

SerpentStar

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

Samhuin 2009



Sunset over the sea.

photograph by Trudy Richards
Story inside...



wyverne's words

G'day, Southern Hemisphere OBODies!
Welcome to the Samhuinn 2009 issue of *SerpentStar*.

This is the time of harvest home, the third harvest of the traditional Celtic year. The first was the hay, the second the grain and the third the meat. Of course conditions in these far-flung lands that our ancestors' explorations and outward urges have brought us to are not always the same as the ones that existed in their cold climate homelands, and times have changed.

Most people are no longer in close contact with the primary sources of their food. The preserving of seasonally available produce is now done for most of us by the increasingly complicated food industry and food-related industries.

Our prayers, rituals and meditations can help to heal and prosper these industries. Hasn't it been proved scientifically that gratitude and love can powerfully affect the healthfulness of water? So wouldn't our attitudes, crafted lovingly for the good of all beings, benefit food, farming and the associated industries too? And isn't there room for improvement in these industries, in their ethics, their logistics, their values and their healthfulness for humanity and the environment?

It's time to invite and honour the dead as well, especially those who remain near us as ghosts. It's a fairy time too, so leave out bread and milk for them on Samhuinn night. This isn't just for fun - we need to know our neighbours and they need to know us. Our gifts let them know that we are fairy-friendly people and they value us for it.

I've been whinging about the drought for the last year or so, and at last it has rained, at least a little bit, so hopefully we're on the mend.

We've got a packed issue for you this time. A photo story takes us to the beach, there's a wonderful study of OZ animal magick, Elkie shows us around the site for the coming gathering, and we have poetry, articles and items of interest for all.

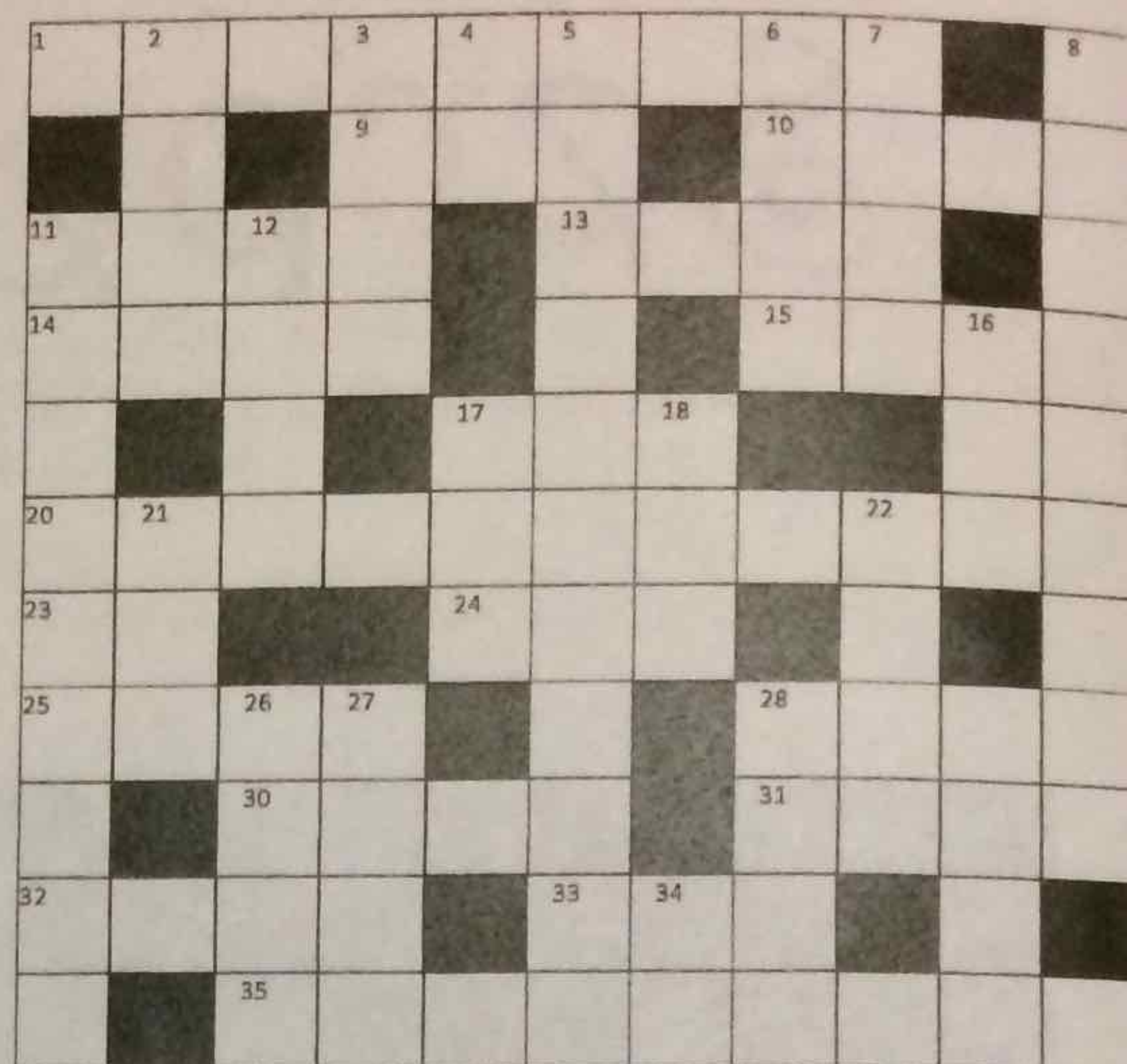
Have a BLESSED SAMHUINN!!!!

wyverne//

SerpentStar comes out four times a year at each of the Fire Festivals, Imbolc, Beltane, Lughnasadh and Samhuinn. Subscriptions: By email, free - just email me at wyeuro@bigpond.com. By post, send \$Aus10.00 made out to v o wyverne to PMB2 Angaston SA 5353 Australia. Contributions are eagerly sought by email or post. Please make sure your contributions do not violate copyright laws. Opinions expressed in *SerpentStar* by contributors are their own and not necessarily the opinions of the editor or of the Order of Bards Ovates and Druids.

Deadline for next issue: Sunday, 26th July 2009

Crossword Puzzle



Clues Across

1. Air, water, fire or earth fairy.
9. Fuss.
10. Isle of Man.
11. Egyptian God.
13. An inert gas.
14. Dry and shrivelled.
15. Stronghold of a castle.
17. 1st note of the scale.
19. US soldier.
20. Breathing.
23. Sacred utterance.
24. Home for pigs.
25. Board game.
28. Garden tools.
30. Someone from Arabia.
31. Periods of time.
32. Hindu scripture.
33. Voodoo nature spirit.
35. Tree of the Ogham Ruis.

Clues Down

2. Kind of citrus fruit.
3. Long hair on a horse's neck.
4. Man's name (abbr.).
5. Not able to be carried.
6. Out of control.
7. Solitary.
8. Gaiety.
11. Study of the Zodiac.
12. Pitchers.
16. Sense of self.
18. Animal fodder.
21. Big flightless bird.
17. A God of the Underworld.
22. Man's name.
26. Fruit.
27. Word-of-mouth.
28. Warmth.
29. Comfort.
34. Alternatively.

WANTED

Articles, poems, stories, art, photos, items of interest, long or short, for SS.

REWARD

The inestimable satisfaction of seeing your work in print, and of knowing that you've done a good deed!

Children's work especially welcome.

If not your own work, make sure it's not under copyright.

The Blessings of Samhuin are upon us all now, our hearts full of gratitude and pleasure for the gifts of nature and the fruits of our toils. Now the veil between the worlds grows thin, and we can share of our abundance with the beings of the invisible worlds, as we honour them in our thoughts, with gifts and in ritual.

SAMHUIN



Samhuin, Samhain, Samin, Oiehe
Faislinn, Hallowe'en, All
Hallowe, Halloweide, Shadow Fest,
Allantide, First Harvest, Harvest
Home, Day of the Dead (Feile na
Marbte), Feast of the Dead, Spirit
Night, Candle Night, November
Eve, Netherack Night, Ancestor
Night and Apple Fest, All Hallow's
Eve, Hallowide, Old Hallowmas,
Hallowmass, Martinmas,
Martinmass, Shadowfest, Nos
Calan Gaeaf, and All Soul's Day

BEWARE, the FAIRIES and WITCHES are out in full force this night. Shut the house up nice and tight after sunset, and keep a BRANCH OF BLACKTHORN at the doorway to banish GHOST AND GOBLIN. It's considered wise to spend this night SAFE AT HOME. If you travel abroad, who knows WHO OR WHAT you might meet. NYA HA HA! KICKLE CACKLE, KICKLE! Alternatively, if YOU want to FLY WITH THE WITCHES, or GO SCARING WITH THE SPOOKS or GAMEOL WITH GOBLINS, get your GHOLLIEST GEAR or -

TONIGHT'S THE NIGHT!



The Samhuinn feast which we share with the blessed dead and the beings of the invisible worlds can consist of whatever your imagination can come up with. Our ancestors prepared special foods for their feasts, utilising the newly harvested and carefully preserved produce of farm and countryside. This is a festive time best celebrated by candle-light – and pumpkin candle-holders are just the thing to celebrate the harvest and hail the fairies and witches and souls of the dead.

**We
are
here!**

Have fun!



Remember to light a candle or two in a window to guide the souls venturing abroad tonight to your feast. Your kindness will not be forgotten and the goodwill of the ghosts will be your reward.

When you sit down to your normal family dinner at Samhuinn, set places for unseen guests – your own deceased family members, or any lonely ghosts who might like to join you.

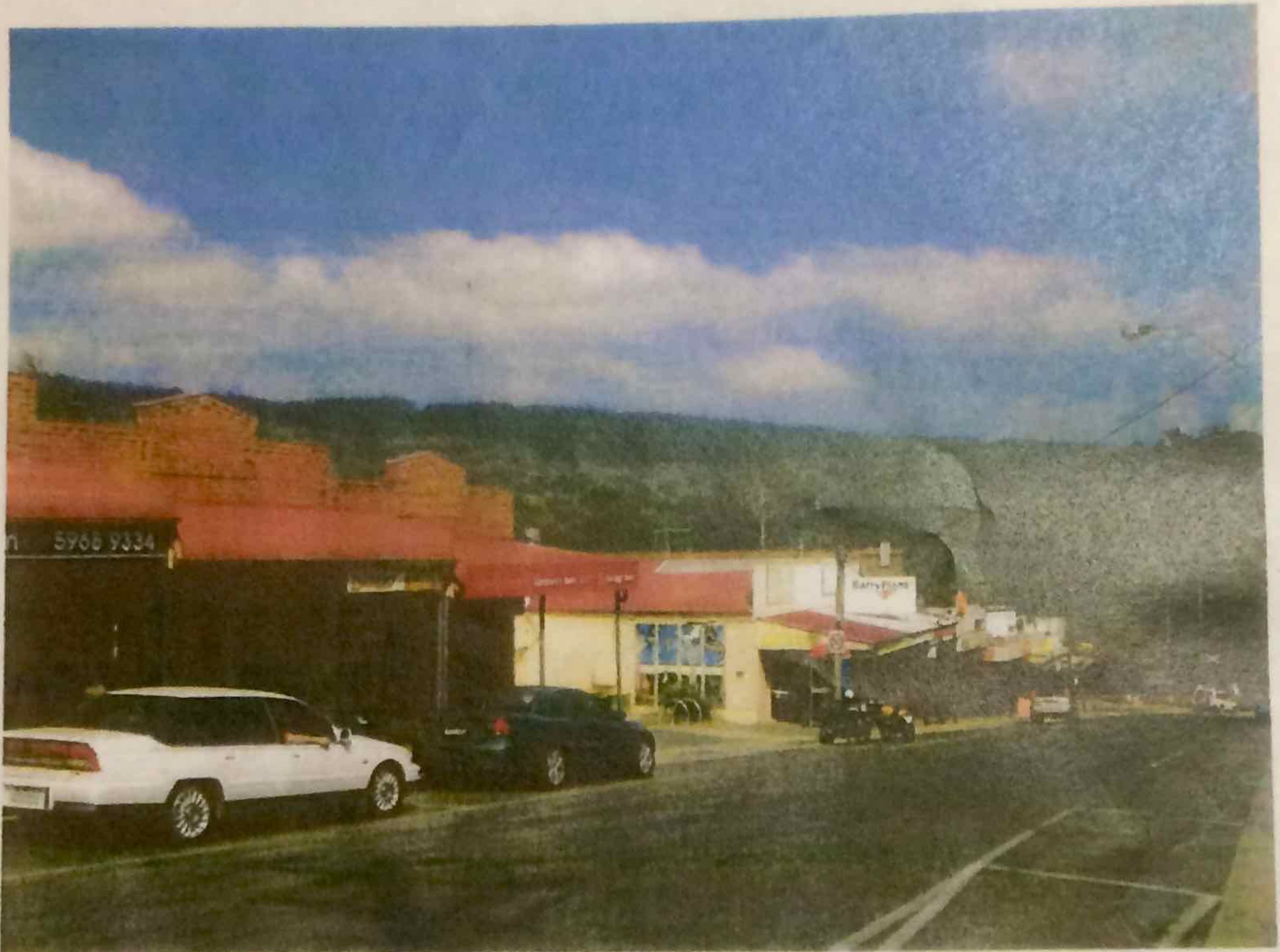
Leave food out for the fairies. Even though the veil between our world and theirs is thin at this time, they still need a clear sign that we want to connect with them, and they can use the energy of the food we leave them to help them 'cut across' to our dimension. It takes effort for them to reach our world and even more to become visible to us! Make sure that the food you leave is not accessible to cats or dogs, because the fairies take only the astral portion and they leave the residue super-charged at a higher vibrational level than normal matter, and eating it can cause headaches, dizziness, swearing, and vomiting.

This is the time for divination, and you can expect help from the ancestors – but be warned, you can also expect mischief from the fairies. Cast your circle with care, and wear parsley and rue!

No time of the year is better than Samhuinn for a comfy, cosy séance. Use orange candles for lighting, and a large, preferably circular, mirror. Lay the mirror flat on a table large enough for everyone to sit at but not so large that they can't reach the whole of the mirror when it is placed in the centre. Some people like to keep a mirror specially for ouija, and in that case the mirror should have all the letters of the alphabet painted around the edge and the numbers one to nine interspersed. Place the words YES and NO directly opposite each other. Some people like to provide a DON'T KNOW and a CAN'T TELL YOU as well. Place a glass tumbler upside down at the centre of the mirror. To stop it squealing as it slides over the mirror's surface, you may lightly oil the rim. Everyone sits around the table. All hold hands to pray or meditate for attunement and a successful séance. Some may have questions to ask about their blessed dead, or to ask them about their own lives, but sometimes it's better just to ask the spirits what they have to tell us. When the séance is over, hold hands again to reassert the circle so that it can be mindfully released. Always be courteous, but expect there to be great excitement on the part of the spirits, and therefore mirth and joy.

WELCOMING YOU TO THE ASSEMBLY

In the last edition of *Serpentstar* I announced that The Melbourne Grove will be hosting an Assembly from April 23 – 26 in 2010 in Cockatoo, Victoria. Since then I've been delighted by the emails that I have received from treasured friends. In that article I included a photo of some tree ferns in a gully. These are guardians of a sacred spring in William Rickett's Sanctuary. We plan on taking you to this amazing sanctuary, which is not far from Cockatoo.



The main street of Cockatoo

Recently named "CU", Vicki's place in Cockatoo is just a couple of kilometres from the pictured shopping strip in the direction that the camera is pointed (i.e. towards all that lush greenery). Cú (pronounced koo) means hound or wolf, and is an appropriate name for Vicki's place. Vicki and her husband Peter share a passion for large dogs and share their home with two magnificent deerhounds. Here's a photo of Vicki, Eileen, and Maggie, who will be your hosts at CU.

Caving with TMG

Photographs and story

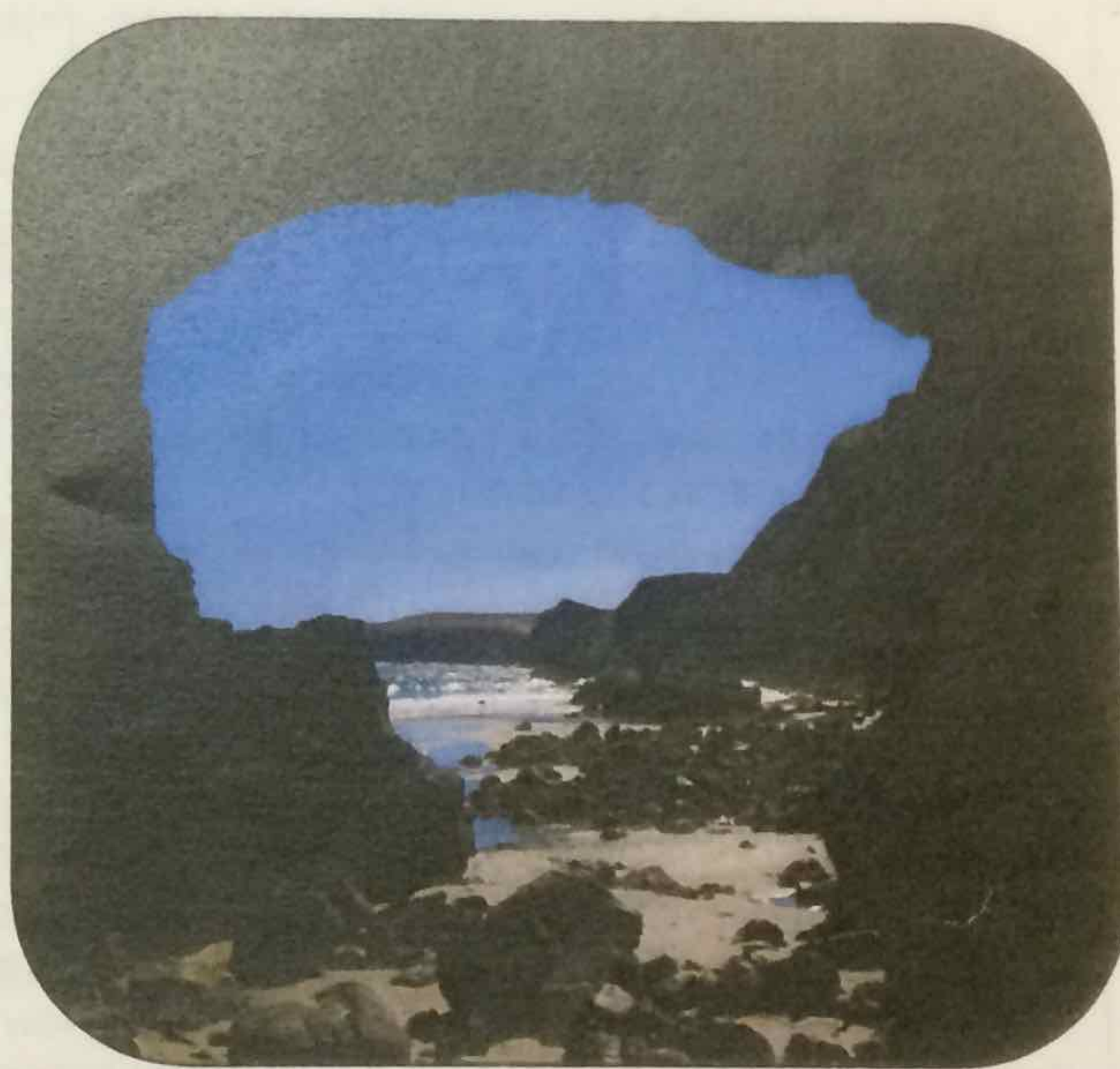
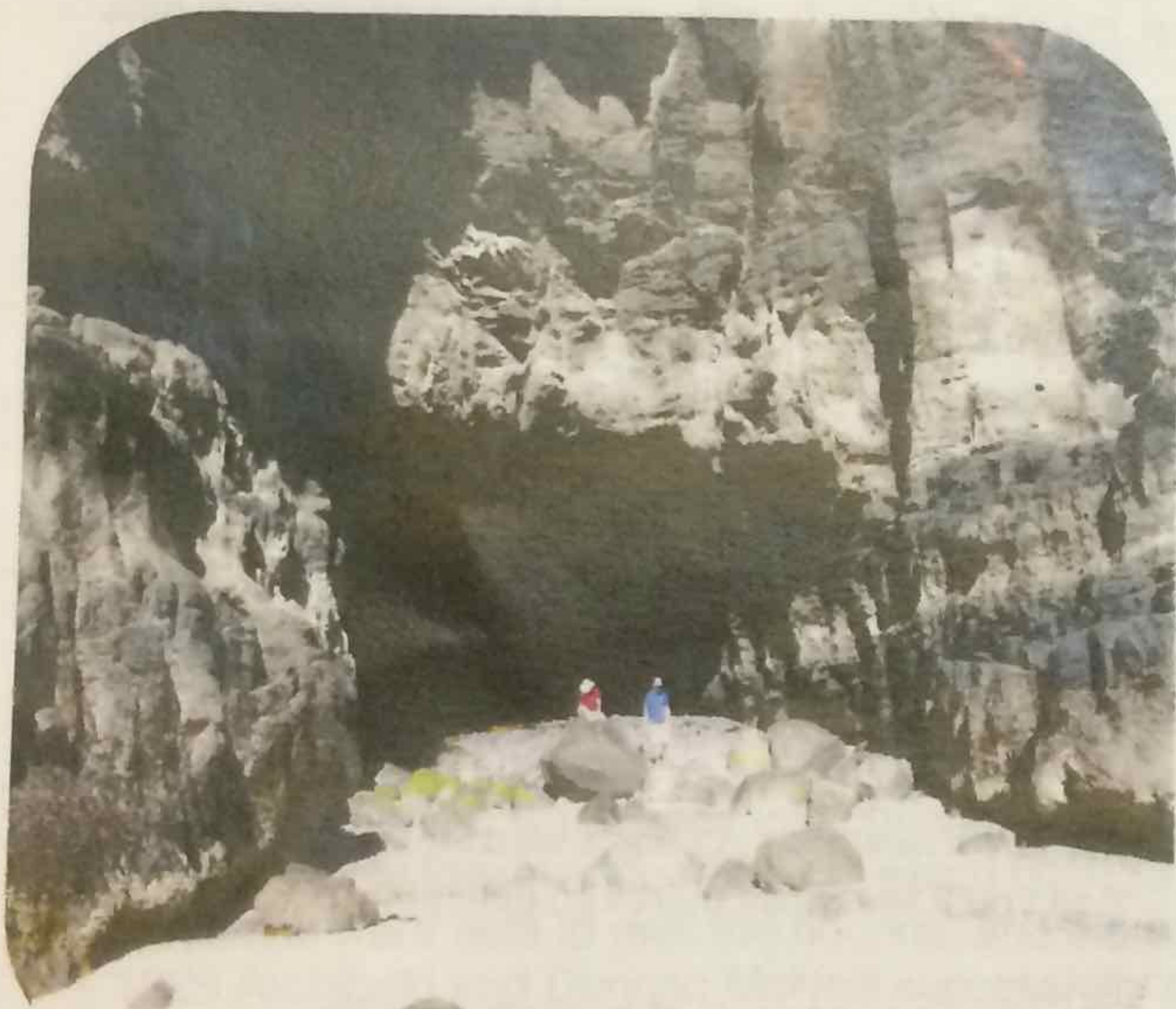
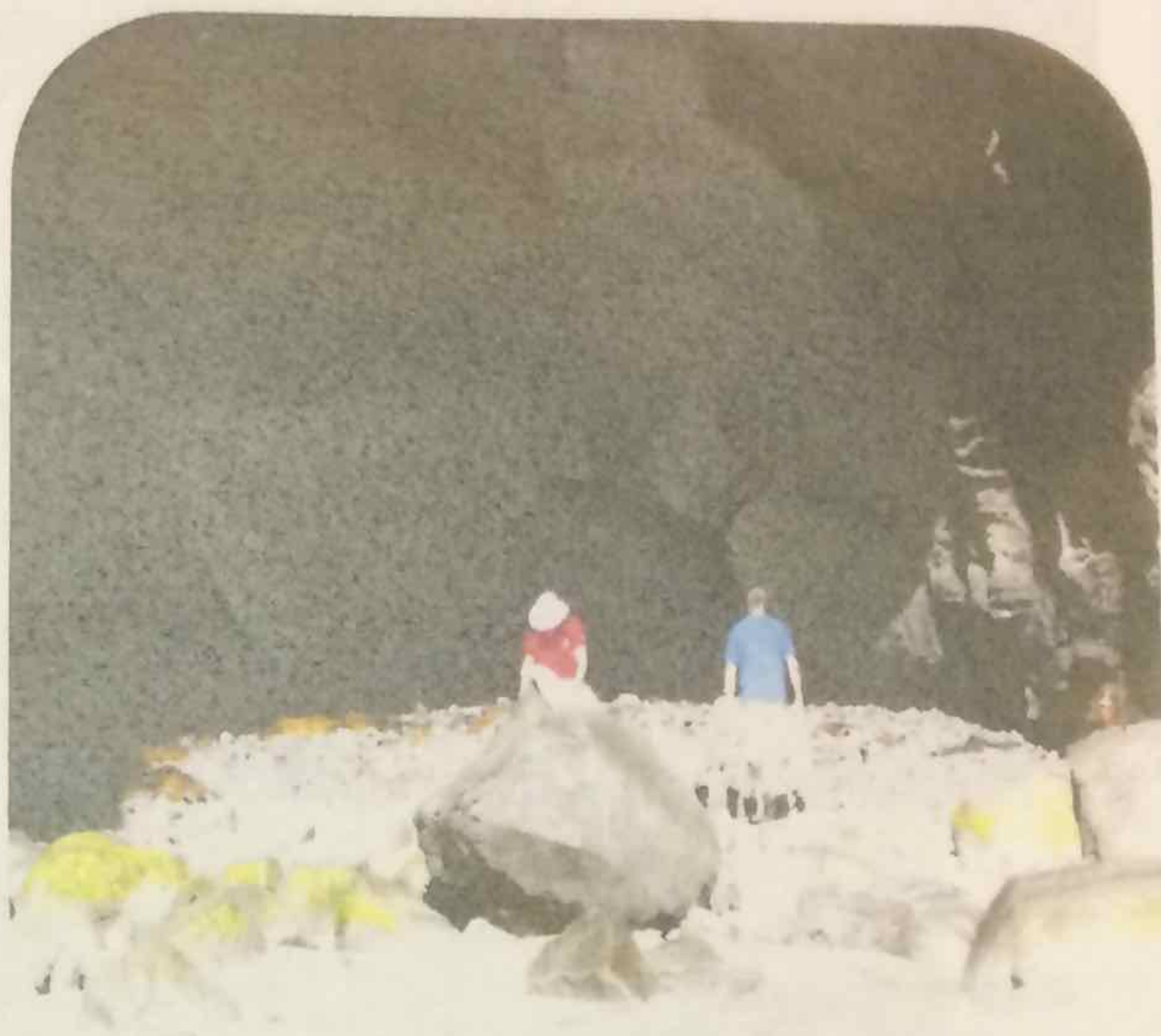
by Trudy Rich

"You finally attend a Melbourne Grove event and you pick the one furthest away!" said Mickael.

It was the lure of the ocean that tempted me, and a cave that sealed it. My car had finally had a rear engine oil leak fixed, so I was able to make a long trip without worrying about the motor catching on fire.

It took about two and a half hours to get to Cape Schank from Kyneton, but I had a bottle of water and a big bag of lollies...

It was great to meet Amanda and Mickael, and meet up with Elkie and Felix again.



After a steep scramble down the cliff, we hit the sand. I always like to immerse myself in the salt water when I get to the beach, for a bit of cleansing. This time, however, I had left my bathers in my car at Amanda and Mickael's place. I was wading about knee deep through a rock pool to get to the cave, (the tide was still on the way out) and just thinking what a shame, as the water was lovely, when a wave came in and wet me up to the waist. So I got my swim after all.



The cave was big and dark and it was good to enter and feel the earth around us.
Rather impressive!

A great picnic tea was enjoyed on the cliff-top overlooking the ocean, and a great day ended with a magnificent sunset followed by the illuminating rise of the full moon over the hills.

The ghost brumbies

wyverne

Way up on the slope of the mountain high,
The stallion neighed his warrior cry,
No answer came to his challenge clear.
The mares stood quietly, tense with fear.

The wind from the east brought odours soft
And the evening clouds went by aloft.
Yet the stallion pawed the rocky ground
And neighed once more – the awesome sound

Was echoed again through the valley steep
Till it died away in the silence deep.
For it wasn't a sound or a scent or a sight
But the Sense of Danger that caused their fright.

They did not see in the darkening bush
Where, noiselessly should'ring their rifles to push
Their way within firing range five strong men
Homed in on the sound as he neighed again.

Five shots rang out, five mares fell dead,
Each with a bullet wound in her head.
Five more died ere the herd could flee
Then the foals and the colts and the stallion, he!

On a Samhuinn eve at the close of the day
You can find the place if you climb that way,
For you'll hear that stallion's warrior cry
And you'll see those mares go galloping by.

They cast no shadows, they seem to glide
No echoes resound from the mountainside
Though their hoof-beats pound in the twilight grey.
They wheel and they turn and they gallop away!

For the brumby spirit is wild and free,
Not vermin, but creatures of dignity,
And though they are persecuted still,
They have not gone yet, and they never will!



And here are some notes from Vicki about deerhounds...

Deerhounds

For those who may have some concerns about sharing with two large dogs who live in the house and often consider been sent out doors against all things Deerhound (we are not dogs) here is some information about the breed and more specifically our two girls Maggie and Eileen ("Puppy" now four).

The breed was first scheduled to be shown at the Birmingham Dog Show in 1860, but had been well known for many years prior as they were bred to course Red deer in Scotland. Particularly over the past 130 years the Deerhound has changed little, photo's and artwork from earlier times show an easily recognizable dog to those seen today. The breed today is still well able to perform what it was originally bred to do, hunt Red deer.

The breed was nearly lost during the 1st and 2nd world wars due to food shortages and in the 1700's due to the invention of guns which often took the role of the Deerhound. The fact that only chieftains were able to own the hounds, and the collapse of the clan system, exacerbated the situation. In 1825 Archibald and Duncan McNeill successfully restored the breed and since then a band of small but avid owners and breeders have maintained the breed world wide and generally of high quality.

If we go back into history there are Scottish carvings representing hounds, the Deerhound and Irish Wolfdog may have been one in the same and there are those who claim they are descendant of the hounds the Picts ran with. In 1576 a book of English dogs speaks of Greyhounds some smaller, some larger, some with smooth coats some with rough. The Deerhound looks like an oversized rough coated Greyhound by today's standards. In the Middle Ages there are reports of the charms of these hounds: courage in the hunt and gentleness in the home.

We had a Deerhound X for 16 years who was the best, and after her demise we acquired Maggie from a local breeder who has become a great friend. Maggie is 8 years old and not quite your average hound. She is social to the extreme. Maggie likes to lick, sit on, eat off, aid in toileting and showering, and if you displease her she will burp on you. It's just that she loves everyone so much! If required, she will lay gently beside you all day, every day!

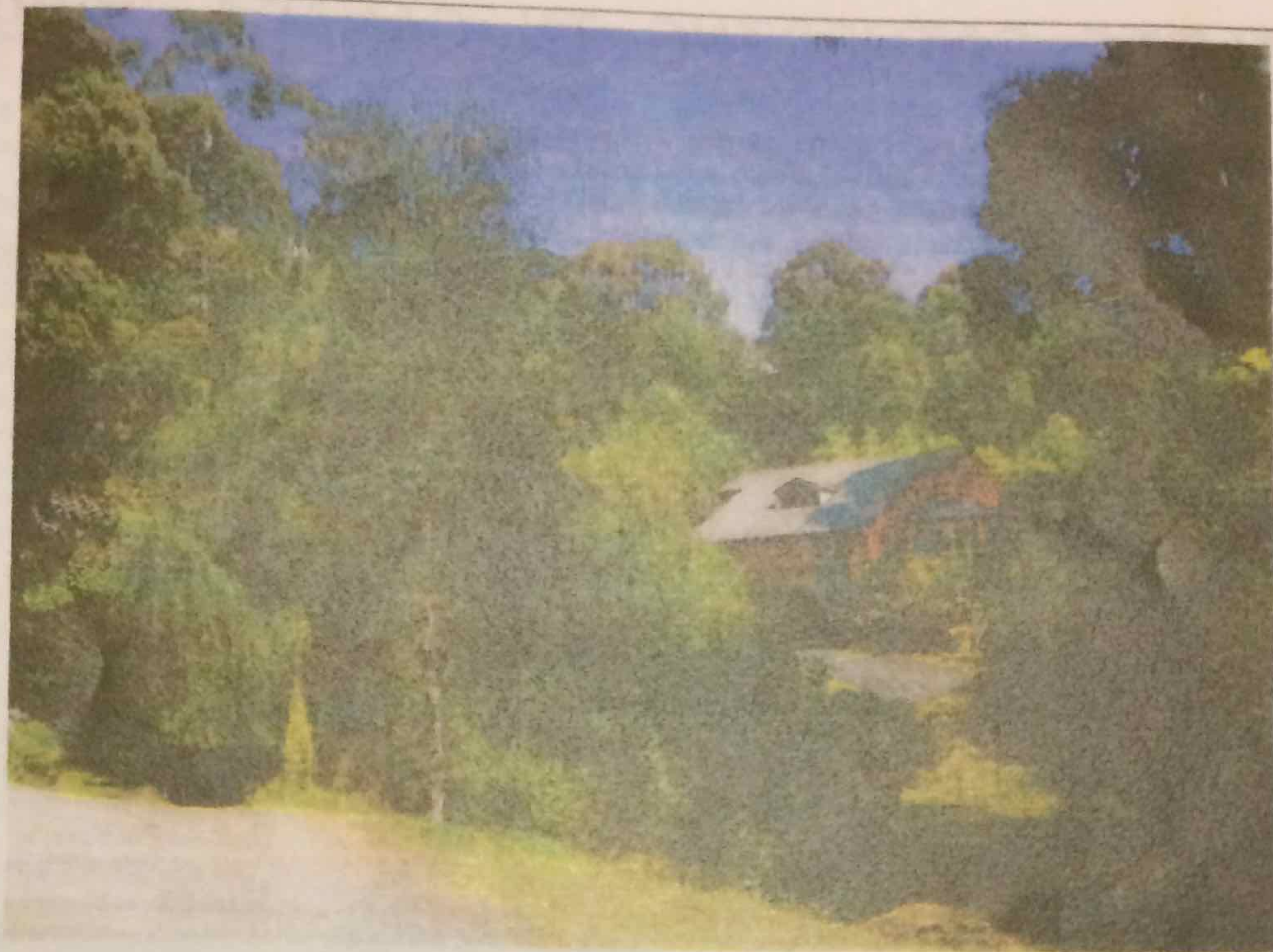
Cost

In 1997, when the first Assembly was held at Wiseman's Ferry, those present agreed to keep the cost of the Assembly to \$150. Twelve years on, we are still committed to providing such a low-cost option for participants. So it's \$150 per person for a tent-site, caravan-site, or mattress and pillow on the floor. That covers all expenses from Friday to Monday. Children are free. The following photo shows the site that will be set aside for tents.



The backgarden at CU

Alternatively, for those who need or want a bit more comfort, we are booking a large house called Cockatoo Springs, which is conveniently situated between the shops and CU. It has seven beds, including three doubles, and so it can house up to ten people. A bed here will cost you \$50 per night (i.e. \$150 for the three nights – Friday, Saturday, and Sunday). To be sure of a place and also to help us raise the cash, please send your \$150 asap. Later we will work out your food and ancillary costs, which will of course be additional to the accommodation.



Cockatoo Springs Retreat

So the options are:

- A. \$150 at CU to cover everything, including accommodation and food *or*
- B. \$150 at Cockatoo Springs for accommodation only; food extra

Please send your cheque or money order to Elkie White, PO Box 404 Ferntree Gully, 3156.

This Assembly is less than a year away now, and I am already looking forward to catching up with old friends and beginning new friendships.

Elkie

whitelk@bigpond.com



CELTIC GATHERING IN CANADA 2009

Friends, Celts and Pagans,

We invite you to join us for the Celtic Gathering 2009. Located at the Mansfield Outdoor Centre, just an hour's drive north of Toronto, the Celtic Gathering offers seminars, workshops, rituals, and a chance to meet like-minded pagans. Speakers and workshop presenters are travelling from England, Wales, US, and Canada.

Running from July 31st to August 3rd, organizers are hoping for warm, bright days and cool, clear nights. Situated on three hundred acres of beautifully wooded hills and valleys, the site offers nature trails, river banks, and fire pits.

Camping and all meals, showers, talks and workshops are included in the admission cost of \$C 165.00 for the entire weekend. For those that prefer indoor accommodations, shared rooms are available for an additional \$C 10.00 (for the weekend).

Scheduled speakers include:

Brian Walsh

Ceallaigh S. MacCath-Moran

Marija Kuncaitis

Caryl Dailey

Lughnasadh: The Feast of Lugh

Introduction to Celtic languages

Eastern European Paganism

Self Made by Celtic Magic

Scheduled workshops include:

Brian Walsh

Seba

Donata Ahern

Ceallaigh S. MacCath-Moran

Into the Valley

Interactive Celtic Mythology Theater

Working With the Medicine Wheel, Shamanic Working

Bodhran Drumming

Mark this on your calendar and plan to join us!

Register online at www.druidicdawn.org/node/1381

As a side note, we will be supporting Elkie at the Obod Assembly in 2010, so if you are there it would be great to meet up and network!

Cheers

Nigel

NOTICE TO SUBSCRIBERS

THE BAD NEWS: Due to the bungling incompetence of your beleaguered editor, during a technological crisis a few email subscribers' email addresses were lost from my records. Some have contacted me and are now back on. Only one or two are still missing. Oh if only I could contact you!

THE GOOD NEWS: Due to the same bungling incompetence of said editor, all records of due dates for paper subscriptions were lost. This is good news, because, there being enough spare cash in the kitty, you all get a few free issues, since subscriptions will all be due for renewal NEXT ISSUE. This issue will be free, and a subs.renewal slip will be sent with the next issue (Imbolc).

SOME SAD NEWS: Rates for overseas subscribers must rise to meet rising postal costs.

New rates p.a (4 issues)

Within Australia: Still \$Aus10-00

To NZ: An astronomical \$Aus12-50

Everywhere else: An out and out rip-off at \$15.00

The Old Border Ballads

vyvyan ogma wyverne

These ballads are very old – no one knows exactly how old – and they've evolved somewhat since they were first sung. In particular the language is constantly being up-dated in the oral traditions, and the religion and institutions of the forgotten past get up-dated too, to suit their newer audiences. They were already very old and this slow process of change was advanced when they became popular again as literature during the Celtic Ossianic revival of the 19th century after having been maintained as a folk tradition for generations. The poets, artists and composers of the so-called Romantic period took their inspiration from them and thus greatly advanced European poetry, art and opera. They can still give us that kind of inspiration, but perhaps for some of us, even more exciting is the glimpse we get of our ancient ancestors.

In keeping with the spirit of Samhuinn, this ballad deals with the visitation of an earthbound mourner by her deceased lover. It's imagery of the withering and dying flower, the cold, rainy weather, and the coldness and deathliness of the clay are all beautifully evocative of this time of the year.

In this still popular ballad, we learn of the custom of mourning for a twelvemonth and a day. This period of time is often specified as being the length of a period of mourning for the dead. Long after it was no longer observed, it remained a beloved custom, often specified in folksong. Our heroine seems to be accustomed to chatting aimiably with her beloved, in this instance, about the weather. This recalls modern practice, where many people visit their loved ones' graves at least once a year to commune on quite mundane things, just as if they were alive.

The superstition about the lethal consequences of kissing a corpse is also a common motif, probably relating to times of plague, when early death may have been the result of the plague and the corpse was likely to be highly contagious.

There's a lovely interchange of impossible tasks, quite the traditional thing, and probably a reworking of a much older motif. Normally a marriage might depend on man's carrying out a series of impossible sounding tasks, but these are introduced rhetorically, for the sake of increasing the poignancy of the lovers' plight.

There's sometimes a moral worked into this song – perhaps it's an overworking of this popular song by concerned older women, who liked to caution girls on

their wild fancies and superstitions. In some versions the ghost kindly rebukes her and abjures her to 'make yourself content, my love, till death calls you away'. But this one leaves her to bear the pain of her loss philosophically. I think we can still feel pity for her.

The Unquiet Grave

Oh bonnie, bonnie sings the bird,
sat on a coil of hay,
and dowie dowie was the maid
that loved the corpse of clay.

"The wind doth blow today, my love,
and a small few drops of rain . . ."
I never had but one true love
and in green-wood he lies slain.

I'll do as much for my true love
as any young girl may,
I'll sit and mourn all at his grave
for a twelve-month and a day.

And when twelve months and a day was passed
a ghost did rise and speak,
"Oh, who sits weeping on my grave
and will not let me sleep?"

"Tis I, my love, sits on thy grave
and will not let thee sleep,
for I crave one kiss of your lily white lips
and that is all I seek."

"My breast is cold as clay, sweetheart,
my breath smells earthy strong.
If you have one kiss of my clay cold lips
Your time will not be long!"

"Go fetch me water from the desert,
and blood from out of a stone,
go fetch me milk from a fair maid's breast,
that a young man never has known.

"Tis oft in yonder garden green,
love, where we used to walk.
The finest flower that ever was seen
is withered to a stalk.

"The stalk is withered and dead, sweetheart,
The flower can never return,
and since I've lost my own true love
what can I do but yearn?

"When will we meet again sweetheart,
when will we meet again?"

"When the autumn leaves that fall from the trees
are green and spring up again!"



Native Animal Lore

Exploring the Magickal Natures of the Animals of Australia

By Julie Mills

Learning about Druidry is about learning how we, as humans can more intimately relate to the world around us. Through ritual, meditation and our philosophies we find ourselves evermore in tune with the cycles and energies of the world around us. Our ancestors worked with the changing seasons, and saw that these could be recognised in the changes of the trees, the animals and the stars. Many people studying Druidry today also find that they are becoming ever more connected to the world around them, however today we are located in many corners of the world where the signs we can see in the trees, animals and even the stars are not the same as those in the land of our ancestors. Yet there is much to be learned about our unique places by learning to understand the messages and signs that nature can give us, wherever we are in the world.

Learning about native animals is one way that we can learn to understand more intimately our own place in the world. By understanding the cycles of the animals of the land, sea and sky we can learn more about the seasons, ways to celebrate change in our world, and essentially learn about ourselves.

There are some resources already available for you to find a guide to the symbolic meanings of Australian native animals, such as the *Animal Dreaming* oracle deck and book of the same name by Scott Alexander King, however it can be very helpful and informative for us to spend time with native mammals, reptiles, birds and fish to see what symbolism we can find in their nature. By noting their colours, their habits and habitat, their mating season or rituals or other features about them we can learn what they represent on a spiritual level.

You might also come across tarot decks or books on Aboriginal myths which can give you more insight into the nature of native animals. Aboriginal myths can be used to gain further insight into the nature of the land also, and can be a wonderful resource for guided meditation. It is important to note, however, that Aboriginal mythology is often secret and very sacred. Stories hold power and are owned by people and places. However, there are myths which we can find in published books and these are available to everyone and as long as we treat them with respect, by acknowledging the author and their country if we use them in ritual. If you are lucky enough to be told a story personally, be sure to find out if there are laws concerning its retelling (for example, only for women), as you may not be able to pass it on to others.

Here are some Australian animals and their magickal meanings which I have discovered myself, but they

may also have similarities with other systems as of course, these are the symbolic nature of the animals themselves.

KOALA: The name 'koala' means 'no water' as koalas do not need to drink and get all the moisture they need from eucalyptus leaves. As a result they represent resourcefulness, adaptability and survival. They spend much of their time drowsy or asleep, so they represent inner journeys, dreaming and meditation. They are also quite noisy at mating time making them a symbol of passion, but also of anger and jealousy.

KANGAROO: The image of the big red kangaroos with their muscled chests, fighting for their rank and right to mate represents the kangaroo's magickal symbolism in strength, power, protection and masculine energy. The pouch of the mothers represents the closeness of mothers to their children and the process of motherhood generally. They also represent travel, endurance and attentiveness.



WOMBAT: Living in underground burrows and coming out in the night, wombats are a symbol of homely comforts, homesickness, and stability. With their thick, stout bodies they represent standing your ground, self confidence and security. The energy of the wombat is of reliability, responsibility, study and family life.

KOOKABURRA: The cackling call of the kookaburra is a familiar sound over much of Australia, sounding much like a hearty laugh they represent humour and looking on the bright side of life. As they are often heard laughing before storms they represent weather knowledge, storm energies, insight, divination and prophecy.

PLATYPUS: Women's mysteries, duality, sanding on the thresh hold of worlds, mysteries of childbirth, mysteries of evolution and progression, adapting to new situations, changing to suit our environment.

DINGO: Dingoes often hunt in packs so they emulate teamwork, leadership, hunting, cunning, and wit, working smart not hard. The dingo cannot bark but only howl. They are generally silent showing us the virtue of holding our tongues when we may want to comment too quickly. Leading by example not by explanation. "Do as I do, not as I say".

EMU: Emus have a striking glare and a controlled and threatening step. They are curiosity, by not timid. They represent confidence, persuasion, study, focus, discernment, judgement and will power. The nomad, travelling their journey with confidence and focus on their goals.



POSSUM: A nocturnal animal they carefully move through the trees. They are a symbol of caution and the mysteries of the night. Carrying their young clinging tightly to their backs they symbolise nurturance, agility, holding on, safety and parenting.

COCKATOO: White and yellow: Their flashing white and yellow feathers symbolise the rays of the sun, beams of inspiration and life. But their harsh calls remind us that the sun and its strength also bring fire and destruction. Black and red: They also remind us of the fires symbolising the red flames and the charred remains. Cleansing and renewing. Both birds are a symbol of the fire season and the power of the sun.

LYRE BIRD: The lyre bird is a perfect symbol of the Bard. With a long repertoire for different songs the lyre bird symbolises memory, poetry and song. Their silvery voices lighten the sound of the bush and their beautiful feathers and dances are a fabulous display. A performer, a dancer, singer and poet. They represent the poetic inspiration within us all.

Certainly, there are many more native animals with many more symbolic meanings, and there are even regional and other variations which will give the animals different meanings in different contexts. What is important, however is that we are making a connection with the world around us, learning more about the natural world and about ourselves. Each one of us has a responsibility to learn about and connect with the sacred landscape around us. To live in harmony with the land and all its creatures and to be aware of its cycles, signs and symbolism. From the mountains to the sea, from the tropics to the deserts, from the forests to the cities, we all have to find our place and learn about our land in our own way.

Possibly the best way that we can learn more about the native animals of our area is to buy some field guides of birds, mammals, reptiles and fish, and find out about the characteristics of the local fauna. Another way of finding out information is to visit your local council, who often supply leaflets about conservation or the habitats of local species. You may even find that they conduct nature walks where you can be shown some of the local animals. Then a wonderful exercise for meditation is to think about the spiritual meanings and symbolisms of the animals of your area.

This process can be done anywhere in the world and there are many beautiful species which we can learn so much about. Indigenous knowledge is a wonderful resource and a point from which we can learn much about the spirit of our area, however there is also a wealth of knowledge to be found in the symbolic natures of the animals themselves - all we have to do is look.

CROSSWORD PUZZLE ANSWERS

1	E	2	L	3	E	4	M	5	E	6	N	7	T	8	A	9	L	10	H
			I		A		D		O		M		O		N		A		
11	A		M	12	U		N			13	N		E		O		N		P
14	S		E		R		E				P			15	K		E	16	P
	T				N			17	D		O		H					19	G
20	R		E		S		P		I		R		A		T		I	22	O
23	O		M							24	S		T		Y			G	
25	L		U	26	D		27	O			A					28	H	29	O
	O				A		R		A		B					31	E		R
32	G		I		T		A					33	L		34	O		A	
	Y				E		L		D		E		R		T		R		E

Kids Page

Junior Bards:

Samhuinn is **here**. It's good fun to **dress up**. You can be a **witch** or a **ghoul** or a **ghost**. It's a good idea to keep a big box, basket or bag full of **old and interesting clothes**, old curtains and rags. Then, when you want to **dress up**, you'll have lots of different things to choose from. Here's how to make a groovy **wizard's hat**



Take a 40cm square of paper and fold it **diagonally** to make a triangle. **Triangles** have **three sides**. Now you can cut across the bottom in a **gentle curve**.

Glue or tape the longest two sides together and open out **your hat**. Trim off the bottom until it fits your head. You might like to paint it black and stick **stars** and **half moons** and other shapes on it. This hat looks **very magic** with a long **flowing cape** from your fancy dress collection. It looks **even better** if you find a good stick for a **magic wand** to wave. Dip the tip into a tin of paint – **silver** or **gold** or your favourite colour. Then you'll be ready for the **fairies** and **spirit children** of **Samhuinn**!

Young Ovates:

Ovates are keen **observers of nature**, but they know there are many things in Nature that are **not visible** to **ordinary** people. They watch for signs of **fairies and pixies** that live in the **wild places** and in **gardens** and even in **towns and cities**, and they try to **communicate** with them.

If you **wish** to communicate with fairies, you have to **let them know**. Go to a place that **feels nice** to you, perhaps a wild place or a **pleasant place** in your own house, or out in the garden. You might even have a **teacher** at **school** who might let you and your friends build a **fairy shrine** in the schoolyard or in your **classroom**.

First, say in a **clear voice**, out loud that you wish to be a **friend to all creatures** including the fairies. Then place a **beautiful stone**, piece of wood or other nice object in the place you've chosen and **tell the fairies** it's their **altar**.



Put **flowers** on it, or **decorate** it with anything you think the fairies might like. There are all sorts of fairies. Some like **milk and honey**, some like **crystals**, others like trinkets and little toys, or just **pretty** pieces of **plastic** or glass. Whatever you give them, they will know you **love them**, and they will be your friends.

Budding Druids:

The ancient Druids were **magicians**. They knew that there are many forces **beyond our ken** which we must learn to understand. They knew that **all nature is alive** and that all life is obedient to the **Laws of the Universe**. It's good to know **physics and chemistry**, because they teach us about some of the Laws of the Universe. And it's good to know the Laws of the Universe as they operate through the stars in the **Zodiac**, so the old Druids studied **astrology**, just as they still do today.

They also studied **alchemy**, which examines the mysterious forces in **substances**, just as chemistry looks at the physical forces. They called these forces '**metaphysical**' forces. Their knowledge of them enabled them to perform **miraculous acts of magic**.



The Druids of today are **learning** again what the old Druids knew, and will be able to prophecy, read the **stars and omens**, time travel, speak to animals, tele-transport themselves, **shapeshift**, fly, remote view and visit other dimensions and **other planets**, all by means of the magic that comes from using the **metaphysics** based on their knowledge of the Laws of the Universe. We've got a long way to go!!!

Scrying is one of the **easiest** magical arts to learn. Use any mirror, a bowl of water, or any reflective surface, even the back of a spoon. **Gaze mildly** into the shiny surface and watch what happens. You might see your own reflection change, or a **strange reflection** next to your own, or you might see **soft images** come and go.