. Glamorgan in Wales is said to be her sacred territory. She can cast a destroying curse on any man. Gawaine of the Round Table bore Morgan's pentacle as a heraldic device on his blood-red shield.

NANTOSUELTA: Britain. "Winding river"; river goddess; consort of Sucellus; linked with the war goddess Morrighu. Associated with ravens. Maternity, bees, doves, domestic arts, wells, childbirth, fertility.

NEMED: Ireland. The second race of invaders to arrive.

NICNEVEN: Scotland. "Divine"; "Brilliant". A Samhain witch-goddess; a form of Diana. In Scotland she is said to ride through the night with her followers at Samhain. During the Middle Ages she was called

Dame Habonde, Abundia, Satia, Bensozie, Zobia and Herodiana.

NIMUE: A Celtic Moon goddess; also called Viviene or Morgan.

NISSYEN (ness-jen): Wales. "Lover of peace"; half-brother of Bran; a giant.

OWEIN AP URIEN: Wales. God associated with ravens. Wisdom, magic, war, leadership, reincarnation, healing.

PARTHOLON: Ireland. First race of invaders to arrive.

PENARDUN: Wales. Daughter of the goddess Don; one wife of Llyr.

ROBIN HOOD: Britain. Wizard of the Greenwood; was a real person leading the Sherwood Forest covens in the early 14th century. His female companion held the role of Mother of the Grove. By force of arms he maintained a heathen preserve in the wild-wood, a sanctuary for heretics and others persecuted by the Christian church.

SUCELLUS: Britain. "The God of the Mallet"; "Good Striker"; Father God; sky god. Bearded; similar to Jupiter. Associated with dogs and carried a mallet or hammer. God of abundance, success, strength, authority, protection, regeneration, dogs, trees, ravens; protector against a sudden turn of fortune.

TAILTU: Ireland. Foster-mother of Lugh. Connected with Lughnassadh. Goddess of the Earth, peace and prosperity.

TARANIS: Britain. "The Thunderer"; associated

with the wheel symbol and the eagle. Similar to Jupiter. Power, movement, knowledge, magic, leadership.

TIR-NAN-OG/TIR NA-NOG (tier-nan-ohk or teer na nogue): Ireland. Land of the Young; Fairyland; Avalon; Isles of the Blest. Sometimes described as a land across the west sea where part of the Tuatha De Danann retreated. A fountain there gives the Water of Life that makes the old young again.

TOUTATIS/TOTATIS/TEUTATES: Britain, Gaul. "Ruler of the People"; one of the oldest and most powerful; god of war.

TREFUILNGID FRE-EOCHAIR: Ireland. "Triple Bearer of the Triple Key"; god of the shamrock and consort of the Triple Goddess. A trident was the symbol of any god mated with the Triple Goddess. The Irish worshipped the shamrock as a sign of their triple deities long before St. Patrick arrived.

TUATHA DE DANANN (toodha dae donnann or tootha day danan): Ireland. Race of gods who finally overthrew the Fomors. The Irish said they were giants who lived in underground chambers at Tara and built stone temples.

WEYLAND/WAYLAND/WEILAND: Britain, Germanic Celts. A smith god and consort of the Triple Goddess. The name Smith once referred to a priestly caste of metalworking Druids. An English tradition says that Weyland still lives inside a Berkshire hill marked by the White Horse of Uffington.

The Little People, Fairy Folk & Kin

Most Nature spirits, fairy folk and kindred souls can be safely befriended. One must use common

sense, though. If you get a distinct feeling of uneasiness, it is best to leave their territories at once and not court trouble. Most of them can be called upon in rituals and asked, not commanded, to help.

The ritual offering of wine and cookies is a good way to gain their help and friendship. They also like certain herbs, especially ginger. The offering should be placed outside, preferably near green plants or trees. Do not expect the food and drink to be physically gone in the morning. Tradition says that fairies and such spirits take the vital essence from human food and leave the outer form behind.

BEAN SIDHE/BEAN-SIDHE (ban-shee): Ireland. "Woman Fairy"; not actually a deity, but a spirit attached to certain families. When a member's death approaches, the family will hear the banshee crying. Not always terrifying.

BROWNIE: *Bwca* or *Bwbachod* in Wales; *Bodach* (*budagh*) in the Scottish Highlands; *Fenodoree* in Manx; *Pixies* or *Pisgies* in the West Country of England. They are about three feet high and dress in brown clothes. They have brown faces and shaggy hair. Brownies make themselves responsible for the house where they live by coming out at night to complete unfinished work. Any offer of reward will drive them away, but they expect a bowl of milk or cream and cake to be left out. Tradition says they do not like teetotallers and ministers. If offended, brownies will create malicious mischief.

BWCA (*booka*)/**BWBACHOD**: Wales. A type of brownie.

CAOINEAG (*konyack*): Scotland. "Weeper"; a banshee.

COBLYNAU (koblernigh): Wales. Mine spirits, similar to Knockers. About 18 inches high, they dress like miners. Although they are ugly, they are good humored and will knock where rich ores are to be found.

CYHYRAETH (kerherrighth): Wales. A form of banshee. It usually cries or groans before multiple deaths by epidemic or accident.

DAOINE SIDHE (theena shee): Ireland. A name for the fairy people.

DRYADS: All Celtic countries. Spirits who dwell in trees, oaks in particular. The Druids contacted them for inspiration. Oak galls were known as Serpent Eggs by the Druids and used in many of their charms.

ELLYLLON (ethlerthlon): Wales. Fairies whose queen is Mab. Their food is toadstools and fairy butter, a fungus found on the roots of old trees.

ELVES: Another name for the Trooping Fairies of Britain. In Scotland they are divided into the Seelie and Unseelie Courts. The name is also applied to small fairy boys. Elf-shot describes an illness or disability supposedly caused by their arrows.

FAIRIES/FAERIES: The earlier name was Fays. The term fairy now covers Anglo-Saxon elves, the Daoine Sidhe of the Highlands, the Tuatha De Danann of Ireland, the Tylwyth Teg of Wales, the Seelie and Unseelie Courts, the Wee Folk, Good Neighbors, and many more. Some fairies are friendly, others wild and alien to humans. The subterranean fairies are those who live in lochs, lakes, streams or the sea.

While many fairies prefer to live in bands, large and small, there are also individual fairies who live alone. These individual fairies usually do not dress as grandly as those of the bands. The lone fairies wear different outfits of fox skins, leaves, green moss, flowers, moleskins, or cobwebs.

Fairies vary in size from diminutive to 18 inches. Others are three or four feet tall, while some are of human or larger size.

In Ireland, the men of the Trooping Fairies, the Daoine Sidh and the Shefro wear green coats and red caps, while the women wear green gowns and red shoes. Fairies love finery; they add feathers to their caps, decorate their gowns with gold spangles and wear small coronets, sometimes of pearls. Some of the men wear yellow breeches. Elves traditionally wear green, while the fairies of Manx like blue. White is another color that occasionally appears in fairy descriptions. Whatever their preference in clothing, they tend to dress in the costumes of the country in which they live.

Green is the favorite fairy color in Celtic countries with red next. Because of this preference, green came to be associated with death among the Celts. Fairies have been described as having hair of red, brown, black or blonde. The women wear it long and flowing.

Fairies require food and sleep, are liable to disease and can be killed. They spin and weave within their communities. Fairies have their fairs, hunts, markets, processional rides, games, inter-clan warfare (in Ireland), and revels. Hurling is a particular sport of the Irish fairies. Their horses are often speckled grey and shaggy. Fairies distinctly do not like humans

spying on them.

According to J. G. Campbell in his book *Superstitions of the Highlands and Islands of Scotland*, they have banquets of roots of silverweed, stalks of heather, milk of red deer and goats, barley meal, bread, mushrooms, honey, and dew.

Fairies are quite fond of music and dancing. Among their musical instruments are the panpipes, bagpipes, cymbals, tambourines, harps, whistles, and drums. The music of the Londonderry Air is said to have been learned from fairies.

Fairies tend to guard their real names, instead giving false ones to humans. Some are also capable of shape-shifting into birds to escape capture. Fairies often use glamour (spells) when encountering humans; in Ireland these spells are called pishogue (pish-ogue).

There are a number of ways to protect yourself from unfriendly fairies. All fairies have a dislike of cold iron. Jumping over running water will stop their pursuit. Using bread and salt, bells, iron horseshoes, whistling, snapping the fingers, or turning the clothes will also deter them. Herbs they do not like are St. Johnswort, red verbena, daisies, rowan or mountain ash. But the strongest plant against them is the four-leaf clover, which protects against fairy glamour. It is said that one can see fairies readily by looking through a stone with a natural hole in it.

Fairies value neatness, the ability to keep a secret and generosity among humans. They also like humans to leave out fresh water for washing their babies, and enjoy an offering of milk, bread and cheese.

Elphame is a Scottish version of the Norse word Alfheim, country of the elves, or Fairyland. It is said that those who are psychic can see fairies travel abroad

and change their residences at Imbolc, Beltane, Lughnassadh, and Samhain. In Scottish witchcraft, the high priestess of the coven was called the Queen of Elphame.

Both the Welsh and Irish called the fairies The Mothers and considered Fairyland the Land of Women. This may harken back to the fact that the Celtic peoples were originally a matriarchal society.

In the Book of the Dun Cow, a fairy queen describes her realm under the earth. Although most Celtic fairies tend to live in hills, brughs, or barrows, some live in the deep woods and in lakes. Their favorite hour is twilight, between day and night. It is said that one can open a door into a fairy hill by walking around it three times counterclockwise.

FENODEREE/PHYNNODDEREE (fin-ord-er-ree): Manx. Brownies who are large, ugly and hairy.

FERRISHYN (ferrishin): Manx. Name for the fairy tribe.

FIN BHEARA (fin-vara)/**FIONNBHARR** (fyunn-varr)/**FINDABAIR** (finnavar): Ireland. The Fairy King of Ulster, sometimes called king of the dead. Although he was married to a fairy lady, he still courted beautiful mortal women.

THE GENTRY: An Irish name for fairies.

GNOMES: Earth Elementals. They live underground and guard the treasures of the Earth. Gnomes are wonderful metal workers, especially of swords and breastplates.

GOBLINS/HOBGOBLINS: Originally a general name for small, grotesque but friendly brownie-type creatures.

GWARTHEG Y LLYN (gwarrthey er thlin): Wales.
Fairy cattle.

GWRAGEDD ANNWN (gwrageth anoon): Wales.
Lake fairies.

HOUNDS OF THE HILL: The hunting dogs of the fairies. Very large, and white with red ears. Also called Cwn Annwn.

KNOCKERS: Cornwall. Mine spirits who are friendly to miners. They knock where rich ore can be found. They are also called Buccas.

LEPRACAUN (lep-ra-chawn): Ireland. A solitary fairy who makes shoes and generally guards a pot of gold.

MER-PEOPLE: Mermaids; water dwellers who are human from the waist up but with the tail of a fish. They are irresistible singers who sometimes lure fishermen to their deaths. The Irish equivalent of the mermaid is the Murdhuacha (muroo-cha) or Merrows.

OLD PEOPLE: Cornish name for fairies.

OONAGH (oona): Ireland. Wife of Fin Bheara.

PEOPLE OF PEACE: Ireland, Scotland. Another name for the Daoine Sidhe.

PEOPLE OF THE HILLS: Britain. Fairies who live under green mounds; subterranean fairies.

PHOUKA (pooka): Ireland. It can take various animal forms and is considered dangerous.

PIXIES/PISKIES/PISGIES: The name for fairies in Somerset, Devon and Cornwall.

THE PLANT ANNWN (plant anoon): Wales.

Fairies of the underworld. The entrance to their kingdom is through lakes. Their king is called Gwynn ap Nudd. Gwragen Annwn is the Welsh name for their women. Their speckled cattle are Gwartheg Y Llyn and their white hounds are Cwn Annwn (see Hounds of the Hill).

PWCA (pooka): Wales. A version of Puck; not like the Irish Phouka. They are helpful if milk is left out, but can also be mischievous.

SEELIE (Blessed) COURT: Scotland. These trooping fairies are benevolent towards humans, but will readily avenge any injury or insult.

SIDHE/SIDH/SITH/SI (shee): Ireland, Scottish Highlands. Name for fairies and their subterranean dwellings. A barrow or hillock which has a door to a beautiful underground realm of the Tuatha or fairies.

SITHEIN (sheean): Ireland, Scotland. Name for the outside of a fairy hill or knowe. The inside is called the brugh.

THE SLUAGH (slooa)/THE HOST: Scotland. The Host of the Unforgiven Dead, or pagan ancestors. The most formidable of the Highland fairies.

SUBTERRANEAN FAIRIES: Scotland. Fairies who live in brochs or hills. They travel from place to place at Imbolc, Beltane, Lughnassadh, and Samhain in order to change their residences.

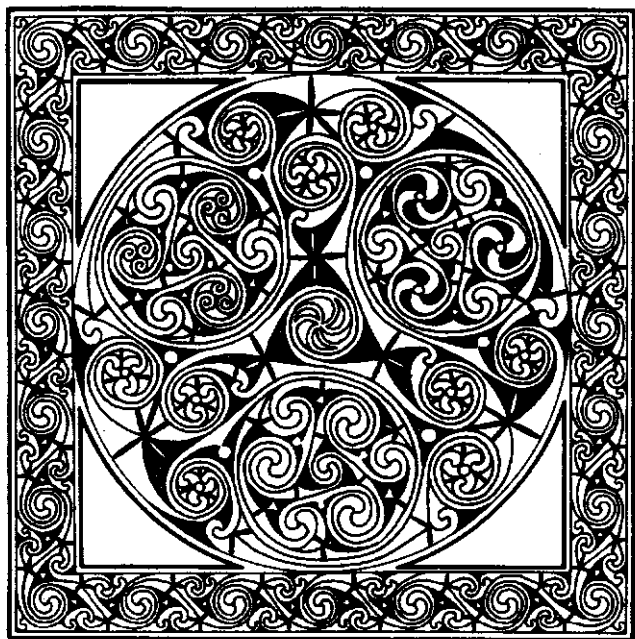
TROOPING FAIRIES: They can be large or small, friendly or sinister. They tend to wear green jackets and love hunting and riding. The smaller ones make fairy rings with their circular dances.

TYLWYTH TEG (*terlooeth teig*)/**THE FAIR FAMILY**: Wales. The most usual name for fairies. If one wants to court their friendship, they are called **Bendith Y Mamau** (the Mother's Blessing).

UNSEELIE COURT: Scotland. Fairies who are never favorable to humans. They are either solitary evil fairies or bands of fairies called the **Sluagh** who use elf-shot against humans and cattle.

THE WEE FOLK: Scotland, Ireland. A name for fairies.

THE WILD HUNT: The night hunt by the **Sluagh** with their terrible hounds. They are said to kidnap humans they encounter during their rides.



10 Spellwork



In preparation of actually practicing spellwork, review chapter 2. Be very certain that you understand fully all the consequences of negative magic before you build karma for yourself.

Herb Magic

ALDER (*Alnus glutinosa*). A Druid sacred tree. The pith is easily pushed out of fresh green alder shoots to make whistles. Several shoots bound together side by side, one end stopped with plugs of wood, clay or sealing compound, can be used to entice Air Elementals to your area. Trim the end of each shoot to produce the notes you want. The old superstition of whistling up the wind comes from this.

APPLE, DOMESTIC. A Druid sacred tree. Cut an apple into three pieces. Rub the cut side on warts, saying: "Out warts, into apple." Bury the pieces; as the apple decays, the warts will disappear.

Use apple cider in any old spells calling for blood or wine.

ASH (*Fraxinus excelsior*). A Druid sacred tree. Druid wands were often made of ash and carved with decorations. Ash wands are good for healing, general and solar magic. Put fresh ash leaves under your pillow to stimulate psychic dreams.

Gather ash leaves and take them to a place outdoors where you can work undisturbed. With your sword or knife, scratch a circle around you in the ground. Make it large enough to work in without crossing the line. Face the East, holding the ash leaves in both hands. Say: "Elementals of the East, rulers of Air, bring me knowledge and inspiration." Throw a few leaves to the East. Turn to the South, say: "Elementals of the South, rulers of Fire, bring me energy and change." Throw a few leaves to the South. Turn to the West, say: "Elementals of the West, rulers of Water, bring me healing and love." Throw a few leaves to the West. Turn to the North, say: "Elementals of the North, rulers of Earth, bring me prosperity and success." Throw a few leaves to the North. Stand in the center of the circle with both hands raised: "Blessings to all who come to my aid. Between friends is this bargain made." Rub out the cut line.

BASIL (*Ocimum basilicum*). Burn basil to exorcise negativity from the home. To do a really thorough cleansing and protection of yourself and your home, also sprinkle a little basil in each corner of each room and add to your bathwater.

BETONY (*Stachys officinalis*, *Betonica officinalis*, *Stachys betonica*). Also known as Bishopwort, Wood Betony, Purple Betony. A Druid sacred herb. This was a very magical herb to the Druids as it has the power to expel evil spirits, nightmares, and despair. It

was burned at Midsummer Solstice for purification and protection. Sprinkle near all doors and windows to form a protective barrier. If troubled by nightmares, fill a small cloth pillow and place it under your regular pillow.

BIRCH (*Betula alba*). Also known as Lady of the Woods, Paper Birch, White Birch. A Druid sacred tree. Carefully gather strips of the bark at the New Moon. With red ink, write on a birch strip: bring me true love. Burn this along with a love incense, saying: "Goddess of love, God of desire, Bring to me sweet passion's fire." The specific name of a god/goddess may be added. Or cast the bark into a stream or other flowing water, saying: "Message of love, I set you free, to capture a love and return to me."

BISTORT (*Polygonum bistorta*). Also called Snake-weed, Dragonwort, Sweet Dock. Carry a piece of the dried root to conceive.

BLACKTHORN (*Prunus spinosa*). Also called Sloe. A Druid sacred tree. The thorns are used for sticking into black figure candles or poppets of enemies who will not leave you alone. Before burning the candle or poppet, attach the trouble-maker's name to it or carve it into the candle with your knife. Take three thorns and place them in the forehead, heart and abdomen of the image, saying: "Evil, return to the one who sent thee. Me and mine are now set free. No hurt nor harm can enter here. My life and way are now made clear."

BRIAR (*Rosa rubiginosa*). Also known as Wild Rose, Briar Rose, Sweet Briar, Hip Fruit. Regular scented roses may be substituted. For clairvoyant dreams, steep two teaspoons fresh or dried rose

petals in one cup of boiling water. Cover and let stand five minutes. Drink at bedtime. Burn the petals with love incenses to strengthen love spells.

BROOM (*Cytisus scoparius*). Also known as Scotch Broom, Irish Broom. A Druid sacred tree; it can be substituted for furze (gorse) at the Spring Equinox. The Irish called it the "physician's power" because of its diuretic shoots. Sweep your outside ritual areas with it to purify and protect. Burning the blooms and shoots calms the wind.

WHITE BRYONY (*Bryonia alba*, *Bryonia dioica*). **POISONOUS!** Also known as English Mandrake, Briony, Ladies Heal. The roots can be substituted for the rare true mandrake root. Set a piece of the root on your money to increase prosperity.

BURDOCK (*Arctium lappa*). Also known as Cocklebur, Beggar's Buttons. Steep a handful of the herb in a bucket of water for washing floors. This wards off negativity, purifies and protects.

CATNIP (*Nepeta cataria*). Also known as Catnep, Catmint. A Druid sacred herb, chewed by warriors for fierceness in battle. Large dried leaves are powerful markers in magical books. Give to your cat to create a psychic bond with it.

CEDAR (*Cedrus libani*). Also known as Tree of Life, Arbor Vitae, Yellow Cedar. A Druid sacred tree. Ancient Celts on the mainland used cedar oil to preserve the heads of enemies taken in battle. To draw Earth energy and ground yourself, place the palms of your hands against the ends of the leaves.

CELANDINE (*Chelidonium majus*). Also known

as Tetterwort, Swallow Herb, Figwort, Pilewort. To prevent unlawful imprisonment, wear a red flannel bag filled with the herb next to the skin. Replace the herb every three days.

CHAMOMILE (*Anthemis nobilis*). Also known as Wild Chamomile, Roman Chamomile, Ground Apple. Roman Chamomile smells like fresh apples and is the most enjoyable to use. A tea made of two teaspoons of the herb steeped for five minutes in a cup of boiling water is a gentle sleep-inducer. It can be burned or added to prosperity bags to increase money.

WILD CHERRY (*Prunus serotina*). Also known as Black Cherry, Chokecherry. A Druid sacred tree. Chips of the wood or bark were burned at Celtic festivals.

CLUB MOSS (*Lycopodium clavatum*). Also known as Wolf Claw, Staghorn. A Druid sacred herb. Among the Celts, only a priest or priestess could gather club moss; it had to be cut with a silver dagger. The plants and the spores (collected in July and August) were used for blessings and protection.

COMFREY (*Symphytum officinale*). Also known as Slippery Root, Knitbone, Blackwort. Teas, tinctures and compresses of comfrey leaves or roots speed the healing of cuts, rashes and broken bones. To ensure the safety of your luggage while traveling, tuck a piece of root into each bag.

ELDER (*Sambucus nigra*). Also known as Ellhorn, Elderberry, Lady Elder. A Druid sacred tree. Sacred to the White Lady and Midsummer Solstice. The Druids used it to both bless and curse. Standing under an elder tree at Midsummer, like standing in a Fairy Ring of mushrooms, will help you see the "little people."

Elder wands can be used to drive out evil spirits or thoughtforms. Music on panpipes or flutes of elder have the same power as the wand.

EYEBRIGHT (*Euphrasia officinalis*). A Druid sacred tree. In a tightly covered pot, gently brew a handful of the herb in a pint of boiling water. Allow to stand overnight. Strain out the herb, squeezing as dry as possible. Store the liquid in a tightly sealed container away from sunlight and heat, but not in the refrigerator. Drink a half-teaspoon in half-cup of spring water or psychic herb tea to promote clairvoyance.

FERNS, especially **MALE FERN** (Lucky Hand, *Dryopteris filixmas*), **MAIDENHAIR** (*Adiantum pedatum*, native to North America and Asia), **BRACKEN** (*Pteridium aquilinum*), **LADY FERN** AND **POLYPODY** (Oak Fern, both native to the United States and both *Polypodium vulgare*). The Druids classed ferns as sacred trees. Uncurled fronds of Male Fern were gathered at Midsummer, dried and carried for good luck. All ferns are powerful protective plants. Burned indoors, they produce a very strong wall of protection. Burned outdoors, they produce rain.

FEVERFEW (*Chrysanthemum parthenium*). Also known as Featherfoil, Flirtwort. Travelers carried it as ward against sickness or accident during their journeys.

SILVER FIR (*Abies alba*). Also known as Birth Tree. A Druid sacred tree. The needles are burned at childbirth to bless and protect the mother and baby.

FOXGLOVE (*Digitalis purpurea*). **POISONOUS!** Also known as Fairy Gloves, Fairy Fingers, Dead Men's Bells. A Druid sacred herb associated with fairies and the "little people."

FURZE (*Ulex europaeus*). Also known as Gorse, Whin. A Druid sacred tree. Its golden flowers are associated with the Spring Equinox. Wood and blooms are burned for protection and preparation for conflict of any sort.

HAWTHORN (*Crataegus oxyacantha*). Also known as May Tree, White Thorn. A Druid sacred tree. Wands of this wood are of great power. The blossoms are highly erotic to men.

HAZEL (*Corylus spp.*). A Druid sacred tree. Wands of this wood symbolize white magic and healing. Forked sticks are used to find water or buried treasure. If outside and in need of magical protection quickly, draw a circle around yourself with a hazel branch. To enlist the aid of plant fairies, string hazelnuts on a cord and hang up in your house or ritual room.

HEATHER (*Calluna vulgaris*). A Druid sacred herb. Used at Midsummer to promote love and protection. Red heather is for passion, white heather for cooling passions of unwanted suitors.

HOLLY (*Ilex aquifolium*). The U.S. variety is *Ilex opaca*. A Druid sacred tree. Sacred to the Winter Solstice, when it was used for decorating. Planted near a house, holly repels negative spells sent against you. A bag of leaves and berries carried by a man increases his ability to attract women.

HOPS (*Humulus lupulus*). Also known as Beer Flavor. A Druid sacred herb. A pillow stuffed with dried hops aids sleep and healing.

IVY, ENGLISH (*Hedera helix*). **POISONOUS!** A Druid sacred herb. Connected with the Winter Solstice when it was used for decorating. Ivy provides protec-

tion when growing on or near a house.

JUNIPER (*Juniperus communis*). A Druid sacred tree. Its berries were used with thyme in Druid and Grove incenses for visions. Juniper grown by the door discourages thieves. The mature berries can be strung and hung in the house to attract love.

LAUREL (*Laurus nobilis*). Also known as Bay Laurel, Sweet Bay. Its leaves were burned by the priestesses of the Triple Goddesses to induce psychic visions. Placing the leaves under your pillow will also give inspiration and visions. Laurel counteracts negativity and restriction.

LILY OF THE VALLEY (*Convallaria majalis*). **POISONOUS!** Also known as May Bells. A liquid made by soaking the flowers in spring water can be sprinkled around the ritual area to draw peace and knowledge.

PURPLE LOOSESTRIFE (*Lythrum salicaria*). Placed in the corners of each room, this herb restores harmony and brings peace.

MARIGOLD (*Calendula officinalis*). Also known as Calendula, Holigold, Pot Marigold, Bride of the Sun. A Druid sacred herb. Marigold water is made from the blossoms. Rubbed on the eyelids, this liquid helps you see fairies. Flowers added to pillows give clairvoyant dreams.

MARJORAM (*Origanum majorana*), **WILD MARJORAM** (*Origanum vulgare*). Also known as Wintersweet, Sweet Marjoram, Pot Marjoram. An infusion of marjoram, mint and rosemary can be sprinkled around the house for protection. This also works for protecting specific objects.

MEADOWSWEET (*Filipendula ulmaria*, *Spirea ulmaria*). Also known as Queen of the Meadow, Gravel Root, Meadowwort. One of the three most sacred Druid herbs; the other two were mint and vervain (verbena). Meadowsweet can be used to decorate the altar during love spells.

WILD MINT (*Mentha piperita*, *M. spicata*, *M. crispa*). A Druid sacred herb. Poppets for healing and love can be stuffed with dried mint leaves. Added to incenses, it cleanses the house or ritual area.

MISTLETOE (*Viscum album*). Also known as Birdlime, All Heal, Golden Bough. It was the most sacred "tree" of the Druids, and ruled the Winter Solstice. The berries are POISONOUS! Bunches of mistletoe can be hung as an all-purpose protective herb. The berries are used in love incenses.

MOONWORT (*Botrychium lunaria*). The crescent-shaped leaflets and fronds are used in love bags. Put a piece of moonwort inside a locket with your lover's picture to promote lasting love.

IRISH MOSS (*Chondrus crispus*). Also known as Pearl Moss. This herb is for gaining and keeping a steady income of money. If you make poppets for luck or money, stuff this moss inside the doll. Burn it with incense during spellworkings for luck or money. Sprinkle a little inside your purse or billfold.

MUGWORT (*Artemisia vulgaris*). Also known as Sailor's Tobacco, Witch Herb, Old Man. A Druid sacred herb. Rub the fresh herb on crystal balls and magic mirrors to increase their strength. The herb's powers are strongest when picked on the Full Moon.

Soak one-quarter ounce mugwort in a bottle of wine for seven days, beginning on a New Moon. Strain out and drink a small amount to aid clairvoyance, divination and crystal reading. Gather at Summer Solstice for good luck.

MULLEIN (*Verbascum thapsus*). Also known as Hag's Taper, Candlewick Plant, Aaron's Rod, Velvet Plant, Shepherd's Club. The powdered leaves are sometimes called "graveyard dust" and can be substituted for such.

NUTS & CONES. Sacred to the Druids; highly steeped in magic. Small cones or acorns are often used to tip the wands used by Celtic priests. All nuts can be used in fertility magic.

OAK (*Quercus robur*). Also known as Tanner's Bark, White Oak. A Druid holy tree, the oak was the king of trees in a Grove. Magic wands were made of its wood. Oak galls, known as Serpent Eggs, were used in magical charms. Acorns gathered at night held the greatest fertility powers. The Druids and priestesses listened to the rustling oak leaves and the wrens in the trees for divinatory messages. Burning oak leaves purifies the atmosphere.

PINE (*Pinus spp.*). Sacred to the Druids, the pine was known as one of the seven chieftain trees of the Irish. Mix the dried needles with equal parts of juniper and cedar; burn to purify the home and ritual area. The cones and nuts can be carried as a fertility charm. A good magical cleansing and stimulating bath is made by placing pine needles in a loose-woven bag and running bathwater over this. To purify and sanctify an outdoor ritual area, brush the ground with a pine branch.

ROWAN (*Sorbus aucuparia*, *Fraxinus aucuparia*). Also known as Mountain Ash, Witchwood, Sorb Apple. A Druid sacred tree and sacred to the goddess Brigit. It is a very magical tree used for wands, rods, amulets and spells. Its berries are especially magical, but the seeds are POISONOUS! A forked rowan branch can help find water. Wands are for knowledge, locating metal and general divination. Fires made of rowan wood serve to summon spirits, especially when facing conflicts.

RUE (*Ruta graveolens*). Also known as Herb of Grace. Ancient Celts considered rue an antimagical herb, that is a defense against spells and dark magic. A fresh sprig can be used to sprinkle sacred water for consecration, blessings, and healings. Burned in exorcism or purification incenses, it routs negativity and gets things moving.

ST. JOHNSWORT (*Hypericum perforatum*). A Druid sacred herb, the Celts passed it through the smoke of the Summer Solstice fire, then wore it in battle for invincibility. It can be burned to banish and exorcise spirits.

SOLOMON'S SEAL (*Polygonatum multiflorum*, *P. odoratum*). Also known as Dropberry, Sealroot. This herb can be burned as a thank-you offering to the Elementals for their help.

HOLY THISTLE (*Cnicus benedictus*, *Carduus benedictus*). Also known as Blessed Thistle and St. Benedict Thistle. A Druid sacred herb, it is primarily for protection and strength. Grown in the garden, it turns away thieves.

GARDEN THYME (*Thymus vulgaris*), **WILD THYME** (*thymus serpyllum*). Also known as Common Thyme, Mother of Thyme. A Druid sacred herb. A magical cleansing bath can be made by pouring a tea of thyme and majoram into the bathwater. A pillow stuffed with thyme cures nightmares. When attending a funeral, wear a sprig of thyme to repel the negativity of the mourners.

TREFOIL (*Trifolium spp.*). Also known as Purple Clover, Shamrock, Three-Leaved Grass. A Druid sacred herb symbolizing the triple deities. Always leave something in payment when you take trefoil, because it is a favorite herb of the "little people" and fairies. A pinch of ginger or a little milk poured onto the ground are acceptable gifts. Decorations of trefoil on the altar honor all triple deities. Carry a three-leaf clover for protection and luck; a four-leaf one to avoid military service.

VALERIAN (*Valeriana officinalis*). Also known as Garden Heliotrope, Vandal Root, St. George's Herb. Use this herb in love spells, especially to reconcile troubled couples. Put in pillows to promote deep rest. Although the root of the herb has a strong, pungent scent, some cats love the odor more than catnip.

VERVAIN (*Verbena officinalis*). Also known as Enchanter's Herb, Holy Herb, Verbena, Blue Vervain. A Druid sacred herb common in their many rites and incantations. It was so highly held that offerings of this herb were placed on altars. When burned, it is powerful for warding off psychic attack, but is also used in spells for love, purification and attracting wealth. It is a powerful attractant to the opposite sex.

WILLOW (*Salix alba*). Also known as White Willow, Tree of Enchantment, Witches' Aspirin. One of the seven sacred trees of the Irish; a Druid sacred tree. The willow is a Moon tree sacred to the White Lady. Its groves were considered so magical that priests, priestesses and all types of artisans sat among these trees to gain eloquence, inspiration, skills and prophecies. For a wish to be granted, ask permission of the willow, explaining your desire. Select a pliable shoot and tie a loose knot in it while expressing what you want. When the wish is fulfilled, return and untie the knot. Remember to thank the willow and leave a gift.

WOODRUFF (*Asperula odorata*). Also known as Sweet Woodruff, Master of the Woods, Wuderove. A Druid sacred herb that acquires its scent after drying. Carry a sprig of woodruff when you want to change the course of your life and bring victory. Add to the Beltane wine as a symbol of clearing away barriers.

WORMWOOD (*Artemisia absinthium*). Also known as Absinthe. A Druid sacred herb; very magical and sacred to Moon deities. An accumulative poison if ingested! Burned with incenses on Samhain (Halloween) to aid evocation, divination, scrying and prophecy. Especially good when combined with mugwort. Strengthens incenses for exorcism and protection.

YARROW (*Achillea millefolium*). Also known as Woundwort, Seven Year's Love, Milfoil. This herb is a powerful incense additive for divination and love spells. It has the power to keep couples happily married.

YEW (*Taxus baccata*). Also known as English Yew, European Yew. A Druid sacred tree. This herb

was sacred to the Winter Solstice and deities of death and rebirth. The Irish used it to make dagger handles, bows and wine barrels. The berries are **POISONOUS!** Yew wood or leaves were laid on graves as a reminder to the departed spirit that death was only a pause in life before rebirth.

Cauldron Magic

Remember that timing is very important in magic. Review chapters 3 and 4. Magic of increasing and gaining is done from just after the New Moon until the Full Moon, with the day or night of the Full Moon being strongest. Decreasing magic is done from just after the Full Moon until the New Moon, with the day or night of the New Moon being strongest.

To Gain Money

Fill the cauldron half-full of water and drop a silver coin into it. Position the cauldron so that light from the Moon shines into the water. Gently sweep your hands just above the surface, symbolically gathering the Moon's silver.

While doing this, say:

Lovely Lady of the Moon, bring to me your wealth right soon. Fill my hands with silver and gold. All you give, my purse can hold.

Repeat three times. When finished, pour the water upon the Earth. This is best done at the Full Moon.

To Gain Prophecies

Fill the cauldron half-full of water and place it on a table where you can see comfortably into it while

seated. Light two purple candles and a good divinatory incense; a combination of mugwort and wormwood works well for divination. Arrange the candles so their light does not shine into the water or your eyes. Focus your attention on the bottom of the cauldron, your hands placed lightly on either side. Breathe gently onto the water.

Say:

*Cauldron, reveal to me that which I seek.
Great Mother, open my inner eye that I
may truly see.*

Empty your mind as much as possible; remain relaxed while looking deep into the cauldron waters. The answers may come in images in the water, pictures in your mind, and strong bursts of "knowing." Review *Preparing For Magic* for help in this. This spell is best done during the waxing Moon.

To Rid Yourself of Negatives

Set an empty cauldron or goblet on your altar between two lit white candles. Burn a good protection or blessings incense. Robe yourself, preferably in white, and stand or sit before the altar. Breathe slowly and evenly until you are calm and centered. Take the cauldron or goblet in both hands; hold high over the altar in salute to the gods. Lower to chest level and slowly breathe into the cauldron, silently naming each habit, person or experience you wish removed from your life.

When finished, turn the cauldron or goblet upside down on the altar, saying:

*The contents of this vessel I give to thee,
Great Ones. Exchange these experiences
for better.*

Place an offering of herbs and milk outside. Or at least burn the herbs in your censer. This is best done during the waning Moon.

To Gain Love

The cauldron should be on your altar between two pink candles. Inside the cauldron itself, place a magenta candle. Light a love incense and the pink candles. Tap the cauldron three times with your wand.

Say:

*One to seek him/her, one to find him/her.
One to bring him/her, one to bind him/
her. Heart to heart, forever one. So say I,
this spell is done.*

Tap the cauldron three more times. Light the magenta candle to speed the spell on its way. Best done during the waxing Moon.

To Bind a Trouble-Maker

Perform this spell during the waning Moon. Situate the cauldron between two black candles, with a third black candle opposite you on the far side of the altar. Burn a protection or binding incense. Have the names of your enemies written on a small piece of parchment. If the names are unknown, merely write "all my enemies." Sprinkle basil and elder flowers into the cauldron.

Say:

*Bubble, bubble, cauldron bubble. Burn
the evil, destroy the trouble.*

Ignite the parchment from the central candle and drop into the cauldron. Take up the wand and stir the air above the cauldron while chanting:

*Darkness ended, control is done. Light has
come. My battle's won.*

Take the ashes and herbs outside. Throw them up to the winds and the Moon.

To Strengthen Your Psychic Shield

The night before the Full Moon, find a place where your altar will not be disturbed for 24 hours. Put the cauldron in the center with a red candle on the right side, black candle on the left, and white candle in the back; but do not light them yet. Sprinkle a mixture of equal parts of elder blossoms, marjoram, mint and rue in an unbroken circle around the cauldron. Into a tiny vial, measure equal drops of oils of clove, frankincense, jasmine and lavender. Set the sealed bottle in the cauldron and leave until the night of the Full Moon.

On Full Moon night, take a cleansing bath and robe yourself in white. Carry a good protective and/or purification incense through every room in the house. Make certain that the smoke drifts into closets. Return to the altar and light the candles. Take up the dagger or sword. Face the East and raise the sword in salute. To salute in this manner, simply hold the sword point upward in front of you.

Say:

By the power of the rising Sun, all evil in my life is done.

Turn to the South, salute, say:

By the power of the noonday blast, all control is mine at last.

Turn to the West, salute, say:

By the power of darkening night, my shield is strong, my armor tight.

Turn to the North, salute, say:

By Full Moon in blackened sky, I am not alone. My help is nigh. The Goddess' hands around me stay, to keep me safe by night and day. Begone, foul spirits, unbidden here. I send you back. I do not fear, for I have won. I am set free. You have no further power o'er me!

Face the altar and take up the vial of oil. Put a drop of oil on your finger and anoint your forehead, heart, solar plexus, wrists and ankles. As you do this, visualize a shining blue suit of armor slowly descending over your body until you are entirely protected. Cap the bottle and store in a safe place. Thank the Powers for their help and extinguish the candles. Apply the oil and repeat the chants whenever you feel the armor is slipping.

Stone Magic

The color significance of the stones you choose will be the same for divination as for spellwork. The meanings I use have evolved over a long period and

are quite different from those promoted by others. These meanings are also much simpler. If you choose stones that contain more than one color, the predominating color will rule the power.

Keep your stones in a cloth bag large enough to get your hand inside. Until you have become attuned to the energies of the stones, handle each one frequently, mentally seeking its assistance and knowledge.

It is advisable to have more than one stone of each color, plus the specific stones I have listed. As I previously stated it is not necessary that they be cut or polished. Having several stones of a color enables you to step up specific spell-power by setting the stones at the four directions or in a circle on your altar. A piece of black or very dark blue velvet is best to lay them out on during readings, for it displays the colors to their best advantage.

Each stone can also be used alone for meditation. If you have a specific affinity for certain colors of stones and strongly want their powers in your life, consider purchasing a ring or necklace with a setting of that color. This will strengthen your aura.

To determine which, if any, colors are weak in your aura, cut small circles of paper in pure colors to match your chakra colors. Beginning with the root chakra at the base of the spine and ending at the top of the head, these colors are: red, orange, yellow, green, blue, indigo and lavender or white. While holding a pendulum in your power (dominant) hand, place a circle of color in the palm of your other hand. If the pendulum swings in a clockwise direction, that particular color is sufficient. If it swings in a counterclockwise direction, your aura is weak in that color.

Sometimes the pendulum merely stays still, if a color is adequate in your aura. It will circle only if you need that color addition.

When you feel that you are ready to accept the stones, and they accept you, take them to your altar on a Full Moon for consecration. The altar should be covered with a white cloth and a white candle set on each end. Burn a good consecration or blessings incense.

Lay your hands on the stones and say:

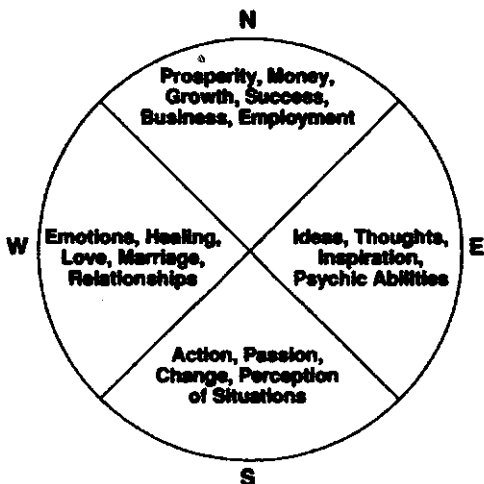
*Stones of power, strong stones of lore,
Join with me, I do implore.
Aid me in my magic spells;
Bring me knowledge from deep wells.
Stones of power, strong stones of lore,
Join with me, I do implore.*

Pass the stones through the incense smoke and above the candle flames. Store them in their special bag and leave on the altar overnight.

For divination, spread your velvet cloth and gently roll the stones in the bag until they are well mixed. Concentrate on the question you want answered. Without looking, reach into the bag, select a stone and lay it on the cloth to the East. The next stone is placed in the South, the next West, the next North, and the last in the center.

The East stands for ideas, thoughts, inspiration, psychic abilities. The South is for action, passion, change, perception of situations. The West represents emotions, healing, marriage or relationships, love. The

North is the region of prosperity, money, growth, success, business or employment. The center of the cloth stands for the power you are using, either negative or positive, to affect the question.



Read each stone according to the direction in which it lies, then in relation to the other stones. For example, if a black stone is in the South, it points to rigidity in life, perhaps a fear of change. Or you may be looking at events with a negative attitude. However, if the center stone is orange, you have the power to change your luck and control the situation. A purple stone in the West would indicate success in your goals for love and healing of the mind and body. A white stone in the East points to a need for calmness before this can happen, while a blue stone in the North hints

that a possible move or journey may bring the needed changes into action and benefit you financially.

You can use this layout to determine whether a proposed action will prove beneficial to you, or whether you should re-think your plans. You may need to make minor changes, or possibly scrap the idea altogether.

In spellwork, you can set up to thirteen stones in a circle around the cauldron. The stones need not be all the same color. For example, if you are working on a prosperity spell, you could use the pyrite to enhance your money-making abilities, the lodestone to draw wealth to you, a brown stone to entice the Earth Elementals to aid you, a white stone to guide you to the right paths for achieving your goal, and the rock crystal to further amplify the energy you are sending out. Herbs or candles aid the stones in magnifying and defining power sources. The following list of stone colors and meanings will help you in your selections and divinations.

Color Symbolism of Stones

WHITE: spiritual guidance; being directed into the right paths; calmness; becoming centered; seeing past all illusions. Examples: quartz, agate.

RED: courage to face a conflict or test; energy; taking action. Examples: garnet, red jasper, red agate, dark carnelian.

PINK: healing; true love; friendship. Examples: rose quartz, agate.

YELLOW: power of the mind; creativity of a mental nature; sudden changes. Examples: amber, topaz, citrine.

ORANGE: change your luck; power; control of a situation. Examples: carnelian, jacinth.

BLUE: harmony; understanding; journeys or moves. Examples: lapis lazuli, labradorite.

GREEN: marriage; relationships; balance; practical creativity, particularly with the hands; fertility; growth. Examples: jade, malachite, amazonite.

BROWN: Earth Elementals; success; amplifies all Earth magic and psychic abilities; common sense. Examples: tigereye, smoky quartz.

BLACK: binding; defense by repelling dark magic; reversing spells and thoughtforms into positive power; general defense; pessimism; feeling bound. Examples: jet, onyx, obsidian.

PURPLE: breaking bad luck; protection; psychic and spiritual growth; success in long range plans. Examples: amethyst, beryl, quartz.

INDIGO: discovering past lives; karmic problems; balancing out karma; stopping undesirable habits or experiences. Examples: turquoise, amethyst, beryl.

Additional Stones of Value

PYRITE or FOOL'S GOLD: money, prosperity, total success; Sun deities.

MOONSTONE: gaining occult power; soothing emotions; rising above problems; Moon deities.

ROCK CRYSTAL: amplifier of magical power; psychic work; help with divination; amplifies power raised during all spellwork.

LODESTONE or A MAGNET: drawing-power; ability to attract what you want.

Candle Magic

Burning candles is a very old magical art. Celtic priests and priestesses used tallow lamps or rushes, also bonfires of certain woods. Doing such today would be inconvenient and messy. Candles are a very acceptable substitute.

The most commonly used candles are about six inches long and of the taper or square-end variety. Since many candle spells require that you let the candles burn out, it is wise to invest in solid holders, non-flammable, that are wide enough to catch any dripping wax.

There is one basic major rule in candle-burning: for reversing or removing, burn during the *waning Moon* (after Full Moon until New Moon); for increasing or obtaining burn during the *waxing Moon* (after New Moon to Full Moon). The New Moon is the prime power time of the waning cycle, as the Full Moon is the prime power time of the waxing cycle.

Candles are sometimes used in conjunction with herbs and other spell aids, all geared toward one particular purpose. Select a candle to represent your goal and, with your ritual knife, carve your spell-desires into it. An appropriate oil is then used to anoint the candle. Do this by placing a little of the oil in the palm of your power hand (the hand you use most frequently), and rub the candle with a twisting motion.

If you desire something to *come* to you, rub the candle from the wick end to the bottom. If you desire to *remove* something, rub from the bottom to the wick. Roll the oiled candle in the corresponding herbs and set into the holder.

Hold your hands on each side of the candle, and mentally pour thoughts of your aim into the candle. When ready, light the candle, say:

*Candle of power, candle of might,
Create my desires here on this night.
Power, stream from this candle's fire.
Bring to me my heart's desire.
My words have strength, the victory's
won.
So say I. This spell is done.*

This simple spellworking can be used for almost any goal. It is best to leave the candle or candles in a safe place to burn out entirely.

Ogham Alphabet

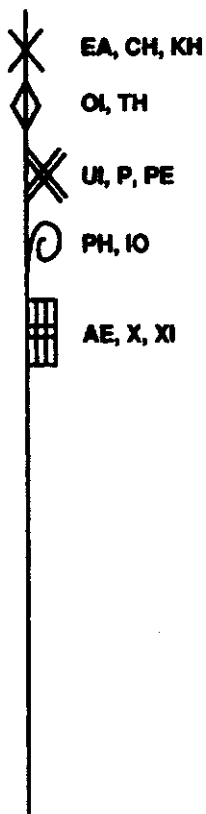
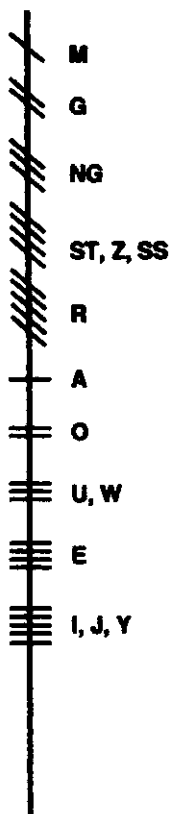
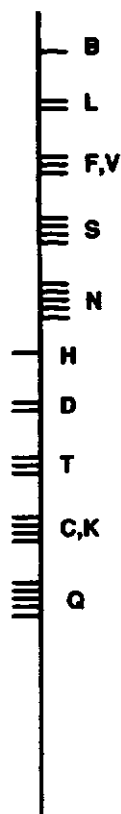
The Ogham (pronounced owam), or sacred Druidic alphabet, contained hidden secrets for magic and divination. Only the initiated could understand these occult meanings. The ancient Celts had a kinship with trees which is shown in this magical alphabet and in their tree calendar. Further proof of their respect for trees is in the old Celtic word for oak (Duir); the word Derwydd or Duirwydd (oak-seer) was probably the origin of the word Druid.

The Celts believed that many trees were inhabited by spirits or had spirits of their own. This idea most notably applied to any tree with a strong aura around it. They also believed that certain trees had a healing influence on humans. From this ancient respect for the power of trees came the expressions 'touch wood' and 'knock on wood.'

Oak, ash and thorn were called the fairy triad of trees. Where they grow together, it is still said that fairies live.

The Celts had rules concerning the usage of certain trees. It was unlucky to bring blossoms of the hawthorn indoors; this rule is still followed by some modern Celts and Wiccan. In fact, the only time one could break or cut branches of the hawthorn without inviting bad luck was on Beltane Eve. The elder could never be cut without asking permission of the tree. Even then, it was favorable to consider that the elder often harbored bad spirits.

The trees of the Ogham alphabet were divided into three classifications, which had nothing to do with their physical form. They merely represented their order of importance to the Druids. Chieftains came first, followed by peasants and shrubs. Two



Ogham Alphabet

symbols, the Grove and the Sea, are not actually trees; their inclusion points out the Druidic acknowledgment of the power of both the sea itself and a group of trees. The last five letters are called the Crane Bag and were given by the sea god Manannan.

The ancient Celts used the Ogham alphabet in performing magic. They also threw divination sticks engraved with the signs of the Ogham alphabet.

For divination, paint or engrave the symbols on one side of some flat sticks. Ice cream sticks or tongue depressors work well for this purpose. The symbols can also be drawn on cards and read as you do tarot. Chose seven sticks without looking. Concentrate on your question while holding them in both hands. Then gently toss them on the ground or floor in front of you. The closest sticks represent the present; the farthest represent the future. Any sticks that touch or overlap have a direct and enhanced influence on each other.

The following Ogham signs can be engraved on flat sticks for divination, carved into candles, or used in writing out requests to be presented to the gods during rituals.

Beth—Birch

Month: November

Color: white

Class: peasant

Letter: B

Meaning: New beginnings;
changes; purification.

Luis—Rowan

Month: December

Color: grey and red

Class: peasant

Letter: L

Meaning: Controlling your life;
protection against control by
others.

Fearn—Alder

Month: January

Color: crimson

Class: chieftain

Letter: F, V

Meaning: Help in making choices;
spiritual guidance and protec-
tion.

Saille—Willow

Month: February

Color: listed only as bright

Class: peasant

Letter: S

Meaning: Gaining balance in
your life.

Nuin—Ash

Month: March

Color: glass green

Class: chieftain

Letter: N

Meaning: Locked into a chain
of events; feeling bound.

Huathe—Hawthorn

Month: April

Color: purple

Class: peasant

Letter: H

Meaning: Being held back for a period of time.

Duir—Oak

Month: May

Color: black and dark brown

Class: chieftain

Letter: D

Meaning: Security; strength.

Tinne—Holly

Month: June

Color: dark grey

Class: peasant

Letter: T

Meaning: Energy and guidance for problems to come.

Coll—Hazel

Month: July

Color: brown

Class: chieftain

Letter: C, K

Meaning: Creative energies for work or projects.

Quert—Apple

Month: none

Color: green

Class: shrub

Letter: Q

Meaning: A choice must be made.

Muin—Vine

Month: August

Color: variegated

Class: chieftain

Letter: M

Meaning: Inner development occurring, but take time for relaxation.

Gort—Ivy

Month: September

Color: sky blue

Class: chieftain

Letter: G

Meaning: Take time to soul-search or you will make a wrong decision.

Ngetal—Reed

Month: October

Color: grass green

Class: shrub

Letter: NG

Meaning: Upsets or surprises.

Straif—Blackthorn

Month: none

Color: purple

Class: chieftain

Letter: SS, Z, ST

Meaning: Resentment; confusion; refusing to see the truth.

Ruis—Elder

Month: makeup days of the thirteenth month

Color: red

Class: shrub

Letter: R

Meaning: End of a cycle or problem.

Ailim —Silver Fir

Month: none

Color: light blue

Class: shrub

Letter: A

Meaning: Learning from past mistakes; take care in choices.

Ohn—Furze

Month: none

Color: yellow gold

Class: chieftain

Letter: O

Meaning: Information that could change your life.

Ur—Heather & Mistletoe

Month: none

Color: purple

Class: heather is peasant; mistletoe is chieftain

Letter: U

Meaning: Healing and development on the spiritual level.

Eadha—White Poplar or Aspen

Month: none

Color: silver white

Class: shrub

Letter: E

Meaning: Problems; doubts; fears.

Ioho—Yew

Month: none

Color: dark green

Class: chieftain

Letter: I, J, Y

Meaning: Complete change in life-direction or attitude.

Koad—Grove

Month: none

Color: many shades of green

Class: none

Letter: CH, KH, EA

Meaning: Wisdom gained by seeing past illusions.

Oir—Spindle

Month: none

Color: white

Class: peasant

Letter: TH, OI

Meaning: Finish obligations and tasks or your life cannot move forward.

Uilleand—Honeysuckle

Month: none

Color: yellow-white

Class: peasant

Letter: P, PE, UI

Meaning: Proceed with caution.

Phagos—Beech

Month: none

Color: orange-brown

Class: chieftain

Letter: PH, IO

Meaning: New experiences and information coming.

Mor—the Sea

Month: none

Color: blue-green

Class: none

Letter: AE, X, XI

Meaning: Travel

Deity Chants for Rituals

The following chants and spells are broadly classified, as many deities have more than one function in magic. As their functions change, so do the chants used to petition them. Samples of incenses are given at the beginning of this chapter. Before beginning a ritual, review the chapter on the Magic Circle if uncertain about the entire procedure.

Further information on the gods and goddesses, and their various functions, can be found in chapter 9, the Table of Deities, the Table of Elementals, and the Quick Reference Table of Deities in this chapter. The Table of Deities and the Table of Elementals give everything you need for ritual use with these chants, plus a general description of the appropriate deities.

Chants for the Creator Deities

Put a cauldron of water on the altar. Light white candles and appropriate incense.

*Open the door to my inner life; reveal the
past to me.*

*Open the door to my inner life, that my
way may be made free.*

*Send me the light of your cosmic fire;
Make my path bright clear.*

*Give me a sign, that's no will of mine, to
show me your presence is here.*

Follow this by meditation and divination with the cauldron, as discussed in cauldron magic. Sometimes this must be done for several nights leading up to the Full Moon before your "inner doors" begin to open.

Chants for the Creative & Fertility Deities

With the wand, enclose your altar and working area in an invisible circle, as you were taught in chapter 5.

*Stones for art, stones for birth,
Stones as symbols here on Earth,
The Old Ones set in circles round,
In lines that march across the ground.
Their power still flows like a flowering
tree.*

O, Great Ones, send that power to me.

Make a circle on a small piece of paper with a pen; ballpoint ink will do as well as any other. Place your name inside the circle. Anoint the center of the paper with a drop of lily oil. Leave this on the altar overnight. The next night burn it in the cauldron. Throw the ashes and herbs onto the winds.

Chants for Underworld Deities

Tap on the altar three times with your sword.

*Life and death are yours to give,
They are also yours to hold.
There is no ending of this life.
We are born in another mold.
But all must be balanced, and so must I.
This I will ask by Earth and Sky.*

Tap the altar another three times. Explain your needs carefully and precisely, for these deities take things quite literally, often creating strong results.

Chants for the Great Mother

Use the wand when requesting from the Great Mother. She answers with a softer grace to the wand. With the sword, she is an indignant protector of her children.

(Chant for the softer aspect of the Great Mother)

Mother of the comforting breast, the protecting arm,

I am your child. Keep me from harm.

Inspire me in dreams.

Give me the key

That will open the gate.

Mother, help me.

(Chant for the darker aspect of the Great Mother)

Great Mother, guardian of your children,

I stand in great need of your protection.

There are those who are against me by thought, word, and deed.

Let their efforts fail. Let their evil return to the lower darkness.

Great Mother, I ask for and accept your protection.

Chants for Deities of Justice

With the wand, stir the air over your cauldron of herbs.

Little Ones, come join with me

And the Justice Deities.

Change my luck.

Make me bold.

Bring me wealth and love to hold,

Accomplishments and friendships true.

For this aid, I do bless you.

Give a special gift to the Earth Elementals to entice them to carry out your requests.

Chants for Deities of Revenge

Write your requests on a small piece of paper. Light it from an altar candle and drop it to burn away in the cauldron. Stand before the altar with the sword hilt between your hands, the point at your feet.

*Wolf and horse, old signs of might.
Lend your strength to me this night.
Courage I need, and the power of steel,
Energy, willpower, defense to feel.
Hark to my call, great Powers all!*

Lay the tip of the sword against the cauldron. Hold that position as long as you can, soaking up the powers of these strong deities. This is very good to do when you have to face a person or situation that you dread.

Chants for Deities of Healing, Illumination & The Sun

With the wand, draw an invisible circle around the altar and your working area. Raise the wand in salute to the Sun deity.

*Sun of power, Sun of gold
Sun, O wondrous fair,
Hear my words of power and grace,
Winging through the air.
Illuminate Deep Mysteries,
Bring me favors great.
Fill my life with joy and hope.
Grant me wondrous fate.
All-powerful, healing Deities,
Guide me to high destinies.*

Kneel before the altar for a quiet time of receiving blessings.

Chants for Messenger & Teacher Deities

Set a picture or an image of a butterfly before three orange candles arranged in a triangle shape with the goblet in the center. Carve into the candles, one desire to a candle, the three things you need most from the Teacher Deities. Take up the goblet, breathing gently into it the names of every person or situation you wish to remove from your life. When finished, turn the goblet upside down in its position among the candles. Anoint and light the candles. Tap the goblet gently on the bottom with your wand.

*I have filled this magic cup with the
excesses in my life.*

*I freely pour them upon the altar. Accept
these, O Teachers.*

*Change them into good before returning
them to me.*

Tap the goblet gently again, then turn it upright.

*Blessings to all, who come to my aid. Be-
tween friends is this bargain made.*

*Ashes to gold, no more strife, for the
Teachers shall guide me the rest of my
life.*

Raise the goblet in a salute to the Teachers, then "drink" what they have given you.

Chants for Moon Deities

Have a goblet of white wine on the altar along with tarot cards, runes, divinatory stones, or other

such aids. With the knife, trace an invisible circle around the working area. Either have a chair ready, if you can sit comfortably next to the altar, or use a pillow for sitting on the floor. With the wand, slowly circle your chosen divinatory aid three times.

*Silver Huntress, enchanted Moon Lady,
Mistress of Mysteries and the future, give
me the knowledge to foretell aright.*

Lift the goblet in a salute for the Moon deities and take a sip: *One for magic*. Take another sip: *One for power*. Take a third sip: *One for 'seeing' in this hour*.

Put the goblet back on the altar along with the wand. Sit quietly for a few moments before beginning your reading of the cards, runes, or whatever chosen tool. When finished, take up the wand and gently tap the altar three times.

*Silver Huntress, Mistress of Mysteries and
the future, my thanks for your presence
and instruction. Guide me whenever my
hand takes up the (cards, runes, stones,
whatever applies.)*

NOTE: If you have chosen a male deity, change the words in the chant from Huntress to Hunter, from Lady to Lord, from Mistress to Master.

Chants for Earth & Grain Deities

Among your altar implements, be sure to include a brown candle, some ginger, a small amount of milk, a goblet of red wine, and a few cookies or crackers. Mentally call the Elementals, asking them to join you. With the wand, touch the ginger, cup of milk, goblet

of wine, cookies, saying:

*A boon for a boon, the old words say.
A boon I do bring you on this day.*

Take the goblet, face East and take a sip. Hold up the goblet in salute:

*Sylphs and Zephyrs, rulers of Air, I ask of
you knowledge and inspirations.*

Turn to the South; sip the wine. Hold up the goblet:

*Firedrakes and Salamanders, rulers of Fire,
I ask of you energy and change.*

Turn to the West. Sip the wine and hold up the goblet:

*Nymphs and Undines, rulers of Water, I
ask of you healing and love.*

Turn to the North; sip the wine. Hold up the goblet:

*Gnomes and Dwarfs, rulers of Earth, I ask
of you prosperity and success.*

Be sure to leave a little wine to be put outside for the "little people."

Place the goblet on the altar. Raise your arms, say:

*All you deities of Earth and plants and
animals, what I have asked of the Little
Ones, I now ask of you. Give me oppor-
tunities to accomplish these desires, and
the wisdom to use the opportunities. Help
me to know the difference between sel-
fishness and true aspiration. Grant me a
balanced, growing life. For this, I give you*

all honor.

Light the brown candle, leaving it to burn out completely. Mix the remaining wine with the milk and ginger. Pour it out on the ground. Leave the cookies outside also.

Sample Spell

The best kinds of magic, rituals, and spells are those you create yourself. No good spell is cast in concrete. It is highly desirable that you write your own, if at all possible. Just remember that certain herbs, colors, etc. traditionally represent specific types of archetypal powers, those we call gods and goddesses. The more visual aids used on your altar, the easier it will be to work up the strong emotions needed to accomplish the spellworking.

A Full Love Spell

Begin by checking the list under Love Deities in the Tables of Correspondence for the supplies needed. Plan the ritual for the Full Moon since you want to increase love in your life. Place your altar so you face the West, the direction associated with Water.

Cover the altar with a green or pink cloth, and wear green or pink if you can. Light the charcoal in your censer; sprinkle in a love incense along with rose petals and elder flowers. Place a lighted pink candle at each end of the altar, and a picture or statue of a cat or dove in the rear center beside a lighted magenta candle.

Set the cauldron in the center with an unlit pink candle inside it. Sprinkle equal parts of rose petals, yarrow and thyme around the cauldron. Place your green stones along with a white, the moonstone and the lodestone on the circle of herbs. Now draw an invisible circle with your wand around the altar and your working area. If unsure about circle casting, review chapter 5.

With your ritual knife, carve your desires into the cauldron candle. Anoint it with rose oil. "Feed"

this candle your desires with your hands; light it.

*Candle of power, candle of might,
Create my desires here on this night.
Power, stream from this candle's fire.
Bring to me my heart's desire.
My words have strength, the victory's
won.
So say I. This spell is done.*

Put a pinch of ginger on the altar for the Water Elementals, saying:

*Children of Water, small ones of Light,
Join with my spelling here on this night.
Decreed by the Mother/Father, felt in my
heart.
Bring us together, never to part.*

Raise your arms and open your heart to the deity. Speak silently with the god/goddess, explaining your need for a true love. Remember, to gain a love perfect for you, you must feel loving. This applies to men as well as to women.

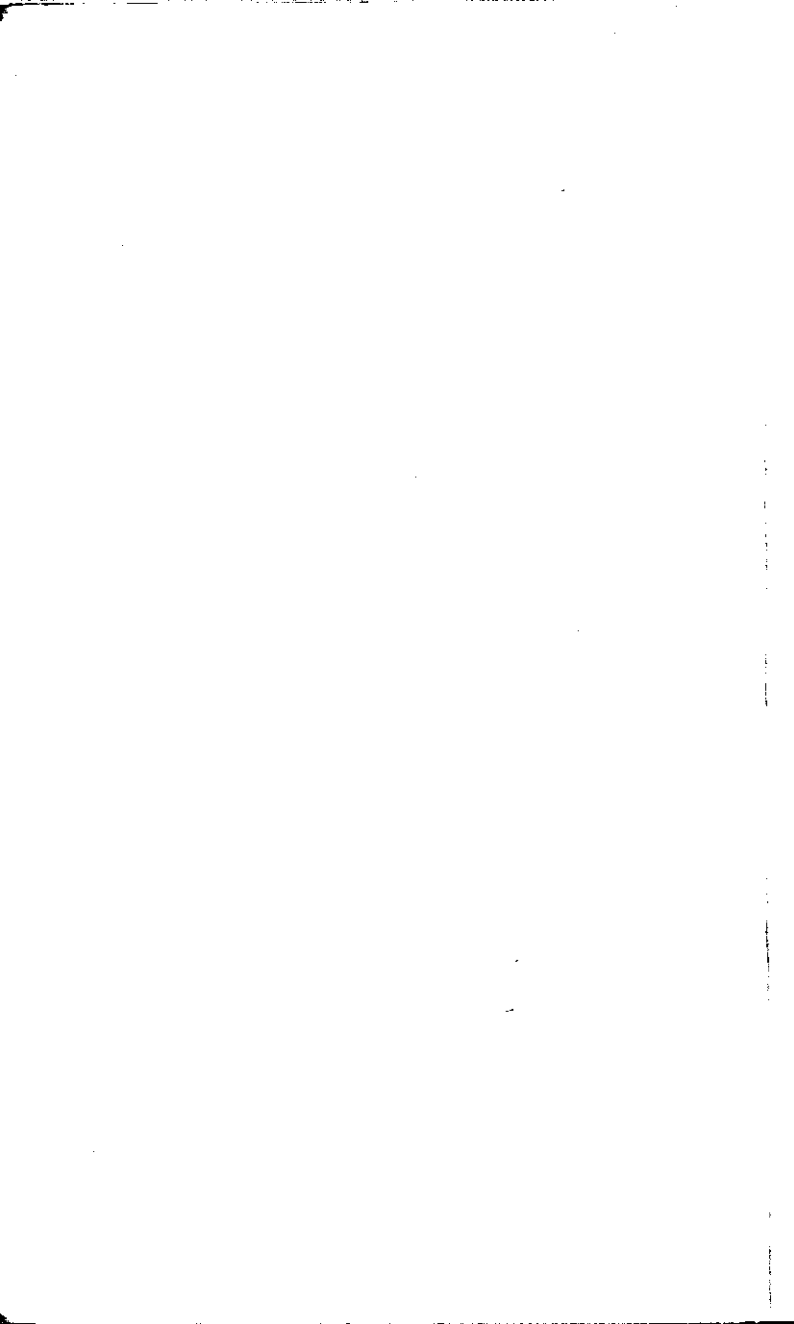
A loving man, in my opinion, is not equated with the macho state. Nor does it mean he is not masculine. It means he is a balanced, caring person who desires the same in a companion. The ancient Celts were well aware of this fact, as seen by their attitude toward women.

To end the ritual, say:

*Blessings to all who come to my aid.
Between friends is this bargain made.*

Snuff out the two end candles, leaving the magenta and the cauldron candle to burn out. It is best to delay

clearing the altar until the candles have burned out completely. Sprinkle the circled herbs onto the ground as an offering to the Nature spirits, or put them in a small cloth bag to carry with you. Give them to the Elementals during the next Full Moon.



11 Tables of Correspondence

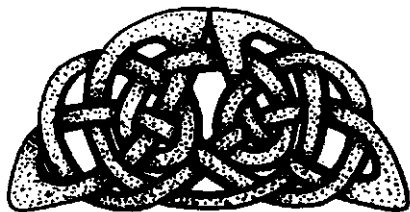


Table for Incenses

The following categories will be useful in making up your own incenses, if you are so inclined. However, there are several reputable pagan businesses which can provide correctly formulated incenses for your needs. If you use oils on the charcoal, only use a drop or two at a time.

ANOINTING: acacia, angelica, carnation, cinquefoil, frankincense, jasmine, lavender, lily of the valley, lotus, myrrh, rose, rosemary, vervain.

BALANCE: jasmine, orange, rose.

BANISHING, RELEASING: cedar, clove, cypress, patchouli, rose, rue, violet, betony, elder, fern, mugwort, St. Johnswort, vervain, yarrow.

BINDING: apple, cayenne, dragon's blood, cypress, pine, pepper, rowan, wormwood.

BLESSING, CONSECRATION: carnation, cypress, frankincense, lotus, rosemary, elder, rue.

CHANGES: peppermint, dragon's blood, woodruff.

CLAIRVOYANCE, DIVINATION: cinnamon, lilac, acacia, laurel, eyebright, honeysuckle, marigold, mugwort, nutmeg, rose, thyme, wormwood, yarrow, dittany of Crete, hazel, moonwort, rowan.

CREATIVITY: honeysuckle, lilac, lotus, rose, vervain, wild cherry, savory.

CURSING: blackthorn, elder, pepper.

DETERMINATION, COURAGE: allspice, musk, rosemary, dragon's blood, mullein.

ENERGY, POWER, STRENGTH: allspice, bay, carnation, cinnamon, cinquefoil, frankincense, lotus, musk, thyme, dragon's blood, verbena, oak, holly.

EXORCISM: bay, frankincense, lavender, myrrh, pine, rosemary, vervain, basil, cedar, fern, mullein, pepper, rue, St. Johnswort, wormwood, yarrow.

GOOD LUCK, FORTUNE, JUSTICE: cedar, lotus, mint, vervain, violet, nutmeg, bayberry, cinnamon, cinquefoil, honeysuckle, chamomile, jasmine, yellow dock.

HAPPINESS, HARMONY, PEACE: apple blossom, basil, cedar, cypress, fir, jasmine, lavender, lilac, lotus, orange, patchouli, rose, rosemary, lily of the valley, purple loosestrife, valerian, vervain.

HEALING: carnation, cinnamon, cinquefoil, clove, lavender, lotus, myrrh, rose, rosemary, sandalwood, apple, laurel, wild cherry, hazel, hops, orange, peppermint, rowan, savory.

INSPIRATION, WISDOM: cinquefoil, acacia, clove,

cypress, fir, hazel, laurel, lily of the valley, oak moss, reed, rosemary, rowan, rue.

LOVE: apple blossom, birch, cinquefoil, gardenia, honeysuckle, jasmine, musk, rose, vervain, acacia, catnip, elder, fern, heather, juniper, lavender, marigold, marjoram, mistletoe, moonwort, patchouli, savory, vanilla, valerian, wormwood, yarrow.

MEDITATION: acacia, angelica, bay, cinnamon, frankincense, jasmine, myrrh, nutmeg, wisteria.

NEW BEGINNINGS: birch oil.

PROTECTION, DEFENSE: angelica, bay, bayberry, birch, cinnamon, cypress, frankincense, jasmine, lily of the valley, patchouli, pine, rue, vervain, basil, burdock, cinquefoil, club moss, dill, dragon's blood, fern, feverfew, fir, furze, hawthorn, hazel, heather, holly, juniper, marjoram, mistletoe, mugwort, mullein, oak, pepper, rosemary, rowan, St. Johnswort, thistle, wormwood, yarrow.

PSYCHIC CENTERS, OPENING: nutmeg, mimosa, wisteria, lotus, mugwort.

PURIFICATION, CLEANSING: bay laurel, frankincense, lavender, myrrh, pine, rosemary, vervain, basil, betony, burdock, cedar, dragon's blood, elder, feverfew, hyssop, marjoram, oak, peppermint, rue, salt, thyme, valerian, woodruff.

REINCARNATION: lilac, sandalwood.

VISIONS: bay laurel, frankincense, lotus, acacia, ditany of Crete, marigold, mugwort, wormwood.

WILLPOWER: rosemary, St. Johnswort.

Table of Candle Colors

RED: health, energy, strength, sexual potency, courage, will power, to conquer fear or laziness.

PINK: love, affection, romance, spiritual awakening, healing of the spirit, togetherness.

YELLOW: intellect, imagination, power of the mind, creativity, confidence, gentle persuasion, action, attraction, concentration, inspiration, sudden changes.

ORANGE: encouragement, adaptability, stimulation, attraction, sudden changes, control, power, to draw good things, change luck.

GREEN: abundance, fertility, good fortune, generosity, money, wealth, success, renewal, marriage, balance.

BLUE: truth, inspiration, wisdom, occult power, protection, understanding, good health, happiness, peace, fidelity, harmony in the home, patience.

PURPLE: success, idealism, higher psychic ability, wisdom, progress, protection, honors, spirit contact, break bad luck, drive away evil, divination.

BROWN: attract money and financial success; influence Earth Elementals, concentration, balance, ESP, intuition, study.

BLACK: reversing, uncrossing, binding negative forces, discord, protection, releasing, repel dark magic and negative thoughtforms.

WHITE: purity, spirituality and greater attainments in life, truth, sincerity, power of a higher nature, wholeness.

MAGENTA: very high vibrational frequency that

tends to work fast, so usually burned with other candles; quick changes, spiritual healing, exorcism.

INDIGO: meditation, neutralize another's magic, stop gossip, lies or undesirable competition, balance out karma.

GOLD OR VERY CLEAR LIGHT YELLOW: great fortune, intuition, understanding, divination, fast luck, financial benefits, attracts higher influences, male deity powers.

SILVER OR VERY CLEAR LIGHT GRAY: removes negative powers, victory, stability, meditation, develop psychic abilities, female deity powers.

Table of Elementals

AIR

Rulers: Sylphs, Zephyrs and Fairies who inhabit the world of trees, flowers, winds, breezes, mountains.

King: Paralda.

Attracted By: oils and incenses.

Color & Direction: red or yellow; East.

Magical Tools: wand, incense, creative visualization.

Symbols: sky, wind, breezes, clouds, breath, vibrations, plants, herbs, flowers, trees.

Ritual Work: dawn, sunrise, Spring, knowledge, inspiration, hearing, harmony, herbal knowledge, plant growth, intellect, thought, ideas, travel, freedom, revealing the truth, finding lost things, movement, psychic abilities.

EARTH

Rulers: Gnomes, Dwarfs and Trolls who inhabit the interior of the Earth and are the consciousness of precious gems, minerals and the Earth herself.

King: Ghob, Gob, or Ghom.

Attracted By: salts and powders.

Color & Direction: black or green; North.

Magical Tools: pentagram, salt, images, stones, gems, trees, cord magic.

Symbols: rocks and gemstones, mountains, plains, fields, soil, caves and mines.

Ritual Work: night, midnight, Winter, riches, treasures, surrendering self-will, touch, empathizing, incorporation, business, prosperity, employment, stability, success, fertility, money.

FIRE

Rulers: Salamanders, Firedrakes, the consciousness of flames.

King: Djin.

Attracted By: candles, lamps, incense, fire.

Color & Direction: white or red; South.

Magical Tools: dagger, lamp or candles, censer, burned herbs or requests on paper.

Symbols: lightning, volcanoes, rainbow, Sun, stars.

Ritual Work: Summer, noon, freedom, change, sight, perception, vision, illumination, learning, love, will, passion, sexuality, energy, authority, healing, destruction, purification.

WATER

Rulers: Nymphs, Undines, Mermaids and Mermen who live in the sea, lakes, streams and springs, and Fairies of the lakes, ponds and streams.

King: Niksa or Necksa.

Attracted By: water, washes, solutions.

Color & Direction: gray or blue; West.

Magical Tools: cauldron, goblet, mirrors, the sea.

Symbols: oceans, lakes, rivers, wells, springs, pools, rain, mist, fog.

Ritual Work: Fall, sunset, plants, healing, emotions, taste, smell, absorbing, communion with the spiritual, purification, the subconscious mind, love, emotions, pleasure, friendships, marriage, fertility, happiness, sleep, dreams, the psychic.

Table of Deities

The deities listed in the following tables are only examples, not all of the appropriate powers are represented. Review chapter 9 with the lists of gods and goddesses, and the Quick Reference section at the end of this chapter for complete information on types of god-powers.

1. CREATOR DEITIES

Titles: Ancient of Ancients; First Cause.

Deities: Anu, Danu, the Dagda, Llyr.

Color: brilliant pure white.

Incense/Oil: wisteria, angelica.

Animals: hawk, winged dragon.

Stones: diamond, zircon.

Metal: electrum (gold & silver alloy), or piece each of gold and silver.

Plants: shamrock, clover, woad, male fern, aspen.

Wood: aspen.

Planet: Uranus.

Tarot Cards: four Aces.

Magical Tools: cauldron.

Direction: East.

Rituals Involving: divine consciousness; illumination; enlightenment; spiritual development and attainment; finding the karmic purpose in life.

2. CREATIVE & FERTILITY DEITIES

Titles: Illuminating Intelligence.

Deities: Lugh, Bran, Brigit, the Dagda, Diancecht, Goibniu, Manannan mac Lir, Nuada, Cernunnois, Bel, Mab, Macha, Nantosuelta, Ogma, Rhiannon.

Color: true pure blue.

Incense/Oil: lily of the valley.

Animals: dolphin, whale, mermaid.

Stones: azurite, turquoise.

Metal: aluminum.

Plants: carnation, honeysuckle, vervain.

Wood: bramble.

Planet: Neptune.

Tarot Cards: four Kings & four Twos.

Magical Tools: cauldron, wand.

Direction: South.

Rituals Involving: achieving equilibrium; spiritual manifestations; creative force; divine inspiration.

3. GREAT MOTHER GODDESSES; DEITIES OF THE UNDERWORLD

Titles: the Great Taskmaster; Womb of Time.

Deities: Anu, Arianrhod, Badb, Danu, Brigit, Cerridwen, the Morrigan, the Dagda, Diancecht, Don, Gwyn ap Nudd.

Color: indigo, black.

Incense/Oil: holly, juniper, yew, myrrh, cypress.

Animals: dragon, goat.

Stones: onyx, jet.

Metals: lead.

Plants: oak, yew, beech, comfrey, elm, holly, ivy, horsetail, juniper, mullein, reeds, Solomon's seal.

Wood: oak.

Planet: Saturn.

Tarot Cards: four Queens & four Threes.

Magical Tools: sword or wand.

Direction: West.

Rituals Involving: stabilization of thought and life; help with groups; comfort when in sorrow; contact with the Goddess power; developing power of faith.

4. DEITIES OF JUSTICE

Titles: the Great Helper, Scale-Balancer.

Deities: the Dagda, Danu, Lugh, Macha, Sucellus.

Color: deep purple, dark blue.

Incense/Oil: cedar, carnation.

Animals: unicorn, eagle.

Stones: amethyst, sapphire, lapis lazuli.

Metal: tin.

Plants: shamrock, clover, oak, verbena, cedar, betony,
dandelion, fir, meadowsweet.

Wood: cedar.

Planet: Jupiter.

Tarot Cards: four Fours.

Magical Tools: wand, cauldron.

Direction: North.

Rituals Involving: honor, riches, health, friendship,
the heart's desires, luck, accomplishment, religion,
trade and employment, treasure, legal matters.

5. DEITIES OF WAR, REVENGE & SMITHING

Titles: the Warrior God.

Deities: the Morrigan, Arawn, Cerridwen, the Dagda,
Lugh, Macha, Nuada, Pwyll, Scathach.

Color: red.

Incense/Oil: dragon's blood, basil, pine.

Animals: wolf, horse, bear, ram.

Stones: ruby, bloodstone, garnet, red topaz, red agate.

Metal: iron, steel.

Plants: oak, nettles, basil, broom, holy thistle, pine,
wormwood, hops, woodruff.

Wood: hawthorn, furze.

Tarot Cards: four Fives.

Magical Tools: sword, cauldron.

Direction: South.

Rituals Involving: energy, courage, defense, will power, self-discipline, ridding yourself of garbage in order to attain higher aspirations, bringing rhythm and stability into life.

6. DEITIES OF THE SUN, HEALING & ILLUMINATION

Titles: the Great God.

Deities: Bel, Badb, the Dagda, Brigit, Diancecht, Ogma.

Color: gold or pale yellow.

Incense/Oil: chamomile, marigold, mistletoe, frankincense, cinnamon, bay.

Animals: phoenix, snake.

Stones: topaz, yellow diamond, yellow jacinth, chrysolite, goldstone, zircon, pyrite.

Metal: gold.

Plants: laurel, vine, ash, chamomile, centaury, marigold, rue, mistletoe, St. Johnswort.

Wood: laurel.

Planet: Sun.

Tarot Cards: four Knights and four Sixes.

Magical Tools: wand.

Direction: East.

Rituals Involving: honor, power, life, growth, money, healing, understanding the Deep Mysteries, building intuition, energy, favor, promotion, success, friendship, hope, prosperity, confidence, personal fulfillment.

7. LOVE DEITIES

Titles: the Great Mother.

Deities: Arianrhod, Brigit, Danu, Anu, Blodeuwedd, Branwen, Angus mac Og.

Color: green, pink.

Incense/Oil: apple blossom, mugwort, elder, mint, rose, sandalwood.

Animals: cat, dove, sparrow.

Stones: emerald, amber, malachite, jade, peridot, coral.

Metal: copper.

Plants: birch, catnip, blackberry, coltsfoot, foxglove, mugwort, thyme, yarrow, feverfew, burdock, elder, pennyroyal, plantain, briar, verbena.

Wood: birch, elder.

Planet: Venus.

Tarot Cards: four Sevens.

Magical Tools: cauldron, wand.

Direction: West.

Rituals Involving: love, pleasure, the arts, music, writing, creativity, inspiration, expanding the intellect, marriage, friendship, beauty, fertility, compassion, children, spiritual harmony.

8. MESSENGER & TEACHER DEITIES

Titles: Messenger of the Gods.

Deities: Taliesin, Merlin, Angus mac Og, Branwen, Cerridwen, the Dagda, Diancecht, Gwydion, Math Mathonwy, the Morrighu, Nuada, Ogma, Scathach.

Color: orange.

Incense/Oil: dill, lily of the valley, savory, honeysuckle.

Animals: swallow, butterfly.

Stones: agate, carnelian, alexandrite.

Metal: quicksilver, alloys.

Plants: fern, lily of the valley, marjoram, savory, valerian, vervain.

Wood: hazel.

Planet: Mercury.

Tarot Cards: four Eights.

Magical Tools: goblet, wand.

Direction: East.

Rituals Involving: business, legal problems, travel, information, logic, writing, controlling runaway emotions, organization, learning, locating the proper teachers, memory, science, creativity, divination, prediction, eloquence, speech, healing nervous disorders.

9. MOON DEITIES

Titles: the Silver Huntress, Maiden of the Mysteries, Queen of Heaven.

Deities: Arianrhod, Blodeuwedd, Bran, Brigit, Ceridwen, the Dagda, Danu, Lugh.

Color: silver, lavender, pale blue, pearl white.

Incense/Oil: mugwort, lily of the valley, jasmine, lotus.

Animals: dog, hare, hart, boar, horse.

Stones: moonstone, quartz crystal, beryl, pearl.

Metal: silver.

Plants: mandrake, lily of the valley, moonwort, mugwort, water lily, willow.

Wood: willow.

Planet: Moon.

Tarot Cards: four Nines.

Magical Tools: goblet, wand.

Direction: West.

Rituals Involving: change, divination, fertility, intuition, crystal ball, tarot cards, runes or other divination aids; dreams, magic, love, plants, medicine, luck, birth, visions.

10. EARTH & GRAIN DEITIES

Titles: the Sphere of Form.

Deities: gnomes, fairies and folk, Anu, Branwen, Brigit, Cernunnos, Don.

Color: yellow, brown.

Incense/Oil: birch, cherry, cloves, lilac, rosemary.

Animals: toad, fairies, elves, gnomes.

Stones: rock crystal.

Metal: nickel.

Plants: corn, willow, lily, ivy, grains.

Wood: fir.

Planet: Earth.

Tarot Cards: four Pages and four Tens.

Magical Tools: wand, goblet.

Direction: North.

Rituals Involving: organized material manifestations; healing mental and physical illnesses; inspiration for improving life on a material basis; centering oneself; healing plants and animals; trance; any psychic work that calls for direct contact with spirits.

Quick Reference Table of Deities

ABUNDANCE: Bel, Sucellus. See Prosperity.

AGRICULTURE: Brigit, White Lady, Epona, Lugh, Bel, the Horned God, Amaethon.

AIR: See Sky.

ANIMALS: Epona, Rhiannon, Brigantia, Cerridwen, Cernunnos, Bel, Herne, Bran the Blessed, the Horned God, Cocidius, Flidais, Nuada, Anu, Manannan mac Lir, Nantosuelta.

ARCHITECTURE: Lugh, Goibniu. See Arts & Crafts.

ARTS & CRAFTS: Brigit, Cerridwen, the Dagda, Lugh, Ogma, Taliesin, Merlin, Bran the Blessed, Manannan mac Lir, Diancecht, Goibniu, Nantosuelta, Nuada.

BEAUTY: Arianrhod, Branwen, Creiddylad, Nuada, Angus mac Og.

BLACKSMITHS: See Metalworking.

BLESSINGS: Danu, Badb. See Spiritual Illumination.

BOATS: Manannan mac Lir, Nuada. See Sea.

BREWING: Goibniu, the Horned God.

CALM: Rhiannon, Branwen, Creiddylad, Arianrhod, Anu.

CARPENTERS: Lugh, Luchtaine. See Arts & Crafts.

CHANGE: Gwydion, Taliesin, Merlin. See Shape-shifter.

CHILDBIRTH: Nantosuelta, Nuada.

CIVILIZATION: Ogma, Lugh, the Dagda. See Organization.

COMMERCE: Lugh, Cernunnos, Herne, Manannan mac Lir.

COMPASSION: See Mercy.

COURAGE: Morrighu. See Strength.

CREATIVITY: Druantia. See Arts & Crafts, Music, Writing.

CREATOR GOD/DESS: Arianrhod, Danu, the Dagda.

CRONE ASPECT: Morgan Le Fay, Cerridwen, Macha.

CROSSROADS: See Journeys.

CRYSTAL READING: Merlin, Taliesin. See Psychic Abilities.

CUNNING: Pwyll, Macha.

CURSING: See Revenge.

DANCE: See Music.

DARKNESS: See Night.

DEATH: Morrighu, Creiddylad, Cerridwen, White Lady, Arawn, Gwynn ap Nudd, the Dagda, Ogma, Pwyll, Anu, Caillech, Cocidius, Don, Macha. See Underworld.

DESTINY: See Fate.

DESTRUCTION: White Lady, Macha, Caillech, Morrighu.

DISASTER: Morrighu, Macha, White Lady.

DISEASE: Caillech.

- DIVINATION:** Brigit, Merlin, Taliesin. See Tarot, Crystal Reading, Psychic Abilities.
- DOMESTIC ARTS:** Brigit, Cerridwen, Nantosuelta. See Arts & Crafts.
- DREAMS:** See Psychic Abilities.
- EARTH:** See Earth God/dess.
- EARTH GOD/DESS:** Cerridwen, Blodeuwedd, Creidylad, the Dagda, Cernunnos, Anu, Taitiu. See Great Mother, Great Father.
- ECSTASY:** See Passion.
- ELOQUENCE:** Don, Ogma.
- ENCHANTMENTS:** Brigit, Cerridwen, Morrighu, Rhianon, Banba, Gwydion, Math Mathonwy, Merlin, Taliesin, Nuada. See Magic.
- ENLIGHTENMENT:** See Blessings.
- EXORCISM:** See Protection.
- FAMILY:** See Marriage, Motherhood.
- FATE:** the Dagda, Manannan mac Lir, Morrighu, Arianrhod.
- FATHER GOD:** the Dagda. See Great Father.
- FERTILITY:** Arianrhod, Brigit, Cerridwen, Brigantia, Macha, Herne, Cernunnos, Bel, Epona, Manannan mac Lir, Mab, Nantosuelta, Druantia, the Horned God, Anu, Arianrhod, Rhiannon.
- FIRE:** Brigit, Goibniu, Merlin, the Dagda, Bel, Kai.
- FISHING:** See Boats, Sea.

FLOWERS: Blodeuwedd, Creiddylad.

FORESTS: See Woodlands.

FORETELLING: Cerridwen, Danu, Macha, Morrighu, Brigit, Rhiannon, Merlin, Taliesin. See Tarot, Crystal Reading, Psychic Abilities.

GREAT FATHER: The male principle of creation; god of Winter, the Sun, woodlands, forest, animals, the sky, sexual love. Bel, the Dagda, Don.

GREAT GOD/DESS: Cerridwen, Danu, Macha, Morrighu, Brigit, Anu, Bel, Rhiannon, the Dagda, Badb. See Great Father, Great Mother.

GREAT MOTHER: The female principle of creation; goddess of fertility, the Moon, Summer, flowers, love, healing, the seas, water. Cerridwen, Danu, Morrighu, Anu, Margawse.

HARVESTS: Cerridwen. See Agriculture, Vegetation.

HEALING: Brigit, Boann, Brigantia, Cernunnos, Bel, Lugh, Merlin, Taliesin, Diancecht, Gwydion, the Dagda, Nuada, Owein ap Urien, Epona, Scathach, Airmid, Etan, Fand, Miach.

HEALTH: Brigantia, Brigit, Anu, Diancecht, Airmid, Lugh, Etan.

HEARTH: See Home, Motherhood.

HERBS: Cerridwen, Brigit, Merlin, Taliesin, Cernunnos.

HOME: Brigit.

THE HORNED GOD: Cernunnos, Herne the Hunter.

HORSES: Epona, Rhiannon, Manannan mac Lir.

THE HUNTER/HUNTRESS: Morrighu, Cernunnos, Herne the Hunter, Epona, Nicneven.

ILLNESS: See Disease.

ILLUSION: Merlin, Gwydion, Taliesin. See Shape-shifter.

INITIATION: Cerridwen, the Dagda, Lugh, Merlin, Taliesin, Blodeuwedd.

INSPIRATION: Cerridwen, Brigit, Merlin, Taliesin, Oghma, Badb.

INTELLIGENCE: See Wisdom, Knowledge.

INVENTIONS: Merlin, Taliesin, Cernunnos.

JEWELRY: Goibniu, Diancecht, Lugh. See Metal-working.

JOURNEYS: Lugh, Cernunnos.

JUDGMENT: See Retribution, Fate.

JUSTICE: See Retribution, Fate.

KARMA: See Fate, Retribution.

KNOWLEDGE: Brigit, the Dagda, Taliesin, Merlin, Cerridwen, Taranis, Druantia. See Wisdom.

LAW: Don.

LEARNING: See Knowledge, Arts & Crafts.

LIFE: Badb. See Great Mother, Great Father.

LIGHT: See Sun.

LIGHTNING: See Weather.

LOVE: Branwen, Brigit, Mab, Creiddylad, Angus mac Og.

LUCK: Danu. See Success.

MAGIC: Morrighu, Rhiannon, Cerridwen, Brigit, Danu, Banba, Lugh, the Dagda, Gwydion, Ogma, Dian-cecht, Manannan mac Lir, Math Mathonwy, Taliesin, Merlin, Nuada, Scathach, Taranis.

MAGIC, DARK: Morrighu, Cerridwen, Scathach.

MAIDEN ASPECT: Elaine, Blodeuwedd, Anu.

MARRIAGE: Nantosuelta. See Home, Motherhood.

MARTIAL ARTS: Brigit, Cernunnos, the Dagda, Lugh, Nuada, Scathach.

MEDICINE: Brigit, Cernunnos, Lugh, Bel, the Dagda, Diancecht. See Healing.

MEN: Cernunnos, Herne the Hunter.

MERCY: Anu. See Blessings.

METALWORKING: Brigit, Scathach, Diancecht, Goibniu, Lugh, Kai, Nuada, Weyland. See Jewelry.

MOON: Morrighu, Danu, Brigit, Mab, Blodeuwedd, Cerridwen, Cernunnos, Herne, Arianrhod, Nimue.

MOTHER ASPECT: Badb, Arianrhod, Margawse.

MOTHER GODDESS: Danu, Epona, Macha, Anu. See Great Goddess, Great Mother.

MOTHERHOOD: Brigit, Epona, Nantosuelta.

MOUNTAINS: Cernunnos.

MUSIC: Rhiannon, Cernunnos, Lugh, Ogma, Taliesin, the Dagda, Bran the Blessed, Nuada.

NATURE: See Woodlands.

NIGHT: Morrighu.

OPPORTUNITIES: the Dagda.

ORACLES: Brigit, Morrighu, Merlin, Taliesin. See *Prophecy, Crystal Reading, Tarot, Psychic Abilities.*

ORDER: Bran the Blessed, Owein ap Urien, Taranis.

ORGANIZATION: See *Order.*

PASSION: Cernunnos, Herne, Morrighu, Druantia. See *Sexual Activities.*

PATRON OF PRIESTS: the Dagda, Merlin, Taliesin, Lugh.

PATRON OF PRIESTESSES: Morrighu, Brigit, Epona.

PEACE: Tailtiu. See *Calm.*

PLEASURE: See *Passion, Sexual Activities.*

POETRY: See *Writing.*

POWER: Owein ap Urien, Taranis, Sucellus.

PROPHECY: Brigit, Morrighu, Scathach, Bran the Blessed, Tailtiu, Cernunnos, the Dagda, Lugh, Merlin, Taliesin, Gwydion.

PROSPERITY: Danu, Anu, the Dagda, Bel, Epona, Sucellus, Cernunnos, Tailtiu. See *Abundance.*

PROTECTION: Merlin, Taliesin, the Dagda, Sucellus, Banba, Macha, Scathach, Druantia.

PSYCHIC ABILITIES: Brigit, Morrighu, Merlin, Taliesin, Cerridwen, Cernunnos, the Dagda. See *Blessings, Foretelling, Magic, Oracles, Spiritual Illumination.*

PURIFICATION: Bel.

RAIN: See Weather.

REBIRTH: See Regeneration, Reincarnation.

REGENERATION: The Dagda, Diancecht, Manannan mac Lir, Cerridwen, Ogma, Owein ap Urien, Sucellus.

REINCARNATION: the Dagda, Manannan mac Lir, Cernunnos, Ogma, Owein ap Urien, Arianrhod, Cerridwen.

REST: See Peace, Calm.

RETRIBUTION: Morrighu, Lugh, Arawn, Mab, Arianrhod.

REVENGE: Morrighu, Lugh, Aer, Andraste, Mab, Pwyll, Arawn.

RITUALS: Merlin, Taliesin, Druantia, Brigit, Morrighu.

ROADS: Cernunnos, Lugh. See Journeys.

SCIENCE: Bel, Cerridwen.

SEA: Dylan, Llyr, Bel, Manannan mac Lir, Nuada, Don.

SEXUAL ACTIVITIES: Mab, Macha, Morrighu, Cernunnos, Druantia, the Horned God.

SHAPE-SHIFTER: Morrighu, Taliesin, Merlin, Manannan mac Lir, Gwydion, Flidais.

SKY: the Dagda, Don, Gwydion, Gwythyr, Anu, Arianrhod, Nuada, Sucellus.

SMITHCRAFT: See Metalworking.

SORCERER/SORCERESS: Danu, Gwydion, Manannan mac Lir, Math Mathonwy, Nuada, Merlin, Taliesin, Lugh, Cerridwen.

SPELLS: Brigit, Merlin, Nuada, Ogma, Gwydion, Taliesin, Banba, Cerridwen. See Magic, Psychic Abilities, Divination.

SPIRITUAL ILLUMINATION: Badb, Morrighu, Scathach.

SPRINGTIME: Blodeuwedd.

STORMS: Manannan mac Lir.

STRENGTH: Macha, Cernunnos, Herne, Ogma, Cocidius, Sucellus. See Power.

STUDENTS: See Knowledge.

SUCCESS: Danu, the Dagda, Sucellus, Bel.

SUMMER: Creiddylad, Gwythyr.

SUN: Bel, the Dagda, Lugh, Bran the Blessed, Nuada.

SUPREME MAGUS: Gwydion, Taliesin, Merlin, Lugh, the Dagda.

TAROT: Brigit, Morrighu, Merlin, Taliesin, the Dagda.

TERROR: Arawn, the Horned God, Cernunnos, Herne, the White Lady.

TRADE: See Commerce.

TRANSPORT: See Journeys.

TRAVEL: Lugh. See Journeys.

THE UNDERWORLD: Arawn, Pwyll, Gwynn ap Nudd, Don, the White Lady, Cerridwen, Llyr, Scathach, Rhiannon.

VEGETATION: Cerridwen, the Horned God, Cernunnos, Bel, Brigit, Sucellus, Druantia.

VICTORY: Brigantia. See Success.

WAR: Morrighu, Macha, Mab, Gwydion, Lugh, Ogma, Arawn, Bran the Blessed, Cocidius, the Dagda, Nuada, Owein ap Urien, Toutatis, Aer, Andraste, Camulos.

WATER, FRESH: Morrighu, Boann, Brigantia, Coventina, Danu, Nuada, Bel, Epona, Llyr, Nantosuelta, Cyhiraeth.

WEAPONS: Scathach, Nuada, Gwydion, Lugh, Dian-cecht, the Dagda, Goibniu, Credne, Luchtaine.

WINE: Cernunnos, the Horned God.

WINTER: Gwynn ap Nudd.

WISDOM: Danu, Badb, Blodeuwedd, Merlin, Taliesin, Owein ap Urien, the Dagda.

WITCHCRAFT: Morrighu, Brigit, Nicneven, Cerridwen.

WOMEN: Macha.

WOODLANDS: Blodeuwedd, Cerridwen, Creid-dylad, the Horned God, Cernunnos, Herne the Hunter, Merlin, Cocidius, Flidais, the Green Man, Andraste.

WRITING: Brigit, Ogma, Lugh, Taliesin, Merlin, Bran the Blessed, Nuada, Cerridwen.

YOUTH: Nuada, Angus mac Og.

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