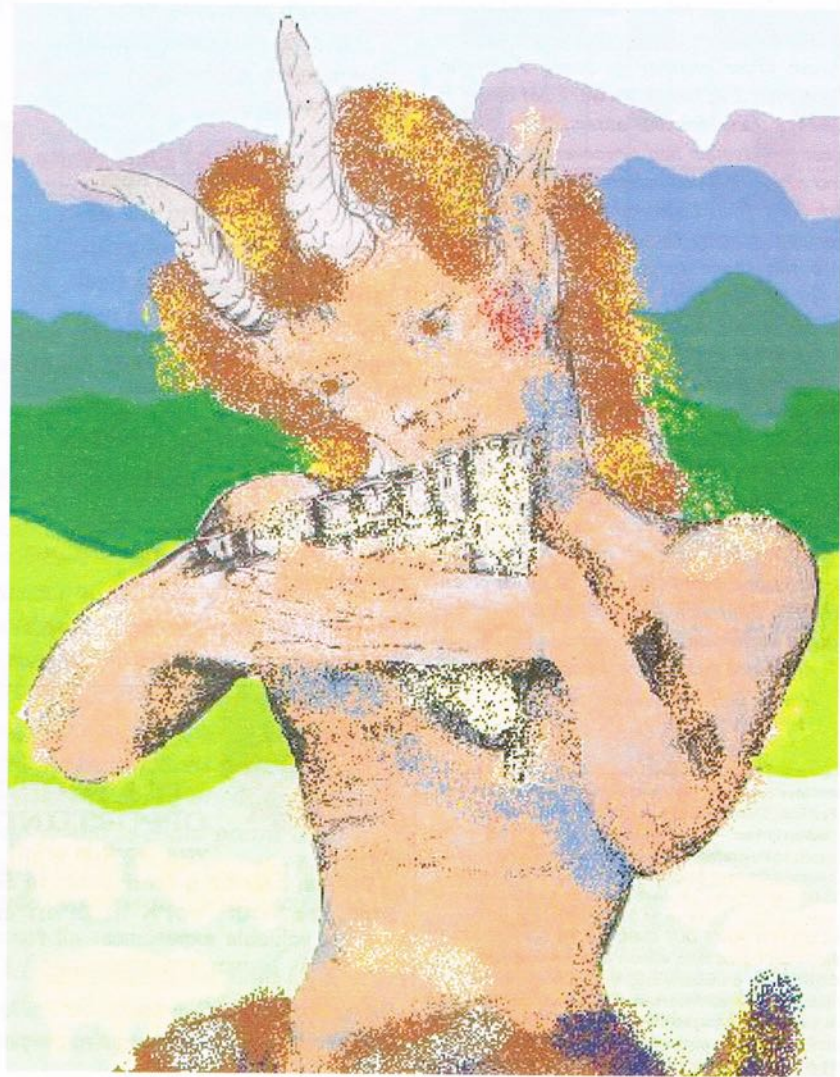


SerpentStar

A newsletter for members of
The Order of Bards, Ovates and Druids
in the Southern Hemisphere.

Lughnasadh 2010



Goat Pan
God of Nature.



Wyverne's Words

G'day, Southern Hemisphere OBODies!

Welcome to the 2010 Lughnasadh Issue of SerpentStar in this second decade of the millennium.

Alban Hervin came and went, and if it was cold in the northeren hemisphere, it was nice and hot here in the southern! We had one heat wave after another in South Australia, and from what I've heard, we were not alone!

Time flew for me after Alban Hervin this year—no sooner had i recovered from the fun and magic of Midsummernight, and the antics of Puck than Lughnasadh loomed large on the horizon, sending this little lizard scampering into the shade to paste up, edit and fill pages for SerpentStar.

We've got a beautiful feature article about the Great God Pan in this issue, an excellent preparation for everyone who will be attending the big gathering of OBOB bards, ovates and druids in the Dandenongs near Melbourne his year. More information on page 11 and page 18 A Druid's Diary taking us deeper into the seasonal aspects of our chosen path. And we have a couple of new regular features—links and events to help us all to orient ourselves in Southern Hemisphere Druidry and in Druidry worldwide, on the net and locally.

And much much more. Read and enjoy!!!!

Have a BLESSED Lughnasadh

wyverne//

SerpentStar comes out four times a year at each of the Fire Festivals, Imbolc, Beltane, Lughnasadh and Samhuinn.

Subscriptions *** Free on-line as a pdf file from: www.serpentstar.wordpress.com.

For a paper subs. send \$10.00 (in Oz), \$12.50 (NZ & Pacific) \$15.00 (rest of world) in Australian dollars made out to v o wyverne to PMB2 Angaston SA 5353 Australia or use Paypal. PLEASE DO NOT MAKE OUT CHEQUES TO SERPENTSTAR.

Nellie can't bank them without a lot of explaining.

Contributions are eagerly sought at above addresses.

Please make sure your contributions do not violate copyright laws. Opinions expressed in SerpentStar are contributors' own and not necessarily the opinions of the editor or of the Order of Bards Ovates and Druids. Printed at the Swan Reach Area School library with a lot of very kindly help from school librarian Leanne.

Deadline for next issue: Monday, 22th Feb 2009

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IT'S YOUR BIG OPPORTUNITY!

See your work in print!

You can become a contributor to Serpent Star, see your work in print and gain valuable experience—all for

!!!!!!FREEEEEE!!!!!!

Poems and Stories, Artwork and Photography, News and Links of Interest to SerpentStar readers.

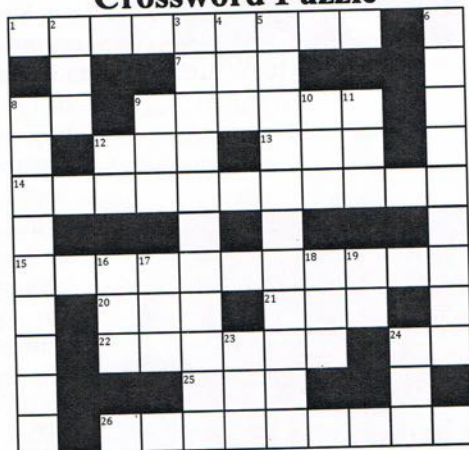
Children's work especially welcome.

Cormac's Druids.

It was ordained in Cormac's time that every High King of Ireland should keep ten officers in constant attendance on him, who did not separate from him as a rule, namely, a prince, a brehon, a druid, a physician, a bard, a seancha, a musician and three stewards: the prince to be a body-attendant on the king; the brehon to explain the custom and laws of the country in the king's presence; a druid to offer sacrifices, and to forebode good or evil to the country by means of his skill and magic; a physician to heal the king and his queen and the rest of the household; a file to compose satire or panegyric for each one according to his good or evil deeds; a seancha to preserve the genealogies, the history and the transactions of the nobles from age to age; a musician to play music, and to chant poems and songs in the presence of the king; and three stewards with their company of attendants and cupbearers to wait on the king, and attend to his wants...



Crossword Puzzle



Clues Across

1. Of a legendary medieval king
7. Woman religious devotee.
8. Thus.
9. Heraldic signs.
12. First name of an early US film-star.
13. Bind.
14. Person or thing corresponding to another.
15. Multiples of two (4,7).
20. Through.
21. Organ of hearing.
22. Celebrations of sacred times.
24. Medical term for a bone.
25. Illuminated.
26. Supervisors.

Clues Down

2. An ancient Greek letter.
3. Gone permanently out of tune.
4. The herb of Grace.
5. Music making devices.
6. Introduces money.
8. Hiding something.
9. Is able.
10. Helpful hint.
11. Ocean.
12. An ancient Greek letter.
16. A girl's name.
17. No score.
18. Low, in the phrase '— relief.'
19. Vocab of hesitation.
23. One of the elements.
24. A rowers' implement.

contributions sought for
anthology 3 cd.

It's seven years since our last anthology, Southern Echoes, appeared. It's still a refreshing read - we Southern Hemisphere Bards have vital, vivid voices. There are more of us now, and our talents are developing, so let's give them an airing in a new Southern Hemisphere anthology. This is also a call to singers, song-writers and musicians, story-tellers and actors for our first ever CD. Send a selection of your best mp3s, cassettes, CDs or whatever of music, poetry and performance to me,

PAN

By Elkie White



It's easy to find information about Pan but much more challenging to fathom what it all means. OBOD Podcast 4 is an excellent place to begin.

Included in this podcast you will find a talk by Professor Ronald Hutton about the history of the Pagan Horned God, which he equates with Pan. History tracks the name 'Pan' to Akkadia, which is a totally wild place to this day. Here Pan is the God of Shepherds in the most primitive part of Greece. Ronald informs us that prior to the 19th Century, Pan was not a popular form of deity; he only became so with the onset of the industrial revolution. As the English changed lifestyle from living off the land to living by commerce, values shifted and Pan became the most popular subject of English literature. Pan sanctioned every natural joy within people, and could be whatever a man or woman wanted him/her to be.

Three remarkable writings about Pan from this time are *The Blessings of Pan* by Lord Dunnasy, *The Goat-Foot God* by Dion Fortune, and *The Piper at the Gate of Dawn* in *The Wind in the Willows*. Through such writings, Pan became the Loving Lord or Green Jesus; the wise and caring guardian of the natural world. As liberator, Pan also became the champion of female sexuality and gay sexuality. One of the most famous examples of the latter is *Io Pan* by Aleister Crowley, which includes

the lines: "...Roaming as Bacchus, with fauns and pards, and nymphs and satyrs for thy guards/On a milk-white ass, come over the sea/To me, to me..."

In 1933 Margaret Mead gave Pan a new name – Cernunnos - the God of the Witches and champion of the Goddess. (She also equated the Horned One with the Paleolithic French cave painting of "The Sorcerer" and the Indic Pashupati). Ronald concludes this brilliant talk by expressing his concern that Pan has in recent times become stereotyped as "Hoof and Horn". It would seem that Pan itself is in need of liberation from narrow definitions that condense its power and potential. We need to reclaim Pan as liberator, extend the role we assign to this deity in our lives, and allow Pan to reveal itself to us.

One facet of Pan that needs acknowledgement is its cyclical nature. Most commonly associated with the fertility aspects of Beltane, it also has a vital role at the Solstices and Samhuin. As Damh the Bard writes in his song *Noon of the Solstice*:



*"And they saw his face change
with the turn of the Wheel of the Seasons*

...

*I shall be the Dark Holly King!
Darkness and cold
in my cloak I will bring*

*And on Winter's nights
to me you will sing*

*Till the air around me starts changing
And on the noon of the solstice
I'll give up my crown
To the Light/
and the Mighty Oak King*

*All Summer long
I will rule just and fair
Bring your crops to fruit
with the light that I share..."*



Included in Damh's song is a reference to Pan as Herne the Hunter. This is the Pan that rides forth from the Underworld on the Wild Hunt at Samhuin.

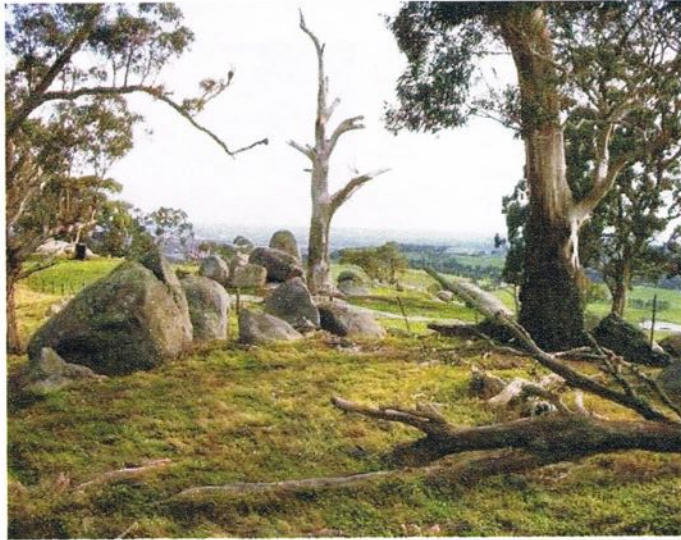
The same song equates Pan with the Green Man: "I'm the Green Man/in the wildwood I roam..." John Matthews has written a whole booklet on the Green Man as the Spirit of Nature, and includes such characters as Robin Hood and Shakespeare's Puck as 'green men' along with Egypt's Osiris, and Bacchus, Pan's Roman counterpart. John writes: "For some the Green Man is an ancient symbol of nature and fertility, who can be seen to represent humankind's connection with the earth. To others he is a symbol of wildness, of the untamed spirit which lives within us all and reflects the wildness at the heart of nature. In our own time the Green Man has become an unofficial icon for the environmental movement, pointing the way in which we continue to interact with the world around us". He lists examples of Green Men effigies in thirty different countries throughout the world, including numerous foliate heads.

Of the Green Man Charles Causely wrote: "...Your eyes are dark as holly, Of sycamore your horns, Your bones are made of elder-branch; Your teeth are made of thorns..." (Touchstone, October 2009, Green Man in the Garden)
In one of Jane Gardam's enchanting stories about him, the Green Man is 'the green outlaw' and 'he is everywhere, like a Che Guevara poster'.

Examples of Green Women are harder to find but do exist. In Soul Companions, Jessica Macbeth writes: "The Green Woman has long been a mentor, and with her feisty, frisky, not-old-not-young nature, she is like an elder sister teaching me about the nature of process..." (109).

In the same book Patrick Jasper Lee, a Romani gypsy, writes about a woodland god called Drahbo Saht. "Much like the green man, he is a protector of the forest and all that is contained within nature. He is also a special protector of the sacred-sexual secrets of the forest. This woodland god is the 'medicine blood father' of the gypsy people" (284-5)

Several Celtic tribes had a Horned God. For example, the tribal name of the



Selgovae of Scotland, means 'the hunters'. Depicted by them as a ram-horned god, he was possibly the tribe's protector-deity. The Cornovii tribe of central Britain bears a name that means 'people of the horn'. Cernunnos similarly means 'horned one' and is represented in human form with stag's ears and antlers. On the Gundestrup Cauldron the antlered god is surrounded by wild beasts as he sits serenely in front of a huge tree. An internet source suggests that this

"Cernunnos" may have been the 'Dis Pater' that Caesar referred to as the main god worshipped by the Gauls.

In medieval Welsh literature the Horned One is reflected in characters such as Gwyn ap Nudd, king of the Fair Folk and ruler of the Otherworld. Gwyn, a name meaning 'white' is cognate with Finn and the Irish hero Fionn mac Cumhail. Parallels have also been drawn between the Green Man/Horned One/Pan and the Green Knight, John Barleycorn, Derg Corra (the Man in the Tree), Robin Goodfellow, Wayland the Smith, Peter Pan, and Father Christmas! Similarly Tammuz of the Mesopotamians was thought by some to symbolize the triumph of Green Life over Death. Tom Cheetham, an authority on Islamic mysticism, identifies Khidr of esoteric Sufism with the Green Man. In his writings he developed the idea of the Green Man/Khidr as the principle mediating between the imaginary realm and the physical world. Author on spirituality and architecture William Anderson wrote: "There are legends of him (Khidr) in which, like Osiris, he is dismembered and reborn... His name means Green One or Verdant One, he is the voice of inspiration to



the aspirant and committed artist... The sign of his presence is the ability to work or experience with tireless enthusiasm... In this there may be a link across cultures”.

Sherry Salman considers the image of the Horned God in Jungian terms as an archetypal protector and mediator of the outside world to the objective psyche. John Rowan equates the Horned God with the Wild Man archetype helpful to men who need to escape from narrow societal images of masculinity. I think something similar must be said about the Wild Woman who needs liberation from narrow societal images of femininity.

To my mind, Pan has a three-fold nature. Firstly there is the goat-like Pan, with cloven hooves and hornèd head. Such qualities tell us much about Pan and the Path it reveals to us. Goats stand squarely on the Earth and are not easily displaced. They enjoy the life of the herd and the sensuality of physical existence. Billy goats in particular, pioneer their own track. They are adventurous and shamelessly opportunistic.

Appreciating life on Earth, exploring its trails, and making the most of the opportunities that come our way, can lead to the awakening of our Inner Pan. You know when Inner Pan has been aroused when you begin to see the beauty of life of Earth. You look around and you notice ‘something’ that was there all the time but not ‘seen’. Your feelings, emotions, and heart are deeply stirred. Inner Pan awakens the subconscious layers of the mind and alerts you to the depths of who you are. This is the Pan that is terribly feared by people who would prefer to shuffle through life as if on a conveyor belt. Yet Inner Pan doesn’t stir your subconscious to frighten you. Like any worthy trickster, this is done to awaken slumbering powers and resources. Faced squarely such awakening brings confidence born of the strength to own what you truly are: part animal, part angel, totally human.

Allowing life to stretch you and take you beyond where you ever thought you could or would go, awakens the Universal Pan. This Pan reveals the heights and the breadth of who you are. Unfettered, your consciousness ranges all over the Cosmos, making it possible for you to experience the bliss of the Creation.

In this regard it is worth noting that goats are the largest mammals to live at altitudes of up to ten thousand feet, which brings us back to the agile goat-footed Pan. Considered metaphorically, Pan exemplifies that no matter how rocky or steep the terrain, we have the natural resources to adapt and thrive.

As a part of the Assembly we are inviting you to share your personal passions with us and also your stories, poems, pictures, music, and personal experiences of Pan. At this special Eisteddfod we dare you to dress as an aspect of Pan. Then the following day, we will invite you to participate in a play that we are creating about Pan. For further information about the April Assembly, please contact Vicki at faster28c@yahoo.com.au or me at whitelk@bigpond.com (see advertisement P.18)



Links

A great place to evolve on-line.

<http://www.druidry.org>

contribute please!!!

New!!!

<http://oboddnunder.ning.com/>
With free ning.com social websites coming into being all over the web, how could anyone expect Serpent-Star to resist? Now there's no need for isolated solitaires and small groves to feel left out. There's all the excitement and magic of a healthy on-line social life: meeting fellow druids, sharing with bards and ovatising with ovates from all over the Southern Hemisphere. Very easy to participate in — with just a few words or share your latest book—or photos, videos and audio recordings. This could be a fabulous meeting ground for SH Druidry. Be one of the starters and help it grow.



Pagan Federation of South Africa

<http://www.pfsa.org.za/>
The objectives of the PFSA shall be to facilitate the interests of Paganism in South Africa

The Pagan Federation of South Africa was formed by concerned and caring people, who dreamed of serving Pagans.

[http://](http://druidspace.ning.com)

druidspace.ning.com

OBOD's official members-only social website set up by our own Chosen Chief, Philip Carr-Gomm. Druidspace is not replacing, but

extending the established OBOD site at www.druidry.org, which is open to all. There's a lively OBODies-only discussion board for meeting and greeting and exchanging news and views, and in addition each member gets a blog, photo album, and mp3 player, and more! Get on, discover each other and really start to

evolve as a druid!!!!

Order of Bards Ovates and Druids:

<http://www.druidry.org/>
Official website with message board

The Druid Network:

<http://druidnetwork.org>
For druids serious enough about their Druidry to pay for it—well worth the subscription.

Druidic Dawn:

<http://www.druidicdawn.org>
This is working towards harmony within and among the various Druidries world wide. Membership is free by invitation. Good discussion and excellent free newsletter, *Aontacht*.

Southern Hemisphere witches and pagans:

<http://www.conjure.com/COG/PPPA.html>
Links for Southern Hemisphere Pagans.



Coming up!

Let's do it
together

Events

The Melbourne Assembly

PROGRAM OUTLINE

FRIDAY APRIL 23

- Arriving and settling in at Cú; lunch available from 12
- 2 p.m.: Introducing ourselves
- 4 p.m.: Lighting the Fire and the Opening Ceremony
- Dinner at 6
- Informal bardic 'free for all' in the evening

SATURDAY

- Breakfast at Cú
- Speaking Staff: general housekeeping + plans for the day
- William Rickett's Sanctuary
- Lunch at midday at the Hamer Arboretum
- Bardic Grove in the Birches (including an Initiation Ceremony)

OR clay-play nearby

- Walk to Rowan and Alder Groves
- Back at Cú Vendors set up stalls and talk about their wares (expanding on your passion*)
- Dinner and Eisteddfod

(Theme: Pan – an opportunity to dress up and tell us about your favourite aspect of Pan)

SUNDAY

- Breakfast at Cú followed by the Speaking Staff
- Ovate Grove in the Yews (including a Croning Ceremony) for Ovates and Druids
- OR Excursion to Gembrook (market – local produce, arts & crafts)
- Lunch at midday, ovates meeting up with the those who went to Gembrook (Druids will lunch near the Oak Grove)
- Druid Grove in the Oaks (including an Initiation Ceremony)

OR a Play about Pan: story told and plans developed

- Dinner and Play Presentation
- Skype link-up with Philip Carr-Gomm in the evening

MONDAY APRIL 26 (a public holiday for Anzac Day)

Breakfast at Cú

9 a.m. - Speaking Staff: The Winding Up Circle

Followed by Closing Ceremony at 11 and extinguishing the Assembly Fire

12 – Lunch and farewells

A walk has been planned for those who are staying on for a while

For further information contact Vicki Minahan at

faster28c@yahoo.com.au PO Box 858 Cockatoo 3781 or Elkie White at

whitelk@bigpond.com PO Box 404 Ferntree Gully 3156



Share your
news here!!!!

Past and
gone!

Good magic, good music at the DRUID DREAMING FAIR

which was held at Ashton in the Adelaide Hills in November.

A **family atmosphere** as only pagans can create prevailed as the day unfolded. Newly-wed hosts Wayfinder (Michael Lee-Price) and Dragonfly (Louise Lee-Price) mixed freely with the crowd while **the feral fairies**, in fairy costume, aged from four years old up, introduced the acts and performed very professionally themselves. **Damh the Bard charmed us all** with his masterful yet direct and totally human singing, including brand spanking new songs from his **new CD** along with old ballads whose origins are lost in the mists of time. This even was **so successful** that after talking it through, Wayfinder, Dragonfly and Damh and others agreed that the Fair should become an annual event, and that Damh the Bard should be its patron.



Left:
Damh the
Bard
Right:
vyvyan
ogma
wyverne
at the
Druid
Dreaming
Fair





A love- and laughter-filled Lugnasadh to all. The summer sun has warmed the earth through and brought fulfillment, prosperity, ripeness and wealth, health and abundance. Time to gaze upon these gifts and give thanks, and to think about their fair and just distribution, their proper use and their deeper meaning in our lives and the life of our planet. The gifts of the sun are good! May it be for the good of all beings!

Lugnasadh



If you feel something is unjust, now's a good time to protest - write to or email those in authority. Going through proper channels always gets the best results!

Plan a special family outing this
Lugnasadh. Make it an out-door activity if

you can. Invite your friends to a barbecue, and if they're pagans, incorporate a brief, well-planned ceremony invoking Lugh, and thanking/asking him for financial security, a healthy economy, and a fair and just government for another year. Remember to include games and music and dancing for everybody to join in. Now's just the time for showing off new skills and strutting your stuff.



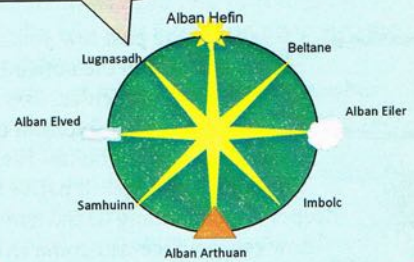
Light pale blue candles for bankers and clerks and financiers, politicians, treasurers and money people, stock brokers, economists, the civil service and the military. Send them gratitude and affection.

Lugh Lamhda
Laughter
Love
Light
Law





**We are
here!**



***Time for Lugnasadh Lunacy! Sports, competitions,
clowning and cleverness - all the fun of the big
Lugnasadh Fair, under the watchful eye of Lugh!***

Games (even gambling), talent quests and races, market stalls, side-shows, brass bands, pipers, horse riding, competitions, lotteries and prizes to be won— displays and parades, eatables and saleables of all sorts. Are we witnessing a return of the old-time country fairs?

trade

commerce

money

Lugh's games were in honour of his mother Taltiu, who cleared the forests of Ireland to make way for agriculture. They were held at the great annual parliament at Telltown. Don't forget to honour her in your Lugnasadh rites.

A

Developing a Localised Wheel of the Year

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Over the past few years I have been developing a wheel of the year specific to the native landscape around Sydney, and coastal Sydney in particular. Our landscape is very different from that of Britain where our tradition comes from and it's energies speak to us in different ways. In the last few editions of *Serpentstar* I have discussed the symbolic meanings of native animals and trees, showing how we can get a deeper understanding of the native environment around us, and explained how our practice can come from sources of our bloodline, inspiration and land. Over the next four issues I would like to share with you my native wheel of the year, showing how we can further integrate the native energies into our practice through our celebration of the natural seasonal cycles. Now, I must point out that I could not have devised a wheel of the year appropriate to the whole of Australia. Our country is diverse with lush tropics, deserts, rural and urban environments, temperate zones, coastal scrublands and more. There are many latitudes also and as a result, different needs for emphasis on the elements. So in showing you how I have developed my coastal Sydney specific wheel, I hope that I will inspire you to seek out where the story is different for you and your place. What cycles are specific to where you live? What elements dictate the cycles of life through the year? This is a process of discovery and connectivity. But as Druids we should seek the wisdom of the trees and see what stories they have to tell us. Let me begin by presenting the year as a whole, with a summary of each of the festivals. Then, in coming issues, I will explore how we can celebrate these festivals through ritual, giving you an insight into my observations of that time of year in Sydney. Through observation of the land around us, by recognising symbols and by interpreting those symbols into ritual, together we can find ways to commune with the essence of our land, and our personal place within it.

Fire Festival

- Mid December to January
- Height of the solar cycle
- Time of death and rebirth
- Many native trees need fire to seed
- A time out of time
- Give gifts for celebration, reconciliation and acknowledgment
- Time for cleansing, renewal, finalisation and rest
- Time to acknowledge what is truly precious to us



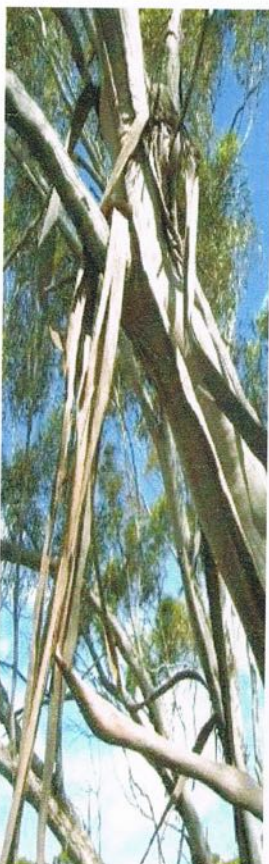


Storm Festival:

- February
- Winds come from NE, but the great Southerly winds bring afternoon storms
- Fertility and new life
- Images of fresh shoots from the ashes
- Start new projects, set goals for the year
- Fertility and love
- A time for dancing in the rain

Peace Festival

- Around the Autumn equinox (March 22), but extending to Anzac Day
- Cooling weather
- Storms and humidity subside
- Time to contemplate balance, to meditate and centre.



- Time to revere the warrior
- Give thanks for peace that we have
- Recognise the end of the fire festivals

Moon Festival

- Clear skies, drier weather
- Southern winds from the mountains are dry and cold
- Time of the ancestors
- Communication with the otherworlds
- Celebration of the darkness: our intuitive, inner, hidden selves
- Celebrate under a full moon
- A time for trance, divination and inner journeys

The Hardening

- Around the Winter solstice
- Tree trunks harden to protect themselves from the cold
- Backburning to prepare for fire season
- Time of protection
- Time for study, reflection, realignment, story telling
- Symbol of the returning sun in the wattle which begins to bloom
- Celebrate indoors to acknowledge the sacredness of the home

Flower Festival

- Early to mid August
- Many native wildflowers bloom now
- Time for bushwalking
- Beauty, youth, love
- Celebrate rites of passage and coming of age
- Time for poetry and artistic inspiration
- Bees are active symbolising community and cooperation

Wind Change

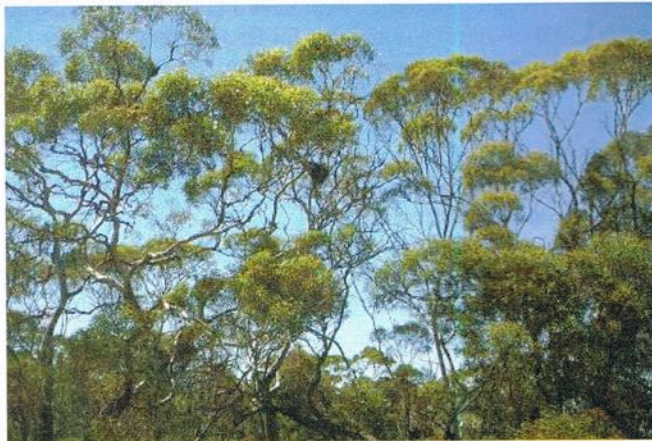
- Around the Spring equinox
- Air is warming, but the waters remain cold.
- Period of warm weather as the wind changes from winter to summer patterns
- Time for the first swim
- Celebrate at the beach, or other waterways
- A time to recognise progress made and plan for finalisation

Barkfall

- November to mid December
- First of the 3 Fire festivals
- Warmer weather causes native trees to shed their bark, preparing for the fires
- Time for working out what you no longer need in your life
- Great time for skydial ritual
- Time to push boundaries, question our natures, challenge who we are
- Set the kindling for the fires to come

In exploring the native wheel I don't hope to completely deny the traditional wheel as many people celebrate it. The traditional wheel is important for agriculture and therefore for the food we eat. It might be prevalent in our gardens and our sense of the changing light and weather too. But through the native festivals we can also become more aware of the changes in the native landscape and feel more deeply connected to this land of ours, not as outsiders, but as Druids of our place in the world – wherever that might be. I will also be explaining how to integrate local cycles with those of the agricultural cycle so that we can continue to feel the presence of the traditional celebrations and the connection to our ancestors which comes with this.

I hope that my wheel of the year will inspire you to research the changes in your own area. Question where the traditional wheel is right and where it is wrong for your local cycles. Do the symbols of those festivals 'make sense' in your world? If they don't... maybe it's time to discover the wheel for your own place.

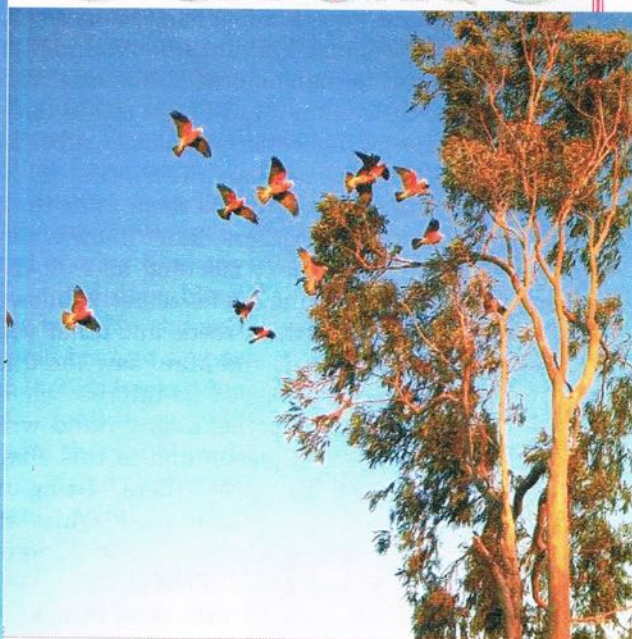


to the lemon scented gum
in the evening light they come -
the galahs! and just as sunset gilds the sky
there's a poignant sort of hush,
then a sudden rosy flush
stains each feather with a deeper, richer dye.

how they revel in the glow!
turning right and left to show
their exquisite crimson pink and smoky grey,
and they pose and make you laugh
as you take their photograph -
then goodnight! sleep well until the dawn of day!

by wyverne

Galahs



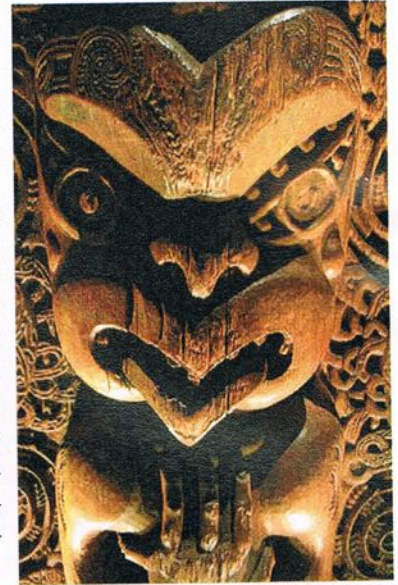
Maui

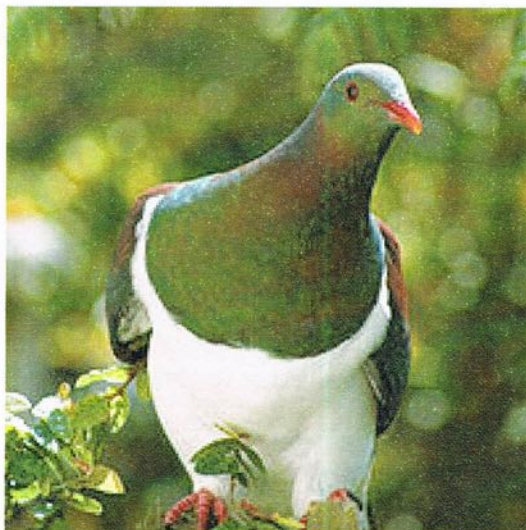
According to Maori tradition, Maui is the fifth son of Makea-Tutara and Taranga. He was born prematurely, not fully formed, as Taranga was walking on the beach. She wrapped him in some of her hair and threw him into the sea, where he was taken in by sea-fairies who cared for him, covering him with kelp. But a storm tore away the kelp and Maui was washed ashore. His own ancestor, Tama-Rangi, 'Son of Heaven' found him and brought him back to consciousness and taught him the ancestral lore, laws and histories, stories and songs.

One day, while wandering around, Maui heard the sounds of a feast and, going into the meeting house where it was in full swing, he recognized his four older brothers, standing in front of his mother. She called them by their names: Maui-Taha, Maui-Roto, Maui-Pae, Maui-Whao. Maui lined up with them, but his mother didn't recognise him until he reminded her that she had cast him into the waves. She then embraced him affectionately, with a hongi (nose-to-nose). She called him Maui-Potiki (Maui Last-Born) and Maui Tikitiki (Maui Top-Knot). His brothers' jealousy subsided at the warning that 'it is better to make a friend than an enemy'.

Maui slept in his mother's room after that, but in the morning she had disappeared. His brothers didn't know where she was either. She returned, but was gone next morning as well. Next morning Maui woke early and saw her leaving, so he secretly followed her. He saw her disappear into a clump of thick reeds and other vegetation. This was an entrance to the underworld, and Maui saw the underworld trees waving in the wind. His brothers showed no interest when he told them what he'd seen, so Maui took his mother's apron and wrapped it around himself. Thus he became a wood pigeon and in this shape he entered the underworld. He soon found his mother there, sitting under a tree with her husband Makea -Tutara. Maui shed his disguise and stood staring at them outraged looking like Tu Matauenga, the God of War. His mother knew him then and introduced him to his father.

Now Maui was pleased with most things, but he thought the days





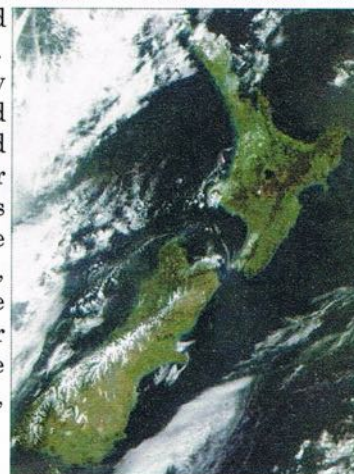
were too short for all the work they had to do, and the nights too long. So he and his brothers set off to catch the sun in a snare, but the ropes were too dry and the sun easily burnt them through and got away. So Maui used ropes of wet flax and they held fast. The sun was captured and held, and Maui began to beat it. The sun cried out, 'Why are you beating Tama Nui-Te-Ra (The great Son of the Sun)?' For that was the sun's real name. Maui demanded that

the sun should move more slowly through the sky to make the days longer, and the sun agreed to this.

After lengthening the day, Maui went fishing and taught his brothers how to make hooks and barbed spears, fish-baskets and eel-traps, and he invented kite-flying as a sport and dart-throwing, and he created the dog, which was then the only domestic animal.

Once his brothers set out without him, or so they thought! But Maui stowed away on board, making himself as small as a shrimp and hiding in the bilge. He persuaded them to sail out further than they'd planned and fish far out to sea. They soon filled their boat with good fish and wanted to go home, but Maui persuaded them to wait. He had not yet finished fishing. He boasted that he'd catch them the biggest fish they'd ever seen.

The brothers refused to give him any bait, so he bit his own nose and drew blood from it, which he used for bait. He chanted an incantation as he lowered his line deeper and deeper in the sea. At last he hooked his fish, and it was hundreds of miles long. He hauled it to the surface, and there it stayed, and the boat beached upon it and they were able to disembark and walk about all over the body of this fish, for it had become earth. The Maoris called it Ika-a-Maui, which means Maui's fish.



THE MELBOURNE ASSEMBLY: April 23 - 26 2010

What we are offering

The Melbourne Grove is richly blessed. We have a birch grove for the bards, a yew grove for ovates, and an oak grove for druids. Within the extensive parks and gardens in the Dandenong Ranges can also be found rowan, alder, willow, ash, hazel, pine, holly, and poplar groves. We offer bardic, ovate, and druid initiations, and other rites of passage such as namings, coronings and weddings!

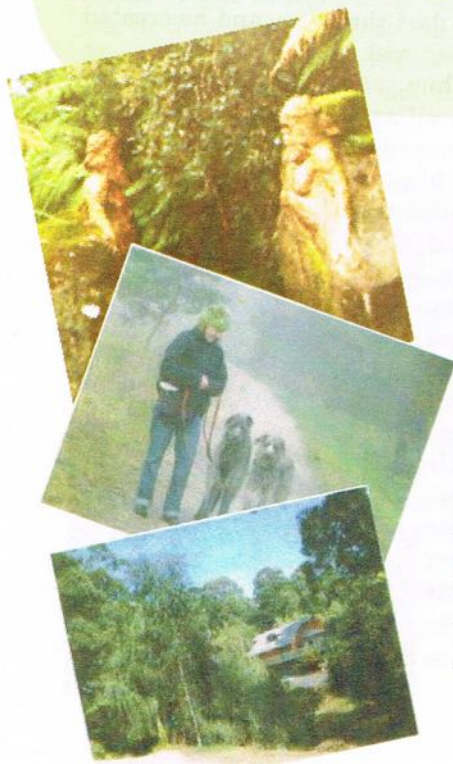
If you haven't already done so, now is also the time to let Vicki know if you are pitching a tent or parking a caravan at her place, and if you have any special dietary or other needs. Vicki can be contacted by email at faster28c@yahoo.com.au or by post at PO Box 858, Cockatoo, 3781. Please send your full payment of \$150 to Vicki Minahan at this address.

There are still places at Cockatoo Springs, the house we have booked for those who want a bit more comfort. Please send a cheque or money order for the same amount to Elkie White, PO Box 404 Ferntree Gully 3156, for 3 nights accommodation there. (An additional charge for food and sundry expenses will be worked out later). We have recently discovered that the creek that runs through this property is classified environmentally sensitive because it is one of the few places where the endangered helmeted honeyeater lives. Let me know how long you are planning to stay in Melbourne. Cockatoo Springs is

only booked for Friday, Saturday, and Sunday nights, and Vicki & Pete will need to resume their ordinary lives after Monday, as will most TMG members and probably most other Assembly participants as well. But if you want to stay the week and join us for Samhuin on Saturday May 1, let me know and I'll see what can be worked out. I have already decided that April 23 - May 2 is 'Druid Time' for me and everything else will just have to wait, so

there's opportunity for further adventures after the Assembly if you are interested. Please keep the letters coming - it's great to hear from you!

Blessings of Lughnasadh to you
Elkie whitelk@bigpond.com



CROSSWORD PUZZLE ANSWERS

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reynardine

In days of yore inter-cultural marriages were common, and they involved not just a single bride and groom, but all the eligible youths and maidens of the two cultures concerned. Myths, legends, folk-tales and old ballads from many lands record examples of such marriages. As civilisation spread, marriages took place between peoples more and more distant, culturally as well as geographically. Many of our traditions record misunderstandings that were sometimes funny, sometimes catastrophic, often giving the false idea that there was but one couple. Often, a single high-ranking youth would take a small party to negotiate for the hand of the highest-ranking maiden. Then he would convey her and all her maidens to his homeland, where amid dancing and festivity, they would find their true-love among the youth of the land. In this example, the poor groom, despite his disclaimer, is to this day accused, without justice in my opinion, of being a vampire, though she's the one with the Transylvanian colouring. Other more realistic associations place him with the Green Knight, of Gawain's tales, or the Gypsy Rover of the folksong who, from his 'castle green' (in some versions) was 'Lord of free lands all over' - even a sort of Green Man.

*As I went out one morning
Among the springing thyme
I heard a fair pretty maiden
Calling her spirit, Reynardine*

*Her hair was black and her eyes were blue
Her lips like the blood red wine
And he smiled as he looked upon her
Did this sly, bold Reynardine*

*'I pray, my lord, be civil,
My company forsake,
For to my good opinion
I believe you are a rake.*

*'Oh no, no rake am I,' cried he,
'Brought up on Venus's
strand,
But I'm just a poor, kind
human,
All from the pious men'.*

*Her cherry cheek and her
rosy lips
They lost their former
dye
And she fell on her knees
before him
All on the mountain high.*

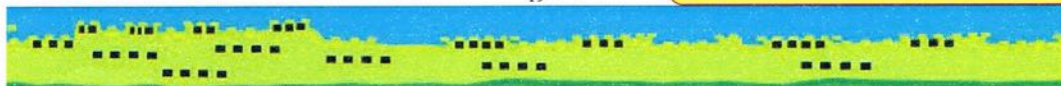
*And he's not kissed her but the once or twice
When she came to again,
And most eagerly she's asked him,
'Pray tell to me your name.'*

*'Ah, if by chance you should look for me
By chance you'll never me find
For I'll be in my Green Castle.
Enquire for Reynardine.'*

*And day and night she has followed him
His teeth so white did shine,
As he led her over the mountain,
Did this sly, bold Reynardine.*



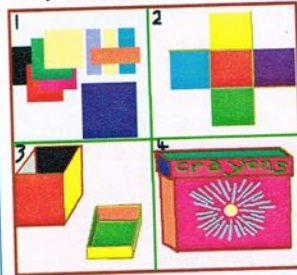
You can hear the melody at
<http://www.soundclick.com/wyldwyverne>, and
click on music. Free for listening or download.



Kids Page

Junior Bards:

Here's a **box** you can make. Cut a **square** out of cardboard—16cms is a **good size**. Use this as a **template** to cut four more, so there are **five**. Now cut two **bigger** pieces 16.5cms square. First take the **five smaller** squares. Choose one to be the **bottom** of the box and one on each side. Tape them **firmly** to the middle square. These are the **sides**. Then lift up the sides and tape them to each other. There's **your box**. Now take one of the two slightly bigger squares. This is the **top of the lid**. Then cut the other one into four **equal** strips. These are the sides of your lid. Tape these to the **top** of the lid and to each other as you did for **the box**. Now you can **paint** your box, or **decorate** it with pictures, or cover it with **beautiful** paper or fabric. Make a **label** to tell you what's in it. This box is square — a **cube**. Try making one with a **triangular** top and bottom and square or rectangular sides; or even a **round** one. What will you **keep** in your box?



Young Ovates:

Ovates are often **good gardeners**. This is because they are aware of the great **web of life** that their garden is part of. They think of our **planet** as a great big **living** being and themselves as tiny **parts** of her. Every tiny part of her that gets **healthy** can help to heal the rest of her. If you have good gardening **instincts**, your garden can help to **heal our planet**. This is true if your garden is a big, **flourishing** one or only one pot plant - or even only a bowl of interesting **stones**. All plants were once **wild** and grew in **wilderness**.



In nature plants flourish without gardeners. The **natural cycles** fertilise the soil, select the **strongest** plants and protect them from threats. **Whether** you are growing a garden of **medicinal herbs**, or vegetables and kitchen herbs, or just filling a quiet place with **beautiful plants**, nature is your best teacher! Become calm and observant and study **nature's** ways.

Budding Druids:

We've all read about ancient **druids** who muttered strange-sounding **words** that caused all kinds of **magic**, who turned themselves into birds to **fly** through the air in search of foreign news, who could accurately **predict** the future from the signs they read in the natural world; or could **time-travel**, **teletransport** themselves and make things appear out of thin air—and no trickery! Some scholars who have studied magic, **metaphysics** and the



ancient philosophies swear it is real. Some people who have studied in universities say that **science** shows that magic *just isn't* possible while other scholars from the same universities say that that **very same** evidence shows that it *is*! Even **today's druids** dispute it—but we know that before we can **judge** the case for or against magic we have to **discover** all we can about it. So Druidry is a **Quest!** Now, at the beginning of your life, you have a lot to **learn** before you can even begin to **understand** magic, and to decide whether you believe in it or not. There is much to learn, much to understand, and it's sometimes a **difficult path** to travel. Until all things become **clear** to you, it's always best to keep an open mind! Always remember that the Druid path is a path of **loving-kindness**, generosity and justice for all!