

Juno Cobella
Perpetual Calendar
of The Fellowship of Isis



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All formatting has been retained from the original.

Goddesses appear in **BOLD CAPITAL** letters.

The Month of January

JANUARY 1st

Greek: **HERA** and *Roman* **JUNO; The Gamelia.** (Lempriere, *Dict.*) Gamelia, a surname of Juno, as Gamelius was of Jupiter, on account of their presiding over marriages. --A festival privately observed at three different times. The first was the celebration of a marriage, the second was in commemoration of a birth-day, and the third was an anniversary of the death of a person. As it was observed generally on the 1st January, marriages on that day were considered as a good omen and the month was called Gamelion among the 14 Athenians. Cicero *de Fin. 2, c. M.* " -See also above under Goddesses of the month.

(*Perp. Fest. Cal.*) "January 1. Jupiter and Juno. Zeus and Hera". (*Fell. of Isis Dir.*) "January 1 st: Zeus and Hera, Jupiter and Juno. Auspicious for rulership, glory and cheerfulness". See also below under Juno.

Roman: **FORTUNA.** (Seyffert, *Dict.*) "Fortuna. The goddess of good luck . . Trajan founded a special temple in her honour as the all-pervading power of the world. Here an annual offering was made to her on New Year's Day".

JUNO. (*Enc. Brit. 1810 ed.*) "Kalends of January, in Roman antiquity, was a solemn festival consecrated to Juno and Janus; wherein the Romans offered vows . . to those deities, and exchanged presents among themselves as a token of friendship ".

(Ovid, *Fasti, l. 55*) "The worship of Juno claims 's Calends . . These remarks apply to the whole calendar; I have! made them once for all, that I may not be forced to break the thread of my discourse". See also under Goddesses of the Days of the Month: 1st Day.

STRENIA (Seyffert, *Dict.*) "Strenae. Gifts which it was customary for the Romans to make at the new year with accompanying good wishes. The word is connected with the name of a Sabine tutelary goddess, *Strenia*, who corresponds to the Roman *Salus*, and from whose precinct beside the Via Sacra at Rome consecrated branches were carried up to the Capitoline at the new year. The Strenae consisted of branches of bay and palm, sweetmeats made of honey, and figs or dates, as a good omen that the year might bring only joy and happiness (Ovid, *Fasti, i 185-190*). The fruits were gilded (Martial viii 33, 11) as they are now in Germany and the word as well as the custom, survives in the French *etrennes*".

(Brewer, *Dict.*) "Etrennes. New-year's gifts so called in France. Strenia, the Roman goddess, had the superintendence of newyear's gifts, which the Roman's called *strenae*. Tatius entered Rome on New-year's Day, and received from some augurs palms cut from the sacred grove, dedicated to the goddess Strenia. Having succeeded, he ordained that the 1st of January should be celebrated by gifts to be called strenae, consisting of figs, dates and honey; and that no word of ill omen should be uttered on that day".

(Ovid, *Fasti, l. 171*) "January 1st . . Next I asked, 'Why, Janus . . do we give and receive good wishes?' Then, leaning on the staff he bore in his right hand, the god replied: 'Omens are wont',

said he, 'to wait upon beginnings . . ."What mean the gifts of dates and wrinkled figs', I said, 'and honey glistening in snow-white jar?' 'It is for the sake of the omen', said he, 'that the event may answer to the flavour, and that the whole course of the year may be sweet, like its beginning'."

(Gibbon, *Decline and Fall*, Vol. 11, p. 12 1) "Some of the most sacred festivals in the Roman ritual were destined to salute the new calends of January with vows of public and private felicity".

(Cassell's *French Dict.*) "etrennes, fem. New Year's gift (usually in plural); gift, present".

See also under March 1st.

Anglo-Saxon: (Brewer, *Dict.*) "Wassail. A salutation used on New Year's Eve and New Year's Day over the spiced-ale cup, hence called the 'wassail bowl'. (Anglo-Saxon, *Waes hael*, be whole, be well)". (id.) "New Year's Day.. The civil and legal year began March 25th till after the alteration of the style, in 1752, when it was fixed, like the historic year, to January 1 st. In Scotland the legal year was changed to January 1 st as far back as 1600".

American Indian: **THE GODDESS** (Kay Turner, *LadyUnique*, 1, p. 49) "On New Year's Day the Chorti Indians of Southern Guatemala drink the water from five sacred coconuts and also fertilise the ground with it. Women officiate at these ceremonies, guarding the coconuts during the night and dedicating them to the goddess before they are drunk down on the first day of the year".

Japanese: (Chamberlain, *Things Japenese*, p. 157) "Festivals. The holidays officially observed are. . Jan. 1-3.--Termed the San-ganichi or 'three days' of New Year, when the people eat of stew called *zoni*. . More fuss is made about the New Year in China and Japan than in any Western country. . and on New Year's morning the usual sweeping and dusting of rooms is pretermitted, doubtless in order to avoid sweeping away good luck. Gateways are decorated at New Year time with pinebranches, straw ropes, oranges . . and presents are given called *o toshidama*".

BENTEN, BENZAITEN. (Chamberlain, id. p. 307) on the Seven Deities of Luck, which include the Goddess Benten: "Connected with the Gods of Luck is the *Takara-bune*, or 'Treasure Ship', which is said to sail into port on New Year's Eve, with the Gods of Luck as passengers and, as cargo, the *takara-mono*, or 'treasures' of popular lore, which are enumerated by Anderson as follows:-the hat of invisibility, the lucky rain-coat, the sacred key, the inexhaustible purse, the precious jewel, the clove, the weight, and a flat object apparently representing a coin. Pictures of this 'Treasure Ship' are hawked about the streets at New Year time, and every person who puts one into the little drawer of his wooden pillow on the night of the 2nd January, is supposed to ensure a lucky dream".

Sumerian: **INANNA; Nativity Eve.** (*The Coming Age*, No. 13) "Nativity Eve (Hestia 8, January 1st): A white candle is lit at sunset to burn throughout the night and to be extinguished at dawn on Nativity morning".

JANUARY 2nd

Egyptian: **ISIS; The Advent of Isis from Phoenicia.** (Witt, *Isis in the Graeco-Roman World*, p. 308) "The 'Advent of Isis' from Phoenicia to Egypt was on 2 January. See Plut. 50: *Fontes Historiae Religionis Aegyptiacae* (ed. Hopfer) 1922; 244, 32". (id. p. 166) "Isis . . on discovering that the Ark of Osiris had been cast up by the Mediterranean in the region of the Phoenician Byblos went across the sea to find it, and then shipped it back with her to Egypt".

(Plutarch, *De Iside Et Osiride*, 371 D, or 50) "they make offering on the seventh day of the month Tybi; which they call the 'Coming of Isis from Phoenicia'".

Sumerian: **INANNA; The Nativity of Our Lady.** (*Lux Madriana Cal.*) "Hestia 8 (January 2). The Nativity of Our Lady".

"In Hestia, the darkest month, A tiny light is born.

Our Lady, in Her Mother's arms, Shines forth on the grey dawn".

(*The Coming Age*, No. 13) "Nativity: We celebrate the birth of Inanna. Princess of the earth and Queen of Heaven, on one of the greatest feasts of the year. She will guide and help us on our way back to our true home in Heaven. . Nativity songs are sometimes known as 'yules', a carol in honour of the Mother and Daughter (as Demeter and Persephone), and the name extends to the season as a whole".

Japanese: **BENTEN**. See under January 1st.

JANUARY 5th

Greek: **KORE, PERSEPHONE; Eve of the Epiphany of Kore.** (Kerenyi, *Eleusis*, p. 116) "In the Alexandrian Koreion the Eleusinian rite had been replaced by other ceremonies. A *drama mystikon* - that in the term used by Clement of Alexandria - in several acts was performed on different levels: below the earth and upon it. Such a drama was possible in the Koreion of Alexandria . . Epiphanius describes a nocturnal rite in the Koreion . . a later phase of the holy history, the pagan feast of the Epiphany in the night of January 5. The people spent this night in the temple, singing to the accompaniment of flutes. A troop of torchbearers entered and went down into the underground cult chamber - *sekos hypogaios* whence they, brought up a statue: 'A wooden idol, its forehead, hands, and knees adorned with golden cruciform seals, otherwise naked, was placed in a litter and carried seven times round the inner temple'. (*id.* p. 147) "The *visio beatifica* of the *epopteia*, the epiphany of Kore continues the *imitatio deae* of all the *mystai*".

Irish: **ST. CERA.** (Smith, *County and City of Cork*, Vol. 1. p. 173) "Kilcrea signifies 'the cell of Cera', whose festivals are celebrated on the 16th of October and 5th of January". See also under the October 16th.

JANUARY 6th

Greek: **KORE, PERSEPHONE; Feast of the Epiphany of Kore, The Beatific Vision.** See under January 5th. (*Fell. of Isis Dir.*) "January 6th . . Epiphany of Persephone".

Celtic: **The Three-fold Celtic Deities.** (*The Druids Cal.*) "*January 6th, Twelfth Night.* A Celtic god or goddess manifests him or herself as three". (*Fell. of Isis Dir.*) "January 6th: Threefold Celtic Deities".

General: **Twelfth-day, Twelfth-night.** (*O.E.D.*) "Twelfthday, Old Eng . . the sixth of January. . (id.) " *Twelfth-night*, Old Eng. The night of the twelfth day . " (id.) Twelfthtide . . The season including Twelfth-night and Twelfth-day . . " See under December 26th.

THE QUEEN OF TWELFTH-NIGHT. (*O.E.D.*) "Twelfth-cake . . A large cake used at the festivities of Twelfth-night, usually frosted and otherwise ornamented, and with a bean or coin introduced to determine the 'king' or 'queen' of the feast".

(Peacock, Coll. *Works*, *Gryll Grange*, p. 949) from a description of a Twelfth Night ball: "children, who came in some force . . were placed within the magnetic attraction of an enormous twelfthcake, which stood in a decorated recess . .

" .. the twelfthcake was divided. The characters were drawn exclusively among the children, and the little king and queen were duly crowned, placed on a theatrical throne, and paraded in state (Whistler, *The English Festivals*, p. 77) on the Twelfth Cake: "A bean and a pea are put in the cake, and when it is cut and distributed he who finds the bean is King and she who finds the pea

is Queen. If the bean is found by a girl she must name her sovereign, and if the pea by a man, he has the pleasure of choosing his consort and proclaiming an attachment before the company."

THE WITCHES. (Frazer, *Golden Bough abgd.* p. 561) "Another witching time is the period of twelve days between Christmas and Epiphany. . The last of the mystic twelve days is Epiphany or Twelfth Night".

Swiss: **STRUDELI and STRATTELI.** (Frazer, *id.* p. 561), The author describes how at Brunnen, on the Lake of Lucerne, "two female spirits of the wood, Strudeli and Stratteli", appear on Twelfth Night.

Italian: **LA BEFANA.** (Brewer, *Dict.*) "Befana. The good fairy of Italian children, who is supposed to fill their stockings on Twelfth Night".

(Janet and Stewart Farrar, *Eight Sabbats for Witches*, p. 141) "in Italy Santa Claus's place is taken by a witch . . She is called Befana (Epiphany), and she flies around on Twelfth Night on her broomstick, bringing gifts for children down the chimneys".

Irish: **Nollaig na mBan, Womens' Nollaig.** (Danaher, *The -rear in Ireland*, p. 263) "Epiphany. . In Irish it was known widely as *Nollaig na mBan.*"

French: **JOAN OF ARC.** (*Old Moore's Almanac*) "January 6th. Joan of Arc, born 1412".

JANUARY 7th

Egyptian: **SOKHIT, SEKHMET.** (*Saltier Papyrus IV.* cited by Maspero, *Dawn of Civil.* p. 212) "The 12th of Tybi. . it is the day wherein Sokhit gave forth the Decrees". Commentary by Maspero: "The decrees of Sokhit were those put forth by the goddess at the end of the reign of Ra ". Note: The Western (Gregorian) calendar dates, used here to correspond to those of the ancient Egyptians, are based on the fixed Alexandrian Calendar adopted in the year 30 before this era. See also under August 29th: Egyptian New Year's Day.

Japanese: **IZANAMI-NO-MIKOTO.** (Herbert, *Shinto*, p. 194) "January 7th . . On the same day in the same temple (i. e. the Ikukuni-tama-jinja) is also held the unique Uzue-matsuri. Each participant, priest, miko or layman, offers a branch of plum-tree (formerly peach-tree) on which he (or she) has tagged a slip of paper with his name and age (or date of birth). After the ceremony, every person takes his own offering back as 'a souvenir from Izanagi and Izanami, for protection throughout the year". Note: (The *Nihongi.* 1, 15) on Izanamino-Mikoto; "In the time of flowers, the inhabitants (i.e. of Arima in Kumano) worship the spirit of this Goddess by offerings of flowers. They also worship her with drums, flutes, flags, singing and dancing."

The Nana-Kusa. (Chamberlain, *Things Japanese*, p. 158) "Festivals. The holidays observed officially are . . Jan. 7 . . This day is termed *Nana-kusa*, or the Seven Herbs, because in early times the Court and people used them to go out to pluck parsley and six other edible herbs - a custom to which the poets make frequent allusion. Rice-gruel, or congee flavoured with greens, is the appropriate dish. (About the 9th January, the people resume their ordinary work)". Note (id. p. 162) on the Japanese old and new calendars; "the 7th of the 1st moon, which would formerly have fallen somewhere about the middle or end of February, is retained as the 7th January".

St. Distaff's Day. (Brewer, *Dict.*) "Distaff. a woman. Properly the staff from which the flax was drawn in spinning. . *St. Distaffs Day.* The 7th of January. So called because the [Yule] festival terminated on Twelfth Day, and on the day following the women returned to their distaffs or daily occupations. It is also called *Rock -Dayl* a distaff being called a rock

JANUARY 8th

Roman **JUSTITIA.**, (Rose, *O.C.D.*) "Iustitia.. had a temple from 8th January, 13 (of this era). (Ovid, *Pont.* 3. 6. 25, *Fasti Praen.* under 8 January)".

JANUARY 9th

Egyptian: ISIS and NEPHTHYS. (*Perp. Fest. Cal.*) "January 9. Chanting of the Dirge over the Slain Osiris by, Isis and Nephthys". (*Fell. of Isis Dir.*) "January 9th: Dirge of Isis and Nephthys to call on the soul of Osiris".

JANUARY 10th

Roman: **SECURITAS.** (Mattingly, *O.C.D.*) "Securitas was commonly invoked when some imminent danger had been averted or on an occasion, like I Oth January 69, " (i.e. by the Arval Brethren on the adoption of Piso).

JANUARY 11th

Roman: **CARMENTIS, CARMENTA, The Carmentalia; First Festival.** (Ovid, *Fasti*, I, 461) "January 11th . . . When next Aurora quits Tithonus' couch, she shall behold the rite pontifical of the Arcadian goddess". (Note by Frazer) "The Carmentalia, in honour of Carmenta or Carmentis, one of the Camenae". (Preller cited by Leland, *Etr. Remains*, p. 63) "The Goddess of Birth, Carmenta, was so jealously worshipped near the Porta Carmentalis, which was named from her, that there was a *Flamen Carmentalis*, and two calendar days, the eleventh and fifteenth of January, called the Carmentalia, devoted to her worship. These were among the most distinguished festivals of the Roman matrons". (Seyffert, *Dict.*) "Carmenta or Carmentis, an Italian goddess of prophecy, who protected women in child-birth . . . the Roman matrons celebrated in her honour the festival of the Carmentalia, the *flamen* and *pontifices* assisting. Two *Carmentes*, called *Porrina* and *Postverta* were worshipped as her sisters and attendants".

(Philocalus, *Kal.* anno 354) "January 11. *Dies Carmentariorum.* " (*Silvius, Kal.* anno 448) "January 11. *Carmentalia, de nomine matris Evandri.* "

JUTURNA, The Juturnalia. (Ovid. *Fasti.* 1, 463) "January 11th . . . Thee, too, sister of Turnus (Frazer: 'The Nymph juturna'), the same morn enshrined at the spot where the Virgin Water circles the Field of Mars. " (Seyffert, *Dict.*) "Juturna. An old Italian goddess of fountains . . . On January 11th, the anniversary of the day on which her temple was erected in the Campus Martius by Lutatius Cotulus, all workmen engaged on aqueducts and the like celebrated the Juturnalia. " (*Fell. of Isis Dir.*) "January 11th.: Juturna. Fountains. Inspiration. "

JANUARY 12th

Roman: **MANIA and the Lares.** The Compitalia. (Guirard and Pierre, *New Larousse*, p. 213) "Mania took part in the festivals of the Compitalia and the Feralia". (Lempriere, *Dict.*) "Compitalia, festivals celebrated by the Romans the 12th of January and the 6th of March, in the cross ways, in honour of the household gods called Lares. (Frazer, *Golden Bough abgd.* p. 491) "Certain loaves made in the shape of men were called by the Romans *Maniae* . . . Now, Mania, the name of one of these loaves, was also the name of the Mother or Grandmother of Ghosts, to whom woollen effigies of men and women were dedicated at the festival of the Compitalia. These .effigies were hung at the doors of all the houses in Rome". (*id.* p. 493) "the woollen effigies, which at the festival of the Compitalia might be seen hanging at the doors of all the houses in ancient Rome, were . . . vicarious offerings presented to the Mother or Grandmother of Ghosts, in the hope that in her rounds through the city she would accept . . . the effigies for the inmates of the house and so spare the living for another year".

JANUARY 14th

Indian: Makar Sankranti. (Murray's *Handbook of India*, p. liii) "Hindu Festivals. *Makar Sankranti*: On the 1st of the month Magh (about 12th January) the sun enters the sign of Capricorn or Makar". Note: The change in date is due to the precession of the equinoxes. See also under Goddesses of Aquarius.

JANUARY 15th

Roman: **CARMENTIS, CARMENTA; PORRIMA and POSTVERTA; The Carmentalia, Second Festival.** (Ovid. *Fasti*, I. 617) "January 15th. When the third sun shall look back on the past Ides, the holy rites will be repeated in honour of the Parrhasian goddess (Frazer: 'Carmenta'). For of old Ausonian matrons drove in carriages (*carpenta*), which I ween were also called after Evander's parent (*Carmentis*). Afterwards the honour was taken from them, and every matron vowed not to propagate the line of her ungrateful spouse by giving birth to offspring . . They say that the Senate restored the right of which they had been mulcted; and they ordained that now two festivals be held alike in honour of the Tegean mother to promote the birth of boys and girls. It is not lawful to bring leather into her shrine, lest her pure hearths should be defiled by skins of slaughtered beasts. If thou hast any love of ancient rites, attend the prayers offered to her; you shall hear names you never heard before, Porrima and Postverta are placated, whether they be thy sisters, Maenalian goddess (i.e. Carmentis) or companions . . the one is thought to have sung of what was long ago (*porro*), the other of what should come to pass hereafter (*venturum postmodo*)".

(Philocalus, Kal.) "January 15. *Carmentalia*."

JANUARY 16th

Roman: **CONCORDIA.** (Ovid, *Fasti*, I. 639) "January 16th Fair goddess, thee the next morning set in thy snow-white fane, where high Moneta lifts her steps sublime: Now, Concord, shalt thou well o'erlook the Latin throng now hallowed hands have stablished thee. Furius . . had vowed the ancient temple, and he kept his vow."

(*Perp. Fest. Cal.*) "January 16th: Concordia. Prayers for Peace".

French: **QUEEN OF THE UNIVERSE.** (von Daniken, *Miracles of the Gods*, p. 208) "A Calendar of visions . . 16.1 17.4. 1095. The 'Queen of the Universe' appeared in the clouds to all the inhabitants of the town of Arras, France".

JANUARY 17th

Roman: **FELICITAS.** (Rose, *O.C.D.*) "Felicitas, a goddess of good luck . . She is associated with the *numen Augusti* (*Fasti. Praenest.* on 17 January)".

JANUARY 18th

Roman: **ST. PRISCA.** (*Irish Catholic Dir.*) "January 18th: S. Prisca, Virgin (*Church of England Cal.*) "January 18. Prisca, Virgin . . "

Indian: **SURYA.** (*Fell. of Isis Dir.*) "January 18th: Surya and Surya. Sun God and Goddess. Good Fortune and Health".

JANUARY 20th

Roman: ST. AGNES; St. Agnes' Eve. (Druids Cal.) January 20th. *Eve of St. Agnes.* Traditionally . . . a night for dreaming deeply and truly. If a virgin dreams tonight of a man, she sees her future husband". (*Fell. of Isis Dir.*) "January 20th: St. Agnes' Eve. Dreams of future lovers".

JANUARY 21st

Sun enters Aquarius (tropical).

Roman: ST. AGNES. (Irish Catholic Dir.) "January 21st. S. Agnes, Virgin (Church of England Cal.) "January 29. Agnes, Virgin

JANUARY 29th

(*Perp. Fest. Cal.*) "January 29th. Peace Festival (Roman)."

JANUARY 30th

Roman: LIVIA, DIVA AUGUSTA. (O.C.D.) "Livia Drusilla. . . was born 30 January 58 (before this era) ". In 39 she married Octavian (Augustus) and was deified in the reign of Claudius. (Seyffert, *Dict.*) "Apotheosis (Lat. Consecratio). The act of placing a human being among the Deities . . . Empresses too were often consecrated, first Augustus' Wife Livia as *Diva Augusta*, and even other members of the imperial house ".

(Ovid, *Fasti*, I. 536) "Julia Augusta shall be a new divinity". Note by Frazer: "Livia. -become Julia Augusta."

(Montfaucon, *Antiq. Suppl.* p. 376) on apotheoses: "As for the Empresses, they were carried up to Heaven by a Peacock." See also February 16th: Faustina.

PAX. Dedication of the Altar of Peace. (*O.C.D.*) "Ara Pacis, a monument dedicated on 30 January 9 (before this era) by the Senate, as Augustus records in his Testament". Note: (Stobart, *The Grandeur that was Rome*, p. 166) on the reign of Augustus: "There are many signs of the earnest longing for Peace in the Roman world. 'Pax' and 'Irene' became common names. in the West and East; 'Pax' was the legend on coins".

(Ovid, *Fasti*. I. 709) "January 30th. The course of my song has led me to the altar of Peace. The day will be the second from the end of the month. Come, Peace, thy dainty tresses wreathed . . . and let thy gentle presence abide in the whole world. So but there be nor foes nor food for triumphs, thou shalt be unto our chiefs a glory greater than war. May the soldier bear arms only to check the armed aggressor, and may the fierce trumpet blare for naught but solemn pomp . Add incense, ye priests, to the flames that burn on the altar of Peace.

JANUARY 31st

Graeco-Roman: HECATE. (Seyffert, Dict.) "Hecate. On the last day of the month, which was sacred to her, offerings were made to her in the crossways . ." (O.C.D.) "Hecate . . . she is worshipped on the cross-roads (typically at a place where a side path joins a main road), which seem to be haunted the world over. Here the . . . 'Hecate's Suppers' were put out monthly for her". See also Days of the Month: 30th.

Celtic: **BRIGANTIA, BRIGHID**, Eve of Brighid. (McLean, *Four Fire Fest.* p. 16) "In Ireland the people prepared an image of Bride on the Eve of Brigantia, fashioned out of corn straw, and this effigy was supposed to come alive with the spirit of Bride during the night. Offerings of food and drink were also left out overnight for Bride to partake of as she journeyed around the land on her Eve." (Frazer, *Golden Bough* abgd. p. 134) on the St. Bride's Eve ceremonies: "In the Hebrides 'the mistress and servants of each family take a sheaf of oats, and dress it up in women's apparel, put it in a large basket and lay a wooden club by it, and this they call Briid's bed; and then the mistress and servants cry three times, "Briid is come, Briid is welcome". This they do just before going to bed, and when they rise in the morning they look among the ashes, expecting to see the impression of Briid's club there; which if they do, they reckon it a true presage of a good crop and prosperous year, and the contrary they take as an ill omen'. Similarly in the Isle of Man 'on the eve of the first of February, a festival was formerly kept, called in the Manks language, La'al *Breeshey*, in honour of the Irish lady who went over to the Isle of Man . . . The custom was to gather a bundle of green rushes, and standing with them in the hand on the threshold of the door, to invite the holy Saint Bridget to come I and lodge with them that night. In the Manks language the invitation ran thus: "Brede, Brede, tar gys my thie tar dyn thie aymys nocht. Foshil ee yn dorrys da Brede, as thig do Brede e heet staigh". In English: "Bridget, Bridget, come to my house, come to my house to-night. Open the door for Bridget, and let Bridget come in". After these words were repeated the rushes were strewn on the floor by way of a carpet or bed for St. Bridget. A custom very similar to this was also observed in some of the Out-Isles of the ancient kingdom of-Man.' In these Manx and Highland ceremonies it is obvious that St. Bride, or St. Bridget, is an old heathen goddess of fertility, disguised in a threadbare Christian cloak. Probably she is no other than Brigit, the Celtic goddess of fire and apparently of the crops. "

Irish: **ST. BRIGHID, Oidhche Feile Brighde, Eve of the Feast of Brighid.** (Dinneen, *Dict.* p. 809) "on Bridget's (and) Bricin's Eve open the firkin and give enough (butter) to the lad (*Tuam*)."

(Danaher, *the rear in Ireland*, p. 15) "*Saint Brighid's Day* . . . The housewife . . . always provided a festive supper or at least some tasty dish on St. Brighid's Eve. Sowans, apple-cake, dumplings and colcannon were favourite food . . . Col. Val. . lencey in his *Essay on the Antiquity of the Irish Language* 1781, p. 21 also tells of fruit cakes:

" 'On St. Bridget's Eve every farmer's wife in Ireland makes a cake called *Bairin-breac*, The neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity'.

"Butter always formed part of the meal and fresh butter was sure to be churned on the same day. The more prosperous farmers gave presents of butter and buttermilk to poor neighbours. .

"It was generally believed that the saint travelled about the countryside on the Eve of her festival, bestowing her blessing on the people and on their livestock.

"There were various ways of indicating that her visit to house and farmyard was welcome. A very common token was the placing of a cake or pieces of bread and butter on the window-sill outside. Often a sheaf of corn was put beside the cake, as refreshment for the saint's white cow which accompanied her on her rounds".

(id, p. 24) "The Brideog'. Over a large part of Ireland . . . one of the main features of St. Brighid's Eve was the going about from house to house of groups of young people carrying a symbol of the saint.

"Most commonly this effigy was supposed to represent St Brighid herself . . . Sometimes this was a nicely-dressed doll borrowed from a little girl; often such a doll was re-dressed or decorated for the occasion. More often the image was specially made; a sheaf of straw might be pushed into shape and suitably dressed, or garments might be stuffed with straw or hay to approximate a human figure. The foundation of the figure might be a broom or a churn-dash, or some sticks or

pieces of lath fastened together, and the whole padded and dressed. . The head and face might be made from a mask or a carved turnip or a piece of white cloth suitably painted or coloured. .

". . Sometimes no effigy was carried, but a chosen girl, dressed wholly or partly in white, and carrying a finely made St. Brigid's cross (see note below) of the local pattern, impersonated the saint. .

"In the *Ulster Journal of Archaeology* (1945, p. 46), T.G.F. Paterson recalls:

" 'On the Louth-Armagh border I have heard of "Brigid's Shield" and "Brigid's Crown", and was informed of a tradition that in days gone by, the most modest and most beautiful girl of a particular area, wearing a crown of rushes, a shield on her left arm, and a cross in her right hand, was escorted by a group of young girls from house to house on Brigid's Eve or Brigid's Morning'. "

Note: the Brigid's "cross" takes many forms, in most of which may be seen the symbolism of the Goddess. (Danaher, *id.* p. 16) "The most usual type of cross was the diamond or lozenge of straw". The lozenge is a universal feminine emblem, and is used as such in heraldry. (id. p. 17) "The next most popular type, that which has been adopted as its symbol by Radio Teleffs Eireann, the Irish Broadcasting service. . is made by doubling rushes over each other to form an overlapp- cross. . A subtype of this, with three legs instead of four, has been noted in several parts of the North.

"The four-legged cross has been called a swastika by some writers who have thereupon entered into much speculation regarding magic, mystic symbolism, ancient religions and so forth". The firewheel is particularly appropriate to Brigid, Goddess of smithcraft, and to the later St. Brigid of Kildare, keeper of "the perpetual fire". It is also significant that Brigid's emblem is a protection against both fire and lightning.

(*Journ. of the Cork Hist. and Arch. Soc.* 1895, p. 416, cited by Danaher, *The Year in Ireland*, p. 32) "On St. Brigid's Eve a silk ribbon is placed on the window sill (outside) during the night, and is ever after preserved as a remedy against headache".

(Danaher, *id.* p.32) "The general belief was that the Saint, going about the country on the Eve of her feast, would touch the *brat* (i.e. ribbon or mantle) and endow it with healing powers. Once thus touched it kept its virtue for ever, and many held that the older it was, the more potent it became . .

"The *brat* might be a ribbon or a piece of linen or other cloth, or any garment. A sash, scarf or handkerchief thus touched by the saint would keep the wearer safe from harm, and men often put out a belt, a tie or a pair of braces to gain this protection. .

"The ribbon, cloth or garment might be laid on the doorstep or the window sill, or hung up conveniently or thrown on a low roof. In Munster it was often tied to the door latch so that the saint would touch it when entering the house.

". . the *ribin* or *brat* also gave omens for the future. Its length was carefully measured and marked down. . When it was brought in again next morning it was again carefully measured against the marks, and if its length had increased during the night . . this was a good sign, foretelling long life, plentiful return from crop and cattle, freedom from accident, illness and misfortune".

(id. p. 34) "Crios Bride. In West County Galway the party of young people going round on St. Brigid's Eve usually carried the *crios Bride* (St. Brigid's Girdle). This was a straw rope, some eight or ten feet long, spliced or woven into a loop . .

"At each house visited, the occupants were expected to pass through the *crios*, thus obtaining the protection of the saint and freedom from illness, especially 'pains in the bones', during the coming year.

"In a few places in West County Galway there are memories of passing cattle through the *crios Bride*".

Note: (Wilford, cited by O'Brien, *Round Towers of Ireland*, p. 350) "For the purpose of regeneration it is directed to make an image of the *female* power of *nature*, in the shape either of a woman or of a cow. In this statue the person to be regenerated is inclosed, and dragged out through the usual channel. As a statue of pure gold and of proper dimensions would be too expensive, it is sufficient to make an image of the sacred *loni*, through which the person to be regenerated is to pass". (Note by O'Brien) "It is still practised in the East".

See also under December 25: Celtic, Nodlaig.

Norse: (Druids Cal.) "January 31st. Up Helly Aa, Lerwick, Shetland". (*Fell. of Isis Dir.*) "January 31st: Up Helly Aa. Viking Feast. Abundance. Friendliness".

(*Country Life*, May 21, 1981, p. 1408) "the fire festival of UpHelly-A' [celebrated] long winter's end. It is a throwback to Norse days, when the Viking chiefs spent the period of Yule feasting, dancing and drinking for 24 days

"The emotional climax came as the torch bearers began a complicated formation movement of torches going in opposite directions round the galley, to finish up in a big circle. "

(*Perp. Fest. Cal.*) "January 31. Departed Ancestors".

The Month of February

FEBRUARY 1st

Greek: DEMETER and PERSEPHONE (KORE); The Lesser Eleusinian Mysteries, First Day. (Note: The Greek festivals are normally entered in the Moveable Calendar. When, however, a definite corresponding date has been given in the fixed calendar, they are entered under that date). (*Perp. Fest. Cal.*) "February 1. The Lesser Eleusinian Mysteries, First Day". (*Fell. of Isis Dir.*) "February 1st - 3rd: Three Days of the Lesser Eleusinian Mysteries. Preparation for Initiation".

(Lempriere, *Dict.*) "Eleusinia . . The festivals were divided into greater and lesser mysteries. These lesser mysteries were observed at Agrae near the Ilissus. . In later times the smaller festivals were preparatory to the greater, and no person could be initiated at Eleusis without a previous purification at Agrae." (*Enc. Brit. 1810 ed.*) "Eleusinia. . The person who was to be initiated in the lesser mysteries, as well as the greater, according to the original instructions, was to be a person of unblemished moral character." (Seyffert, *Dict.*) "Eleusinia . . The events celebrated in the mysteries were the descent of Persephone into the world below, and her return to light and to her mother. The former were celebrated at the greater Eleusinia between autumn and seed-time; the latter in spring at the lesser Eleusinia". (Kerenyi, *Eleusis*, p. 48) "The Lesser Mysteries were held at Agrai in the month of Anthesterion, our February". (id. p. 50) "In the classical period the cult at Agrai was regarded as the 'Lesser Mysteries of Demeter' and as the 'Mysteries of Persephone' ".

(Kerenyi, *id.* p. 58) from a description of a relief showing Heracles prepared for the Lesser Mysteries: "At Agrai, as at Eleusis, the goddess, turned outwards, is seated in front of the secrets. She is sitting on a great round basket, the *cista mystica*, in which the paraphernalia of the *myesis* are hidden. Now that the initiand is cleansed and ready, they may be shown him. Now he may receive instruction and learn what he has to learn. Behind her mother's back she, too, stands there, the well-known figure of the Kore. . " Note: (*id.* p. 46) "Myesis can be rendered by the Latin word *initia*, 'beginnings', or its derivative *initiatio*, or initiation, signifying introduction into the secret".

Roman: JUNO SOSPITA, Saviour. (Ovid, *Fasti*, 11. 55) "February 1st At the beginning of the month the Saviour (*Sospita*) Juno, the neighbour of the Phrygian Mother Goddess, is said to have been honoured with new shrines".

(*Fell. of Isis Dir.*) "February 1st . . Juno Sospita, Saviour. Rescue work, psychic level".

Carthaginian: TANAT, TANITH. See under May 1st

Celtic: Oimelc, Imbolc. (Joyce, *Soc. Hist. of Ireland*, Vol. II. p. 388) "Errach or Spring began on the first of February. This day was called *oimelc*, *imolg*, or *imbulc*: The first form *oimele* is given in *Cormac's Glossary* (p. 127, 'oi'), where it is derived from oi, a sheep, and *melc* or *melg*, milk: 'oi-melg "ewe-milk", for that is the time the sheep's milk comes.' That *oimelc* is the first of February we know from Peter O'Connell's Dictionary, where *oimelc* is identified with *Fed Brighde* (St. Brigit's feast day), which has been, and is still, the Irish name for the first of February all through Ireland".

BRIGANTIA, BRIGHID. (Joyce, *id.* p. 390) "O'Curry asserted that according to the authority of an ancient Irish poem, of which he had a copy, the year began on the 1st February. *Sick Bed Atlantis* I. 390, note 2. " See also preceding paragraph.

(McLean, *Four Fire Fest.* p. 16) "Brigantia: the first of February. The day of Bride or Brigit, the Celtic Goddess in 'her young woman aspect, marked the Celtic spring festival . .

". . Each year, as the first glimmer of dawn appears, the Cailleach (Note: See under November 1st) is transformed into the fair young Goddess Bride . .

"We find here the female mystery of germination of the seed, the process which spiritually was beginning to happen in the earth after the cold contractive forces of winter . . and the youthful energies of the Bride facet of the Goddess could come into being".

(id) on Brigid's Day customs: "Perhaps one of the most important and archetypal aspects of this festival was the lighting of candles or torches at midnight. This activity was transferred in more recent centuries to February the 2nd . . At her shrine in Kildare, a sacred flame burnt continuously . - So we have here a connection with St. Bride's Day, in the ritual use of fire as light".

(Brewer, *The Beauties of Ireland*, p. 30) on the holy fire of Brigid at Kildare: " 'Perhaps', writes Sir James Ware, ' . . it might seem to have taken its origin from an imitation of the Vestal Virgins 'That the custom had a pagan original is unquestionable".

(McLean, *Four Fire Fest.* p. 17) on Brigid's Day customs: "In the Highlands of Scotland, an effigy of Bride made by the young woman from the last year's cornsheaf, was carried around the community, and gifts were collected for the Bride Feast. The festival here was strictly matriarchal, the door of the feasting place was barred to the men of the community who had to plead humbly to honour Bride".

(*Lux Madriana Cal.*) "Brighde 10 (February 1) Feast of Lights." (*Perp. Fest. Cal.*) "February 1 . . Brighde, Celtic Goddess of Youth. Oimele, Celtic Spring Festival". (*Druids Cal.*) "February 1. Imbolg. A feast of propitiation to the Great Mother, asking the return of her fruitfulness. Later associated with St. Bridget, who was seen as a manifestation of the Earth Mother. Celebrated in conjunction with the day following".. (*Fell. of Isis Dir.*) February 1st. Brigid. The Arts and Healing through water. Crafts".

Irish: ST. BRIGHID, La Fheile Brighde, Brigid's Feast Day. (*Irish Catholic Dir.*) "February 1. St. Brigid, Virgin, Patron of Ireland". (*Perp. Fest. Cal.*) "February 1. Brigid, Irish Patroness Saint, born c. 452".

(Danaher, *The rear in Ireland*, p. 13) "In Irish folk tradition St. Brigid's Day, 1 February, is the first day of Spring, and thus of the farmer's year. It is the festival of Ireland's venerated and much-loved . . saint, who is also the patroness of cattle and dairy work. In the *Journal of the*

Royal Society of Antiquaries of Ireland, 1945, p. 164, Sean O'Suilleabhain wrote: ' . . Every manifestation of the cult of the saint (or of the [ancient] deity) is closely bound up in some way with food-production, and this must be the chief line of approach to a study of this spring festival'."

(*Co. Kildare Arch. Journ.* V. p. 441, cited by Danaher, *The Year in Ireland*, p. 27) "On St. Brigid's Day 'the Breedhoge', was carried round by the young people from house to house, at which collections of food and money were made 'in honour ,of Miss Bidy' . .

" 'The Breedhoge, consisted of a churn-dash, round which - wisps of hay or locks of straw were tied to resemble a human figure. A ball of hay served as a head, and was covered with a white muslin cap, such as worn by old women. The figure was clad in a woman's dress, and a shawl completed the costume". See also under January 31st.

Among other customs connected with St. Brigid and her emblem the following are described by Danaher (id. p. 22): "In explanation of why the crosses (note: See under January 31st) were made and put up, tradition without hesitation answers 'protection'. Protection against fire, storm, and lightning is the most usual reason given, but illness and epidemic: ,disease were also held at bay.

"After making the crosses the residue of the material was not just thrown away. In parts of Donegal, Tyrone and Antrim it was neatly arranged on the floor near the hearth, sometimes covered with a white cloth, to form a bed for the saint when she visited the house.

"In some houses rushlights were made from the residue and lit in honour of the saint.

"The straw or rushes left over from the making of the crosses, or from the sheaf or bundle left at the door for the saint or from 'Brigid's bed' was believed to have curative powers. Strands from it were preserved and tied about an aching head or a sore limb during the night. Others Put a wisp under the mattress or - pillow to ward off disease. In parts of Donegal the fishermen wore a little ribbon from the residual rushes or straw and carried it when at sea to gain the saint's protection.

"In a few places in County Leitrim, children. . got a small ,Piece of a flat wooden board about 30 cms by 15 cms and with. the viscous exudation of a partly boiled or roasted potato fixed peeled rushes upon it in figures representing 'the sun, the moon and the stars'; this was then hung up with the cross".

(T.G.F. Paterson in *Ulster Journ. of Arch.* 1945, p. 48 cited by Danaher, *The Year in Ireland*, p. 37) "Saint Brigid's love for birds and their affection for her are well-known, and in County Armagh one will occasionally hear linnets described as 'Brigid's Birds'. If on Brigid's Day the lark should sing it is .accepted as an omen of a good spring".

(Danaher, id. p, 37) "Another tradition tells that hoar-frost, gathered from the grass on the morning of St. Brigid's day is an infallible cure for headache. The saint's love of animals was remembered by giving some special, tasty food to the cows and horses. .

"Many people brought water from a well dedicated to St. Brigid and sprinkled it on the house and its occupants, the farm buildings, livestock and fields, invoking the blessing of the saint (Michael Finlan in *The Irish Times*, Feb. 2 1973) on St. Brigid: "She is associated with cattle and with such flowers as the dandelion which is called the plant of Bride. The milky juice of the dandelion is, in legend, supposed to nurture young lambs in spring.

"The well-known Crosses of St. Brigid, which resemble Swastikas, have their origin in pagan times. They were used as magic charms and were traditionally believed to protect the home.

General: THE WITCHES, Greater Sabbat. (Margot Adler, *Drawing Down the Moon*, p. 108) "Covens also usually meet on the 'Sabbats', the eight great festivals of European Paganism, the Quarter days and the Cross Quarter days. . The greater Sabbats are: *Samhain* . . *Oimelc* (February

1) the winter purification festival, the time of the beginning of spring movement; *Beltane* . . . *Lughnasadh* . . . These festivals renew a sense of living communion with natural cycles, with the changes of season and land. " See also February 2nd.

(Farrar, *What Witches Do*, p. 91) "The seasonal Festivals. Says the Goddess: 'Ye shall dance, sing, feast, make music and love, all in my praise. For mine is the ecstasy of the spirit, and mine also is joy on earth . . . Let my worship be within the heart that rejoiceth.' (From the Charge)".

FEBRUARY 2nd

Greek: DEMETER and PERSEPHONE; The Lesser Eleusinian Mysteries, Second Day:

Roman: CERES and PROSERPINE; LUPA. (Mosheim, *Eccl. Hist.* Vol. II. p. 51) "the list of festivals for the whole christian church was swelled by the consecration of the day [February 2nd] of the holy virgin Mary, that the people might not miss their *Lupercalia*, which they were accustomed to celebrate in the month of February." Note by Soames: "This was instituted in the reign of Justinian, and fixed to the second of February . . . The Latins called it . . . Candlemass; because many candles were then lighted up; as had been done on the *Lupercalia*, the festival of Proserpine, whom her mother Ceres 'searched for with candles . . . See Hospinian, *de Fest. Christ.* p. 52.

(Whistler, *English Fist.* p. 86) "the early Church instituted on February 2nd the Feast of Lights, blessed her candles, placed by the altar in sheaves, and filled her basilicas with candleshine . . . 'Thus', said the Pope, 'what was done before to the honour of Ceres, is now done to the -honour of the Virgin'. (Foot-note) Quoted by William Hone, *The Every-Day Book*, Vol. 1 Col. 202".

JUNO FEBRUA, The Purifier. (Brewer, Dict.) "Candlemas Day. . . It was the old Roman custom of burning candles to the goddess Februa, mother of Mars, to scare away evil spirits".

Celtic: BRIGANTIA, BRIGHID. (Denning and Phillips, *Magical Philosophy*, Vol. III. p. 166) "Brigid is the most widely powerful of the Celtic Goddesses. She is the power of the new moon, of the spring of the year, and of the flowing sea. In Ireland she is most famed, and in Britain she was Goddess of the widespread tribe of the Brigantes. Her festival, from ancient times to the present, is the second of February, the Celtic FireFestival of Imbolc . . . In Pagan times, her statue was annually washed in sea or lake to celebrate her festival, being conveyed ceremonially overland, in a chariot or a boat; in her associated with a ship - she may be compared to Isis (note: see March 5th). . . Always with candles and with water do we greet her, the great Moon-Mother, patroness of poetry and of all , making' and of the arts of healing."

(B. Morgan, *Matriarchy Newsletter*, No. 2) "Just as Hallowe'en marks the retreat into winter darkness and symbolises menstruation at the dark of the moon, so Candlemass marks the opening out of the natural world, ovulation, and emerges into the pure light of Spring first glimpsed at the Winter Solstice. The festivals symbolise on another level the Celtic belief in reincarnation; death at Hallowe'en followed by gestation in the dark space-womb of the Goddess and rebirth in a new body at Candlemass. This is the time for initiations in witchcraft, a rebirth of the spirit.

"Candlemass is when we come spiralling out again from the darkness, and our matriarchal symbol, the spiral, seems to recur in many aspects of Brigit's cult. The dynamic shape of her crosses, the curling coats of her sheep and perhaps even the twisted patterns in Aran wool, handed down from mother to daughter, are part of her".

British-Roman: SUL-MINERVA. (B. Morgan, id.) "Sul-Minerva of Bath seems to be identical with Brigid; a goddess of knowledge and healing with an 'ashless fire' in her sanctuary. If Sul, whose name derives from the Celtic words for the eye (i.e. suil) and seeing, is cognate with the Goddess of Silbury Hill, there could well have been a procession at Candlemass to her sacred

spring, the Swallowhead, which begins to flow again in February, when the Queen 'comes from the mound' ".

English: THE WIVES. (Esther Harding, *Woman's Mysteries*, p. 131) "In the north of England . . . Candlemass used to be called The Wives Feast Day because it was regarded as a ,fertility festival".

General: THE WITCHES, Great Sabbat. (Doreen Valiente, *ABC of Witchcraft*, p. 98) on Druidic links with Witchcraft: "the Great Sabbats of the witches are identical with the four great yearly festivals of the Druids in Celtic countries; namely Beltane (30th April), Lughnassadh (1st August), Samhain (31st October) and Imbolc or Oimelech (2nd February)". See also , February 1st.

Jewish: THE VIRGIN MARY. (Esther Harding, *Woman's Myst.* p. 130) "Another ancient festival of candies celebrated long ago for a moon goddess is now repeated on the same date, February the second, for the Virgin Mary, Moon of our Church. . This is the Festival of Candlemas. It corresponds in date and customs to the Celtic Holy Day of St. Bride or St. Brigit. St. Brigit is the Christianized form of the ancient Celtic goddess Bridgit or Brigentis, a triune moon goddess whose worship was at one time very widespread. On February the first, as today in the Catholic Church at the Festival of Candlemas, the new fire was kindled and blessed".

(Whistler, *English Fest.* p. 87) An extract from an account written by a prebendary of Durham, in 1628, of John Cosin, bishop's chaplain, later Bishop of Durham: " 'On Candlemas Day last past, Mr. Cozens, in renewing that . . . ceremonie of burning candles in honour of Our Ladye, busied himself from two of the clocke in the afternoon till foure, in climbing long ladders to stick up wax Candles in the said Cathedral Church. The number of all the Candles burnt that evening was two hundred and twenty, besides sixteen torches: sixty of those burning tapers and torches standing up, and near, the High Altar . . . ' " (*id.*) "A writer to the *Gentleman's Magazine* in 1790 noticed at Ripon that 'the Collegiate church was one continued blaze of light all the afternoon, from an immense number of candles'. Today, in all Roman Catholic churches, and in some Anglican ones, the feast of lights is remembered, and there is much blessing and processing with tapers . . . Snowdrops are 'Mary's Tapers' - 'Candlemas Bells'. They are the day's particular flower".

THE CANDLEMAS QUEEN. (Farrar, *Eight Sabbats*, p. 66) "Imbolg, 2nd February . . . In Christian tradition, the Crown of Lights is often worn by a very young girl, presumably to symbolize the extreme youth of the year".

In an illustration shown by Dr. Margaret Murray (*The God of the Witches*, p. 15) the Swedish Lucia-Queen is a girl wearing a crown of seven tapers set in a circle.

THE TRIPLE GODDESS; THE IMBOLG MOTHER. (Farrar, *Eight Sabbats*, p. 66) "Imbolg . . . *The Preparation:*

"The High Priestess selects two women witches who, with herself, will represent the Triple Goddess-Maid (Enchantment), Mother (Ripeness) and Crone (Wisdom) - and allocates the three roles.

"A Crown of Lights is prepared for the Mother and left by the altar. Traditionally, the Crown should be of candles or tapers, which are lit during the ritual".

Groundhog Day. (*Druids Cal.*) "February 2nd: Groundhog Day. " (*Fell. of Isis Dir.*) "February 2nd: Groundhog Day. Down to Earth for growth".

FEBRUARY 3rd

Greek: DEMETER and PERSEPHONE; The Lesser Eleusinian Mysteries, Last Day.

FEBRUARY 5th

Egyptian: ISIS. (Cumont, *Orient. Rel.* p. 237) on the Navigium Isidis (See March 5th): This festival seems to have persisted at Catania in the worship of Saint Agatha; cf. *Analecta Bollandiana*, XXV, 1906, p. 509. " (Witt, *Isis in Graeco-Roman World*, p. 183). "At Catania in Sicily remarkable resemblances have been detected between the local Feast of 'St. Agatha', and the Isis Festival (i.e. Navigium Isidis) the Saint's victorious Veil being received to the sound of tambourines such as would have pleased Isis' ear. Ciaceri, *Cultie Miti*, p. 268".

Roman: ST. AGATHA. (*Irish Catholic Dir.*) February 5. S. Agatha, Virgin (*Church of England Cal.*) "February 5. Agatha, Virgin"

February 8th

Irish: ST. BRIGID, Octave. (*Irish Catholic Dir.*) "February 8. Kildare, Leighlin. Octave of St. Brigid."

February 11th

Irish: ST. GOBNAT. (Lewis's *Top. Dict. Ireland*) "Ballyvourney . . . Near these [ecclesiastical] ruins is a holy well, much resorted to on the 11th of February, the festival of St. Gobnata, the patroness, and also on Whit-Monday". See also February 14th and June 9th.

French: OUR LADY OF LOURDES, The Apparition at Lourdes. (*Irish Catholic Dir.*) "February 11. Apparition of the Blessed Virgin Mary, Immaculate".

(von Daniken, *Miracles of the Gods*, p. 213) "11.2.1858. St. Bernadette Soubirous had several visions of the Blessed Virgin at Lourdes, France, when she called herself the 'Immaculate Conception'". (id. p. 72) "From 11th February to 16th July, 1858, Bernadette Soubirous had a total of 16 visions of Mary in [the] grotto on the spot where the marble statue is worshipped by the hopeful today".

(Denning and Phillips, *Mag. Phil.* Vol. 111. p. 147) "Where a succession of cults has obtained, the same places have often been holy to each in turn. Sometimes the new manifestation takes on distinctive features which link it strangely to a former one. The cave at Lourdes, for example, which was the site of Bernadette's uniquely remarkable series of visions, had in previous centuries been a shrine of the Goddess-cult. It is known that the herb which grew in the cave, and of which she ate in the course of her guided actions, was a sacred plant in the bygone cult".

Greek: PERSEPHONE. (Olivia Robertson, *The Call of Isis*, p. 125) "Studying the Eleusinian mysteries of Demeter and Persephone, to me the visions of Lourdes and Fatima are a portrayal of these dramas in actual human history.

"The Lesser Mystery was shown at Lourdes in the form of a beautiful maiden appearing in a grotto. The young girl who witnessed the visions drew forth a stream of healing water from the mud ..

"The Lesser Mystery of Lourdes, therefore, portrayed Persephone, Queen of Day and Night .. in control of the elements of Earth and Water".

See also under Chronological Eras.

FEBRUARY 12th

Greek: ARTEMIS. Roman: DIANA (*Perp. Fest. Cal.*) "February 12th. Artemis, Diana, The Divine Huntress". (*Fell. of Isis Dir.*) "February 12th: Artemis. Diana, Purification. Protection of wild life. Psychic realm. Moon".

FEBRUARY 13th

Roman: MANIA; The Manes. The Parentalia, First Day. (Seyffert, *Dict.*) "Manes, i.e. the good. A name given by the Romans to the spirits of the dead, which were held to be immortal like the gods, and hence designated as such (*dii manes*) .. Besides the private celebrations there was also a public and universal festival, the *Parentalia*, which lasted from the 13th to the 21st of February, the last month of the older Roman year; the last day had the special name *Feralia*". (Lempriere, *Dict.*) "Manes .. the word *manes* is supposed to be derived from Mania, who was by some reckoned the mother of those tremendous deities .. the epitaphs of the Romans were always superscribed with D.M. *Dis Manibus*". (Rose, *O.C.D.*) "Feralia .. last day of the *dies parentales* (beginning at noon on 13th February).

(Ausonius, *Parentalia, Praef.*) "The loving respect of the living has, indeed, no more holy office it can perform than to call to mind with due reverence those who has departed from us. " The important influence of the Manes is shown in the following epitaph (Montfaucon, *Antiq. Suppl.* p. 505): "Holy Souls ought to be honoured. This monument is holy to the *Deities Manes*. Furia Spes to Lucius Sempronius Firmus her dearest husband. From the time that I first knew him from our tender Years, a Bond of Love was made between us. I pray you, ye Holy *Deities Manes*, to let me recommend my Husband to you and to use him indulgently, and to permit him to come to me, and to be visible to me by night. . "

VESTA. (Philocalus, *Kal.* anno 354) "February 13th. *Virgo Vesta parental. Senatus*". (Silvius, *Kal.* anno 448) "February 13th. *Parentalia tumulorum* . . "

FEBRUARY 14th

Roman: MANIA; The Manes. The Parentalia, Second Day.

Irish: ST. GOBNAT. (Carlisle, *Top. Dict.*) "Ballyvourney or *The Town of the Beloved*, in the Co. of Cork.. 'Her (i.e. St. Gobnata) Patron day is February 14th'. *Archdall's Monast. Hibern.* p. 57". According to Archdall's account St. Gobnat flourished in about the year 600. (Smith, *County and City of Cork.* Vol. I. p. 162) " Ballyvourney .. The church is dedicated to St. Gobnata .. The Irish visit this place on Whitsun-Mondays and on the 14th of February, which last is the patron day of this Saint. About thirty yards from the west end of the church .. her rood or image is set up on those days. Here the devotees.. go round it on their knees and repeat a certain number of prayers. They also tie their handkerchiefs, etc. about its neck, which they imagine will preserve them from several diseases. Near this . . is a stone fixed in the ground, and worn by the knees of those who come here in pilgrimage, and adjacent is a well dedicated to this saint .. Round [a circle of stones] and the well there are paths worn by the knees of the devotees. The image is kept in a chest very private, and never exposed but upon festival days, and when it is carried to sick people". (foot-note) "the Archbishop of Tuam .. says: '.. I know, that in County of Cork, great devotion is paid to her and her image, in which I never could find that the poor people were restrained, but rather encouraged by their clergy'.. [An] Indulgence was granted by Pope Clement VIII, to such as go in devotion to this church . . In the parish of Kilshonick, in a mountainous tract, there is another well dedicated to this Saint Gobnata, which is also visited on the 14th of February". See also under June 9th.

Roman: LUPA (Whistler, *English Festivals*, p. 90) "*St. Valentine's Day*, February 14th .. Like the candles of Candlemas, recently gone by, it comes to us by direct descent from the Lupercalia of pagan Rome .. It was about the middle of the month that the names of willing young ladies were put in a box and well shaken up, so that each young blood could draw out one at random; the girl thus won to remain his companion while the gaieties lasted .. centuries passed and still the lottery for girls continued . . 'It is a ceremony never omitted among the Vulgar', wrote Bourne in 1725, 'to draw lots which they term Valentines. The names of a select number of one sex are by an equal number of the other put into some vessel; and after that, everyone draws a name,

which for the present is called their Valentine, and is also look'd upon as a good omen of their being man and wife afterwards'.

". . . Pepys on February 14th, 1661 . . . left home early to make sure of his Valentine. 'Up early to Sir W. Batten's .. so up I went, and took Mrs. Martha for my Valentine.. and then Sir W. Batten he go in the same manner to my wife, and so we were very merry. ..

".. As long ago, as 1479 a girl was writing a letter 'Unto my right well-beloved Valuntyne, John Paston, (the *Paston Letters*). Letters of this kind were written for the next three hundred years; and then there appeared in the February letter-box what we now call 'the Victorian Valentine'.. in 1880 a million and a half were sent off (foot-note: In 1825, 200,000. In 1855, 800,000.. 1,634,000 in 1882. Figures supplied by the G.P.O. Librarian)..

"the 1840's were now adding the use of lace, hand-painted satin, and a variety of ornaments .. the Valentine broke into a pimply froth of lace; its leaves became plural, studded with birds, baskets, ribbons and cupids .. its petals turned pink and gold, opening into trellis-work doors, one beneath another, to reveal at last the trembling delicacy of rhyme. And it acquired perfume .. How long a journey from the Lupercalian ballot box!

". . . It is true that popular Valentines, printed on paper and brightly coloured, were not always humorous but they were frequently so. Sometimes , the humour was contrived by a simple mechanism. Beneath a picture of a girl in a crinoline there is a rhyme warning the recipient not to go out in a high wind. When a ribbon is pulled at the top of the card the skirt rises coyly to her ankles, revealing the lace-edged extremity of a pair of drawers ..

".. In 1935 [the Post Office] invited the author's brother, Rex Whistler, to provide the first 'St. Valentine's Telegram'. Copies of the gay-coloured form he designed, larger than usual and printed on better paper, were issued to every office of delivery, in advance. By the end of that day 49,000 had been despatched to the fair in golden envelopes".

The printed Rhyme on this telegram [for 1935] reads:

"Love in its present tense
Is perfect in its sense
Its future only good
In a conjunctive mood
Yet now with active voice
It prays you may rejoice".

FEBRUARY 15th

Roman: LUPA, The She-Wolf; JUNO. The Lupercalia, (Lempriere, *Dict.*) "Lupercelia .. This festival, as Plutarch mentions, was first instituted by-the Romans in honour of the she-wolf which suckled Romulus and Remus".

(Ovid, *Fasti*, II. 413) "February 15th . . . A she-wolf, which had given birth to her whelps came, wondrous to tell, to the abandoned twins .. She halted and fawned on the tender babes with her tail, and licked into shape their two bodies with her tongue .. fearless, they sucked her dugs and were-fed on a supply of milk that was never meant for them. The shewolf (lupa) gave her name to the place, and the place gave their name to the Luperci. Great is the reward the nurse has got for the milk she gave.

(Plutarch, *Lives, Romulus*) on the name of the Lupercalia: "it may come as well from the wolf that nursed Romulus". As part of the ceremony the foreheads of two youths were wiped with wool dipped in milk; then the young boys must laugh after their foreheads are wiped. But, as a certain poet who wrote fabulous explanations of Roman customs in elegiac verses, says, that Romulus and Remus, after the conquest of Amulius, ran joyfully to the place where the wolf

gave them suck; and that, in imitation of that, this feast was held, and . . . the cleansing of them in milk, a remembrance of their food and nourishment".

(Rose, *O.C.D.*) "Juno . . . It was commonly alleged in antiquity that she was connected with the Lupercalia (see Wissowa)".

(Philocalus, *Kal.* anno 354, and Silvius *Kal.* anno 448) "February 15th. Lupercalia".

MANIA, The Manes, The Parentalia, Third Day. PROSERPINA, PERSEPHONE. (*Perp. Fest. Cal.*) "February 15th. The Februum, The Purification. All Departed. Pluto and Proserpine. (*Fell. of Isis Dir.*) "February 15th: Hades and Persephone, Pluto and Proserpine. Wealth. Earthly success through work. Inner knowledge through the unconscious".

FEBRUARY 16th

Roman: FAUSTINA, Diva Augusta. (Silvius, *Kal.* anno 448) "February 16th. *Natale Faustinae, uxoris Antonii*". (O.C.D.) "Faustina, Annia Galeria, called 'the Elder'.. She married the future Emperor Antoninus Pius *circa*, 110 or later.. Faustina the elder became *Augusta* on the accession of Antoninus in 138 .. Antoninus consecrated her and named a new alimentary charity *Puellae Faustinae* after her. She shared his commemoration in a temple in the Roman Forum".

Faustina, Annia Galeria, "the Younger", daughter of the elder Faustina, married the Emperor Marcus Aurelius Antoninus. (*O.C.D.*) "Faustina .. 'the Younger' .. became *Augusta* after her first child's birth in 146 .. Marcus .. consecrated her and founded in her memory a second charity of *Puellae Faustinae*". Note: the entry in Silvius' calendar for April 26 is "Natalis Antonii"; that in the calendar of Philocalus for the same date is "N.M. Antonini".

(Montfaucon, *Antiq. Suppl.* p. 562) "The *Apotheosis* of *Faustina* the Younger, Wife of the Emperor M. *Aurelius*, is in the Capitol of *Rome* . . . *she* is representing rising . . . veiled like a Matron, sitting not like the Emperors, upon an Eagle, but upon a Woman with large Wings, holding up a burning Torch in one hand. *Bartol* thinks this is a *Diana Lucifera* . . . I rather take it for a Victory."

MANIA; The Manes, The Parentalia, Fourth Day.

FEBRUARY 17th

Roman: FORNAX; Last day for celebrating the Fornacalia, The Festival of Ovens. (Ovid, *Fasti*, II, 525) "Fornax (the Oven) becomes a goddess; delighted with her the farmers pray that she would temper the heat to the corn committed to her charge. At the present day the Prime Warden proclaims in a set form of words the time for holding the Feast of Ovens (Fornacalia), and he celebrates the rites at no fixed date; and round about the Forum hang many tablets, on which every ward has its own particular mark. - The foolish part of people know not which is their own ward, but hold the feast on the last day to which it can be postponed". (Neumann, *The Great Mother*, p. 285) "In Roman mythology, the oven goddess and her festival, the Fornacalia, play an important role in connection with the archaic national bread, the *Far* . . . an old proverb says: 'The oven is the mother'."

MANIA; The Manes. The Parentalia, Fifth Day.

FEBRUARY 18th

Persian: SPENTA ARMAITI, SPANDARMAT; Festival of Cultivators, Festival of Women. (Duchesne-Guillemin, *Rel. de l'Iran Ancien*, p. 119) on Persian festivals: "Festivals of ,the Divinities . . .

"The four most noteworthy of these festivals are (3) that of Spandarmad (5th day of the 12th month), festival of Cultivators. (Dhabhar, 341)".

(id. p. 122) "The festivals of the Sassanids are known to us through Mazdean and Arab texts .. the 5th of Spandarmad, festival of women".

According to Darmesteter (see under March 10th), the old Persian year ended on March 20th. Allowing for the five intercalary days, the 5th day of Spandarmad, the last month, would fall on February 18th, or on the next day in a leap year.

Roman: MANIA; The Manes. The Parentalia, Sixth Day. (Ovid, *Fasti*. II. 533) "February 18th-21st. Honour is paid, also, to the tombs. Appease the souls.. and bring small gifts to the extinguished pyres. The ghosts ask but little: they value piety more than a costly gift; no greedy deities are they who in the world below do haunt the banks of Styx. A tile wreathed with votive garlands, a sprinkling of corn, a few grains of salt, bread soaked in wine, and some loose violets, these are offerings enough: Set these on a potsherd and leave it in the middle of the road. Not that I forbid larger offerings, but even these suffice to appease the shades: add prayers and the appropriate words at the hearths set up for the purpose.. Now do the unsubstantial souls and buried dead wander about, now doth the ghost batten upon his dole. But this only lasts until there remain as many days as there are feet in my verses (note by Frazer: 'Eleven, as Ovid reckoned', *Am. i*, 1.27-30) That day they name the Feralia". See also under February 21st.

(Burckhardt, *Civil. of Renaissance*, p. 253) "The attempt has often been made to explain a number of the commonest rites of the Catholic Church as remnants of pagan ceremonies, and no one doubts that many local and popular usages, which are associated with religious festivals, are forgotten fragments of the old pre-Christian faiths of Europe. In Italy, on the contrary, we find instances in which the affiliation of the new faith on the old seems consciously recognised. So, for example, the custom of setting out food for the dead four days before the feast of the Chair of St. Peter, that is to say, on February 18th, the date of the ancient Feralia. Many other practices of this kind may then have prevailed and have since been extirpated. Perhaps the paradox is only apparent if we say that the popular faith in Italy had a solid foundation just in proportion as it was pagan".

Roman: TACITA, MUTA, LARA. (Ovid, *Fasti*, II. 571) "February 18th-21st .. Lo, an old woman, seated among girls, performs rites in honour of Tacita ('the silent Goddess') but herself is not silent. With three fingers she puts three lumps of incense under the threshold, where the little mouse has made for herself a secret path. Then she binds enchanted threads together with dark lead, and mumbles seven black beans in her mouth.. She also drops wine on it (i.e., the prepared concoction), and the wine that is left over she and her companions drink, but she gets the larger share. Then as she goes off she says, 'We have bound fast hostile tongues and unfriendly mouths'. " Note by Frazer: "Tacita, or Dea Muta, whom Ovid identifies with the mother of the Lares. She averted evil words".

FEBRUARY 19th

Roman: MANIA; The Manes. The Parentalia. Seventh Day.

FEBRUARY 20th

Roman: MANIA; The Manes. The Parentalia, Eighth Day.

FEBRUARY 21st

Sun enters Pisces (tropical).

Roman: MANIA; The Manes. The Parentalia, Last Day. The Feralia. (White, *Dict.*) "The Feralia. The general festival of the dead kept in February, instituted, according to Macrobius, S. 1. 12, by Numa Pompilius; by some it was considered to have lasted for one day only, which is variously stated as the 17th and 21st; by others, to have extended over a period of 11 days, from the 8th to the 18th inclusive". (Rose, *O.C.D.*) "Feralia, Roman All Souls' Day, 21st February, last of the *dies parentales*.. during which each household made offerings at the graves of its dead". (Guirand and Pierre, *New Larousse*, p. 213) "Mania took part in the festivals of the Compitalia and the Feralia".

(Ovid, *Fasti*, II. 569) "That day (i.e. February 21st) they name the Feralia, because they carry (*ferunt*) to the dead their dues; it is the last day for propitiating the ghosts". (Philocalus, *Kal. anno 354*) "February 21st. Feralia".

(Lempriere, *Dict.*) "Feralia .. it was universally believed that the manes of their departed friends came and hovered over their graves, and feasted upon the provisions that the hand of piety and affection had procured for them". (Evans Wentz, *Fairy Faith*, p. 440) "On .. the Feralia, all Romans were supposed to remain within their own homes".

FEBRUARY 22nd

Roman: CONCORDIA; The Caristia, The Charistia, The Cara cognatio. (Ovid, *Fasti*, II. 617) "February 22nd. The next day received its name of Caristia. from dear (cara) kins folk. A crowd of near relations comes to meet the family deities. Sweet it is, no doubt, to recall our thoughts to the living as soon as they have dwelt upon the grave and on the dear ones departed from us; sweet too, after so many departed, to look upon those of our blood who are left, and to count kin with them. Give incense to the family deities, ye virtuous ones (on that day more than all others Concord is said to lend her gentle presence); and offer food, that the Lares, in their girt up robes, may feed at the platter presented to them as a pledge of the homage that they love".

(White, *Dict.*) "Charistia=(Greek) charistia (The feast of good-will or favour) .. an annual family entertainment, made three days after the Parentalia, on the 20th of February; a family banquet, at which existing family feuds were settled; Ov. F. 2. 617 sq.; Val. Max. 2.1.8" (Lempriere, *Dict.*) "Charistia, festivals at Rome celebrated on the 20th of February, by the distribution of mutual presents, with the intention of reconciling friends and relations". (Rose, *O.C.D.*) "Caristia, a Roman family feast, otherwise *cara cognatio*, celebrated on 22nd February. It is mentioned under the date in the calendar of Philocalus and under February in the *Menologia rustica*".

(Philocalus, *Kal. anno 354*) "February 22. Caristia". (*Silvius, Kal. anno 448*) "February 22nd .. Cara cognatio .."

(*Perp. Fest. Cal. and Fell. of Isis Dir.*) "February 22nd. The Charistia, for reconciliation of differences".

FEBRUARY 26th

Egyptian: MUT, MUTH. (*Fell. of Isis Dir.*) "February 26th. Amon. Muth. Vitality and physical healing. Honour. Loyalty and power".

FEBRUARY 27th

Indian: MIRA BAL (*Perp. Fest. Cal.*) "February 27th, Mira Bai, Indian princess, mystic and poetess, c. 1500".

FEBRUARY 29th

(Brewer, *Dict.*) "Leap Year .. 'The ladies propose' .. St. Patrick, 'having driven the frogs out of the bogs', was walking along the shores of Lough Neagh, when he was accosted by St. Bridget .. and was told that a mutiny had broken out in the nunnery over which she presided, the ladies claiming the right of 'popping the question'. St. Patrick said he would concede them the right every seventh year, when St. Bridget threw her arms round his neck and exclaimed, 'Arrah, Pathrick, jewel, I daurn't go back to the girls wid such a proposal. Make it one year in four'. St. Patrick replied, 'Bridget, acushla, squeeze me that way again, an' I'll give ye leapyear, the longest of the lot'. St. Bridget, upon this, popped the question to St. Patrick himself.. he patched up the difficulty as best he could with a kiss and a silk gown".

(id.) "An Act of Parliament, passed in the year 1228, has been unearthed which runs thus: "Ordonit that during ye reign of her maist blessed maistie, Margaret, ilka maiden, ladee of baith high and lowe estait, shall hae libertie to speak ye man she likes. Gif he refuses to tak hir to be his wyf, he shale be mulct in the sum of ane hundrity pundes, or less, as his estait may bee, except and alwais gif he can make it appeare that he is betrothit to anither woman, then he schall be free'."

The Month of March

MARCH 1st

Roman: JUNO LUCINA, The Matronalia. (Seyffert, *Dict.*) "Matronalia. A festival celebrated by Roman matrons on the 1st of March, the anniversary of the foundation of the temple of Juno Lucina on the Esquiline. In the houses. . prayers were offered for a prosperous wedlock, the women received presents from the men and waited on the slaves, just as the men did at the Saturnalia. In the temple of the goddess, women and girls prayed to her . . and brought pious offerings". (id) "Juno * , At this festival (i.e. the Matronalia) the goddess was represented veiled, with a flower in her right hand, and an infant in swaddling clothes in her left."

(Plutarch, *Lives, Romulus*) on the Roman and Sabine festivals: "Feasts . . they partook in common, not abolishing any which either nation observed before, and instituting several new ones: one of which was the Matronalia, instituted in honour of the women".

(Ovid, *Fasti*. III. 246) The poet is addressed by the god Mars: "[March 1st] . . on the hill which now bears the name of Esquiline, a temple was founded, if I remember aright, on this very day by the Latin matrons in honour of Juno . . My mother loves brides; a crowd of mothers throngs my temple; so pious a reason is especially becoming to her and to me (note by Frazer: 'The *Matronalia*, in honour of Juno Lucina') Bring ye flowers to the goddess; this goddess delights in flowering plants; with fresh flowers wreathe your heads. Say ye, "Thou, Lucina, hast bestowed on us the light (lucem) of life"".

(Tertullian, *De Idolatria*, c. 14, cited by Hislop, *The Two Babylons*, p. 93) on the observance by Christians, in about the year 230, of Roman festivals: "By us . . the Saturnalia, the feasts of January, the Brumalia, and Matronalia are now frequented. . How much more faithful are the heathen to their religion, who take special care to adopt no solemnity from the Christians".

(Ausonius, *Ecl.* XXIII. 7) " On the *Roman Festivals* (Ind half of 4th cent.): Now will I tell of . . those rites which wedded women practise to bring their husbands credit, when the first day of March is returned. "

Roman: NERIO. (Frazer, on Ovid, *Fasti*. p. 409) "From a variety of indications H. Usener ingeniously argued that the marriage of Mars and Nerio was celebrated at Rome in March in the New Year".

STRENIA. (Deubner, O.C.D.) " Strenae on the old New Year's Day (1st March) the old laurel branches before the doors of the *rex sacrorum*, the great *flamines*, the *curiae*, and the temple of Vesta were replaced by new branches. The *strena* is a Spring ceremony and is related to the German May tree". See also under January 1st.

VESTA. (Ovid, *Fasti*, III. 135) "March 1st If you would convince yourself that the calends of March were really the beginning of the year, you may refer to the following proofs . . the withered laurel is withdrawn from the Ilian (i.e. Vestal) hearth, that Vesta also may make a brave show, dressed in fresh leaves. Besides 'tis said that a new fire is lighted in her secret shrine, and the rekindled flame gains strength".

(Seyffert, *Dict. Vesta*) on the Vestal Fire: "On every 1st March it was rekindled. . The fire could only be rekindled by a burning glass, or by the primitive method of friction by boring a piece of wood from a fruit tree".

Norse: **IDUNA**, Goddess of Spring. (*Fell of Isis Dir.*) "March 1st Iduna". See also under March 21st.

MARCH 3rd

Japanese: **THE MUNAKATA-NO-KAMI, The Hina-Matsuri, The Doll Festival, The Girls' Festival.** (Chamberlain, *Things Japanese*, p. 159) "Festivals . . March 3 - The Girls Festival (Jomi No Sekku), when every town is decked with dolls. It is also called *Hina Matsuri*, that is, the Feast of Dolls. A sweet drink called *shiro-sake* is partaken of on this day". (id. p.91) "On the 3rd March every doll-shop in Tokyo, Kyoto, and other large cities is gaily decked with what are called 0 Hina Sama - tiny models both of people and things, the whole Japanese Court in miniature. This is the great yearly holiday of all the little girls" (Herbert, *Shinto*, p. 197) "March 3rd: most Shinto temples participate actively in the Hina-matsuri, or Momo-no-sekku, or Jomi-no-sekku, the famous 'doll festival' .. There are mainly three kinds of dolls, the hina, the tachibina, in paper, probably the oldest, and also wooden dolls. The regular set (Dairi-bina) consists of fifteen dolls: the lord and lady (Dairi-sama), three ladies-in-waiting (Konjo), five musicians, two retainers and three guards; but many modern hina have now appeared representing actors, actresses, base-ball players, etc. Placed beneath the main dolls are various tiny household utensils and furniture, including trays with food bowls, mirrors, musical instruments, boxes, smoking units and many other things. . The dolls are offered mochi (rice cakes) dyed in three colours, red, green and white, as well as shirazake, a sweet mild rice wine. Many hina dolls are family treasures handed down from mothers to daughters for generations. . New furnitures are often added every year. There is a tradition that this festival commemorates the birth of the three Muna Katano-Kami. It is a favourite day for marriages". Note: The Munakata Goddesses are the three daughters of Ama-Terasu, the Sun Goddess.

MARCH 5th

Egyptian: **ISIS; The Ploiaphesia, Navigium Isidis, The Ship of Isis.** (Seyffert, *Diet.*) "Isis . . the festival, held on the 5th of March [is] called the ship of Isis (Isidis Navigium), in recognition of her being the patron of navigation and inventress of the sail".

(Apuleius, *Met. XI*) Isis addresses Apuleius: "The eternal laws of religion devote to my worship the day born of this night. Tomorrow my priests offer me the first-fruits of the new sailing season by dedicating a ship to me; for at this season the storms of winter lose their force, the leaping waves subside and the sea becomes navigable once more".

(id.) The author describes the ceremony, as it was observed at Corinth: "Soon a golden sun arose . . and at once the streets were filled with people walking along as if in a religious triumph. Not only I, but the whole world, seemed filled with delight. The animals, the houses, even the

weather itself reflected the universal joy and serenity . . . and the song birds, assured that spring had come, were chirping their welcome to the queen of the stars, the mother of the seasons, the mistress of the universe. .

"Presently the vanguard of the grand procession came in view. It was composed of a number of people in fancy dress of their own choosing . . . a pretended magistrate with purple robe and rods of office; a philosopher . . . a tame she-bear, dressed like a woman, carried in a sedan chair; and an ape in a straw hat and a saffron-coloured Phrygian cloak. . These fancy-dress comedians kept running in and out of the crowd, and behind them came the procession proper.

"At the head walked women crowned with flowers, who pulled more flowers out of the folds of their beautiful dresses and scattered them along the road; their joy in the Saviouress appeared in every gesture. Next came women with polished mirrors tied to the back of their heads, which gave all who followed them the illusion of coming to meet the Goddess, rather than marching before her. Next, a party of women with ivory combs in their hands who made a pantomime of combing the Goddess's royal hair, and another party with bottles of perfume who sprinkled the road with balsam and other precious perfumes; and behind these a mixed company of women and men who . . . propitiated her by carrying every sort of light lamps, torches, waxcandies and so forth.

"Next came musicians with pipes and flutes, followed by a party of carefully chosen choir-boys singing a hymn . . . also a number of beadles and whiffers crying: 'Make way there, way for the Goddess!' Then followed a great crowd of the Goddess's initiates, men and women of all classes and every age, their pure white linen clothes shining brightly. The women wore their hair tied up in glossy coils under gauze head-dresses; the men's heads were completely shaven. .

"The leading priests . . . carried the oracular emblems of the deity. The Chief Priest held a bright lamp . . . it was a golden boat-shaped affair with a tall tongue of flame mounting from a hole in the centre. The second priest held an auxiliaria, or ritual pot, in each of his hands - the name refers to the Goddess's providence in helping her devotees. The third carried a miniature palm-tree. . The fourth carried a model of the left hand with the fingers stretched out, which is an emblem of justice. . He also held a golden vessel rounded in the shape of a woman's breast, from the nipple of which a thin stream of milk fell to the ground. The fifth carried a winnowing-fan woven with golden rods, not osiers. Then came a man, not one of the five, carrying a wine-jar.

"Next in the procession followed those deities that deigned to walk on human feet. . Anubis with a face black on one side, golden on the other, walking erect . . . Behind, danced a man carrying on his shoulders, seated upright, the statue of a cow, representing the Goddess as the fruitful Mother of us all. Then came along a priest with a box containing the secret implements of her wonderful cult. Another fortunate priest had another emblem of her godhead hidden in the lap of his robe. . It was a symbol of the sublime and ineffable mysteries of the Goddess. . a small vessel of burnished gold, upon which Egyptian hieroglyphics were thickly crowded, with a rounded bottom, a long spout, and a generously curving handle along which sprawled an asp raising its head and displaying its scaly, wrinkled, puffed-out throat.

"Meanwhile the pageant moved slowly on and we reached the seashore. . There the divine emblems were arranged in due order and there with solemn prayers the chaste-lipped priest hallowed and dedicated to the Goddess a beautifully built ship, with Egyptian hieroglyphics painted over the entire hull, but first he carefully purified it with a lighted torch, an egg and sulphur. The sail was shining white linen, inscribed with large letters with a prayer for the Goddess's protection of shipping during the new sailing season. The long fir mast with its shining head was now stepped, and we admired the gilded prow shaped like the neck of Isis's holy goose, and the long brightly-polished keel cut from a solid trunk of citrus-wood. Then all present, both priesthood and laity, began zealously stowing aboard winnowing-fans heaped with aromatics and other votive offerings and poured an abundant stream of milk into the sea as a libation. When the ship was loaded with generous gifts and prayers for good fortune, they cut the

anchor cables and she slipped across the bay with a serene breeze behind her that seemed to have sprung up for her sake alone. When she stood so far out to sea that we could no longer keep her in view, the priests took up the holy emblems and_ started happily back towards the temple, in the same orderly procession as before.

"On our arrival the Chief Priest and the priests who carried the oracular emblems were admitted into the Goddess's adytum with other initiates and restored them to their proper places. Then one of them known as the Doctor of Divinity . . . went up into a high pulpit and read out a Latin blessing upon 'our liege lord, the Emperor, and upon the Senate, and upon the Order of Knights and upon the Commons of Rome and upon all sailors and all ships . . .' Then he uttered the traditional Greek formula 'Ploeaphesia,' meaning that vessels were now permitted to sail, to which the people responded with a loud cheer and dispersed happily to their homes, taking all kinds of decorations with them: such as olive boughs, scented shrubs and garlands of flowers, but first kissing the feet of a silver statue of the Goddess that stood on the temple steps".

(Philocalus, *Kal.* anno 345) "*March 5. Isidis navigium,*

(Witt, *Isis In Graeco-Roman World*, p. 165) "The launching of Isis' ship was a natural development in a religion that was never land-locked. It drew its warrant from the processions in honour of Isis at such centres as Philae and Busiris".

(id. p. 178) "The *ploiaphesia* is well attested. In the region of Byzantium- three centuries before this city became the capital of the eastern empire, the Ship of Isis was launched by its symbolic captain, a certain Artemidorus. In Eretria of Euboea the ceremony was in existence by the first century (before this era). We have the interesting names of 'captains', including two men named Socrates and women called Parthena, Isidora, Theopompis ('the lady of the sacred procession'), Isias (twice), Demetria and Paedeusis ('the lady professor'). At Ephesus an Ark Mariner of Isis (*Naubates*) bore the very Roman name of M. Pomponius Latinus.

"The writer John of Lydia . . . who had links with the emperor Justinian (483-565), assures us that the Voyage of Isis was still being performed in his day and specifies that the date was 5th March. It was called *ploiaphesia*, he tells us, in honour of 'ancient Isis or the Moon' (Johannes Lydus, *De Mens.* 4,45 . . .). The Egyptians pay her due worship at the commencement of their sea voyages 'because by her nature she presides over the waters' ".

(id. p. 184) "The Festival of Isis on 5th March has many ecclesiastical as well as secular parallels. The common source is surely the religious processions of the Nile in ancient Egypt. 'The Ephiphany Festival of the Eastern Church termed that 'of the Lights' (*Ton photon*) involves a procession of priests and marching choir down to the waters edge. Margate, in Kent, now sees it, like the Piraeus in Greece. The spirit of the ceremony, however, is exactly the same as that we have observed in the rites of Isis . . . The ritual of the Christian Church owes a considerable and unacknowledged debt to the Egyptian religion that preceded it in the Graeco-Roman world". See also under Moveable Festivals: The Carnival. ,

(Eisler, *Royal Art of Astrol.* p. 269) from a description of an illustration: "the Zodiac of the main porch of the Cathedral *Notre Dame de Parts*. Reproduced after Charles Dupuis, *Origines de Tous Les Cultes*, Paris 1792, pl. XVIII.

". . . Still further left (i.e. of January) *Aquarius* and Isis launching a ship (*Isidis Navigium*, known to have been celebrated in Paris). The ship is *Navis* seen just opposite *Aquarius*. Over this figure we see *Pisces*. "

See also under February 5th: St. Agatha and Moveable Calendar: The week before Lent, The Carnival.

(*Fell. of Isis Dir.*) "March 5th. *Isidis Navigium*. Isis Spring Festival of the Ship. Hope. Adventure. New Enterprise. "

THE GREAT WORLD MOTHER. (*Perp. Fest. Cal.*) "March 5th. The Great World Mother.

MARCH 6th

Roman: MANIA and the Lares: The Compitalia. See under January 12th.

MARCH 7th

Roman: JUNO; The Junonalia. (Philocalus, *Kai.* anno 354) "March 7. Junonalia."

(*Enc. Brit.* 1810 ed.) "Junonalia, a festival observed by the Romans in honour of Juno. It was instituted on account of certain prodigies that happened in Italy, and was celebrated by matrons. In the solemnity . . . two images of Juno, made of cypress, were borne in procession. Then marched 27 girls, habited in long robes, singing a hymn to the goddess; then came the ddecemviri, crowned with laurel, in vestments edged with purple. This pompous company, going through the Vicus *Fugarius*, had a dance in the great field of Rome; from thence they proceeded through the Forum Boarium to the temple of Juno . . . and the cypress images were left standing. This festival . . . is fully described by Livy, lib. vii. dec. 3. The hymn used upon the occasion was composed by Livius the poet."

ST. PERPETUA. (*Church of England Cal.*) "March 7. Perpetua."

MARCH 10th

Persian: First Day and Night of the Farvardigan, The Ten Days of the Dead. (Darmesteter, on *Zend-Avesta*, Vol. II. p. 192) from the commentary on "the time of Hamaspathmaedha" mentioned in the *Farvardin East*, quoted below: "the last ten days of the year (10th to 20th March) including the last five days of the last month, Sapendarmad, and the five complementary days. These last ten days should be spent in deeds of charity, religious banquets (*gasan*), and ceremonies in memory of the dead. It was also at the approach of the Spring that the Romans and the Athenians used to make annual offerings to the dead." See under February 13th to 21st: Mania and the Manes.

(*The Zend-Avesta, Farvardin Yast, XIII*):

"49. We worship the good, strong, beneficent Fravashis of the faithful, who come and go through the borough at the time of the Hamaspathmaedha; they go along there for ten nights, asking thus:

50. 'Who will praise us? Who will make us an offering? Who will meditate upon us? Who will bless us? . . .'"

Note: The Fravashis of the ancient Persians appear to be similar to the Manes of Roman religion.

Babylonian: ISHTAR. Syrian and Graeco-Roman: ASTARTE, APHRODITE And VENUS. (*Fell of Isis Dir.*) "March 10th. Ishtar and Tammuz. Venus and Adonis. Love and Loyalty. Perfect Marriage. Success in Union."

MARCH 12th

Alexandrian: HYPATIA, The Divine Pagan. (*Perp. Fest. Cal.*) "March 12th. Hypatia". (*Cassell's New Biog. Diet.*) "Hypatia, born circa 370 . . . Head of the Platonic School of Alexandria." (*Brewer, Dict.*) "The Divine Pagan (*The*). Hypatia who presided over the Neoplatonic School at Alexandria. "

(*Enc. Brit.* 1810 ed.) "Hypatia, a learned and beautiful lady . . . a celebrated philosopher and mathematician, and president of the famous Alexandrian school, was born at Alexandria . . . 'She explained to her hearers (says Socrates) the several sciences that go under the general name of

philosophy; for which reason there was a confluence to her from all parts of those who made philosophy their delight and study.'

"Her scholars were as eminent as they were numerous She was held as an oracle for her wisdom, which made her consulted by the magistrates in all important cases."

MARCH 13th

Greek: DIOTIMA. (Perp. *Fest. Cal*) "March 13. Diotima, teacher of Socrates." (Plato, *Symposium*, 201 d.) Socrates describes his teacher: "Diotima of Mantinea, a woman wise in this (i.e. love) and in many other kinds of knowledge. . She was my instructress."

(Lucian, *Portraiture*, 18) "Diotima shall be still another [model] and Diotima shall be copied not only in those qualities for which Socrates commended her, but in her general intelligence and power to give counsel".

MARCH 15th

Phrygian: CYBELE. (Seyffert, *Dict. Rhea*) "The worship of Cybele gained by degrees an ever-wider extension, so that under the early Empire a first festival was instituted, from March 1527, with the observance of mourning, followed by the most extravagant joy. In this festival associations of women and men and the religious board of the *Quindecimviri* took part." (Walton, *O.C.D.*) "Cybele.. The cycle of the spring festival, while not fully attested till 354 (of this era) began to take form then (i.e. the time of Claudius). The rites began on 15th March with a procession of reed-bearers (*cannophori*). See also under March 22nd.

Roman: ANNA PERENNA. Rose, *O.C.D.*) "Anna Perenna, a Roman goddess, whose festival was on 15th March, i.e. the first full moon of the year by the old reckoning (1 March being New Year's Day)."

(Ovid, *Fasti*, III. 523) "March 15th. On the Ides is held the joyful feast of Anna Perenna, not far from thy banks, O Tiber, who comest from afar. The common folk come, and scattered here and there over the leafy grass they drink, every lad reclining beside his lass. Some camp under the open sky; a few pitch tents; some make a leafy hut of boughs. Others set up reeds in place of rigid pillars, and stretching out their robes place them upon reeds. But they grow warm with sun and wine, and pray for as many years as they take cups, and they count the cups they drink . . There they sing the ditties they picked up in the theatres, beating time to the words with nimble hands; they set the bowl down, and trip in dances lubberly, while the spruce sweetheart steps about with streaming hair. "

(Commentary by Frazer) "The feast of Anna Perenna was celebrated at the first milestone on the Flaminian Way . . Here, apparently between the Flaminian and the Salarian roads, the goddess had a fruitful grove - . Macrobius tells us that in the month of March people went to Anna Perenna . . in order that they might pass the year and many others in prosperity; and to the same effect Joannes Lydus says that on the Ides of March public prayers were offered that the year might be healthy . . these statements furnish a clue to the nature of the festival and of the goddess herself . . The pairing of sweethearts, lying on the grass, trolling out ribald staves, and drinking themselves drunk, points to customs like those formerly observed on May Day and Midsummer Eve in many parts of Europe, when the licence accorded to the sexes was a relic of magical rites . It was a day of Valentines."

MARCH 17th

Roman: LIBERA: The Liberalia, in honour of Liber (Bacchus) and Libera. (Lempriere, *Dict.*) "Liberalia, festivals yearly celebrated in honour of Bacchus, the 17th of March. Slaves

were then permitted to speak with freedom, and everything bore the appearance of independence." (Rose, *O.C.D.*) "Liber had an important cult in Rome along with his partner Libera." (Seyffert *Dict. Dionysus*) "In Italy the indigenous Liber, with a feminine Libera at his side, corresponded to the Greek God of wine - . The urban festival held in Rome on the 17th March was called Liberalia. Old women, crowned with ivy, sold cheap cakes (liba) of meal, honey and oil, and burnt them on little pans for the purchasers."

(Varro, Ling. Lat. VI. 14) "Me Liberalia. . on that day old women wearing ivy-wreaths on their heads sit in all parts of the town. . with cakes (liba) and a brazier, on which they offer up the cakes on behalf of any purchaser." Note: (White, *Dict.*) "libum . . a consecrated cake, a cake offered to the gods

. . Meton. of a cake, a pancake, etc. "

Japanese: The Higan Festival of the Dead, First Day. (Chamberlain, *Things Japanese*, pp. 157 and 159) "Festivals. The holidays observed officially are: March 17th - This and the next six days are the Buddhist *Higan*, or Equinoctial festival of the dead. "

MARCH 19th

Greek: ATHENA; The Lesser Panathenaea. (Seyffert, *Dict.*) "Panathenaea . . The most ancient and most important of Athenian festivals. It was celebrated in honour of Athene, the patron deity of Athens . . There was a festival of the ordinary or *lesser Panathenaea* celebrated every year, and from the time of Pisistratus, the *great Panathenaea* held every fifth year, and in the third year of every Olympiad . . In later times the festival (i.e. the *lesser Panathenaea*) was removed to spring, perhaps in consequence of Roman influence, in order to make it correspond to the *Quinquatrus* of Minerva."

(Lempriere, *Dict.*) "Panathenaea, festivals in honour of Minerva, patroness of Athens. They were first instituted by Erechtheus or Orpheus, and called *Athenaea* but Theseus afterwards renewed them . . Some suppose they are the same as the Roman *Quinquatria*, as they are often called by that name among the Latins. In the first years of the institution, they were observed only one day, but afterwards the time was prolonged, and the celebration was attended with greater pomp and solemnity. The festivals were two; *the great Panathenaea (megala)* which was observed every fifth year beginning on the 22nd of the month called *Hecatombaeon* . . and the lesser Panathenaea (*micra*); which were kept every 3rd year, or rather annually, beginning on the 21st or 20th of the month called *Thargelton* . . In the lesser festivals there were three games conducted by ten presidents On the evening of the first day there was a race with torches The second combat was gymnical, and exhibited a trial of strength and bodily dexterity. The last was a musical contention, first instituted by Pericles. . There were besides (i.e. the harp) other musical instruments, on which they played in concert, such as flutes, etc. The poets contended in four plays, called from their number *tetralogia*. The last of these was a satire . . Whoever obtained the victory in any of these games was rewarded with a vessel of oil . . The conqueror also received a crown of olives which grew in the grove of Academus, and were sacred to Minerva. Other [ceremonies] were added, particularly the procession, in which Minerva's sacred *peplos*, or *garment*, was carried. This garment was woven by a select number of virgins called *ergazika*, from *ergos*, work. They were superintended by two of the *arrephoroi*, or young virgins, not above seventeen years of age nor under eleven, whose garments were white and set off with ornaments of gold. Minerva's *peplus* was of a white colour, without sleeves, and embroidered with gold. Upon it were described the achievements of the goddess. In the procession of the *peplus*, the following ceremonies were observed. In the *ceramicus*, without the city, there was an engine built in the form of a ship, upon which Minerva's garment was hung as a sail, and the whole was conducted, not by beasts, as some have supposed, but by subterraneous machines, to the temple of Ceres Eleusinia, and from thence to the citadel, where the *peplus* was placed upon

Minerva's statue, which was laid upon a bed woven or strewed with flowers, which was called *plakis*. People of all ages, of every sex and quality, attended the procession, which was led by old men and women carrying olive branches in their hands, from which reason they were called *thallophoroi*, *bearers of green boughs*. Next followed men of full age with shields and spears. They were attended by the *meloikoi*, or *foreigners*, who carried small boats as a token of their foreign origin, and from that account they were called *skaphephoroi*, *boat bearers*. After them came the women attended by the wives of the foreigners called *hydriaphoroi*, because they carried *waterpots*. Next to them came young men crowned with millet and singing hymns to the goddess, and after them followed select virgins of the noblest families, called *canephoroi*, *basket-bearers*, because they carried baskets, in which were certain things necessary for the celebration, with whatever utensils were also requisite . . . The virgins were attended by the daughters of the foreigners who carried umbrellas and little seats, from which they were named *diphrephoroi*, *seat carriers*. The boys, called *paidamikoi*, as it may be supposed, led the rear clothed in coats generally worn at processions. The necessaries for this and every other festival were prepared in a public hall erected for that purpose, between the Piraean gate and the temple of Ceres. "

(Plausanias, *Desc. of Greece*, I. xxxix. 1) on Athens: "Near the Hill of Ares is shown a ship built for the procession of the Panathenaea. "

(Seyffert, *Dict.*) "Panathenaea . - the grand procession carried through the city the costly embroidered, saffron coloured garment, the peplus."

(Wordsworth, *Greece*, p. 206) on the Panathenaic Frieze of the Parthenon: "At the summit of the exterior walls of the cella, and extending along the four sides of it, is a frieze in low relief, representing the Panathenaic Procession; it is moving from west to east, and may be imagined to have just entered the Acropolis by the gate of the Propylaea, to have advanced to the south-west angle of the Temple, and then to have divided itself into two lines . . . so that when they arrive at the Eastern front, they face each other. Here they are separated by twelve *seated* figures, of size superior to the rest. Six of these figures face the north, and six the south. They form a striking contrast, by their sedate attitudes, to the rapidity of the procession. The twelve figures which have been mentioned are Deities. To appear in their presence was the object of the Panathenaic Procession; and by the juxtaposition of their dignified calmness as the goal of its eager rapidity, the train itself seems, as it were, to pass insensibly from -the transitory restlessness of earth to the eternal tranquillity of heaven."

For the date of the Lesser Panathenaea in the earlier Greek period see under May 5th.

Roman: MINERVA; The Quinquatrus, The Quinquatria, First Day, The Birthday of Minerva. (See also March 21st). (White, *Dict.*) "The Quinquatrus or Quinquatria (a festival in honour of Minerva, held for one day according to Varro and Festus, viz, on the 19th March, the fifth day after the Ides of that month; and from this circumstance, according to the above named authors, it derived its name. Ovid, however, states that it continued for five days, and that its name was thence obtained)".

(Seyffert, *Dict.*) "Quinquatrus It was celebrated by all those whose employment was under the protection of the goddess, such as teachers and their pupils. The latter obtained a holiday during the festival, and began a new course of study when it was over. The former received at this time their yearly stipend - the minerval. The festival of Minerva was also celebrated by women and children (in their capacity of spinners and weavers), by artisans and artists of every kind, and by poets and painters. The first day of the festival was celebrated . . . in honour of the founding of the temple (i.e. of Minerva) "

(Varro, *Ling. Lat.* VI. 14) "The Quinquatrus; this day, though one only, is from a misunderstanding of the name observed as if there were five days in it . . . so this day was named here, in that the fifth day after the Ides was the Quinquatrus". (Commentary by Kent) on the

Quinquatrus: "On March 19-23, five days instead of merely the fifth day after the Ides (March 15; fifth by Roman counting of both ends); etymology, the 'fifth black (ater) day', perhaps *Quinquatrus* for *Quintatrus*, with dissimulative change of one t, and concurrent influence of the cardinal *quinque*".

(Ovid, *Fasti*; III. 809) "March 19th. . rites are performed in honour of Minerva, which get their name from a group of five days. The first day. . is that on which Minerva was born. . Ye boys and tender girls, may you pray now to Pallas; he who shall have won the favour of Pallas will be learned. When once, they have won the favour of Pallas, may the girls learn to card wool and unload the full distaffs. She also teaches how to traverse the upright warp with the shuttle, and she drives home the loose threads with the comb. Worship her, thou who dost remove stains from damaged garments; worship her, thou who dost make ready the brazen cauldrons for the fleeces. If Pallas frown, no man shall make shoes well, though he be more skilful than Tychius; and though he were more adroit with his hands than Epeus of old, yet shall he be helpless, if Pallas be angry with him. Ye too, who banish sicknesses by Phoebus' art, bring from your earnings a few gifts to the goddess (Frazer: 'Minerva Medica'). And spurn her not, ye schoolmasters . . she attracts new pupils; and thou who dost ply the graving tool and paint pictures in encaustic colours, and thou who dost mould the stone with deft hands. She is the goddess of a thousand works: certainly she is the goddess of song; may she be, friendly to my pursuits, if I deserve it.

"Where the Caelian Mount descends from the height into the plain, at the point when the street is not level but nearly level, you may see the small shrine of Minerva Capta, which the goddess owned for the first time upon her birthday. The origin of the name Capta is doubtful. We call ingenuity 'capital'; the goddess herself is ingenious . . From whatever source thou dost derive the title, O Pallas, do thou hold thine aegis ever before our leaders".

(Ausonius, *Ecl.* XXIII. 4) "*On the Roman Festivals* (2nd half of 4th cent.) . . Now will I tell of the Quinquatrus, the feast of the goddess Pallas."

(Philocalus, *Kal.* anno, 354) "March 19. Quinquatria (*Silvius, Kal.* anno 448) "March 19. Quinquadria."

(*Fell. of Isis Dir.*) "March 19th: Minerva. Teachers, pupils, artisans, poets, painters and weavers".

MARCH 20th

Egyptian: ISIS; The Pelusia. (Larson, *Rel. of Occident*, p. 178) "Isis, like Demeter, had two great festivals, one in the spring and another in the fall; the former coincided with the Egyptian harvest, and was celebrated at the vernal equinox, March 20th. "

(Witt, *Isis in Graeco-Roman World*, p. 123) "We may notice that in the Roman calendar the dates of the Quinquatria, the Greater Holiday of Minerva, were from 19-23 March, but that on the second of the five days an Egyptian Festival was interposed called Pelusia the theme of which was fundamental in the cult of Isis securing the annual inundation of the Nile by sympathetic magic".

(Philocalus, *Kal.* anno 354) "March 20. Pelosia." (*Silvius, Kal.* anno, 448) "March 20. Polusia."

Persian: The Farvardigan, Last Day.

Greek: ATHENA, The Lesser Panathenaea. See under March 19th.

Roman: MINERVA, The Quinquatria: Second Day. See also under Isis.

MARCH 21st

Vernal Equinox, Sun enters Aries (tropical).

(Chamberlain, *Things Japanese*, p. 159) "On the actual day of the [spring] equinox, the sun is believed to whirl round and round at sunset".

Persian: New Year's Day. For the date of the old Persian New Year see under March 10th. Note: (Haug, *Essays on Parsis*, p. 357) "the Bundahish (p. 60 w) . . . states that the months from Fravardin to Mitro (the first seven months of the year) are summer, and from Avan to Spendarmad (the last Five months of the year) are winter. It must be observed that the Persian - Parsi calendar has not corresponded with that described in the Bundhish since the eleventh century (say A.Y. 400); but as that book describes the year as always corresponding with the sun, it implies that some mode of intercalation was employed."

The modern Parsee New Year is in the autumn. See Moveable Calendar: Farvardin 1.

Greek: ATHENA; The Lesser Panathenaea. See under March 19th.

Roman: MINERVA; The Quinquatria, Third Day, The Birthday of Minerva (See also March 19), (Philocalus, *Kal. anno 354*) "March 21. N. Minerves."

NOX, Night and DIES, Day. (Quintus Cicero, cited by Ausonius, *Ecl. XXV. 2*) "the Ram (Aries) makes the cars of Night and Day run an even race".

Celtic: Alban Eilir. (Doreen Valiente, *ABC of Witchcraft*, p 98) "the equinoxes and solstices were also observed by the Druids. Their Druidic names are Alban Arthuan for the winter solstice; Alban Eilir for the Spring equinox; Alban Hefin for the summer solstice; and Alban Elfed for the autumn equinox".

Spanish-Irish: TEA and TEPHI, Milesian Princesses, founders of Tara. (Macalister, *Tara*, p. 167) "There was also a celebration in Tara held on the occasion of the Vernal Equinox; and here also there was a sacred fire lit, from which all other fires had to be kindled". See also under October 31 st. (Anne Ross, *Pagan Celtic Britain*, p. 227) "The Assembly of Tara was under the patronage of another goddess, Tea".

General: THE WITCHES, Lesser Sabbat. (Doreen Valiente, *ABC of Witchcraft*, p. 293) "Sabbat . . . The Lesser Sabbats were the two solstices at midsummer and midwinter, and the two equinoxes in spring and autumn. These may vary by a day or two each year, as they depend upon the sun's apparent entry into the Zodiacal signs".

Norse: EOSTRE, EASTER. (*O.E.D.*) "Easter [Old English *Eastre* weak fem., pl. *eastron*. Baeda derives the word from *Eostre* (Northumb. spelling of *Eastre*), a goddess whose festival was celebrated at the vernal equinox]".

(*Perp. Fest. Cal.*) "March 21 . . . Eostre, Goddess of Spring and Dawn. " (*Fell. of Isis Dir.*) "March 21 st: Eostre, Goddess of Spring. Rebirth of Nature, Happiness. Care for all young creatures and plants". See also under Moveable Festivals: Easter Day.

IDUNA. (Brewer, *Dict.*) "Iduna or Idun. . . Iduna seems to personify the year between March and September, when the sun is north of the equator . . . Iduna (reappears) in the form of a sparrow, when the sun again, in March, rises above the equator: and both gods and men rejoice in her return". See also under March 1st.

Samothracian: AXIOKERSA. (Regardie, *Golden Dawn*. Vol. II. p. 108) from the Practicus Ritual: "Axiokersa, the Third Kabir, spake to Kasmillos the Candidate and said: 'I am the Sun in Equinox, initiating Summer or heralding Winter mild and genial in operation, giving forth or withdrawing the vital heat of' life'."

General: OUR LADY. (*Lux Madriana Cal.*) "Columbina 1 (March 21st). Resurrection of Our Lady".

Greek: KORE, PERSEPHONE. (Miriam Simos, **Spiral Dance**, p. 88) -Kore Chant: Spring and Fall Equinox (Spring):

"All sleeping seeds She wakens, The Rainbow is Her token"

(Id. p. 175) on the Eight seasonal Sabbats: "*Eostar Ritual (Spring Equinox, March 20-23)* . . . Kore, the Dark Maiden, returns from the Land of the Dead, cloaked in the fresh rain, with the sweet scent of desire on her breath".

MARCH 22nd

Phrygian: CYBELE. (Walton, *O.C.D.*, *Cybele*) on the rites of Cybele: "The rites began on 15th March . . . After a week of fastings and purifications the festival proper opened on the 22nd".

Greek: ATHENA, The Lesser Panathenaea. See under March 19th.

Roman: MINERVA; The Quinquatria, Fourth Day.

Japanese: Higan Festival, Sixth Day.

MARCH 23rd

Phrygian: CYBELE. See March 22nd.

Greek: ATHENA; The Lesser Panathenaea. See under March 19th.

Roman: MINERVA; The Quinquatria, Fourth Day.

Tubilustrium. (*Ovid, Fasti*, III. 849) "March 23rd. The last day of the five reminds us to purify the melodius trumpets and to make offering to the strong goddess. (Frazer: 'Minerva')."

(White, *Dict.*) "tubi-lustrum . . . (the purifying of trumpets) Tubilustrium or Tubulustrium; a festival held on the 23rd of March and 23rd May . . . the feast of trumpets."

(Varro. *Ling. Lat.* VI. 14) "The Tubulustrium is named from the fact that on this day the *tubae* 'trumpets' used in the ceremonies *lustrantur* 'are purified' in Shoemakers' Hall".

(Philocalus, *Kai.* anno 354) "March 23. Tubilustrium."

NERINE, NERIO. (Frazer, on *Ovid, Fasti.* p. 409) "Now from the work of joannes Lydus on the Roman calendar we know that on the twenty-third of March there was a festival of Mars and Nerine, and that Nerine was no other than Nerio is put beyond a doubt by the author, who says that Nerine was the Sabine name of a goddess whom people identified with Athena (Minerva) or Aphrodite (Venus) . . . we may conclude that it represents a marriage of Mars to Nerio".

Japanese: Higan Festival, Last Day.

MARCH 24th

Phrygian: CYBELE; Rites of Cybele and Attis.

Roman: BELLONA. (Brewer, *Diet.*) "Dies Sanguinis. The 24th March, called Bellona's Day."

MARCH 25th

Phrygian: CYBELE; Rites of Cybele and Attis, The Hilaria, Lady Day. (Frazer, *Golden Bough abgd.* p. 350) on the Spring rites of Cybele and Attis: "On . . . the twenty-fifth of March, which was reckoned the vernal equinox, the divine resurrection was celebrated with a wild outburst of glee. It was the festival of joy (Hilaria).

(Hislop, *The Two Babylons*, p. 103) on the spring festivals of Isis and Cybele: "this festival (i.e. the Entrance of Osiris into the Moon, understood by Hislop to be the conception by Isis of Osiris, 'son and husband of his mother') took place in Egypt generally in March, just as Lady-day, or the first great festival of Cybele, was held in the same month in Pagan Rome. We have seen that the common title of Cybele at Rome was Domina, or 'the Lady' (Ovid, *Fasti*, Lib. iv. 340) as in Babylon it was Beltis (Eusebius, *Praep. Evang.* lib. ix. Cap. 41), and from this, no doubt, comes the name 'Lady-day' as it has descended to us".

(Philocalus, *Kal. anno 354*) "March 25. Hilaria."

(*The Druids Cal.*) "March 25th *Hilaria*. A Roman feast of Asian origin in honour of the Great Mother, here called Cybele, and of Attis, her beloved ". (*Fell. of Isis Dir.*) See under Isis.

Egyptian: ISIS. (*Perp. Fest. Cal.*) "March 25th. Our Sovereign Lady, Isis. Lady Day. The Virgin Mother, Resurrection of Tammuz, Dionysus, Adonis and Attis." (*Fell. of Isis Dir.*) "March 25th. The Goddess Isis. Compassion. Mother and wives and sisters. Lady Day. The Virgin Mary. Faith, Charity, Family Life. Cybele. Violets. Awakening of Osiris, Tammuz, Dionysos, Adonis, Attis, and Jesus ". See also under Cybele.

Jewish: THE VIRGIN MARY, Lady Day.

MARCH 26th

Phrygian: CYBELE; The Rites of Cybele and Attis, The Requetio. (Frazer, *Golden Bough abgd.* p. 351) on the spring rites of Cybele and Attis: "the next day, the twenty-sixth of March, was given to repose, which must have been much needed after the varied excitements and fatigues of the preceding days".

(Philocalus, *Kal. anno 354*) "March 26. *Requetio*".

MARCH 27th

Phrygian: CYBELE; Rites of Cybele and Attis, Last Day, The Lavatio. (Frazer, *Golden Bough abgd.* p. 351) on the same rites: "Finally, the Roman festival closed on the twenty-seventh of March with a procession to the brook Almo. The image of the goddess, with its face of jagged black stone, sat in a wagon drawn by oxen. Preceded by the nobles walking barefoot, it moved slowly, to the loud music of pipes and tambourines, out by the Porta Capena, and so down to the banks of the Almo, which flows into the Tiber just below the walls of Rome. There the high-priest, robed in purple, washed the wagon, the image, and the other sacred objects in the waters of the stream. On returning from their bath (i.e. the *Lavatio*), the wain and the oxen were strewn with fresh spring flowers. All was mirth and gaiety".

(Ammianus Marcellinus, XXIII, 3, 7) on the arrival of the Emperor Julian at Callinicum in Mesopotamia, in the year 363: "There, on the twenty-seventh of March, the day on which at Rome the annual procession in honour of the Mother of the Gods takes place, and the carriage in which her image is carried is washed, as it is said, in the waters of the Almo, he celebrated the usual rites in the ancient fashion".

(Augustine, *De Civ. Dei.* 11, 4) "When I was a young man (note: Augustine was born in North Africa in the year 345) I used to go to . . . spectacles put on in honour of gods and goddesses - in honour of the Heavenly Virgin, and of Berecynthia, mother of all. On the yearly festival of Berecynthia's washing . . . actors sang, in front of her litter . . . they performed [rites] in the presence of the Mother of the Gods before an immense audience of spectators of both sexes.

". . . And the name of the ceremony is 'the *fercula*', which might suggest the giving of a dinner-party".

(Commentary by Knowles) "*The Heavenly -Virgin*, -It is not clear whether St. Augustine distinguishes her from Berecynthia (a title of Cybele. .). The yearly festival of (*the lavatio*) was originally on 4th April . . under the Empire this *lavatio* was on 27th March, part of the ceremonies of the, vernal equinox . .

"*Fercula* has two meanings: (a) 'Litters' on which images were carried in procession, (b) 'Dishes' in which the courses of a banquet were served, and so the courses themselves."

(*id.* p. 53) "There seems to have been a considerable revival of mystery religions, with their esoteric rites and doctrines, in the fourth century, in particular the Oriental cults of Cybele and Mithras, and the Egyptian rites of Isis and Serapis (cf. Labriolle, *La Reaction Paienne*, Paris. 1934)."

(Philocalus, *Kal.* anno 354) "March 27. Lavatio". (Silvius, *Kal.* anno 448) "March 27. *Lavationem veteres nominabant. Resurrectio* (i.e. the Resurrection of Jesus)." See also Moveable Calendar: The Week before Easter.

MARCH 28th

Spanish: ST. THERESA of Avila. (*Perp. Fest. Cal.*) "March 28. Teresa, mystic, born 1515".

MARCH 30th

- *Roman: CONCORDIA, SALUS and PAX.* (Ovid, *Fasti*, 111. 879) "March 30th . . it will be time to adore Janus, the gentle Concord with him, and Roman Safety, and the altar of Peace".

(*Perp. Fest. Cal.* and *Fell. of Isis Dir.*) "March 30. Concordia, Salus et Pax; Concord, Health and Peace'.

MARCH 31st

Roman: LUNA, The Moon. (Seyffert, *DO*,) "Luna. The Italian Goddess of the moon. She had in Rome an ancient sanctuary on the Aventine, in which as goddess of the month she received worship on the last day of March, which was the first month of the old Roman year".

(Ovid, *Fasti*, III. 883) "March 31st. The Moon (Luna) rules the months: the period of this month also ends with the worship of the Moon on the Aventine Hill".

The Month of April

APRIL 1st

Roman: CERES. (Brewer, *Dict.*) "April Fool Perhaps it may be a relic of the Roman 'Cerealia', held at the beginning of April". See also under April 12th.

Roman: CONCORDIA, VENUS and FORTUNA; The Veneralia. (Seyffert, *Dict.*) "Concordia . . The goddess Concordia was also invoked with Venus and Fortuna, by married women on the 1st of April".

(Ovid, *Fasti*, IV. 133) "April 1st Duly do ye worship the goddess (i.e. -Venus), ye Latin mothers and brides, and ye, too, who wear not the fillets and long robe (Frazer: 'courtesans'). Take off the golden necklaces from the marble neck of the goddess; take off her gauds; the goddess must be washed from top to toe. Then dry her neck and restore to it her golden necklaces; now give her other flowers, now give her the fresh-blown rose. Ye, too, she herself bids bathe under the green myrtle. . Learn now why ye give incense to Fortuna Virilis in the place which reeks of warm

water. All women strip when they enter that place Propitiate her with supplications; beauty and fortune and good fame are in her keeping". (Plutarch, *Lives, Numa*) on the month of April; "the women bathe on the calends, or first day of it, with myrtle garlands on their heads."

(Philocalus, *Kal. Anno 345*) "April 1. *Veneralia Ludi*."

(Montfaucon, *Antiq. Suppl.* p. 19) on the Calendar of Philocalus annexed to Valentine's illustrations of the months (see under February): "in the Beginning of [April] there is read upon *the Calends, Veneralia ludi, Senatus legitimus*. Now, it's possible these *Veneralia*, were feasts in honour of *Venus*, which they celebrated with publick Sports; which perfectly agrees . . . with the Words of *Ausonius*. Before *Venus* there stands a Candlestick, with a Wax-taper lighted, in the Flame of which they burnt Grains of Incense. The lines of *Ausonius* are to this purpose: '*April* does Honour to *Venus* cover'd with Myrtle. With this Month is seen the Light of Incense, with which the beneficent *Ceres* shines. Nor are those Perfumes wanting which are always issue from the *Paphian* Goddess.'" See also under *Ceres*.

(Amhlaoi bh 0 Suilleabhain (1835), cited by Danaher, *The rear in Ireland*, p. 84) "April Fools' Day. A barbarous custom from pagan times is still established in Ireland, namely, to make an April Fool of a person. At the time when *Venus* was worshipped the first day of the month was a festival in her honour, and it was customary to play all sorts of low pranks to do her veneration."

(*Perp. Fest. Cal*) "April 1st: Aphrodite. *Venus*. Goddess of Beauty and Harmony". (*Fell. of Isis Dir.*) "April 1st: Aphrodite. *Venus*. Laughter, Sport, Friendliness".

All Fools' Day. (Brewer, *Dict.*) "April Fool . . . In Hindustan similar tricks are played at the Huli Festival (March 31st). As March 25th used to be New Year's Day, April 1st: was its octave, when its festivities culminated and ended".

(Whistler, *English Festivals*, p. 108) "*All Fools' Day*. April 1st. Between midnight and noon on April 1st: everyone is liable to be made a fool of; for it is the morning of the practical joke. But it is not enough to discomfort the victim; he must be induced to take action himself, sent on a 'fool's errand', or anyway beguiled into some kind of credulous response. . . Then, on the stroke of noon, it is finished". (*Druids Cal.*) "*April 1. All Fools' Day*. Ancient prankish end to the celebrations of the vernal equinox".

APRIL 4th

Phrygian: **CYBELE, MAGNA MATER, The Great Mother, The Megalesia, First Day.** (White, *Dict.*) "Megalesia or Megalesia; a festival in honour of the *Magna Mater*, celebrated annually on the 4th of April with processions and games: (Cicero, *Fam.* 2. 11. 2)"

(Cumont, *Orient. Rel.* p. 47) on the arrival of the holy stone image of *Cybele* at Rome: "According to the [Sibylline] oracle the stone was received at Ostia by the first citizen of the land, an honour accorded to *Scipio Nasica* - and carried by the most esteemed matrons to the Palatine, where, hailed by the cheers of the multitude and surrounded by fumes of incense, it was solemnly installed (Nones of April, 204 before this era). . . A temple was erected to her on the summit of the Palatine, and every year a celebration enhanced by scenic plays, the *Ludi Megalenses*, commemorated the date of dedication of the sanctuary and the arrival of the goddess (April 4th - 10th)". (*id.* p. 52) "The holidays celebrated in her honour by the entire nation, the *Megalensia* were organized in conformity with Roman traditions".

(Seyffert, *Dict. Ceres*) "The Patricians entertained each other with mutual hospitalities at the *Megalesian* games (April 4 - 10)".

(Varro, *Ling. Lat.* VI. 15) "The *Megalesia* 'Festival of the Great Mother' is so called from the Greek (i.e. *Megale Meter*), because by direction of the Sibylline Books the Great Mother was

brought from King Attalus, from Pergama; there near the city-wall was the Megalesion, that is, the temple of -this goddess, whence she was brought to Rome".

(Ovid, *Fasti*, IV. 179) "April, 4th . . Straightway the Berecynthian flute will blow a blast on its bent horn, and the festival of the Idaean Mother will have come. . the goddess herself will be borne with howls through the streets in the city's midst. The stage is clattering, the games are calling. To your places, Quirites! and in the empty law-courts let the war of suitors cease! I would put many questions, but I am daunted by the shrill cymbal's clash and the bent flute's thrilling drone. 'Grant me, goddess, someone whom I may question'. The Cybelean goddess spied her learned granddaughters (Frazer: 'the Muses') and bade them attend to my inquiry". (id 357) "I was about to ask why the Magelesia are the first games in the year in our city, when the goddess (i.e. the Muse Erato) took my meaning and said, 'She gave birth to the gods. They gave place to the parent, and the Mother has the honour of precedence' ".

(Philocalus, *Kal.* anno 354) "April 4. *Ludi Megalesiaci*".

(Ausonius, *Ecl.* XXIII. 2) "On the Roman Festivals (2nd half of 4th cent) . . Now will I tell of the Mysteries of the Megalesian mother."

CLAUDIA QUINTA, Priestess of Cybele. (Ovid, *Fasti*, IV. 291) The Muse Erato tells of the coming of Cybele's image: "April 4th. . 'She had arrived at Ostia, where the river Tiber divides to join the sea and flows with ampler sweep. All the knights and the grave senators, mixed with the common folk, came to meet her at the mouth of the Tuscan river. With them walked mothers and daughters and brides, and the virgins who tended the holy hearths. The men wearied their arms by tugging lustily at the rope . . Yet the ship stuck fast, like an island firmly fixed in the middle of the sea. Astonished at the portent, the men did stand and quake. Claudia Quinta. . whose beauty matched her nobility. . when she had stepped forth from the procession of chaste matrons . . thrice lifted her palms to heaven (all who looked on her thought she was out of her mind), and bending the knee she fixed her eyes on the image of the goddess, and with dishevelled hair uttered these words: 'Thou fruitful Mother of the Gods, graciously accept thy suppliant's prayers. . 'She spoke, and drew the* rope with a slight effort. My story is a strange one, but it is attested by the stage (Frazer: 'It was probably acted at the Megalesia'). The goddess was moved, and followed her leader. Attended by a crowd, Claudia walked in front with joyful face . . The goddess herself, seated in a wagon, drove in through the Capene Gate; fresh flowers were scattered on the yoked oxen. Nasica received her". (Propertius IV. 11. 52) "Claudia, the peerless priestess of the tower-crowned goddess".

(Julian, *Hymn to the Mother of the Gods*, 159, D) on the same episode: "Claudia took off her girdle (note by Wright: 'A matron in other versions') and fastened it about the prow of the ship, and, like one divinely inspired, bade all stand aside; and then she besought the goddess . . And lo, she not only made the ship move, but even towed her for some distance up stream. Two things, I think, the goddess showed the Romans on that day; first that the freight they were bringing from Phrygia was . . truly divine, not lifeless clay but a thing of life and divine powers . . And the other was that no one of the citizens could be good or bad and she not know thereof". (id. 161 C) "I am told that on the same subject of which I am impelled to speak at the very season of these holy rites Porphyry too has written a philosophic treatise." Note by Wright: "A relief in the Capitoline Museum shows Claudia in the act of dragging the ship".

APRIL 5th

Phrygian: **CYBELE; The Megalesia, Second Day.**

Roman: **FORTUNA.** (Ovid, *Fasti*, IV. 373) "April 5th. When the next Dawn shall have shone in the sky, and the stars have vanished, and the Moon shall have unyoked her snowwhite steeds, he

who shall say, 'On this day of old the temple of Public Fortune was dedicated on the hill of Quirinus', will tell the truth".

Chinese: KWAN-YIN. (*Perp. Fest. Cal.*) "April 5th. KwanShi-Yin, Goddess of Mercy". (*Fell. of Isis Dir.*) "April 5th: Kwan Yin (Chinese), Kwannon (Japanese). Mercy. Toleration, Understanding".

APRIL 6th

Phrygian: CYBELE; The Megalesia, Third Day. (Ovid, *Fasti*, IV, 377) "April 6th. It was, I remember, the third day of the games, when a certain elderly man, who sat next to me at the show, observed to me' . . . This seat I won in war, and thou didst win in peace, by reason of thine office in the College of the Ten'. We were about to say more when a sudden shower of rain parted us; Libra hung in heaven released the heavenly waters".

APRIL 7th

Phrygian: CYBELE; The Megalesia, Fourth Day.

APRIL 8th

Phrygian: CYBELE; The Megalesia, Fifth Day.

APRIL 9th

Phrygian: CYBELE; The Megalesia, Sixth Day. (Philocalus, *Kal.* anno 354) "April 9. Megalesiaci."

APRIL 10th

Phrygian: CYBELE; The Megalesia, Last Day. (Ovid. *Fasti*, IV. 389) "April 10th. When the next Dawn shall have looked on victorious Rome, and the stars shall have been put to flight and given place to the sun, the Circus will be thronged with a procession and an array of the deities, and the horses, fleet as the wind, will contend for the first palm.

APRIL 11

Roman: CERES; Ludi Cerealici. (Philocalus, *Kal.* anno 354) "April 11. Ludi Cerealici. " See also April 12th.

APRIL 12th

Roman: CERES; The Cerealia, First Day (See also April 11). (Seyffert, *Dict. Ceres*) "The Cerealia, or games introduced at the founding of the temple of Ceres. Those held in later times were given by the aediles from the 12th - 19th April, and another festival to Ceres, held in August, was established".

(*id.*) "Just as the Patricians entertained each other with mutual hospitalities at the Megalesian games, so did the Plebeians at the *Cerealia*".

(Ovid, *Fasti*, IV. 393) "April 12th. Next come the games of Ceres. There is no need to declare the reason; the bounty and services of the goddess are manifest. The bread of the first mortals consisted of the green herbs which the earth yielded without solicitation; and now they plucked the living grass from the turf, and now the tender leaves of tree-tops furnished a feast.

Afterwards the acorn was produced . . . Ceres was the first who invited man to better sustenance and exchanged acorns for more useful food. She forced bulls to yield their necks to the yoke; then for the first time the upturned soil beheld the sun . . . Ceres delights in peace; and you, ye husbandmen, pray for perpetual peace and for a pacific prince. You may give the goddess spelt, and the compliment of spurting salt, and grains of incense on old hearths; and if there is no incense, kindle resinous torches. Good Ceres is content with little, if that little be but pure". (*id.* 619) "White is Ceres' proper colour; put on white robes at Ceres' festival".

Japanese: **KAMO-TAMA-YORI-HIME; First Day of Festival.** (Herbert, *Shinto*, p. 199) on the festival of O-yamakui-no-kami and his wife Kamo-tama-yori-hime, held on April 12 to 14th: "Each of them has two shrines, one for his (or her) entirety, and for his (or her) ara-mitama (i.e. soul, spirit, manifesting in the outside world), which amounts to four shrines in all.

"On the first day of the matsuri (i.e. religious festival) the two aramitama, whose shrines are side by side, are brought down in two mikoshi (i.e. portable shrines) and left in the haiden (i.e. hall for worship, adytum) of the main shrines consecrated to the nigimitama (i.e. soul, spirit, - consolidating the inner world) of the God. Then, at 9 p.m. they are 'married', i.e. the two mikoshi are joined, back to back, and they are left there all night".

APRIL 13th

Roman: **CERES; The Cerealia, Second Day.**

LIBERTAS. (Ovid. *Fasti*, IV. 621) "April 13th.. On that day, too, if I mistake not, Liberty began to own a hall well worthy of our people". (Frazer: "Atrium Libertatis, not far from the Forum").

Japanese: **KAMO-TAMA-YORI-HIME; Second Day of Festival.** (Herbert, *Shinto*, p. 199) on this festival: "The next morning (i.e. April 13th) the two nigi-mitama are taken from the honden (i.e. adytum) of the two main shrines. . and installed in two other mikoshi. The four mikoshi are then brought into the haiden of another shrine, the Obuyu-jinja, and they are placed in separate compartments on a platform about thirty inches above ground. They are decorated with flowers, fruit, mirrors, paint-brushes and 'anything that may amuse a child'. Children come to offer artificial flowers. And at 4 p.m. they are served tea, 'because tea used to be considered a powerful tonic'. At 9 p.m. about a hundred men come to shake the four mikoshi violently for one and a half hours (i.e. the duration of the preliminaries of child-birth), while a shishimai (i.e. ritual dance) is performed for their benefit. They are thrown from the platform (that is the actual child-birth) and each mikoshi is taken back to its own shrine. The child-kami that was born [is] Kamo-wakaikozuchi-no-kami".

APRIL 14th

Roman: **CERES; The Cerealia, Third Day.**

Japanese: **KAMO-TAMA-YORI-HIME; Third Day of the Festival.**

APRIL 15th

Roman: **CERES; The Cerealia, Fourth Day,'**

TELLUS, The Earth. (Seyffert, *Dict.*). "Tellus. The Italian deity of mother-earth, often called *tellus mater* . [A feast] was held on the 15th of April to insure plenty during the year, and was celebrated under the management of the *pontifices* and the Vestal Virgins, partly on the Capitol in the thirty *curiae*, and partly outside the town".

(*Fell. of Isis Dir.*) "April 15th: Tellus. The Earth Goddess. Conservation. Respect for the environment. Veneration for the Earth Mothers "

VENUS. (Ovid. *Fasti*, IV. 629 and 6-73) "April 15th. When the third day shall have dawned after the Ides of Venus . . . This day once on a time Cytherea commanded to go faster and hurried the galloping horses down hill, that on the next day the youthful Augustus might receive the sooner the title of Emperor . . ." (Note by Frazer) "Venus, as the ancestress of the Julian house, is made to hasten the sun's setting on April 15th.

APRIL 16th

Roman: **CERES; The Cerealia, Fifth Day.**

APRIL 17th

Roman: **CERES; The Cerealia, Sixth Day.**

APRIL 18th

Roman: **CERES; The Cerealia, Seventh Day.**

APRIL 19th

Roman: **CERES; The Cerealia, Last Day.** (Lempriere, *Dict.*) "Cerealia, festivals in honour of Ceres; first instituted at Rome by Memmius the edile; and celebrated on the 19th of April. . They are the same as the Thesmophoria of the Greeks". (Rose, O.C.D.) "Ceres . - The occurrence of the Cerealia [I 9th April] on the calendars and the existence of a *flamen Cerialia* testify to the antiquity of Ceres' cult at Rome".

(Philocalus, *Kal.* anno 353) "April 19. Cerealicus."

APRIL 21st

Sun enters Taurus (tropical).

Roman: **PALES: The Palilia, The Parilia.** (Lempriere, *Dict.*) "Palilia, a festival celebrated by the Romans, in honour of the goddess Pales. . This festival was observed on the 21st of April, and it was during the celebration that Romulus first built his city. (Ovid. *Met.* and *Fasti.*, Propert. Tibull.)." (Frazer, on Ovid, *Fasti*, p. 411) "The festival of the Parilia on the 21st of April is marked PAR in the Caeretan, Maffeian, and Praenestine calendars. The name is derived from that of the divinity Pales, in whose honour the festival was celebrated. Hence the more correct, though less usual, form of the name of the festival was Palilia".

(Varro, *Ling. Lat.* IV. 15) "The Palilia 'Festival of Pales' was named from Pales, because it is a holiday in her honour, like the Cerialia, named from Ceres".

(Ovid, *Fasti*, IV, 721) "April 21st. Night has gone, and Dawn rises. I am called upon to sing of the Parilia and not in vain shall be the call if kindly Pales favours me. O kindly Pales, favour me when I sing of pastoral rites, if I pay my respects to thy festival. . Sure it is I have leaped over the flames ranged three in a row, and the moist laurel-bough has sprinkled water on me. .

"Ye people, go fetch materials for fumigation from the Virgins' altar. Vesta will give them; by Vesta's gift ye shall be pure Shepherd, do thou purify the well-fed sheep at fall of twilight; first sprinkle the ground with water. Deck the sheepfold with leaves and branches fastened to it. Adorn the door and cover it with a long festoon. Make blue smoke with pure sulphur, and let the sheep, touched with the smoking sulphur, bleat. Burn . . olives and pine and savines, and let the singed laurel crackle in the midst of the hearth. And let a basket of millet accompany cakes of

millet; the rural goddess particularly delights in that food. Add viands, and a pail of milk, such as she loves; and when the viands have been cut up, pray to Sylvan Pales, offering warm milk to her. Say, 'O, take thought alike for the cattle and the cattle's masters; ward off from my stalls all harm. O let it flee away! If I have fed my sheep in holy ground, or sat me down under a hallowed tree. . if the nymphs and the half-goat god have been put to flight at sight of me; if my pruning-knife has robbed a holy copse of a shady bough . . pardon my fault . . forgive it, nymphs, if the trampling of hoofs has made your waters turbid. Do thou, goddess, appease for us the springs and their divinities; appease the deities dispersed through every grove. . Drive far away all diseases: may men and beasts be hale, and hale too the sagacious pack of watch-dogs. May I drive home my flocks as numerous as they were at morn. . Avert dire hunger. Let grass and leaves abound, and water both to wash and drink. Full udders may I milk; may my cheese bring me in money; may the sieve of wicker-work give passage to the liquid whey. . And let the wool grow so soft that it could not fret the skin of girls nor chafe the tenderest hands. May my prayer be granted, and we will year by year make great cakes for Pales, the shepherds' mistress! With such things is the goddess to be propitiated; these things pronounce four times, facing the east, and wash thy hands in living dew. Then mayest thou get thee a wooden bowl to serve as mixer, and mayest quaff the snow-white milk, and purple must; anon leap with nimble foot arid straining thews across the burning heaps of crackling straw".

(Silvius, *Kal.* anno 448) "*April 21 Parilia, dicta de partus Iliæ*".

(Frazer, on Ovid. *Fasti.* p. 411) "The Parilia . . The day was naturally a popular holiday, especially for the young. Athenaeus describes how a learned discussion was suddenly interrupted by a great uproar, in which the shrill music of fifes, the clash of cymbals, and the rub-a-dub of drums were blent with singing into a confused hubbub of sound; it was the people rejoicing at the coming of the Parilia . .

"The festival was essentially a rustic rite observed by shepherds and husbandmen for the good of their flocks and herds. This is well brought out by Ovid".

(*id.* p. 412) "In Eastern Europe many analogous rites have been performed down to recent times, and probably still are performed for the same purpose, by shepherds and herdsmen on St. George's Day, the 23rd of April, only two days after the Parilia, with which they may well be connected by descent from a common festival observed by pastoral Aryan peoples in the spring".

(*id.* p. 415) "On St. George's Day, which is the modern equivalent of the Parilia, Southern Slavonian peasants crown their cows with wreaths of flowers . . in the evening the wreaths are taken from the cows and fastened to the door of the cattle-stall, where they remain throughout the year till the next St. George's Day. With the offerings (Ovid, IV. 745) and the prayer that accompanied them at the Parilia we may compare the ritual which herdsmen in the Highlands of Scotland used to observe and the prayers which they used to utter at Beltane, the festival which is the Celtic analogue of the Italian Paralia . . In this (i.e. Pennant's) account of the Beltane festival the spilling of the caudle (composed partly of milk) on the ground answers to the offering of milk to Pales, and the Highland herdsman's prayer to the being who preserved his flocks and herds corresponds to the prayer which the Italian shepherd addressed to Pales, as we learn from the following verses of Ovid. Tibullus tells us that it was his wont to purify his shepherd every year and to sprinkle Pales with milk, referring no doubt to the libation of milk to the goddess at the Parilia. Perhaps Ovid's expression, 'when the viands have been cut up', is explained by the Beltane custom, described by Pennant, of breaking a cake of oatmeal in pieces and throwing the bits over the shoulder as offerings to the 88 preservers or destroyers of the flocks and herds. Among the viands so cut up at the Parilia were no doubt included the millet cakes mentioned by Ovid in a previous line. These the Italian shepherd, like the Highland herdsman, may have broken and thrown over his shoulder as an offering to Pales. Certainly the cakes were an important part of the festival."

(*id. Golden Bough abgd.* p. 360) "A similar (i.e. as at Easter) displacement of two days in the adjustment of Christian to heathen celebrations occurs, in the festivals of St. George and the Assumption of the Virgin".

(Warde Fowler cited by Stobart, *The Grandeur that was Rome*, p. 37) On the prayer offered at the Parilia, "The position (i.e. looking to the East), the holy water, and the prayer in its substance, though now addressed to the Virgin, have all descended to the Catholic Shepherds of the Campagna".

ROMA, DEA ROMA; Natalis Urbis Romae, The Foundation Day of Rome, The Romaea.

(Ovid, *Met.* XIV, 774) "the walls of Rome are built during the joyful festival of Pales. " (Cicero, *De Div.* II. xlvii) "our good friend Lucius Tarutius of Firmum, who was steeped in Chaldaic lore, made a calculation, based on the assumption that our city's birthday was on the Parilia . . . and from that calculation even went so far as to assert that Rome was born when the moon was in the sign of Libra and from that fact unhesitatingly prophesied her destiny". (Plutarch, *Lives, Romulus*) "As for the day they began to build the city, it is universally agreed to have been the twenty-first of April, and that day the Romans annually keep holy, calling it their country's birthday. . . Yet before ever the city was built, there was a feast of herdsmen and shepherds kept on this day, which went by the name of Palilia".

(Seyffert, *Dict. Pales*) on the Parilia: "After the second century of our Era the festival was combined with that of *Dea Roma*, and was celebrated as her birthday with festal processions and Circensian games, which continued till the 5th century".

(Philocalus, *Kal.* anno 354) "April 21 *N. Urbis.*" (Silvius, *Natalis urbis Romae* . . .

(*Perp. Fest. Cal.*) "April 21st. Foundation of the City of Rome".

VENUS. (Seyffert, *Dict., Roma*) "Between the old Forum and the Colosseum Hadrian erected a handsome double temple in honour of Roma and Venus, as ancestress of the Roman people. This was consecrated on April 21st, the day of the foundation of Rome and the festival of the Parilia".

APRIL 23rd

Sicilian and Graeco-Roman: **ASTARTE, TANITH, APHRODITE and VENUS ERYCINA.**
See under Venus (Ovid).

Roman: **LAVINIA.** See under Venus (Ovid).

VENUS: The Vinalia Priora, in honour of Jupiter and Venus. (Seyffert, *Dict.*) on the two Vinalia festivals: " Vinalia . (1) on April 23rd (*Vinalia priora*), when the wine of the previous year was broached, and a libation from it poured on the sod; and (2) on August 19th (*Vinalia rustica*) . . . With both festivals was associated the worship of Venus, who, as goddess of gardens, had vineyards 'also under her protection".

(Ovid, *Fasti*, iv. 863) "April 23rd. I have told of Pales, I will now tell of the festival of the Vinalia; but there is one day interposed between the two. Ye wenches of the people, celebrate the divinity of Venus: Venus favours the earnings of ladies of a liberal profession. Offer incense and pray for beauty and popular favour; pray to be charming and witty; give to the Queen her own myrtle and the mint she loves, and bands of rushes hid in clustered roses. Now is the time to throng her temple next the Colline gate; the temple takes its name from the Sicilian hill. . Venus was transferred (i.e. from Eryx) to Rome in obedience to an oracle of the long-lived Sibyl, and chose to be worshipped in the city of her own offspring. You ask, why then do they call the Vinalia a festival of Venus? And why does that day belong to Jupiter? " Ovid then recalls how a vow of wine made to Jupiter led to the marriage of Aeneas to Lavinia, Queen Amata's daughter.

APRIL 25th

Roman: ROBIGO, The Robigalia. (Lempriere, *Dict.*) "Robigo, or Rubigo, a goddess of Rome, particularly worshipped by husbandmen, as she presided over corn. Her festivals called *Robigalia*, were celebrated on the 25th of April, and incense was offered to her . . She was intreated to preserve the corn from blight". (Frazer, on Ovid, *Fasti*, p. 420) "The Festival of the Robigalia . . is recorded under the twenty-fifth of April in the Esquiline, Caeretan, Maffeian, and Praenestine calendars; and the date of the festival is further confirmed by the testimony of Festus, Pliny and Servius".

(Ovid, *Fasti*, IV 901) "April 25th. When April shall have six days left, the season of spring will be in mid course . . On that day, as I was returning from Nomentum to Rome, a white- robed crowd blocked the middle of the road. A flamen was on his way to the grove of ancient Mildew (*Robigo*) , * Straightway I went up to him to inform myself of the rite. Thy flamen, O Quirinus, pronounced these words: 'Thou scaly Mildew, spare the sprouting corn., and let the smooth top quiver on the surface of the ground. O let the crops, nursed by the heaven's propitious stars, grow till they are ripe for the sickle. No feeble power is thine . . Grip not the tender crops, but rather grip the hard iron. Forestall the destroyer. Better that thou shouldst gnaw at swords and baneful weapons. There is no need of them: the world is at peace. Now let the rustic gear, the rakes and the hard hoe, and the curved share be burnished bright; but let rust tarnish the arms, and when one essays to draw the sword from the scabbard, let him feel it stick from long disuse . .' On his right hand hung a napkin. with a loose nap, and he had a bowl of wine and a casket of incense".

APRIL 27th

Roman: FLORA. (Silvius, *Kal.* anno- 448) "April 27. Floria." See also under April 28.

English: MARY WOLLSTONECRAFT, Pioneer of Women's independence; author. Born April 27th 1759.

APRIL 28th

Roman: FLORA; The Floralia, First Day. (Seyffert, *Dict.*) "Flora . . A goddess, originally Sabine, of the spring and of flowers and blossoms in general, to whom prayers were offered for the prospering of the ripe fruits of the field and tree. She was also regarded as a goddess of the flower of youth and its pleasures. Her worship was said to have been introduced into, Rome by the Sabine King Titus Tatius, and her special priest, the *Flamen Floralia*, to have been appointed by Numa . . a theatrical festival, the *Floralia*, was instituted (i.e. in 238 before this era) at the behest of the Sibylline books. At this feast the men decked themselves and their animals with flowers, especially roses; the women put aside their usual costume, and wore gay dresses. The scene was one of unrestrained merriment. From 173 (before this era) the festival was a standing one, and lasted six days, from April 28, the anniversary of the foundation of the temple, to May 3. For the first five days of the games, for the superintendence of which the curule aediles were responsible, there were theatrical performances, largely consisting of very lewd farces called mimes. The people were regaled during the games with porridge, peas and lentils.

"Flora was in later times identified with the Greek Chloris".

(Ovid, *Fasti*, IV. 943) "April 28th. When the spouse of Tithonus (i.e. Aurora) . . thrice has lifted up her radiant light in the vast firmament, there comes a goddess decked with garlands of a thousand varied flowers, and the stage enjoys a customary licence of mirth. The rites of Flora also extend into the Calends of May. Then I will resume the theme".

(Ausonius, *Ecl.* XXIII. 25) "On the Roman Festivals (2nd half of 4th cent.) . . . Shall I tell also of . . . the merry rites of Flora held in the lascivious theatre-rites which they long to see who declare they never longed to see them?"

(Augustine, *De Civ. Dei*, 11, 27) "Cicero was a seriousminded man and by way of being a philosopher. When he was entering on the aedileship he shouted out, in the hearing of the whole citizen body, that among the other duties of his office it fell to him to propitiate Mother Flora (note by Knowles: 'Cic., 2 *Verr.* 2, 5, 14') by the holding of games. "

FLORA or, **ANDRONICA**. (Spenser, *The Shepheards Calindar March, Glosse*) "Flora, the Goddess of flowers, but indede (as saith Tacitus) a famous harlot, which . . . having gotten great riches, made the people of Rome her heyre: who, in remembrance of so great beneficence, appointed a yearly feste for the memoriall of her, calling her, not as she was, nor as some doe think, *Andronica*, but *Flora*; making her the Goddess of floures."

VESTA (Ovid, *Fasti*, IV. 949) "April 28th.. 0 Vesta, take thy day! Vesta has been received in the home of her kinsman . . . Phoebus owns part of the house; another part has been given to Vesta; what remains is occupied by Caesar himself".

(Commentary by Frazer) "When Augustus was made Pontifex Maximus . . . he built a chapel to Vesta in his own house on the Palatine, and dedicated it on April 28th, which was made a public holiday".

APRIL 29th

Roman: **FLORA; The Floralia, Second Day.**

APRIL 30th

Roman: **ACCA LARENTIA, LAURENTIA; The Lares. The Laurentalia.** (Lempriere, *Dict.*) "Laurentalia, certain festivals celebrated at Rome in honour of Laurentia, on the last day of April and the 23rd of December".

(Plutarch, *Lives, Romulus*) On Acca Larentia, foster-mother of Romulus and Remus: "To her the Romans make offerings, and in the month of April the priest of Mars makes libations there (i.e. the fig-tree); it is called the Larentian Feast".

FLORA; The Floralia, Third Day. (Philocalus, *Kal.* anno, 354) "April 30. *Ludi florales*".

Celtic: Irish. **Oidhche Bhealtaine, Bealtaine Eve, May Eve.** For the Bealtaine Eve fires, see under May 1st: Bealtaine (Joyce).

Celtic: Spanish. (Borlase, *Dolmens*, Vol. II. p. 694) On Spanish and Portuguese dolmens; "The last day of April was also a time set apart for the cultus of the dead. At a short distance to the eastward of the entrance into the passage of the dolmen of Equilaz [in Alava], the ground shows signs of having been subjected to the action of fires. This fact is accounted for, says Signor Antonio Pirala, in the locality, by the bonfires which used to be lighted on the last day of April at the tombs in honour of the dead".

Celtic: General. (*Druids Cal.*) "April 30th. *May Day Eve.* The day for children to gather spring flowers and hang May baskets. This is the Eve of Beltaine, the ancient Celtic May Day festival, when great bonfires were kindled and the cattle were blessed".

Celtic: Welsh. **THE MARE OF GWENT IS-COED.** (*The Mabinogion*, p. 19) on Teyrnion Twryf Liant: "throughout his kingdom there was neither horse nor mare more handsome than she. And every May-eve she foaled."

General: **THE WITCHES; Great Sabbat.** See under February 1st, and below: Walpurgis Night.

English-German: ST. WALPURGIS; Walpurgis Night. (Brewer, *Dict.*) "Walpurgis Night. The eve of May Day, when the old pagan witch-world was supposed to hold high revelry. . . on certain high places. The Brocken of Germany was a favourite spot for these revelries". (Bayard Taylor on Goethe's *Faust*, p. 226) "Walpurgis-night . . . The title and character of the Witches , 'Sabbath on the summit of the Brocken, on the night between April 30th and May 1st, spring equally from the old and the new religion. Walpurgis (or Walpurga, which is the most usual form of the name) was the sister of Saints Willibald and Wunnibald, and emigrated with them from England to Germany . . . in the eight century . . . as Abbess of a Convent at Heidenheim, in Franconia [she] became one of the most popular saints, not only in Germany, but also in Holland and England. The 1st of May, which was given to her in the calendar, was the ancient festival-day of the Druids". (*id.* p. 227) "Mr. Lewes . . . says: 'The scene on the Blocksberg is part of the old legend, and is to be found in many versions of the puppet play' . * The carnival of the witches on the Blocksberg is a much older tradition than that of Faust " .

(Farrar, *What Witches Do*, p. 96) "St. Walburga was a Sussex-born woman saint who emigrated to Germany . Interestingly . . . Walburg is an old Teutonic name for the Earth Mother".

(Doreen Valiente, *ABC of Witchcraft*, p. 47) "The Brocken, also called the Blocksberg, was the most famous meetingplace of witches in Europe. . . One wild story even claimed that here on Walpurgis Night (30th April or May Eve), was held the Grand Coven of all the witch-leaders of Europe.

"In the eighteenth century German map-makers usually added to any map of the Hartz Mountains, of which the Brocken is the highest peak, a few witches flying on broomstick towards its summit. One of these old maps, drawn by L. S. Bestehorn and published in Nuremberg in 1751, is particularly interesting. The map also contains a short description of the Brocken, which states that at the summit of the Mountain is the famous 'Witches' Ground', where the Sabbats take place, and close to it an altar, which was formerly consecrated to a pagan god. There was also a spring of water here, and both the spring and altar were used in the witches ceremonies. . . It is evidently an old sacred mountain, on the summit of which pre-Christian rites took place . . .

"In Pomerania, there were several high places known as the Blocksberg; and the Swedish witches called this meeting-place Blocula " .

(*The Cauldron*, Lammas 1980, p. 8) on the Bonn festival: "Every year a summer fete is held at a park near the Chancellery organized by the ruling Chancellor, and this year he decided on a witch theme. Its title was the Bonn Walpurgis Night. It was supposed to be based on the kind of revelry held on the Brocken mountain top in medieval times on St. Walpurgis Night . . . At the fete in Bonn there were witches galore, fortune-tellers trying to predict the outcome of the elections next October, and guests wearing masks gave it all a carnival atmosphere".

Italian: ST. CATHERINE of Siena, born 1347. (*Irish Catholic Dir.*) "April 30. St. Catherine of Siena, Virgin". (*Perp. Fest. Cal.*) "April 30th. Catherine of Siena, mystic".

Greek: BAUBO. Hebrew: LILITH. (Goethe, *Faust*, Part 1. Scene xxi, *Walpurgis-Night*):

Witches (*in chorus*)

"The witches ride to the Brocken's top,
The stubble is yellow, And green the crop,
There gathers the crowd for carnival
A Voice

"Then honour to whom the honour is due!
Dame Baubo first, to lead the crew!
A tough old sow and the mother thereon
Then follow the witches, every one

Faust

"But who is that?

Mephistopheles

"Note her especially . 'Tis Lilith

Adam's first wife is she . . "

Note: (Shuttle and Redgrove, *The Wise Wound*, p. 205) " 'Sowishness' is a German slang term for the period . . Erich' Neumann in *Origins* says, 'The image of Isis sitting with wideopen legs on a pig carries the line, via Crete and Asia Minor, to Greece'. The female genitals in Greek and Latin are called (pig' . . Baubo, whose 'obscene dance' cheered the mourning Goddess and made her laugh, appearing even 'in the supreme mystery of Eleusis' "

(Note by Bayard Taylor) "Burton, in his 'Anatomy of Melancholy' says: 'The Talmudists say that Adam had a wife called Lilis before he married Eve' . . Lilith devoted herself to witchcraft".

Lilatu or Lilit appears earlier as an Assyrian storm-goddess.

General: (Perp. Fest. Val.) "April 30. Departed Kindred".

The Month of May

MAY 1st

Assyrian: THE MOON GODDESS. (Esther Harding, *Woman's Myst.* p. 45) "The moon tree is often shown in pictures . . In one Assyrian picture it has ribbons like our Maypole. Perhaps a dance may have taken place around the tree in those faraway. days, like the dance that is still performed round the Maypole on May Day. In such a dance the ribbons would be interwoven, as in our own dance, to represent the decking of the bare tree with brightcoloured leaves and flowers and fruits, all gifts of the moon goddess, giver of fertility".

Canaanite: ASHERAH. (Neumann, *The Great Mother*, p. 259) "Since the investigations of Mannhardt and Frazer, the central role of the Maypole and Christmas tree in vegetation rites has been so well known . . The numinous-feminine character of the tree speaks to us in the manticism not only of Greece and in the Germanic countries but also in the Old Testament. We know of the veneration in which the tree cult was held among the Semites - the tree cult of the heights; the worship of the cult pole of Asherah, the goddess of heaven; and the ritual dance around the tree". Note: (Hooke, *Bab. and Assyr. Rel.* p. 33) "The sacred pole as the symbol of Ishtar, or Astarte., or any other form of the mother goddess, is everywhere to be found in the ancient Near East".

Greek: DAMIA. See under Bona Dea.

LETO, LATONA. See under Maia.

Roman: BONA DEA. (Seyffert, *Dict.*) "Bona Dea ('the good goddess'). An Italian deity, supposed to preside over the earth, and all the blessings which spring from it .. The anniversary of the foundation of her temple was held on the 1st of May, when prayers were offered to her for the averting of earthquakes".

(Ovid, *Fasti*, V. 148) "May 1st. the Good Goddess must be the theme of my song". The poet then describes the founding of her temple. (Commentary by Frazer) "The Good Goddess . . Cornelius Labeo regarded her as an Earth-goddess, identical with Maia, Fauna, Ops, and Fatua; he affirmed that her character as an Earthgoddess was proved by the secret rites observed in her honour, and that she was involved in the books of the pontiffs under the titles Good, Fauna, Ops, and Fatua.. Her identification with the old Roman Goddess Maia, who gave her name to the month of May, may have arisen from the accident that both were worshipped on May Day. According to Festus, the Good Goddess was also called Damia, her priestess bore the title Damiatrix .. This points to

an identification or confusion of the Good Goddess with the Greek goddess Damia, a divinity of growth and fertility akin to Demeter".

(Propertius, IV, ix. 23) "But far off we heard the laughter of cloistered maids, where a holy grove made a dark encircling 101 wood, the secret place of the Goddess of Women (Butler: 'the Bona Dea'), with holy fountains and rites.. Wreaths of purple veiled its portals far-withdrawn and a hut shone with sweet fire of incense. A poplar decked the shrine with far-spread leaves, and its deep foliage shielded singing birds".

DEA DIA. (Seyffert, *Dict.*) "Arval Brothers (*Fratres Arvales*=of the fields). The Latin name for a college of priests consisting of twelve life-members, who performed the worship of *Dea Dia*.. a goddess probably identical with the old Roman goddess of the cornfields, Acca Larentia, who also is said to have founded this fraternity .. their badge was a white fillet and a wreath of ears of corn. The Arvales held their chief festival on three days in May, on the 1st and 3rd in Rome, on the 2nd in the grove, with a highly complicated ceremonial, including a dance in the temple of the goddess, to which they sang the written text of a hymn so antiquated that its meaning could scarcely be understood". (Bloch, *O.C.D.*) "Fratres Arvales . . The college consisted of twelve members chosen from the most distinguished senatorial families by co-optation; the reigning Emperor was always a member. . The most important ceremony of this brotherhood took place in May in honour of the goddess Dea Dia to whom the grove was dedicated. The rites of this agricultural cult belong to an early stage of Roman religion".

FATUA, FAUNA and OPS. See under Bona Dea.

FLORA; The Floralia, Fourth Day. (Brewer, *Dict.*) "Polydore Virgil says that the Roman youths used to go into the fields and spend the calends of May in dancing and singing in honour of Flora, goddess of fruits and flowers". (*Unicorn Gardens*, Beltane 1980) "The May baskets of flowers and the Maypole came from the Roman '*Floralia*', the festival of flowers. The Romans welcomed the month of May by dedicating the month to Flora, the Roman flower goddess; and spent the first day of May gathering flowers as offerings to her. In ancient times, Roman children made little images of Flora and decorated them with flowers on this day". See also under Roman-British: Flora.

MAIA, MAIA MAIESTAS. (Seyffert, *Dict.*) "Maia . . one of the Pleiads .. The Romans identified her with an old Italian goddess of spring, *Maia Maiestas* (also called *Fauna*, *Bona Dea*, *Ops.*), who was held to be the wife of Vulcan, and to whom the flamen of that god made offering .. on the 1st of May".

(*Perp. Fest. Cal.*) "May 1st . . Maia and Latona. Aspects of Hidden Spiritual Mother". (*Fell of Isis Dir.*) "May 1 st .. Maia and Latona".

Phoenician-Carthaginian: **TANAT, TANITH.** (Doreen Valiente, *ABC of Witchcraft*, p. 66) "Tanat [is] the Phoenician moon goddess, whose worship, it was claimed, was still carried out in Cornwall and the West of England, being celebrated by ritual bonfires on the old pagan festival dates". (Durdin-Robertson, *Goddesses of Chald.* p. 133) "It is possible that the great Celtic festival of Beltane, on May 1st, may derive its name from the first two deities of the Carthaginian Triad, Baal-Hammon, Tanit and Eshmun". The Irish word for fire, teine, closely resembles the Carthaginian *tine*, which is regarded as a gift of Tanit (Venus Urania). This is demonstrated as follows by O'Connor (*Chronicles of Eri*, Vol. 1. p. ccxlii) "A comic writer of Rome, named Plautus, amongst other of his works, wrote a piece, called Poenulus, Anglice the Carthaginian .. You are to note, that the first line is Carthagiman, the second line is Iberian or Eri (i.e. Old Irish), and the third is the servile translation thereof into English.

"Handone silli hanum bene, sille in mus-tine.

Andon sillei anam feni, sillei san baois tetgne.

Although Venus instils vigor, she also instils the fire of concupiscence'.

Celtic: Bealtaine, Beltane, Ceadamh, Cedsoman. (Dineen, *Dict.*) "Bealtaine, the Irish May Festival, the month of May; la Bealtaine, the first day of May .. Bealtaine and Samhain were the leading terminal dates of the civil year". (*id.*) Ceadamh, May-Day; May 1st; *lit.* first (of) summer; caileann Ceadamhan, Calends of May; Dia Deadamhan, May-Day; mi Ceadamhan, month of May". Joyce, *Soc. Hist. Ireland, Vol. 11. p. 389*) "The first day of May was the beginning of Summer. It was called *Belltaine* or *Beltene* (pronounced Bel-ti-na), which is the name for the 1st May still always used by speakers of Irish; and it is well known in Scotland, where *Beltane* has quite taken its place as an English word.. Another name for May Day, according to Cormac's Glossary (p. 36) is *Cedsoman* ".

(Keating, *Gen. Hist. Ireland, p. 234*) "The Convocation of Visneach .. was kept upon the first day of May.. Upon this occasion they were used to kindle two fires in every territory of the kingdom, in honour of this pagan god (i.e. Beul). It was a solemn ceremony at this time to drive a- number of cattle of every kind, between these fires, this was conceived to be an antidote and a preservation against the murrain, or any other pestilential distemper among cattle, for the year following .. The derivation of the word is this, La in Irish signifies a day, Beul is the name of the pagan deity, and Teinne is the same with fire in the English, which words when pronounced together, sound La Beultinne". (Joyce, *Soc. Hist. Ireland, Vol. 1. p. 291*) "The driving of cattle through fires against disease on the eve of 1st of May, and on the eve of the 24th June .. continued in Ireland, as well as in the Scottish Highlands, to a period within living memory (Carmichael, *Carmina Gadelica 11. 340*, for Scotland). Many curious fire-customs are still, or were until very lately, prevalent in some parts of the country on May-Day, and the evening before".

DONANN, DANA; The Tuatha De Danann; The Landing of the Tuatha De Danann in Ireland. (*Lebor Gabala Erenn, Vol. IV. p. 141*) "Tuatha De Danann.. And they came to Ireland, on Monday, the kalends of May, in ships". (*id. p. 161*) "Of her (i.e. Danann) are named the three gods of Dana, and the Tuatha De Danann". (Keating, *Gen. Hist. Ireland, p. 90*) "The Tuatha De Dananns continued seven years in the north of Scotland, and then they removed to Ireland. They arrived there upon the first Monday in the month of May (note: the translation quoted by Wood, *Prim. Inhabitants of Ireland, p. 23*, reads: 'and landed on Monday the first of May'), and immediately set fire to their shipping; as the poet observes in this manner, "They land upon the shore, and then they burn
Their ships, resolving never to return.

"When they came upon the coast, they had recourse to their enchantments to screen them from the observations of the inhabitants (i.e. the Firbolgs) and, accordingly, by their magic skill, they formed a mist about them for three days and three nights".

Note: (Joyce, *Soc. Hist. Ireland, Vol. 1, p. 251*) "The name *Tuatha Dea Danann* signifies the *tuatha*, or people of the goddess Danu or Danann, who was the 'mother of the gods' .. According to our bardic chronicles the Dedannans were the fourth of the prehistoric colonies that arrived in Ireland many centuries before the Christian era. They were magicians, and highly skilled in science and metal-working. After inhabiting Ireland for about two hundred years, they were conquered by the people of the fifth and last colony - the Milesians (i.e. Gaels). When they had been finally defeated.. they held secret council, and arranged that the several chiefs, with their followers, were to take up residence in the pleasant hills all over the country - the *side* [shee] or elfmounds - where they could live free from observation or molestation".

The Sidhe, The Fairies; The Departed. (Evans Wentz, *FairyFaith, p. 439*) "*Beltene*, or the first of May, was another day anciently dedicated to fetes in honour of the dead and fairies". (John Glynn, cited by Evans Wentz, *id. p. 42*) "On May Day the *good people* (i.e. the *sidhe*) can steal butter if the chance is given them. If a person enters a house then, and churning is going on,. he must take a hand in it, or else there will be no butter". See also May 11th.

(*Druids Cal.*) "May 1. *Beltaine*. Drink from a well before sunrise. Wash in the morning dew, and adorn yourselves with , greenery.. watch the sun come up, dance round the Maypole, and otherwise abandon yourself to the season. A woodland frolic culminating in indiscretion is the order of the day". (*Perp. Fest. Cal.*) "May 1. Beltane Day, Druidic and Gaelic Summer Festival". (*Fell. of Isis Dir.*) "May 1st. Beltaine".

Roman-British: FLORA. (Whistler, *English Fest.* p. 144) on May Day customs: "Sometimes two circles, intersecting and bound with blossom, were fixed to the top of a staff, wound spirally with flowers in the manner of the classical thyrsus. In Rutland .. garlands of the kind were made by children very early in the morning, from flowers they had picked the evening before. The same device may have been used at the Floralia in Roman Britain, the festival of Flora, goddess of flowers, heralded in Rome with a braying of trumpets. For Roman remains have been found in the neighbourhood of King's Lynn, and here, in the last century, these formal emblems were carried about the town with a great deal of monotonous hooting on cows' horns. The two hoops were crossed on the point of a staff, and bound with bunches of flowers interspersed with evergreens .. [on top] were bright-coloured flying ribbons. Below, on the centre of the globe, was a doll fixed to the top of the staff, her name being long since forgotten. It may have been Flora herself. It was certainly the local goddess of flowers. (William Hone's *Table Book*, 1827, Pt. 1. Rather similar garlands were made at mell Magna in the 1930's - Rolf Gardner, *England Herself*, 1943, p. 137)".

(Graves, *The White Goddess*, p. 176) on the hawthorn: "its later orgiastic use .. corresponds with the cult of the Goddess Flora, and.. accounts for the English medieval habit of riding out on May Morning to pluck flowering hawthorn boughs and dance around the maypole. Hawthorn blossom has, for many men, a strong scent of female sexuality; which is why the Turks use a flowering branch as an erotic symbol. Mr. Cornish proves that this Flora cult was introduced into the British Isles in the first-century (before this era) by the second Belgic invaders. "

GWENHWYVAR, GWENEVER, Queen. (Evans Wentz, *FairyFaith*, p. 312) "Malory relates that when Queen Guenever advised her knights of the Round Table that on the morrow (May Day, when fairies have special power) she would go on maying, she warned them all to be well-horsed and *dressed in green*. This was the colour that nearly all the fairy-folk of Britain and Ireland wear. It symbolizes, as many ancient mystical writings declare, eternal youth and resurrection and re-birth, as in all nature during the springtime".

Welsh: Calan Haf. (*Matriarchy News*, No. 3) "May 1 st . . In Welsh it is *Galan Haf*, the first day of summer."

British: May-day. THE LADY OF THE MAY, THE MAYQUEEN, THE QUEEN OF THE MAY. (Dr. Johnson, *Dict.*) "May-lady, (*May and Lady.*) The queen or lady of the May, in the old May-games.

"A choir of bright beauties in spring did appear,
To choose a May-lady to govern the year'.

"Dryden, *Lady's Song*".

(O.E.D., *May*) "Queen of the May, Lady of the May (cf. Maylady); a girl chosen to be queen of the games on Mayday, being gaily dressed and crowned with flowers". (*id.*) "May-lady. A Queen of the May. Also, a puppet in a Mayday game. (Brewer, *Dict.*) "Queen of the May. A village lass chosen to preside over the parish sports on May Day".

(Tennyson, *The May Queen*):

"You must wake and call me early, call me early, mother dear;
Tomorrow will be the happiest time of all the glad New Year;
Of all the glad New-year, mother, the maddest merriest day;
For I'm to be Queen o' the May, mother, I'm to be Queen o' the May. .

"But I must gather knots of flowers, and buds and garlands gay,
 For I'm to be Queen o' the May, mother, I'm to be Queen o' the May
 "The honeysuckle round the porch has wov'n its wavy bowers,
 And by the meadow trenches blow the faint sweet cuckoo-flowers;
 And the wild marsh-marigold shines like fire in swamps and hollows gray,
 And I'm to be Queen o' the May, mother, I'm to be Queen o' the May.
 "The night-winds come and go, mother, upon the meadow-grass,
 And the happy stars above them seem to brighten as they pass;
 There will not be a drop of rain the whole of the livelong day;
 And I'm to be Queen o' the May, mother, I'm to be Queen o' the May.
 "All the valley, mother, 'ill be fresh and green and still,
 And the cowslip and the crowfoot are over all the hill,
 And the rivulet in the flowery dale 'ill merrily glance and play,
 For I'm to be Queen o' the May, mother, I'm to be Queen o' the May" . .

(Whistler, *English Fests.* p. 142) "in the 1930's there would still be villages where the Maypole would be danced around (See George Long, *The Folklore Calendar* 1930; also A. R. Wright and T. E. Lones, *British Calendar Customs: England, 1936-8*, Vol. II, for recent examples of May observance), and still a great many schoolchildren in London and the country who would keep the festival and crown a Queen. In the last fifty years there has been, in fact, a revival of interest in the May . . Tennyson perhaps began it, with his popular poem; William Morris carried it on; the explorers and exponents of traditional songs and dances gave it substance, and the Scouts and Guides translated it into action; but Ruskin is the man above all to whom we owe the children's May Day. It was he who initiated the 'Coronation' ceremony at Whitelands College. in the 1880's". (id. p. 149) "The crowning of a child queen, the dwarf Maypole and the ribbon-plaiting dances were all introduced or inspired by Ruskin. . But in the end we must return to the London Elementary School Children - we must catch them while they are still busy with multicoloured ribbons at Blackheath. . Theirs are now the arbour and the crowning of the Queen, the garlands on poles and the Maypole. . They will take out the streamers that hang from it in a wide circle, they will bow to one another, and move off to a lilting tune, half with the sun and half against it, weaving in and out, drawn closer to the centre by the shortening strands, till, the tune changing, they turn face about, and set off again to unravel the plaited rope".

(Marian Green, *A Harvest of Festivals*, p. 138) on May festivals in Kent and Sussex:
 "Traditionally, there is the May Queen, chosen from the pupils at one of the junior schools, who is crowned and decked in a long white cloak and carries a garland of flowers. Usually she has a number of attendants, even a May King in some places, although it is really her day. She . . is a representation of the White Goddess, the Earth Mother in her Maiden aspect. In ancient times there was a sacred festival. . The ordinary folk would spend the night before the feast in the woods, gathering green branches and flowers to deck a bower for the Queen and King, among other things . . Sometimes after this dance everyone would go out into the fields with garlanded sticks and broom handles. covered with flowers and leap high, singing and dancing, to make the corn grow tall".

(Eileen Bradley, *Mrs. Widgery*, p. 71) on a modern May Day ceremony: "May Day brought particularly colourful events to our school . . Last year's queen placed the crown on the head of the newly-elected queen and placed the scarlet robe around her shoulders, then the flower girls presented posies to the queens. past and present, and their attendants".

MAID MARIAN. (Brewer, *Dict. May*) "The early English consecrated May-day to Robin Hood and Maid Marian . . ,Stow says that the villagers used to set up May-poles, and spend the day in archery, morris-dancing and other amusements.

Gaelic: **THE MAY QUEEN, THE QUEEN OF THE MAY.** (O'Brien, *Round Towers*, p. 236)
 "'Anciently', says McSkimin, in his History of Carrickfergus, 'a large company of young men

assembled each May-day. . One of the party was called King. . they went to the houses of the most respectable inhabitants round about . . In the course of this ramble the King always presented a rich garland of flowers to some handsome young woman, who was hence called "the Queen of the May" till the following year".

(Frazer, *Golden Bough abgd.* p. 131) "In the south-east of Ireland on May Day the prettiest girl used to be chosen Queen of the district for twelve months. She was crowned with wild flowers; feasting, dancing, and rustic sports followed, and were closed by a grand procession in the evening. During her year of office she presided over rural gatherings of young people at dances and merry-makings".

(McLean, *Fire Fests.* p. 7) on the four major Celtic festivals: "The Fire Festivals are distinctly Female in nature . . On Beltane, May Day, there is the choosing of an earthly May Queen to represent the Goddess" (id. p. 18) on Beltane: "this festival reflects the transformation of the Young Woman Virgin aspect of the Goddess into the Mother Goddess, in the human sphere through the mystery of sexuality . .

"On May morning special attention was also given to the sacred wells and springs. These Holy Wells reflect the female aspect of the Earth Forces . . At these sacred places, we can see the dark mystery of the welling up of the sacred spring, with its life giving and healing properties. These are the female organs of the Earth forces".

Manx: QUEEN OF THE MAY. (Jane Harrison, *Ancient Art and Ritual*, p. 61) "on May Day in the Isle of Man a Queen of the May was chosen, and with her twenty maids of honour, together with a troop of young men for escort".

French: THE MAY QUEEN. (Frazer, *Golden Bough, abgd.* p. 131) "The May Queen is common in France".

MELUSINA. (Brewer, *Dict.*) "Melusina. The most famous of the *fees* of France". (id.) "Melusines. Gingerbread cakes bearing the impress of a beautiful woman '*bien coiffée*', with a serpents' tail; made by confestioneers for the May Fair in the neighbourhood of Lusignan near Poitiers. The allusion is to the transformation of the fairy Melusina every Saturday". Note: (Baring-Gould, *Curious Myths: Melusina*, p. 500) "The prevalence of tales of Mermaids among Celtic populations indicates these water-nymphs as having been originally deities of those peoples".

Alsation: THE LITTLE MAY ROSE. (Frazer, *Golden Bough abgd.* p. 25) "At Thann, in Alsace, a girl called the Little May Rose, dressed in white, carries a small May-tree, which is gay with garlands and ribbons. Her companions collect gifts from door to door, singing a song:

"Little May Rose turn round three times,
Let us look at you round and round!
Rose of the May, come to the greenwood away,
We will be merry all.
So we go from the May to the roses'.

". . the _produce of the year is supposed to depend on the gifts offered to these May singers".

Russian: THE MAY-DAY TREE. (Jane Harrison, *Ancient Art and Ritual*, p. 60) on the May Day ritual: "Sometimes the tree itself, as in Russia, is dressed up in woman's clothes".

Russian-Lithuanian: THE MAY MAIDEN. (Frazer, *Golden Bough abgd.* p. 126) "In Russian Lithuania, on the first of May, they used to set up a green tree before the village. Then the rustic swains chose the prettiest girl, crowned her, swathed her in birch branches and set her beside the May-tree, where they danced, sang, and shouted 'O May! O May!'"

Jewish: THE VIRGIN MARY. (Unicorn *Gardens*, Beltane 1980) "Mayday . . Roman children made little images of Flora and decorated them with flowers on this day (as christian celebrations

began to replace the pagan festivals, these May dolls were turned into likenesses of the Virgin Mary)".

General: (Doreen Valiente, *ABC of Witchcraft*, p. 48) "In Sussex, the May-Pole used to be topped with a large birch broom. A 'besom' is a dialect term for a [loose] female. . . and the female genitals were known vulgarly as 'the broom'. To 'have a brush' was to have sexual intercourse. This throws considerable light on the real significance of the broomstick in witch rituals, and in old folkdances, in which it often plays a part 1).

(Whistler, *English Fest.* p. 143) "According to ancient belief . . . nothing makes beautiful like kissing the dew on May morning. People have held that belief in the present century. As for Mrs. Pepys in an earlier one, she thought it 'the only thing in the world to wash her face with', and got up every year at four o'clock to do it. Some used even to run a silver spoon through the grass, and bottle it". (id. p. 150) "*May-Day* . . . Mention, must be made of the Milkmaid's garland. . . a glittering trophy of silver utensils, fixed to a cloth-covered pyramid, carried about like a sedan chair on poles (illustration in *The Everyday, Book*, col. 570)". (McLean, *Five Fest.* p. 19) "The dew of the May morning was collected and incorporated into the rituals. . . The ancient peoples with their deeper insight into the spiritual processes in nature , recognised this dew as a magical substance bearing the essence of the Earth". (*Unicorn Gardens*, ill Beltane 1980) "The dew of May morning has traditionally held a magical place for our ancestors. To bathe in it would bring beauty, to walk in its healing powers, or milk churned to butter in May was held to have medicinal properties".

THE WITCHES; Greater Sabbat. See under February 1st and April 30th.

THE GODDESS OF SPRING. (*Fell of Isis Dir.*) "May 1st. Festival of the Goddess of Spring".

THE GREAT WORLD MOTHER. (*Prep. Fest. Cal.*) "May 1st. .The Great World Mother".

THE QUEEN OF HEAVEN. (*Lux. Madriana Cal.*) "Maia 14th (May 1) Exaltation of the Queen of Heaven".

MAY 2nd

Roman: **DEA DIA;** Second Day of Festival. See under May 1st.

Indian: **YASHODHARA.** (*Fell. of Isis Dir.*) "May 2nd: Gautama Buddha and his wife, Princess Yashodhara. Wesak".

MAY 3rd

Greek: **CHLORIS.** See under Flora.

Roman: **BONA DEA.** (Seyffert, *Dict.*) "Bona Dea. . . a secret festival was held to her on behalf of the public welfare, in the house of the officiating consul or praetor of the city, by matrons and the Vestal Virgins, on the night of May 3-4. The mistress of the house presided . . . the women performed a dance, accompanied by wind and stringed instruments". (Lempriere, *Dict.*) "Bona Dea . . . the festivals were celebrated only in the night by the Roman matrons . . . all the statues of the men were carefully covered with a veil where the ceremonies were observed". (*O.C.D., Bona Dea*) on the same rites: "The room was decorated with vine-branches and other plants and flowers . . . Wine was brought in, but called milk, and the covered jar containing it a honey-pot". See also under Tarentia.

(Soames, on Mosheim, *Eccl. Hist.* Vol. 1. p. 173) on the introduction of the Eleusinian Mysteries in the reign of Hadrian: "That *some mysteries* had before this time been introduced into the Roman worship, appears from the *Epistles*, of Cicero to Atticus . . . Gronovius, indeed understands these (*Mysteria Romana*) to be the worship of the goddess Bona Dea. See his *Observ.* 1. iv, c. 9) "

DEA DIA; Third Day of Festival. See under May 1st.

FLORA; The Floralia, Last Day. (Ovid, *Fasti*, V. 183) "May 3rd. 'Come, Mother of Flowers, that we may honour thee with merry games; last month I put off giving thee thy due. Thou dost begin in April and passest into the time of May (Frazer: 'April 28th to May 3rd'); the one month claims thee as it flies, the other as it comes. Since the borders of the months are thine and appertain to thee, either of the two is a fitting time to sing thy praises .. Tell me thyself who thou art; the opinion of men is fallacious; thou wilt be the best voucher of thine own name'.

"So I spoke, and the goddess answered my questions thus, and while she spoke, her lips breathed vernal roses: 'I who now am called Flora was formerly Chloris: a Greek letter of my name is corrupted in the Latin speech. Chloris I was, a nymph of the happy fields where, as you have heard, dwelt fortunate men of old. Modesty shrinks from describing my figure .. I enjoy perpetual spring; most buxom is the year ever; ever the tree is clothed with leaves, the ground with pasture. In the field that are my dower, I have a fruitful garden, fanned by the breeze and watered by a spring of running water. This garden my husband filled with noble flowers and said, 'Goddess, be queen of flowers'. Oft did I wish to count the colours in the beds . . Soon as the dewy rime is shaken from the leaves, and the varied foliage is warmed by the sunbeams, the Hours assemble, clad in dappled garments, and cull my gifts in light baskets. Straightway the Graces draw near, and twine garlands and wreaths to bind their heavenly hair. I Was the first to scatter new seeds among the countless peoples .. Perhaps you may think that I am queen only of dainty garlands; but my divinity has to do also with the tilled fields. If the crops have blossomed well, the threshing-floor will be piled high; if the vines have blossomed well, there will be wine; if the olivetrees have blossomed well, most bounteous will be the year .. Honey is my gift. 'Tis I who called the winged insects, which yield honey, to the violet, and the clover, and the grey thyme..' " had thought that the shows were annual; the goddess denied it, and added to her former discourse a second speech. 'We, too, are touched by honour; we delight in festivals and altars .. if we are neglected, we avenge the wrong .. I myself was once neglected by the Roman Senate. What was I to do? ' By what could I show my resentment? What punishment exact for the slight put on me? In my gloom I relinquished my office. I guarded not the countryside, and the fruitful garden was naught to me. The lilies had dropped; you might see the violets withering, and the tendrils of the crimson saffron languishing .. I did not will it so, nor am I cruel in my anger; but I did not care to ward off these ills. The Senate assembled and voted an annual festival to my divinity if the year should prove fruitful. I accepted the vow. The consuls (Frazer: 174 before this era) Laenas and Postumius celebrated the games which had been vowed to me'.

"I was about to ask why these games are marked by greater wantonness and broader jests; but it occurred to me that the divinity is not straight-laced, and that the gifts she brings lend themselves to delights. The brows of wassailers are wreathed with stitched garlands, and the polished table is buried under a shower of roses .. Maudlin the lover sings at the hard threshold of his fair lady .. The reason why a crowd of courtesans frequents these games is not hard to discover. She is none of your glum, none of your highflown ones; she wishes her rites to be open to the ordinary people; and she warns us to use life's flower, while it still blooms.

"But why is it that whereas white robes are given out at the festival of Ceres, Flora is neatly clad in attire of many colours? Is it because the harvest whitens when the ears are ripe, but flowers are of every hue and every shape? She nodded assent and at the motion of her tresses the flowers dropped down, as falls the rose cast by a hand upon a table.

"There yet remained the lights, the reason whereof escaped me; when the goddess thus removed by doubts: 'Lights are thought to befit my days either because my fields do glow with purple flowers; or because neither flowers nor flames are of a dull colour, and the splendour of both attracts the eye; or because nocturnal licence befits my delights. The third reason comes nearest the truth ..

"Her tale was ended, and she vanished into thin air. A fragrance lingered; you could know a goddess had been there. That Naso's lay may bloom for aye, O strew, I pray thee, goddess, thy boons upon my breast!"

(Philocalus, Kal. anno 354) "May 3. Floratici".

TARENTIA. (Plutarch, *Lives, Cicero*) "It being evening. [Cicero] went to the house of a friend and near neighbour; for his own was taken over by the women, who were celebrating with secret rites the feast of the goddess whom the Roman call the Good, and the Greeks the Women's goddess. For an offering is annually performed to her in the consul's house, either by his wife or mother, in the presence of the vestal virgins.

"Whilst Cicero was doubting what course to take, a portent happened to the women in their offering. For on the altar, where the fire seemed wholly extinguished, a great and bright flame issued forth from the ashes of the burnt wood .. but the holy virgins called to Tarentia, Cicero's wife, and bade her haste to her husband, and command him to execute what he had resolved for the good of his country, for the goddess had sent a great light to the increase of his safety and glory".

MAY 4th

Roman: **BONA DEA.** See under May 3rd.

North African: **ST. MONICA.** (*Irish Catholic Dir.*) "May 4th. St. Monica". See also below.

Irish: The Veneration of the Holy Thorn Tree. (Graves, *The White Goddess*, p. 175) "In his well-documented study, *Historic Thorn Trees in the British Isles*, Mr. Vaughan Cornish writes of the sacred hawthorns growing over wells in Goidelic provinces .. at Tin'ahely in County Wicklow: Devotees attended on the 4th of May, rounds were duly made around the well, and shreds torn off their garments and hung on the thorn'. He adds: 'This is St. Monica's Day..' Plainly, since St. Monica's Day, New Style, corresponds with May 15th, Old Style, this was a ceremony in honour of the Hawthorn month, which had just begun".

MAY 8th

Roman-Cornish: **FLORA; The Furry Dance, Flora Day, The Floral Dance.** (Lewis's *Top. Dict. England*) "Helston, or Helleston .. Cornwall.. This town has from time immemorial been noted for a popular festival held annually on the 8th of May, called 'the Furrey', supposed to have been derived from the Roman Floralia, or games in honour of the goddess Flora: on this occasion persons parade the streets with garlands of flowers, and all ranks partake of the pleasures of dancing and various rural amusements". See also under Maid Marian.

British: **MAID MARIAN; AUNT MARY MOSES.** (Marian Green, *A Harvest of Festivals*, p. 28) on the Furry Dance: "The name 'Furry' is possibly derived from the Latin word *Feria* meaning a fair or holy day, usually of a religious nature .. Another popular name is Flora Day, or the Floral Dance, under which name the written words of the song are usually known. This would relate to Flora, the Roman Goddess of the spring and flowers, and was popularly used in Helston in the eighteenth, nineteenth and early twentieth centuries, probably deriving from eighteenth-century interest in all things of the classical period, including history and architecture".

(*id.* p. 27) "In Helston the Furry Dance is always held on May 8th, unless this day falls on a Sunday or Monday (The latter being Helston's cattle-market day)".

(*id.* p. 23) on the song sung at the festival: "There are five -verses usually sung today; the first deals with Robin Hood and Little John . . Traditional heroes of Britain, Robin Hood and his

Merrie Men appear in all sorts of guises in folk plays,' and Maid Marian is another version of the Goddess of the Woodlands and Wildthings, so here is the first link with ancient legends ..

"The last verse somehow seems to repeat .. the Padstow song, for here we have 'Aunt Mary Moses', rather like 'Old Ursula Birdhood'; some sort of nature spirit impersonated .. or perhaps 4 remembrance of the Lady Mary who is herself a version of an older maid/mother Goddess. Here Aunt MaryMoses 'and , all her power and might, O', occurs". . .

(*Druids Cal.*) "*Flora Day*. Flora, goddess of flowers, reigns in May and is a great encouragement to dancing. Among the English, this season sees an outbreak of the ancient rites of Morris dancing and furry dancing. Furry Dance, Helston, Cornwall".

JULIAN of Norwich. (*Church of England Cal.*) "May 8th. Julian of Norwich, Mystic, c. 1417."

MAY 9th

Roman: The Lemures; The Lemuria, First Day. (Frazer on Ovid, *Fasti*, P. 424) "The Lemures were the wandering ,spirits of the dead . . The ghosts who visited the houses on the three days of the festival were the spirits of kinsfolk departed this life. From this it appears that the three days of the Lemuria were All Souls' Days, on which the spirits of the dead were supposed to revisit their old houses". (Rose, *O.C.D.*) "Lemuria, 9, 11, 13 May".

(Ovid. *Fasti*, V; 421) "May 9th. . there will be celebrated an ,olden rite, the Nocturnal Lemuria: it will bring offerings to the silent ghosts. The year was formerly shorter .. Yet even then people brought gifts to the ashes of the dead, as their due .. When midnight has come and lends silence to sleep, and dogs and all ye varied fowls are hushed, the worshipper who bears the ancient rite in mind and fears the deities arises .. and he makes a sign with the thumb in the middle of his closed fingers (Frazer: "The charm to avert the evil eye; it is called in Italian "the fig", *la fica* or *mano fica*'. Note: (Doreen Valiente, *ABC of Witchcraft*, p. 112) 'The *mano in fica* is made by closing all the fingers into a fist, and thrusting the thumb between the first and second fingers. "The fig" is a synonym for the female genitals .. a defence against the Evil Eye'. Physiologically this gesture represents the clitoris in the labia) .. he turns, and first he receives black beans and throws them away with face averted; but while he throws them he says: 'These I cast; with these beans I redeem me and mine'. This he says nine times, without looking back: the shade is thought to gather the beans, and to follow unseen behind".

MAY 11th

Roman: The Lemures; The Lemuria, Second Day. See under May 9th.

Manx: Oie Voaldyn, Old May-Day Eve. The Fairies; THE WITCHES. (Sophia Morrison, cited by Evans Wentz, *FairyFaith*, p. 124) "May 11th in Manx *Oie Voaldyn*, 'Mayday Eve'. On this evening the fairies were supposed to be particularly active .. and witches, who were also active at this time".

Irish: The Lunantishees (Evans Wentz, *Fairy-Faith*, p. 53) on the Shee or Fairies: "The lunantishees are the tribes that guard the blackthorn trees or sloes; they let you cut no stick on the eleventh of November (the original November Day), or on the eleventh of May (the original May Day)

MAY 13th

Roman: The Lemures; The Lemuria, Third Day. See under May 9th.

Portuguese: OUR LADY OF FATIMA; First of the monthly Apparitions. (von Daniken, *Miracles of the Gods*, p. 216) "13.5.1917. After an unexpected flash of lightning, three shepherd

children of Fatima, Portugal, saw Mary in a gleaming white robe, with a brilliant crown of roses, floating above an oak tree." See also under October 13th.

MAY 14th

Egyptian: ISIS. (*Perp. Fest. Cal.*) "May 14th. The finding of Osiris and Rejoicings of Isis". (*Fell. of Isis Dir.*) "May 14th. The Finding of Osiris and Rejoicing of Isis. . Success in the Quest. Discovery".

The Panegyric of Isis. (Isidorus, *Hymn* II. 21) to Isis: "Remembering your gifts, men to whom you have granted, wealth and great blessing (which you give them to possess all their lives). All duly set aside for you one tenth of these blessings, rejoicing each year at the time of the Panegyric.

"Thereafter you allow them, as the year rolls round (again), everyone to rejoice in the month of Pachon.

"Joyful after your festival, they return home reverently (and are) filled with the sense of blessedness that comes only from you.

(id. *Hymn* III. 28) to Isis: "If You are present here too, you witness (men's) individual virtue, delighting in the oblations, liberations and offerings, of the men who dwell in the Nome of Suchos, the Arsinoites, men of mixed races who all, yearly, are present on the twentieth of Pachon and Thoth, bringing- a tenth for you, and Sokonopsis most sacred of gods, at Your feast.

"O Hearer of prayers, black-robed Isis, the Merciful, and you great gods who share the temple with her, send Paeon to me, healer of all ills.

"Isidorus wrote (it)."

Note: The 20th Pachon, in the fixed Alexandrian calendar, corresponds to the 15th May.

MAY 15th

Graeco-Roman: MAIA; Festival in honour of Maia and Mercury. (Rose, *O.CD.*) "Maia . . was associated with Mercurius, and worshipped also on 15th May, the *natalis* of his temple, apparently under the title *Inuicta* ('Maiae inuict..', *Fasti Antiates* on that date)".

Roman: VESTA. (Esther Harding, *Woman's Myst.* p. 128) "Where the sacred fire of the moon is tended by Vestal priestesses, they are usually responsible also for the rain rituals . . just as in ancient Rome, the Vestal Virgins, guardians of the sacred fire of Vesta, performed a ceremony at the Ides of May, the time of the full moon, to regulate the water supply".

MAY 17th

Roman: DEA DIA. (*Perp. Fest. Cal.*) "May 17th. Dea Dia, the Great Mother". (*Fell. of Isis Dir.*) "May 17th. The Great Goddess. The Cosmos. Nature. Space as Mother. Power, Tenderness.

MAY 20th

Japanese: OKINAGA-TARASHI-HIME, The Empress JINGO. (Herbert, *Shinto*) on Japanese Festivals: "May 20th. On the same day in Sakata, the Hie-Jinja, during the Sannomatsuri, also paraded huge dolls, by which they represent Jimmu-Tenno and JinguKogo".

MAY 21st

Sun enters Gemini (tropical).

MAY 23rd

Roman: FLORA The Rosalia. (Guirand and Pierre, *New Lavousse*, p. 210) "Flora . . . On the twenty-third of May there was another festival in her honour, a rose festival:" (Rose, *O.C.D.*) "Rosalia or Rosaria . . . The Romans were extravagantly fond of roses and used them especially on all manner of festival occasions. . . It is therefore not remarkable that a feast of roses was a common event . . . feasts of roses are recorded in a number of documents, none earlier than Domitian, at Capua on 5th May, at Rome on 23rd May. . . and 21 st May, at Pergamum on 24-26 May, and at various places in northern Italy and central Europe on dates ranging from about 1st June to the middle of July; in other words, at the time of year when roses were to be had abundantly".

(Philocalus, Kal. anno 354) "May 23. *Macellus rosa sumat*".

Note: (Waite, *Bro. of Rosy Cross*, p. 85) on the symbolism of the Rose: "it was sacred especially to Venus, considered as the goddess of love". See also under June 24th.

MAY 24th

French: THE MOTHERS OF ARLES (Graves, *White Goddess*, p. 191) "At Arles, in Provence, the cult of the Goddess as a Triad or Pentad of Mothers has survived under Christian disguise until today, when her festival is celebrated from May 24th to May 28th. . . now her devotees are largely gipsies. As a Triad she has become known as 'The Three Maries of Provence' or 'The Three Maries of the Sea'; as a Pentad she has had Martha added to her company, and an apocryphal serving-girl called Sara".

British: QUEEN VICTORIA. Born on May 24th, 1819. (Frazer, *Golden Bough abgd.* p. 100) "There is said to have been a sect in Orissa some years ago who worshipped. . . Queen Victoria in her lifetime as their chief divinity". (Evans Wentz, *Tibetan Book of the Dead*, p. 116) "The late Lama Kazi DawoSandup told me that, because Tibetans saw the likeness of Queen Victoria on English coins and recognized it as being that of Dolma, there developed throughout Tibet during the Victorian Era a belief that Dolma had come back to birth again to rule the world in the person of the Great Queen of England; and that, owing to this belief, the British representatives of the Queen then met with an unusually friendly reception in their negotiations with Lhasa, although probably unaware of the origin of the friendship".

MAY 25th

Roman: FORTUNA PUBLICA. (Ovid, *Fasti*, V. 729) "May 25th. Nor will I pass thee over, thou Public Fortune of the powerful people, to whom a temple was dedicated next day".

Chinese: The Tao; THE MOTHER OF THE WORLD. (*Fell. of Isis Dir.*) "May 25th. The Tao (Chinese and Japanese) Mysticism of the Way. The Eastern gate to the Heart

(*The Tao-te-King*, cited by Tharchin, Ms.).

"There is a thing confusedly formed

Born before heaven and earth.

Silent and void

It stands alone and does not change,

Goes round and does not weary.

It is capable of being the mother of the world.

I do not know its name
So I style it 'the Way',
I give it the makeshift name 'The Great'

(Commentary by Tharchin) "By living in harmony with the flux of the universe and holding fast to the eternal principles behind it, one is 'holding fast to the mother', following the way, not attempting to interfere with processes beyond one's control".

General: ANTHEA. (Lux Madriana Cal.) "Hera 10 (May 25). Anthea's Day".

MAY 26th

Roman: The Secular (Centennial) Games, Preparatory Festival. PROSERPINA, DIANA and the MOERAE (PARCAE). (Perowne, *Roman Myth*. p. 108) "The *Ludi Saeculares* take their name from the word *saeculum*, which meant originally a period stretching . . . roughly a century. (Lily Taylor, *O.CD.*) "At Augustus' request the *Quindecimviri* made calculations for the celebration and fixed the length of the Saeculum at 110 years". (Perowne, *Roman Myth*. p. 108) on the games held by Augustus in 17 before this era: "On the 26th May and the two following days material for purification, torches, sulphur and bitumen, were distributed by the priests to all free inhabitants of Rome, whether citizens or not. Even bachelors, who had recently been banned from public entertainments, were to be admitted. During the next three days, the people came before the College of Fifteen, the *Quindecimviri*, and offered first fruits, as is done today at harvest festivals. It was just at this time that the *Ambarvalia* used to go round the ripening crops, and that the *penus* of Vesta was cleaned to receive the new grain".

(Zosimus, *Hist. Nova*, book II.i.l) "[They have the name of the Secular Games] . . . this festival contributes to the healing of epidemics, gangrenes and illnesses". (id. 11, v. 1) "Here is a description of the sequence of the festival: the heralds, going around to all parts, exhort everyone to assemble together for the festival, for a spectacle which they would never have seen before . . . in the hot season, a few days before the celebration of the ceremony, the *quindecimviri*, seated on a platform on the Capitol and in the temple which stands on the Palatine, distribute to the people objects of purification: these were torches, sulphur and asphalt . . . Every one being gathered together in the places indicated, and at the same time in the temple of Artemis, built on the Colline Hill, each person carries wheat, barley and beans; then they solemnly celebrate, in honour of the *Moerae*, Nocturnal festivals during . . . nights. "

(Commentary by Paschoud) "The preparatory phase of the Games comprises: *a*) the proclamation (according to the formula which Zosimus gives and which is also found in Herodian, 3, 8, 10 and elsewhere) . . . *b*) the distribution of the *purgamenta* and the *suffimenta*; *c*) *distributio* (or *acceptio*) *frugum* (these ceremonies take place before the temple of Jupiter on the Capitol and that of Apollo on the Palatine, the second equally on the Aventine, before the temple of Diana); this preparatory phase occupies the last days of the month of May . . . there would first be nocturnal ceremonies dedicated to the *Parcae* or *Moerae* during *x* nights". See also under May 31st.

MAY 27th

Roman: The Secular (Centennial) Games, Preparatory Festival. PROSERPINA, DIANA and the MOERAE (PARCAE). See under May 26th.

MAY 28th

Roman: The Secular (Centennial) Games, Preparatory Festival. PROSERPINA, DIANA and the MOERAE (PARCAE). See under May 26th.

MAY 29th

Roman: CERES; The Ambarvalia. (Lempriere, *Dict.*) "Ambarvalia, a joyful procession round the ploughed fields, in honour of Ceres the goddess of corn. There were two festivals of that name celebrated by the Romans, one about the month of April, the other in July. They went three times round their fields crowned with oak leaves, singing hymns to Ceres, and entreating her to preserve their corn. The word is derived from *ab ambiendis arvis*, going round the fields" (Seyffert, *Dict.*) "Ambarvalia. The Italian festival of blessing the fields, which was kept at Rome on May 29th . . . a prayer [was] originally addressed to Mars, afterwards usually to Ceres and other deities of agriculture, that the fruits of the field might thrive".

(Virgil, *Georgics* I. 339) "First of all, worship the deities, and pay great Ceres her yearly rites, making offering on the glad sward . . . Then let all your country folk worship Ceres; for her wash the honeycomb with milk and soft wine, and three times .pass round the young crops, while the whole choir of your comrades follow exulting, and loudly call Ceres into their homes; nor let any put his sickle to the ripe corn, ere for Ceres he crown his brow with oaken wreath, dance artless, and chant her hymns".

See also under Moveable Festivals: Rogation Days.

HONOR and VIRTUS. (Philocalus, *Kai.* anno 354) "May 29. *Ludi. Honor et Virtus Zinza.* "

The Secular (Centennial) Games, Preparatory Festival. PROSERPINA, DIANA and the MOERAE (PARCAE). See under May 26th.

May 30th

Roman: The Secular (Centennial) Games, Preparatory Festival. PROSERPINA, DIANA and the MOERAE (PARCAE). See under May 26th.

May 31st

Roman: Secular (Centennial) Games, First Night. PROSERPINA, JUNO, LATONA, DIANA, THE MOERAE (PARCAE), THE EILITHYIAE and TERRA MATER. (Brewer, *Dict.*) "Secular Games. Those held by the Romans only once in a century . . . in honour of Pluto and Proserpine, and were instituted in obedience to the Sibylline verses, with the promise that 'the empire should remain in safety so long as this admonition was observed'." (Lily Taylor, *O.C.D.*) "Secular Games, scenic games (*ludi*) - . performed by the Roman State to commemorate the end of one *saeculum* and the beginning of a new one. The *saeculum*, defined as the longest span of human life, was fixed in the Republic as an era of a hundred years. The celebration was ordered by the Sibylline Books . . . The ceremony took place in the Campus Martius, near the Tiber, at a spot which was known as Tarentum or Terentum. The gods honoured in the republican *ludi* are said to have been Dis and Proserpina, who had an altar nearby. .

". . . Augustus' *ludi* in 17 (before this era) are well known from Horace's *Carmen Saeculare*, and from an inscription, found near the Tiber, which gives details of the complicated ritual. They consisted of three nights and three successive days of . . . archaic scenic games, and of seven supplementary days of more modern entertainment in theatre and circus. Each night Augustus and Agrippa made appropriate offerings . . . beside the Tiber to the Moerae, to the Eilithyiae, and to Terra Mater. The scenic games continued night and day, and 110 matrons held *sellisternia* for Juno and Diana". Note: (White, *Dict.*) "selli-sternia, spreading of seats; hence, Religious banquets offered to female deities".

(Zosimus, *Hist. Nova*, book II v. 2.) "When the time of the festival which is celebrated in the Field of Mars for three days and as many nights, has come, offerings are dedicated on the bank of the Tiber, at Tarentum; they are made to the following deities: to Zeus, to Hera, to Apollo, to

Leto, to Artemis, and especially to the Moerae, to the Eileithyiae, to Demeter, to Hades and to Persephone".

(Commentary by Paschoud) "The Games start on the night of the 31st of May to the 1st of June; it is then that takes place the offering to the Moerae celebrated by the Emperor. . also, on the same night . - one hundred and ten matrons celebrate the *Sellisternia* (a holy meal offered to the goddesses, whose statues are placed on seats) to Juno and to Diana; during the same night also are given sacred representations in a theatre, as Zosimus states". (id.) "The oracle is arranged in the following manner; v. 69, offering of the first night to the Parcae) "

(id.) "The Games here described conform to the ritual created in 17 by Augustus and followed by all his successors; it is very different from the primitive ritual, which was concerned essentially with the chthonian divinities Dis and Proserpine; Augustus implicates other divinities in the festival and adds numerous elements of Greek origin".

Jewish: THE VIRGIN MARY; The Feast of Our Lady Queen of Heaven. (Ashe, *The Virgin*, p. 200) "By the early Middle Ages . . Mary had five holy days of her own . . The Church added one more for general observance, the feast of Our Lady Queen of Heaven, kept on 31 st May".

The Virgin Mary, at the end of the 4th century, received the same form of worship as that paid to the other Queens of Heaven. According to Ashe (*The Virgin*, p. 150) "The Collyridians, he (i.e. Epiphanius) explains . . worship Mary as Queen of Heaven". On this worship Mosheim (*Eccl. Hist. Vol. 1. p. 414*) writes: "The [Collyridian sect], whom the ladies especially favoured . . worshipped *St. Mary* as a goddess, and thought she ought to be honoured and appeased with libations, oblations, and offerings of *cakes* (in Greek *kollyrides*, in Latin *collyridae*)".

(Commentary by Soames) "See Epiphanius, *Haeres. lxxviii, lxxix* The Collyridianae (for Epiphanius makes them all females) were women . . They came from Thrace, and the yet more distant regions of Scythia, into Arabia. It was their practice to dress out a car, or a square throne (*kerikon*), spread over it a linen cloth, and on a clear day, once a year, place on it during the day a loaf of bread, or a *cake* (*kollyris*) which they offered to the Virgin Mary. Dr. Mosheim (in his Lectures) considered them as a set of persons who had considerable heathenism about them; and supposed this offering of a cake was derived from paganism. While they were . . pagans, they were accustomed to bake and present to the goddess Venus, or Astarte (the moon), certain cakes which they called collyrides. And when they became christians, they thought this honour might now be best shown to Mary. The doctor had in his eye, perhaps, a passage in Jeremiah (vii. 18: 'the women knead their dough, to make cakes to the queen of heaven') . . and in general, it is well known, that the offering of cakes in pagan worship, was a customary thing".

(The *Koran*, ch. V. v.116) "And when Allah will say: O Jesus, son of Mary! did you say to men, take me and my mother for two gods besides Allah. " (Commentary by Maulvi Mohammad Ali) "From this description of Mary being taken for a god by the Christians . . Mary is no doubt spoken of as being taken for an object of worship by the Christians . . 'Peter Damian . . apostrophizes her as deified and endowed with all power in heaven and earth, yet not forgetful of our race . . (*Ency. Br.* 11th ed., vol. 17, p. 813)', and thus Mary was raised to the throne of Divinity along with Jesus".

(Wace [12th Cent.], cited by Bridgett, *Our Lady's Dowry*, p. 372):

"She is Queen..

The Virgin is in heaven, in glory.

We ought ever to be mindful of her

And put in her great confidence;

For know well and believe without doubt,

Whosoever shall love and serve her

And honour her with a good heart

Will never lack her aid

In death or in life".

(Goethe, *Faust*, last verses):

Doctor Marianus (Prostrate, adoring)

"Penitents look up elate, Where she beams salvation; Gratefully to blessed fate Grow, in recreation! 'Be our souls, as they have been Dedicate to Thee! Virgin Holy, Mother Queen, Goddess, gracious be!

Chorus Mysticus

"All things transitory But as symbols are sent:

Earth's insufficiency Here grows to Event:

The Indescribable, Here it is done:

The Woman-Soul leadeth us Upward and on!

THE VIRGIN MARY and ELISABETH. (*Church of England Cal.*) "May 31. The visit of the Blessed Virgin Mary to Elisabeth. "

French: JEANNE D'ARC. (*Perp. Fest. Cal.*) " May 31 st. Jeanne D'Arc". (*Fell. of Isis Dir.*)

"May 31st: Jeanne D'Arc. The Old Religion. Loyalty to the land. Will. Fire. Ultimate "Triumph in the undertaking. Danger overcome . ."

The Month of June

JUNE 1st

Roman: CARDEA and CARNA. (White, *Dict.*) "Carna, a goddess (previously called Carne), guardian of door-hinges, i.e. of domestic life, and the life of man. Her festival was celebrated on the 1st of June by Junius Brutus". (Seyffert, *Dict.*) "Cardea. The tutelary goddess of hinges, in other words, of family life, among the Romans. She was supposed to ward off all the noxious influences of evil spirits . . It is doubtful whether she is to be identified with the goddess Carna, who is said to have taken the larger organs of the body - heart, lungs, and liver - under her special protection. Carna had a shrine on the Caelian Hill, in Rome, and a festival on the 1st of June".

(Ovid, *Fasti*, VI. 101) "June 1st. The first day is given to thee, Carna. She is the goddess of the hinge: by her divine; power she opens what is closed, and closes what is open".

(*Fell. of Isis Dir.*) "June 1ST Carna or Cardea, Goddess of Hinges: 'by her divine power she opens what is closed, and closes what is open' (Ovid). Use of symbols. Occult knowledge".

JUNO MONETA. (Ovid, *Fasti*, VI. 183) "June 1st.. They say, too, that the temple of Juno Moneta was founded in fulfilment of thy vow, Camillus, on the summit of the citadel". Note: (Seyffert, *Dict.*) "Money derived from the goddess its designation *Moneta*, as it was coined in the temple of *Juno Moneta*".

The Secular (Centennial) Games, First Day and Second Night. PROSERPINA, JUNO REGINA, DIANA, THE MOERAE (PARCAE), THE EILITHYIAE and TERRA MATER. (Lily Taylor, *O.C.D., Secular Games*) Offerings were made "On the first two days . . to Jupiter and Juno Regina". (id.) "Each night Augustus and Agrippa made appropriate offerings . . beside the Tiber to the Moerae, the Eileithyiae, and to Terra Mater".

(Zosimus, *Hist. Nova*, II V. 4) "The following day (i.e. after the first night) they mount the Capitol and . . hold processions in honour of Apollo and Artemis". (Commentary by Paschoud) "Zosimus leaves out the offerings to the Ilithyiae performed on the night of the 1st to the 2nd of June". (id.) "The oracle is arranged in the following manner. . v. 9-10, offerings of the second night (to the Ilithyiae) ".

TEMPESTAS. (Ovid, *Fasti*, VI. 193) "June 1st Thou, too, O Storm (Tempestatas) didst deserve a shrine, by our avowal". (Commentary by Frazer) "Dedicated by L. Corn. Scipio., 259 (before this era)". Note: (Cicero, *De Nat. Deorum*, III. 51) "the Seasons (Tempestatas).. have been deified in the national ritual of Rome". (White, *Dict.*) "Tempestatas .. Personified: The Weather-goddess or - goddesses; the Weather".

Graeco-Roman: **HEBE.** (Fell. of *Isis Dir.*) "June 1st: The Goddesses Juno and Hebe, Cup-Bearer of Olympus. Power and Pity. The Grael . . "

JUNE 2nd

Roman: **The Secular (Centennial) Games, Second Day and Third Night. PROSERPINA, JUNO REGINA, THE MOERAE (PARCAE), THE EILTTHYIAE and TERRA MATER.** (Lily Taylor, *O.C.D.*) See under June 1st. (Zosimus, *Hist. Nova*, II v. 4) "the next day (i.e. the second day), at the hour prescribed by the oracle, distinguished women assemble at the Capitol, address prayers to the deity (i.e. Juno; see below) and sing hymns in conformity with the established rite". (Commentary by Paschoud) "The 2nd June, there is an offering to *Juno Regina* at the Capitol and the sequence of sacred representations, of which Zosimus says nothing, and the supplications of the matrons, which he mentions, without specifying that these prayers are addressed to Juno ". (*id.*) "The oracle is arranged in the following manner.. v. 1011 offering of the third night (. . to Terra) . . v. 15-16, offering of the second day (. . to Juno) . . v. 23-25 supplications of kneeling matrons to Juno (second day).

JUNE 3rd

Roman: **BELLONA.** (Ovid, *Fasti*, VI. 199) "June 3rd. . on that day Bellona is said to have been consecrated . . and ever she comes gracious to Latium. Her founder was Appius ". Note by Frazer: "Vowed by Appius Cladius Caecus in 296 (before this era)".

Roman: **The Secular (Centennial) Games, Third and last Day. PROSERPINA, DIANA, THE MOERAE (PARCAE), THE EILITHYIAE, LUCINA, TERRA MATER, CERES, LUNA, FIDES, PAX, HONOUR, VIRTUS and COPIA.** (Lily Taylor, *O.C.D.*) "Secular Games. . on the third day they made offerings to Apollo and Diana on the Palatine . . As we know from the inscription, it was after the offerings on the third day that twenty-seven boys and twenty-seven girls - . sang Horace's hymn, first on the Palatine and then on the Capitol". See also under June 1st. (Paschoud, on Zosime, *Hist. Nouv. Tome I. p. 76*) "The 3rd June, an offering is made to Apollo and Diana". (*id.* p. 77) "On the evening of the 3rd June, the religious festival properly speaking was ended . . the *ludi honorari* went on for several more days (cf. Nilsson . .); and perhaps it is this which Zosimus understands by 'other ceremonies "'.

(Zosimus, *Hist. Nova*, 11. v. 5) "The third day, in the temple of Apollo standing on the Palatine, three times nine young boys of distinguished families, accompanied by an equal number of young girls . . sing hymns and paeons in Greek and Latin, thanks to which the safety of the cities under Rome is assured; other ceremonies were performed in the manner prescribed by the deity".

(Horace, *Carmen Saeculare*) "O Phoebus, O Diana, Queen of forests, radiant glory of the heavens, O ye ever cherished and ever to be cherished, grant the blessings that we pray for at this holy season when the verses of the Sibyl have commanded chosen maidens and spotless youths to sing the hymn in honour of the deities who love the Seven Hills.

"O llithyia, that, according to thy office, art gracious to -:bring issue in due season, protect our matrons, whether thou preferrest to be invoked as 'Lucina' or as 'Genitalis', Rear up our youth, O goddess, and bless the ancestral edicts concerning wedlock . - destined, we pray, to be prolific in new offspring, that the sure cycle of ten times eleven years may bring round again music and games thronged thrice by bright daylight and as often by gladsome night!

"And ye, O Fates (Parcae), truthful in your oracles, as has once been ordained, and may the unyielding order of events confirm it, link happy destinies to those already past.

" Bountiful in crops and cattle, may Mother Earth (Tellus) deck Ceres with a crown of corn. .

". . do thou, O Luna, the constellations' crescent queen to the maidens lend thine ear!

". . then do ye, O deities, make teachable our youth and grant them virtuous ways; to the aged give tranquil peace. .

". . Now Faith and Peace and Honour and old-time Modesty and neglected Virtue have courage to come back, and blessed Plenty (Copia) with her full horn is seen.

"May Phoebus . . prolong the Roman power and Latium's prosperity to cycles ever new and ages ever better! And may Diana, who holds Aventine and Algidus, heed the entreaty of the Fifteen Men and incline gracious ears to the children's prayers! That such is the purpose of Jove and all the deities, we bear home the good and steadfast hope, we the chorus trained to sing the praises of Phoebus and Diana".

(Zosimus, *Hist. Nova*, II. vii.1) "So long as these rites were duly accomplished the Empire of the Romans remained intact . . when, after Diocletian had abdicated the imperial power, the festival had been neglected, the Empire fell little by little into ruin. . While Constantine and Licinius were already for the third time consuls, the term of one hundred and ten years fell due, and it was then necessary to celebrate the festival according to established custom; but as this was neglected, it was indeed fated that the situation should reach the catastrophic state which today overwhelms us (i.e. about the year 500) ". (Commentary by Paschoud) "for Zosimus (and perhaps for Eunapius) it is the noncelebration of the Games in 314 by the emperors favourable to Christianity which marks the beginning of the misfortunes of the Empire; the same opinion is found with Aurelius Victor, *Caes.* 28. 2 sqq. in connection with the non-celebration of the one thousand one hundred years of Rome in 348. Mention must be made, moreover, of the verses of Claudian (28, 388-391) which make allusion to the Secular Games on the occasion of the coming to Rome of Honorius in 404".

Note: (Soames, on Mosheim, *Eccl. Hist.*, Vol. I. p. 419) "The pagans traced the calamities of the empire to the prevalence of Christianity. Therefore, in the year 408, at the instigation of the Tuscan soothsayers, idolatrous [rites] were again established at Rome, in order to procure success against Alaric: and the existing bishop, Innocentius, who was apprised of the measure, allowed it to take place, if we may believe Zosimus (lib. V. Cap. 41)."

(Mosheim, *Eccl. Hist.* Vol. II. p. 608) "Century XIII. . At 134 the close of the century, *Boniface XIII.* added to the public ceremonies of the church, the year of jubilee; which is still celebrated at Rome, with great pomp and splendid preparations". (*id.* p. 703) "*Clement VI.*, in the year 1350, in compliance with the request of the citizens of Rome, altered the period of the year of the *Jubilee*, which *Boniface VIII* directed to be kept every hundredth year, limiting the period to fifty years". (Commentary by Soames, *id.* p. 608) "Charles Chais, a recent author, whose *Letters historiques et dogmatiques sur les Jubiles et les Indulgences*, were published at the Hague, 1751, 3 Vols. . was minister of the French church at the Hague. The first volume of the letters is devoted to the history of the Roman jubilees, traces their origin to . . Boniface VIII (1300), points out their resemblance to the Roman secular games. .

JUNE 5th

Irish: DOMNU; ST. GOBNET; THE SHEELA-NA-GIG. (Borlase, *Dolmens*, Vol. III. p. 1114) "In the name of the female saint, Damhnaid, Damnata, Davnat or Dimna . . we may possibly also recognise that of Domnu, Domna, or Damna. The late Bishop Reeves called my attention to the fact that this saint was also the patroness of Gheel of Holland.

"One other place in Ireland, although not hitherto attributed to this latter divinity, was, I am inclined to think, a celebrated centre of her worship. This was Ballyvourney in Cork, where, however, she was known, not as Davnat, but as Gobnet . . . The cultus of this divinity or saint is well worthy of note. The site of it is near the bank of the Sullane river. Here there is a green mound of slight elevation 'Gobnatt's Stone'. Windele regarded it as a pagan monument. . . 'Here' says Windale, 'is neither church nor cell, but the remains are as pagan in their aspect and character as can be conceived . . .' The bushes on the mound were garnished with rags tied on by devotees, as is usual at sacred fountains. . . Near the cairn was the Holy Well, the branches over which were covered with rags. The ritual customary for the devotees consisted in going four times round the cairn and saying seven prayers at each round. The *Pattern*, or festival-day of Saint Gobnatt, was June 5th. The Boccoghs, or beggars (particularly lame beggars), then assembled in great strength and exhibited a *sheela* (note by Borlase: 'Sheelanagygy ... *Gyg* is the name in Norse for a female Iotun or Giantess'), that is to say, the image of a woman. Sheela was the patroness of women. In the drawer of the sacristy at Ballyvourney was preserved a wooden image of Gobnatt, or Abigail, as she was called. The Boccoghs, whom Windele terms 'Irish Fakirs', were styled at Ballyvourney 'Gobnatt's Clergy'. It was said that they kept the image concealed, and only exhibited it on this occasion.

"The place where the Pattern was held on Gobnatt's Day was called Ballyvourney *Ulla* a word which, according to O'Reilly, means 'a place of devotion'. " See also under February 14th.

JUNE 7th

Roman: VESTA; Opening of the Penus of the Temple of Vesta. (Philocalus, Kal. anno 354) "June 7. *Vesta aperit*". Note: (Rose, *O.C.D.*) "Vesta . . . Curtained off from the rest of the building was the *penus* (Festus, 296. 12 Lindsay), which was opened for some days at the Vestalia, 9 June. . . the building was cleaned then and the days were *religiosi* . . . The *penus* contained various sacred objects, but as none but the Vestals might enter it, their nature was never known but widely guessed at (e.g. Livy, 26.27.14; cf. Dion. Hal. *Ant. Rom.* 2.66.3) "

JUNE 8th

Roman: MENS. (Ovid, *Fasti*, VI. 241) "The mind also has its divinity. We see that a shrine was vowed to Mind (Mens) during the terror of thy war (i.e. with Carthage) . . . Fear had driven out hope, when the Senate made vows to Mind (Frazer: 217 before this era), and straightway she came better disposed. The day on which the vows were paid to the goddess is separated from the coming Ides by six intermediate days".

JUNE 9th

Roman: VESTA, The Vestalia. (Lempriere, *Dict.*) "Vestalia, festivals in honour of Vesta, observed at Rome on the 9th of June. Banquets were then prepared before the houses, and meat was sent to the Vestals to be offered to the gods, millstones were decked with garlands, and the asses that turned them were led round the city covered with garlands". (Seyffert, *Dict., Vesta*) on the Vestalia: "The matrons of the town walked barefooted in procession to her temple, to implore the blessing of the goddess for their households, and to make offerings to her in rude dishes, in remembrance of the time when the hearth served generally for the baking of bread. The millers and bakers also kept holiday. The mills were crowned, and the asses employed in them had garlands and loaves suspended about their necks".

(Ovid, *Fasti*, VI. 249) "June 9th. O Vesta, grant me thy favour! In thy service now I ope my lips, if it be lawful for me to come to thy holy rites. I was wrapt in prayer; I felt the heavenly deity and the glad ground gleamed with a purple light . . . They say that Rome had forty times

celebrated the Parilia when the goddess, Guardian of Fire, was received in her temple; it was the work of that peaceful king (i.e. Numa) .

"Something of olden custom has come down to our time: a clean platter contains the food offered to Vesta. Lo, loaves are hung on asses decked with wreaths, and flowery garlands veil the rough millstones . . . Hence the baker honours the hearth and the mistress of hearths and the she-ass that turns the millstones of pumice work comes to a stop: the mills are empty and silent.

"It chanced that at the festival of Vesta I was returning by that way which now joins the New Way to the Roman Forum. Hither I saw a matron come down barefoot: amazed I held my peace and halted. An old woman of the neighbourhood perceived me, and bidding me sit down she addressed me . . . 'This ground, where now are the forums, was once occupied by wet swamps. . . Here, too, there was a grove overgrown with bulrushes and reeds, and a marsh not to be trodden with booted feet . . . the ground is now dry; but the old custom survives'. The old woman thus explained the custom". (Propertius, IV, i, 21) on the worship of Vesta in primitive Rome: "necklaced asses sufficed to make her glad".

(Seyffert, *Dict.*) "Vesta . . . The worship of Vesta survived to the last days of paganism (i.e. in ancient Rome)".

(Symmachus, *Letters*, book II. lix) "Symmachus to his brother Flavian (the year 393) But now because of the festival of Vesta, I am going back. . . " Note by Callu: " The day specially dedicated to Vesta was the 9th June". According to Gibbon (*Decline and Fall*, Vol. IV. p. 66) "Symmachus, who was invested with all the civil and sacerdotal honours, represented the Emperor under the two characters of *Pontifex Maximus*, and *Princeps Senatus*."

(Philocalus, *Kal.* anno 345) "June 9. Vestalia."

(*Fell. of Isis Dir.*) "June 9th: Vesta. Controlled Fire. Chastity. Dedication. Priesthood. Spiritual Light".

JUNE 10th

Scottish: MARGARET, Queen of Scotland. (*Irish Catholic Dir.*) "June 10 . . . S. Margaret . . ." (*Cassell's New Biog. Dict.*) "Margaret, Saint (born circa 1047). . ."

JUNE 11th

Greek: INO, LEUCOTHEA. See under Matuta.

TYCHE. See under Fortuna.

Roman: CONCORDIA. (Ovid, *Fasti*, VI. 637) "June 11th.. To thee, too, Concordia, Livia dedicated a magnificent shrine, which she presented to her dear husband".

FORTUNA, FORS. (Rose, *O.C.D.*) "Fortuna or Fors . . . in full Fors Fortuna . . . an Italian goddess identified in classical times with Tyche . . . her ancient temple in the Forum Boarium at Rome . . . had the same dedication-day as that of Mater Matuta . . . viz. 11 th June. These facts suggest a deity potent for the fruits of the earth and the life of women".

(Ovid, *Fasti*, VI. 569) "June 11th . . . The same day, Fortune, is thine, and the same founder and the same place (Frazer: 'King Servius Tullius dedicated a temple to Fortune and one to Matuta on the same day and place')."

MATUTA, MATER MATUTA; The Matralia. (Seyffert, *Dict.*) "Matuta (usually *Mater Matuta*). An old Italian goddess of dawn and of birth, also goddess of harbours and of the sea, and hence identified with the Greek Leucothea. In her temple at Rome in the Forum Boarium, on the 11th of June, the *Matralia*, or festival of mothers, was celebrated in her honour by the women of Rome. . . a matron who had not been married before was allowed to place a wreath on the

statue of the goddess. The women first prayed for the well-being of their nephews and nieces, and then for that of their own children. This custom was referred to the myth of Ino-Leucothea, who tended Dionysus, the son of her sister Semele. (Lempriere, *Dict.*) "Matralia, a festival at Rome, in honour of Matuta or Ino . . . They make offerings of flowers and carried their relations' children in their arms, recommending them to the care and patronage of the goddess whom they worshipped". (Rose, *O.C.D.*) "Matuta, Mater, a Roman goddess of growth . . . Her festival, the Matralia, 11 th June, is included in the 'Calendar of Numa'. The ritual was conducted by women . . . it seems probable that they prayed for *pueri sororii*, i.e. adolescent children".

(Ovid, *Fasti*, VI, 475) "June 11 th . . . Go, good mothers (the Matralia is your festival), and offer to the Theban goddess the yellow cakes that are her due . . . on this day, it is said, Servius dedicated with his own sceptered hands a temple to Mater Matuta ". (Plutarch, *Lives, Camillus*) "Camillus . . . made vows unto the deities that he would . . . dedicate a temple to the goddess whom the Romans call Matuta, the Mother, though, from the ceremonies which are used, one would think she was Leucothea ".

(Varro, *Ling. Lat.* V. 106) on the derivation of words: "*Testuacium* 'pot-cake', because it was baked in a heated earthen *testu* 'pot', as even now the matrons do this at the Matralia ".

(Philocalus, *Kal.* anno 354) "June 11. Matralia".

JUNE 13th

Roman: MINERVA; The Lesser Quinquatrus, First Day. (Seyffert, *Dict.*) "Quinquatrus On June 13th the minor *Quinquatrus* took place. The festival lasted three days. It was celebrated by the guild of flute-players, an important and numerous body at Rome. They honoured the goddess as their special patroness by meeting at her temple, by masked processions through the city and - by a banquet in the temple of Jupiter of the Capitol".

(Ovid, *Fasti*, VI. 651) "June 13th. . . And now I am bidden to tell of the Lesser Quinquatrus. Now favour my undertaking, thou yellowhaired Minerva. 'Why does the flute-player march at large through the whole city? What mean the masks? What means the long gown?' So did I speak, and thus did Tritonia (Frazer: 'Athena') , answer me, when she had laid aside her spear - would that I could report the very words of the learned goddess! 'In the times of your ancestors of yore the flute-player was much employed and was always held in great honour. The flute played in temples, it played at games, it played at mournful funerals. The labour was sweetened by its reward; but a time followed which of a sudden broke the practice of the pleasing art . . . The flute-players went into exile from the city and retired to Tibur' " Plautius, then devised a plan for their return. " 'In order to deceive the Senate as to their persons and their numbers, Plautius (Frazer: 'Censor, 312' [before this era]) commanded that their faces should be covered with masks; and he mingled others with them and ordered them to wear long garments, to the end that women flute-players might be added to the band. In that way the return of the exiles could be best concealed . . . The plan was approved, and now they are allowed to wear their new garb on the Ides and to sing merry words to the old tunes.'

"When she had thus instructed me, 'It only remains for me to learn', said I, 'why that day is called Quinquatrus'. 'A festival of mine', quoth she, 'is celebrated under that name in the month of March, and among my inventions is also the guild of flute-players. I was the first by piercing boxwood with holes wide apart, to produce the music of the long flute. The sound was pleasing. . . I am the inventress and foundress of this music; that is why the profession keep my days holy'. "

MNEMOSYNE; THE MUSES. Nativity of the Muses. (Philocalus, *Kal.* anno 354) "June 13. N. Musarum . . ." (*Silvius, Kal.* anno 448) "June 13. Natalis Musarum". The Muses, according to Hesiod (*Theogony*, 53), are daughters of Mnemosyne (Memory), wife of Zeus, and are nine in number. Their names and attributes are (Seyffert, *Dict.*) "(1) Calliope (she of the fair voice), *epic*

song . . (2) Clio (she that extols), *history* . . (3) Euterpe (she that gladdens), *lyric song* . . (4), Thalia (she that flourishes), *comedy* . . (5) Melpomene (she that sings), *tragedy* . . (6) Terpsichore (she that rejoices in the, dance), *dancing* . . (7) Erato (the lovely one), *erotic poetry* . . (8) Polymnia or Polyhymnia (she that is rich in hymns), *sacred songs* . . (9) Urania (the heavenly), *astronomy* . . "

Tibetan: All Souls' Day. (*Perp. Fest. Cal.*) "June 13th. All Souls' Day in Tibet".

JUNE 14th

Roman: MINERVA; The Lesser Quinquatrus, Second Day.

General: (Perp. Fest. Cal.) "June 14th . . Day of Meditation on the Salvation of all Beings".

JUNE 15th

Roman: MINERVA; The Lesser Quinquatrus, Last Day.

VESTA, Closing of the Penus of the Temple of Vesta. (Ovid, *Fasti*, VI. 713) 'June 15 . . It is the day on which thou, O Tiber, dost send the sweepings of Vesta's temple down the Etruscan water to the sea. " (Note by Frazer) "Swept out yearly on this day." (Philocalus, *Kal. anno 354*) "June 15. *Vesta clud* . . " See also under June 7th.

JUNE 17th

Greek: EURYDICE. (*Fell. of Isis Dir.*) "June 17th: Orpheus; and Eurydice. Married Love through all levels Faith., Loyalty. "

JUNE 18th

Roman: ANNA. (Philocalus, *Kal. anno 354*) "June 18. *Annae sacrum*. "

Note: Among the Annas mentioned by Lempriere (*Dict.*) are Anna, sister of Dido (Elissa); Anna Perenna (see under March 15th); and Anna "an old industrious woman of Borillae, who when the Roman populace had fled from the city to Mount Sacer, brought them cakes every day; for which kind treatment the Romans, when peace . was re-established, decreed immortal honors to her. . "

JUNE 21st

Summer Solstice. Sun enters Cancer (tropical).

Celtic: Alban Hefin. See under March 21st.

General: THE WITCHES; Lesser Sabbat. See under March 21st.

ORAEA. (*Perp. Fest. Cal.*) "June 21st. Oraea, Goddess of Summer . . Greek New Year's Day. (*Fell. of Isis Dir.*) "June 21st: Oraea, Goddess of Summer. . joy and Abundance. Fertility".

ALL HERAS. (*Lux Madriana Cal.*) " Rosea 9th (June 21st) Day of All Heras". (*The Coming Age*, No. 15) "Day of All Heras. A hera is one who in the course of an earthly life has reached that single goal, achieving full communion with the Mother of All Things . . A hera is often the guardian of a Temple, community or village.. "

Irish: MARY THERESE COLLINS. Born June 21st, 1913. She presides over the heating shrine at Caheragh, West Cork.

JUNE 22nd

British: THE GREAT MOTHER. (Marian Green, *A Harvest of Festivals*, p. 78) on the modern Druid Summer Solstice festival at Stonehenge: "Stonehenge, that mysterious ancient construction of sarsen stones, linked together for aeons like a circle of Greek dancers, alone in the middle of a desolate and uninhabited plain, is the setting for the modern Druids' solstice ceremonies.

"The words are spoken, perhaps a prayer or invocation to the Great Mother . . . Water is also blessed in the name of the Great Mother so that the link between Earth and Mankind may also be renewed and strengthened".

CERRIDWEN. (Farrar, *What Witches Do*, p. 97) on the seasonal festivals: "June 22nd Summer Solstice. . .

"The cauldron, filled with water and decorated with flowers, is placed before the altar. The High Priestess casts the Circle, and then stands in front of the cauldron with wand raised . . .

". . . The High Priestess, still carrying her wand, picks up a sprinkler which she has placed ready on the altar, and stands by the cauldron. She says:

" 'Dance ye about the Cauldron of Cerridwen, the Goddess, and be ye blessed with the touch of this consecrated water . . .'

"Cakes and wine are followed by 'dances, rites and games as the High Priestess shall direct'. If the meeting is out of doors, there may also be a bonfire in the Circle".

JUNE 23rd

Midsummer Eve.

Babylonian: ISHTAR; Rites of Ishtar and Tammuz. Syrian and Graeco-Roman: ASTARTE, APHRODITE and VENUS; Rites of Astarte, Aphrodite, Venus and Adonis. (Frazer, *Golden Bough abgd.* p. 343) "In Sardinia the gardens of Adonis are still planted in connection with the Great Midsummer festival which bears the name of St. John. At the end of March or on the first of April, a young man of the village presents himself to a girl, and asks her to be his *comare* (gossip or sweetheart) . . . At the end of May the girl makes a pot of the bark of the cork-trees, fills it with earth, and sows a handful of wheat and barley in it. The pot being placed in the sun and often watered, the corn sprouts rapidly and has a good head by Midsummer Eve . . . The pot is then called *Erme* or *Nennere*. On St. John's Day the young man and the girl, dressed in their best, accompanied by a long retinue and preceded by children gambolling and frolicking, move in procession to a church outside the village . . . they sit down in a ring on the grass and eat eggs and herbs to the music of flutes. Wine is mixed in a cup and passed round, each drinking as it passes. , This is the general Sardinian custom. As practised at Ozieri it has some special features . . . on the Eve of St. John the window-sills are draped with rich clothes, on which the pots are placed, adorned with crimson and blue silk and ribbons of various colours. On each of the pots they used formerly to place a statuette or cloth doll dressed as a woman, or a Priapus-like figure made of paste . . . The correspondence of these Sardinian pots of grain to the gardens of Adonis seems complete. . .

"Customs of the same sort are observed at the same season in Sicily. Pairs of boys and girls become gossips . . . on St. John's Day, by drawing each a hair from his or her head and performing various ceremonies over them. Thus they tie the hairs together and throw them up in the air, or exchange them over a potsherd, which they afterwards break in two, preserving each a fragment with pious care. The tie formed in the latter way is supposed to last for life. . .

". . We have seen that the rites of Tammuz or Adonis were commonly celebrated about midsummer; according to Jerome, their date was June ". Note: The Babylonian and present Jewish month Tammuz is in June/July; see under Moveable Calendar.

European: The Midsummer Fires. (Frazer, *Golden Bough abgd.* p. 622) "The Midsummer Fires - But the season at which these fire-festivals have been most generally held all over Europe is the summer solstice, that is Midsummer Eve (the twenty-third of June) or Midsummer Day (the twenty-fourth of June) . . we cannot doubt that the celebrations dates from a time long before the beginning of our era. Whatever their origin, they have prevailed all over this quarter of the globe, from Ireland on the West to Russia on the East, and from Norway and Sweden on the North to Spain and Greece on the South. According to a mediaeval writer, the three great features of the Midsummer celebration were the bonfires, the procession with torches round the fields, and the custom of rolling a wheel . . and he explains the custom of trundling a wheel to mean that the sun, having now reached the highest point in the ecliptic, begins thenceforward to descend".

North African: Midsummer Festival. (Frazer, *id.* p. 631) "The custom of kindling bonfires on Midsummer Day or on Midsummer Eve is widely spread among Mohammedan peoples of North Africa, particularly in Morocco and Algeria..

"The celebration of the midsummer festival by Mohammedan peoples is particularly remarkable, because the Mohammedan Calendar, being purely lunar and uncorrected by intercalation, necessarily takes no note of festivals which occupy fixed points in the solar year . . This fact of itself seems to prove that among the Mohammedan peoples of Northern Africa, as among the Christian peoples of Europe, the Midsummer festival is quite independent of the religion which the people publicly profess, and is the relic of a far older paganism".

Irish: AINE. (Evans Wentz, *Fairy-Faith*, p. 79) "To my friend, Count John de Salis, of Balliol College, I am indebted for the following legendary material. .

"The Fairy Goddesses, Aine and Fennel (or Finnen) -"There are two hills near Lough Gur upon whose summits. . sacred rites used to be celebrated according to living tradition. One, about three miles south-west of the lake, is called Knock Aine, Aine or Ane being the name of the ancient Irish goddess, derived from *an*, "bright". . The peasantry of the region call Aine one' of the Good People (i.e. Sidhe). .

"Some say that Aine's true dwelling-place is her hill, upon which on every St. John's Night the peasantry used to gather from all the immediate neighbourhood to view the moon (for Aine seems to have been a moon goddess, like Diana), and then with torches (*cliars*) made of bunches of straw or hay tied on poles used to march in procession from the hill and afterwards run through cultivated fields and amongst the cattle. The underlying purpose of this latter ceremony was - as is the case in the Isle of Man and in Brittany, where corresponding fire-ceremonies surviving from an ancient agricultural cult are still celebrated - to exorcise the land from all evil spirits . . in order that there may be good harvests and rich increase of flocks. Sometimes on such occasions the goddess herself has been seen leading the sacred procession. . One night some girls staying on the hill late were made to look through a magic ring by Aine, and lo the hill was crowded with the folk of the fairy goddess who before had been invisible. The peasants always said that Aine is 'the besthearted woman that ever lived'. cf. David Fitzgerald, *Popular Tales of Ireland*, in *Rev. Celt.*, iv. 185-192) ". .

(Rolleston, *Myths, Legends of Celtic Race*, p. 128) "Another topical goddess was Aine, the patroness of Munster, who is still venerated by the people . . She is in some sort a lovegoddess, continually inspiring mortals with passion . . She was, and perhaps still is, worshipped on Midsummer Eve by the peasantry . . On one night, as told by Mr. D. Fitzgerald (*Popular Tales of Ireland*', in *Rev. Celt.*, vol. iv), who has collected the local traditions about her, the ceremony was omitted owing to the death of one of the neighbours. Yet the peasantry at night saw the

torches in greater number than. ever circling the hill, and Aine, herself in front, directing and ordering the procession.

"On another St. John's Night a number of girls had stayed late on the Hill watching the *cliars* (torches) and joining in the games. Suddenly Aine, appeared among them, thanked them for the honour they had done her . . calling some of the girls, she made them look through a ring, when behold the hill appeared crowded with people before invisible.'

"Here', observed Mr. Alfred Nutt, 'we have the antique ritual carried out on a spot hallowed to one of the antique powers, watched over and shared in by those powers themselves. Nowhere save in Gaeldom could be found such a pregnant illustration of the identity of the fairy class with the venerable powers to ensure whose goodwill rites . . have been performed for countless ages ('The Voyage of Bran", vol. ii. p. 219)'. "

Portuguese (Borlase, *Dolmens*, Vol. II. p. 694) "In Portugal Saint John's Eve is the occasion for boisterous mirth . . The spirits of the dead are supposed to be abroad, and to be wandering about their ancient haunts Every year, says Signor Joaquin Costa, were celebrated with great solemnity the rites connected with the summer solstice. The ceremonies which were supposed to point to purification by fire were still kept up, the fires being lighted on the tops of the mountains".

Cornish: THE LADY OF THE FLOWERS, THE EARTH MOTHER, THE GREAT GODDESS. (Marian Green, *A Harvest of Festivals*, p. 139) "It is 23 June, and people of the Helston area are flocking to Manhay Farm in the old parish of Wendron, where as darkness falls a great bonfire will be kindled. This will be but one in a chain of beacons throughout the 80-odd miles of the Cornish peninsula, a living strand of fire stretching from Chapel Carn Brea near Land's End, to Kit Hill near the Devon border.

"The Midsummer Eve Bonfire celebrations were revived in 1929 by the- Federation of Old Cornwall Societies, which has been responsible for the rescue and maintenance of many of Cornwall's lapsed customs. .

". . the prayer for the Benediction of the Bonfire [is] spoken first in English, the curret language of the 'new' faith, then in Cornish (however modified by a lapse of nearly 200 years and. its subsequent revival) of the old Celtic Sun-worshippers . . The pagan theme is underlined by the next participant, the Lady of the Flowers. Whether young, middle-aged or elderly, whether costumed or in ordinary clothes, she is obviously representative of the Earth Mother, the Great Goddess who shared with the deities of Sun and Moon and Sea, the homage of the ancient peoples. Bearing her beribboned sheaf of flowers and herbs, she steps forward to the unlit stack . . The M.C. bids her cast the flowers on to the stack, and again the instruction is repeated in Cornish.

"Once the sacrificial bouquet has been tossed on to its woody altar, the long-awaited moment of kindling is at hand. This symbolic act is usually performed by a local dignitary; in the present case it might well be the Mayor or Mayoress of Helston. Other beacons will be lit by the Chairman of a Parish Council, or perhaps a well-known businessman or professional person of the particular locality".

JUNE 24th

Midsummer Day.

Egyptian: NEITH and ISIS. (*Perp. Fest. Cal. and Fell. of Isis Dir.*) "June 24th . . Egyptian Festival of the Burning of the Lamps at Sais". (Herodatus, *Hist. Euterpe*, (11). 59) "The Egyptians do not hold a single solemn assembly, but several in; the course of the year . . There is a third great festival in Sais to Athena (i.e. Neith) ".

(Esther Harding, *Woman's Myst.* p. 130) "A feast of lamps was also celebrated at Sais in Egypt in honor of Isis-Neit. The ceremony took place in an under-chapel beneath the temple. Lamps were carried in procession around the coffin of Osiris, for it was by the power of light, symbolizing the life-giving power of the Moon, that Isis could rekindle life in the dead Osiris". Note: (Plutarch, *De Iside et Osiride*, 376 A) on Egyptian beliefs: "for they often times call Isis by the name of Athena (i.e. Neith), which expresses some such meaning as 'I come from Myself' ". (Manetho cited by Eusebius, Fr. 83) "The Egyptians say that Isis. . is the Moon (Selene)".

Babylonian: ISHTAR; Rites of Ishtar and Tammuz. Syrian and Graeco-Roman: ASTARTE, APHRODITE and VENUS; Rites of Astarte, Aphrodite, Venus and Adonis. See under June 23rd.

Roman: FORS FORTUNA. (Varro, *Ling. Lat.* VI. 17) "The day of Fors Fortuna (Kent: 'Chance Luck'; on June 24th) was named by King Servius Tullius, because he dedicated a fane to Fors Fortuna beside the Tiber, outside the city of Rome, in the month of June".

(Ovid, *Fasti*, VI. 771) "June 24th. Time slips away, and we grow old with the silent lapse of years; there is no bridle that can curb the flying days. How quickly has come round the festival of Fors Fortuna! Yet seven days and June will be over. Come, Quirites, celebrate with joy the goddess Fors! On Tiber's bank she has her royal foundations. Speed some of you on foot, and some in the swift boat, and think no shame to return tipsy from your ramble. Ye flower-crowned skiffs, bear bands of youthful revellers, and let them quaff deep draughts of wine on the bosom of the stream. The common folk worship this goddess because the founder of her temple is said to have been of their number and to have gained the crown from humble rank (i.e. Servius Tullius)".

(Philocalus, *Kai.* anno 354) "June 24. *Fortis Fortunae.* Solstitium." "

VESTA. (Soames, on Mosheim, *Eccl. Hist.* Vol. II. p. 52) "The feast of St. John, and the dancing round a tree set up, were usages, as well of the German and Northern nations, as of the Roman. The former had their Noodfyr, (on which Joh. Reiske published a book, Francf. 1696. 8vo.) and the latter used, about this time (the 24th of June,) to keep the feast of Vesta, with kindling a new fire, amid dances and other sports. *Schl.* ".

European and North African: The Midsummer Fires. See under June 23rd. (*Perp. Fest. Cal.* and *Fell. of Isis Dir.*) "June. 24th. Druidic Festival of Fire".

Scandinavian: THE MIDSUMMER BRIDE. (Frazer, *Golden Bough abgd.* P. 131) "in Sweden the ceremonies associated elsewhere with May Day or Whitsuntide commonly take place at Midsummer. Accordingly we find that in some parts of the Swedish province of Blekinge they still choose a Midsummer Bride to whom the 'church coronet' is occasionally lent. The girl selects for herself a Bridegroom and a collection is made for the pair, who for the time being are looked on as man and wife. The other youths also choose each his bride. A similar ceremony seems to be still kept up in Norway".

General: THE MOTHER'S FESTIVAL. (*Lux Madriana Cal.*) "Rosea 12 (June 24th). Rosa Mundi. Rose of the World". (*The Coming Age*, No. 15) "Rosa Mundi. On this joyous summer festival, we celebrate the Rose of the World, the Heart of Creation, the Consuming Fire. It is supremely the Mother's festival, and is the time that we meditate most deep ly upon our relationship to Her. She is the Maker and Shaper of each , individual soul in its pure and perfect form. We are born from Her joy, and only in Her are we whole. .

"It is the custom at the Rosa Mundi rite for the handmaid to give everyone a rose to hold during the contemplation, that they may meditate upon the inner meaning of the manifest flower. The altar is decked with roses and candles ".

Note: (Helena Blavatsky, *Secret Doctrine*, Vol. V. p. 292) "The Rose . . the grandest, the noblest of Nature's symbols. To the Rosicrucian the 'Rose' was the symbol of Nature, of the ever prolific

and virgin Earth, of Isis, the mother and nourisher of man, considered as feminine and represented as a virgin woman by the Egyptian initiates". See also under May 23rd: Flora.

JUNE 27th

Roman: AESTAS, Summer, Goddess of Summer. (Silvius, *Kal.* anno 448) "June 27 . *Initium aestatis.* "

Ovid, *Metam.* II. 24) on the Deities ranged around the Sun: "here Summer (Aestas) stood naked-, and adorned with Garlands made of the Ears of Corn." See also under December 25th: Hiems.

The Lares. (Ovid, *Fasti,* . 'VI. 791) "June 27th. Next mornthe Lares were, given a shrine where many a wreath is twined by deft hands".

Graeco-Roman and Syrian: THE NYMPHS. (Libanius, Oration xvii. 22) on the death of Julian (June 27th, 363): "And while he lay slain, we at Daphne were worshipping the Nymphs with choric dance and other delights, ignorant of the disaster. "

The Month of July

JULY 2nd

Jewish: ST. ELIZABETH and THE VIRGIN MARY. (*Irish Catholic Dir.*) "July 2nd. The Visitation of the Blessed Virgin Mary . . Preface of B.V.M. *Et te in Visitatione*". (*Church of England Cal.*) "July 2nd. The Visitation of the Virgin Mary".

(*Luke,* i. 39) "And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elizabeth..

56 And Mary abode with her about three months, and returned to her own house".

(*The Book of James,* XII. 2) "And Mary . . went away unto Elizabeth her kinswoman: and she knocked at the door. And Elizabeth when she heard it cast down the scarlet (*al.* the wool) and ran to the door and opened it, and when she saw Mary she blessed her . .

3 . . Now she was sixteen years old

(Bridgett, *Our Lady's Dowry,* p. 235) "The feast of our Lady's Visitation was instituted by Urban VII in the Fourteenth Century. . In 1441 the feast was confirmed by the Council of Basle, and fixed for the 2nd July".

(Mrs. Jameson, *Legends of the Madonna,* p. 189) "The earliest representation of the Visitation to which I can refer is a rude but not ungraceful drawing, in the catacombs at Rome, of two women embracing. It is not of very high antiquity, perhaps the seventh or eighth century, but there can be no doubt about the subject "

(Bridgett, *Our Lady's Dowry,* p. 325) "On the feast of the Visitation of the Blessed Virgin (1499) Andrew Lyall, Treasurer of the Cathedral [in Aberdeen], made a present of a large silver statue of our Lady of Pity, weighing 120 ounces, to the high altar. Thereupon William the Bishop made an ordinance that this statue should be 'carried in procession round the Cathedral on all the solemn feasts of the Glorious Virgin, and granted forty days' indulgence to all who should devoutly follow in the procession'. (*Aberdeen Registers,* published by the Spalding Club)".

JULY 3rd

Dog Days begin.

Egyptian: **SOTHIS; ISIS; SATET; HATHOR; Sirius, The Dogstar.** *Greek:* **MAERA; HECUBA; The Dog-star.** *Roman:* **CANICULA, The Dog-star.** *Arabian:* Al: **SHIRA, Sirius; Al: GHUMAISA, Procyon; Al: ALIAWAT AL SUHAIL, The Two Dog-stars.** *Polynesian:* **VENA, Procyon.**

(Allen, *Star Names*, p. 123) "Sirius, the Dog-star . . . [At Thebes] it was symbolized, under the title of Isis Hathor, by the form of a cow with disc and horns appearing from behind the western hills Great prominence is given to it on the square zodiac of Denderah, where it is figured as a cow recumbent in a boat with head surmounted by a star; and again, immediately following as the goddess Sothis . . . But in the earlier temple service of Denderah it was Isis Sothis, at Philae Isis Sati, or Satit.

(Liddell and Scott, *Lex.*) "Maira, fem. (Marmairo) name of the dog-star, strictly *the Sparkler* Anth. P. 9. 555, Norm.: also of Hecuba [as bitch], Lyc. 334 . . ."

(White, *Dict.*) "canicula, fem A little dog or bitch Meton: The heat-bringing Dog-star. (Allen, *Star Names*, p. 132) "Canis Minor, the Lesser Dog. Hyginus had Icarium Astrum, referring to the dog Maera. "

(Allen, *id.* p. 121) "Sirius . . . Al Shi'ra or Al Si'ra." " (*id.* p. 132) "Canis Minor , . We also find Al Jummaiza, their Sycamine, although some say that this should be Al Ghumaisa, the Dim. . from the fact that her light was dimmer than that of her sister Al Shi'ra . . . the Two Dog-Stars were the Arabs' Al Aliawat al Suhail, the Sisters of Canopus. "

(Allen, *id.* p. 134) "Procyon . . . With the natives of the Hervey Islands it was their goddess Vena. "

(*Whitaker's Almanack*, p. 188) "*Dog Days.* - The days about the heliacal rising of the Dog Star, noted from ancient times as the hottest . . . period of the year in the Northern hemisphere. Their incidence has been variously calculated as depending on the Greater or Lesser Dog Star (Sirius or Procyon) and their duration has been reckoned as from 30 to 54 days. A generally accepted period is from July 3 to August 15. "

See also under Section II: Egypt, Sothis, and below: July 23rd, Sothis.

JULY 4th

Roman: **PAX.** (Seyffert, *Dict.*) "Eirene . the corresponding deity among the Romans was Pax, to whom an altar was set up on July 4th, 13 (before this era) ". (*O.C.D.*) "Ara Pacis . . . on north and south [is] a rendering of the procession on the consecration day (4th July 13) with portraits of the imperial family and figures of lictors, priests, magistrates, and representatives of the Roman people. These reliefs rank among the most important products of Augustan art. The smaller reliefs on the inner altar showing Vestals, priests, etc., continue the procession on the inner walls". See also under January 30th.

JULY 7th

Roman: **JUNO;** The Nonae Caprotinae. (Seyffert, *Dict.*) "Caprotina. A Roman epithet of Juno. A special feast, called the *Nonae Caprotinae*, was celebrated in her honour on the Nones of Quintilis, or 7th of July . . . the female servants went in procession to the fig-tree, where they carried on all kinds of sports with the assembled multitude. Besides this, there was . . . a festal meal at the tree, and on the next day a thanksgiving, celebrated by the *pontifices*". (*Rose, O.C.D., Caprotina*) "the Nonae Caprotinae (7th July), i.e. Nones of the Wild Fig (caprificus), under

which maidservants had a sham fight with stones, etc., and abused each other. It seems to be an old rite of fertility (fig-juice as equivalent to milk? . .) grown unintelligible".

(Varro, *Ling. Lat.* VI. 18) "The Nones of July are called the Caprotine Nones, because on this day, in Latium, the women make offerings to Juno Caprotina, which they do under a caprificus 'wild fig-tree'; they use a branch from the fig-tree".

(Ausonius, *Ecl.* xxiii. 9) "On the Roman Festivals (2nd half of 4th cent.) . . I will make mention also of the feast held in the Nonae Caprotinae when matrons doff their robes to clothe their handmaidens. "

PALES; The Parilia, Second Festival. (Rose, *O.C.D.*) Parilia . . (cf. *Palibus II.* Fast. Antiates on 7th July)" See also under April 21st.

Chinese: **CHIH-NU, THE HEAVENLY WEAVER-GIRL..** See under Japanese: Orihime.

Japanese: **ORIHIME, SHOKUJO, TANABATA HIME, THE HEAVENLY WEAVER-GIRL..** The Tanabata Festival. (Hepburn, *Dict.*) "Tanabata. The festival of the Weaver or the star Vega, near the Milky Way, worshipped on the 7th day of the 7th Month". (Allen, *Star Names*, p. 58) "The Korean version . . turns the cowherd into a Prince and the spinster into his Bride . . they accomplish [their meeting] through the friendly aid of the goodnatured magpies, who congregate from all parts of the kingdom during the 7th moon, and on its 7th night form the fluttering bridge across which the lovers meet". (Chamberlain, *Things Japanese*, p. 160) "Festivals . . July 7th. *Tanabata.* The idea of this festival is most poetic". (*id.* p. 437). "The Herdsman is a star in Aquila, the Weaver is the star Vega. They dwell on opposite sides of the 'Celestial River', or Milky Way and . . meet on the 7th night of the 7th moon, a night held sacred to them, strips of paper with poetic effusions in their honour being stuck on stems of bamboo grass and set up in various places "

(*Fell. of Isis Dir.*) "July 7th: Chin Nu, Tanabata-Hime, the Heavenly Weaver-girl".

JULY 8th

Roman: **JUNO; Nonae Caprotinae, Second day.** See under July 7th.

Jewish: **ST. ELIZABETH** (*Irish Catholic Dir.*) "July 8th . . S. Elizabeth".

Greek-Egyptian: **ARSINOE II, VENUS ZEPHYRITIS; The Deification of Arsinoe.** (The *Diegesis*, cited by Trypanis, on Callimachus, p. 162) "Deification of Arsinoe.. (The poet) says that . . an altar and a holy enclosure were established in her honour near the Emporium (i.e. at Alexandria)." According to Trypanis, the deification of Arsinoe, sister and wife of Ptolemy 11 (Philadelphus), would have been initiated on July 9th, 270, before this era.

(Callimachus, *Ektheosis Arsinoes*, frag.) 0 bride, already up under the stars of the Wain ... snatched away, you were speeding past the (full) moon ... the great husband for his wife ... to light fires as an offering (?) . . ."

(Lempriere, *Dict.*) Arsinoe, . worshipped under the name of Venus Zephyritis. Dinochares began to build her A temple with loadstones, in which there stood a statue of Arsinoe, suspended in the air - . "

JULY 10th

Anglo-Saxon and Norse: **HOLDA and HEL.** (Graves, *The White Goddess*, p. 405) " [in] the 'Lady Godiva' procession of Southam (twelve miles south of Coventry and included in Leofric's earldom) two figures were carried, one white and one black - the goddess as Holda and Hel. " See also below.

English: **GODGIFU, LADY GODIVA.** (Lewis, *Top. Dict.*) "Southam, a market town and parish in the county of Warwick. . fairs are held on. . July 10th, for cattle and horses; the last of these is a show fair, at which, in imitation of that at Coventry, the procession of Lady Godiva is celebrated".

See also under Moveable Festivals: Friday after Trinity Sunday.

JULY 11th

Cretan or Italian: **THEANO.** (*Perp. Fest. Cal.*) "July 11th. Theano, wife of Pythagoras, born 6th century (before this era)". (*Fell. of Isis Dir.*) "July 11th. Pythagoras and his wife Theano. Vegetarianism. Geometry and Mathematics".

Theano, according to Lempriere (*Class. Dict.*), was a native either of Crete or Crotona.

(Lucian, *Portraiture*, 18) "The second model . . shall be the famous Theano Theano shall contribute the greatness of her intellect. "

JULY 13th

Japanese: Bon Festival. (Chamberlain, *Things Japanese*, p. 160) "July 13-16. This is the great Buddhist Festival of *Bon*, which is often termed by foreigners the Feast of Lanterns, but might better be rendered as All Souls' Day. The spirits of the dead ancestors then visit the altar sacred to them in each household, and special offerings of food are made to them".

(Borlase, *Dolmens*, Vol. III. p. 854) "The resemblance between the Feast of Samain (Note: See November 1st.) when the dead returned to visit their friends, and the great festivals formerly held in the Sinto temples of Japan, as, for example, at Nikko, where thousands of lanterns were lighted, each one representing the spirit of an ancestor, and where masquerading and revelry took place for the diversion of the spirits then visiting the world, is very remarkable and significant of primitive unity of cultus. An account of such festivals and of the splendid ritual accompanying them, will be found in verse in the 'Ancient Book of China', called the 'She King'".

(*Perp. Fest. Cal.*) "July 13th . . Japanese Buddhist Commemoration of the Departed, 13th - 15th".

JULY 15th

Finnish: **RAUNI.** (Catherine Koppana, Ms.) "Rauni is described by Ganander as the wife of Ukko the Thunder God, a sort of Juno. The name comes from 'ronn' or 'raun', the Nordic names for Rowan. Again a tree goddess of some kind. She appears in earlier- folklore. Her Feast Day is July 15th".

JULY 16th

Jewish: **THE VIRGIN MARY.** (*Irish Catholic Dir.*) "July 16th. Commemoration of the Blessed Virgin Mary of Mount Carmel . . Preface of B.V.M. *Et te in commemoratione*".

Note: (Ashe, *The Virgin*, p. 201) on the festivals of the Blessed Virgin Mary: "The- Carmelite Order, which held her in special reverence and hymned her as Flower of Carmel, allotted her no fewer than twenty-three days of its calendar". Among the festivals observed by them in the mid-twentieth century are included "Our Lady, Mediatrix of all Graces", "Our Lady of Ransom" and "The Most Holy Rosary of the Blessed Virgin Mary".

(*Perp. Fest. Cal.*) "July 16. All Communities".

JULY 17th

Japanese: **AMA-TERASU-O-MI-KAMI, THE SUN GODDESS.** (Herbert, *Shinto*, p. 209) on Japanese Festivals: "July 17th from 9 a.m. to 4 p.m. the first procession takes place; this is the Yamahoko-junko, which consists of the following twenty floats . . . (19) The Iwato-Yama, representing the three Kami Izanagi, (Ame-no) Tajikara-wo-no-mikoto and Amaterasu-o-mi-kami". (*id.*) "It is interesting to note that some sections of Haydn's 'Creation' have been adapted to choral songs which describe Amaterasu-o-mikami's coming out of the Rock-dwelling of Heaven. (Anesaki) ".

OKINAGA-TARASHI-HIME, THE EMPRESS JINGO. (Herbert, *id.*) on other floats in the same procession (see above): (14) The Urade-Yama represents Jingu-Kogo carrying out divination . . . (20) The Funa-hoko, in the shape of a ship (funa), which carried Jingu-kogo in her expedition to Korea. The Empress stands in it clad in red armour". See also under May 20th.

JULY 19th

Egyptian: **ISIS; MUT. The Opet Festival.** The Marriage of Isis and Osiris. (*Fell. of Iris Dir.*) "July 19th . Opet Festival. Union of Isis and Osiris. Twin Souls. Spritual Union".

(Christiane Desroches - Noblecourt, *Tutankhamen*, p. 185) "Every year in the month of Paophi, the second month of the floods, came the period of eleven days during which the capital celebrated the feast of Opet . . . Ipet (Opet) - esut was the name of the temple at Karnak. . it was to this temple that Amun and his spouse Mut, accompanied by the god Khonsu, proceeded ceremonially at the time of this 'divine emergence', giving the crowd a glimpse of the triad of its three great gods. With the return of the royal family to Thebes, the feast of Opet recovered its lustre, and the majestic and festive spectacle it provided on the banks of the Nile and round the temples so impressed Tutankhamen, that he had all its phases sculpted".

(Vera Vanderlip, on Isidorus, p. 27) "The Egyptian new year, which began theoretically with the coming of the Nile flood, was also celebrated as the marriage of Isis. " See also July 23rd.

Graeco-Roman: **APHRODITE AND VENUS; The Adonia, in honour of Aphrodite or Venus and Adonis.** (Walton, (*O.C.D.*) *Adonia*) "The Adonia. . At Alexandria the Rites consisted of a magnificent pageant of the wedding of Adonis and Aphrodite . . . There was, perhaps, considerable variation in the content as in the date of the festival . . . In fifth-century Athens they were held in April, in Ptolemaic Egypt perhaps in September, while under the Empire, the accepted date was 19th July".

JULY 20th

Syrian: **ST. MARGARET**, of Antioch. (*Irish Catholic Dir.*) July 20.. S. Margaret, Virgin. . " (*Church of England Cal.*) "July 20th. Margaret, Virgin . . ." (*Enc. Brit. 1812 ed.*) "Margaret, St - The Orientals pay reverence to her by the name of *Saint Pelagia* or *Saint Marina*, and the western church by that of *Saint Geruma* or *Saint Margaret*. " Her date is given as the second half of the third century.

JULY 21st

Greek: **DAMO.** (*Perp. Fest. Cal.*) "July 21. Damo. ."

(Lempriere, *Diet.*) on Damo, daughter of Theano wife of Pythagoras: "Damo . . . Pythagoras at his death entrusted her with all the secrets of his philosophy, and gave her the unlimited care of - his compositions *Laert. . in Pythag.*"

JULY 22nd

Sun enters Leo (tropical).

Jewish: ST. MARY MAGDALENE. (*Irish Catholic Dir. and Church of England Cal.*) "July 22nd. S. Mary Magdalene".

JULY 23rd

Egyptian: SOPDET, SOTHIS. (*Fell. of Isis Dir.*) "July 23rd. Festival of the Rise of Sothis-Sirius. Star of Isis. Stellar Beings. Awareness of the Stars".

(Gardiner, *Egy. Grammar*, p. 205) "It must have been early recognised that the Nile began to rise afresh about the same time (near July 19th of the Julian Calendar) that the brilliant star Sirius (the dog-star), after having been invisible for a prolonged period, was first again observed in the sky shortly before sunrise. Consequently this latter event, described by modern astronomers as the heliacal rising of Sirius and by the Egyptians as *pṛt Spdt* 'the going up of (the goddess) Sothis', came to be regarded as the true New Year's Day (*wpt-rnpt*, 'the opening of the year'), i.e. . . 'first month of inundation, day 1 ' '. (Fagan, *Zodiacs Old and New*, p. 14) on the three New Year festivals of Egypt: "The third New Year's Day is that of the Heliacal Rising of the 'Arrow-Star' Sirius, which heralded the 1st day of the Sothic year". See also under July 3rd.

Roman: SALACIA. (Seyffert, *Dict.*) "Salacia. A Roman goddess of the salt water. She was identified with the Greek Amphitrite, and regarded as the wife of Neptune." (O.C.D.) "Salacia, cult-partner of Neptunus (Gellius 13.23.2), probably the *numen* of springing water (root of salire . .); Neptunus is a deity originally of fresh water". (Rose, *O.C.D.*) "Neptunus . . His festival is of the oldest series (Neptunalia, 23 July); we know concerning its 'ritual only that arbours, umbrae, of boughs were commonly erected (Festus but it may be conjectured that its object was to obtain sufficient water at this' hot and dry time of year."

(Philocalus, *Kal. anno 354*) July 23. Neptunalici."

JULY 25th

Roman: FURRINA; The Furrinalia. (van Buren, *O.C.D.*) "Furrina (preferable to Furina), a divinity belonging to the earliest stratum of Roman religion; she possessed a grove, and annual festival (*Furrinalia*, 25th July)', and a *flamen* . . Furrina. may have been a divinity of a spring or of springs".

(Varro, *Ling. Lat.* VI. 19) "The Furrinalia, Festival of Furrina, for this day is a state holiday for this goddess; honour was paid to her among the ancients, who instituted an annual offering to her, and assigned to her a special priest". Note: (Cicero, *De Nat. Deorum*, III. 46) on the Eumenides: "And if they are goddesses, - and they have a temple at Athens, and the Grove of Furina at Rome, as I interpret that name, also belongs to them, - the Furies are goddesses, presumably in their capacity of detectors and avengers of crime and wickedness ".

JULY 26th

Jewish: St. Anne. (*Irish Catholic Dir.*) "July 26th. St. Anne, Mother of the Blessed Virgin Mary". (*Church of England Cal.*) "July 26th. St. Anne".

JULY 27th

Egyptian: **HATSHEPSUT, Queen of Egypt.** (*Perp. Fest. Cal.*) "Hatshepsut, Egyptian Queen - Initiate, suggested date, 1500 (before this era)". (*Fell. of Isis Dir.*) "Queen Hatshepsut, Pharaoh. Architecture. Peaceful art of government"

JULY 28th

Samian; **PYTHAIS.** (*Perp. Fest. Cal.*) "July 28th. Pythais, mother of Pythagoras".

JULY 29th

Jewish: **ST. MARTHA.** (*Irish Catholic Dir.*) "July 29th. St. Martha, Virgin.

JULY 30th

German-Russian: **HELENA BLAVATSKY, Occultist.** Josephine Ransom, in *The Secret Doctrine, Preface*, Vol. I. p. 13) "Helena Petrovna Hahn was born at the midnight hour between 30 and 31 July (in the Russian Calendar 12 August) 1831, at Ekaterinoslav".

JULY 31st

Celtic: **Oidhche L'dghnasa, August Eve.**

The Month of August

AUGUST 1st

Celtic: **Lughnasa.** (Dinneen, *Dict.*) "Lughnas, Lughnasa, the Kalends of August; the August or Harvest Games, held in honour of Lugh in ancient times, even on the continent, esp. at Lyons (*Lugudunum*); Mi Lughnasa, August, LA Lughnasa, Lammas Day, the first of August; Oidhche Lughnasa, August Eve.."

La Bron Troghain, The Day of the Parturition. (Dineen, *Dict.*) "Troghan, parturition, sunrise (or sunset), August (O'Reilly), Autumn; earth (*Revue Celt. xi. 442*) . . LA Bron Troghan, 1st August; mis troghain, August an early and cryptic word".

THE EARTH GODDESS, THE EARTH MOTHER. (McLean, *Fire Fest. pp. 20 and 22*) "Lammas, or Lughnasad, the Celtic festival of the beginning of Autumn . . is thus the festival marking the transformation of the goddess into her Earth Mother aspect, and it seems likely, as with the Tailltenn Fair, that the sites most sacred at this time of the cycle, were the mounds . . of the Earth Goddess". (*id. P. 21*) on Lughnasad: "the community reflected on the reality that the Mother aspect of the Goddess, having come to fruition, from Lammas on would enter the Earth and slowly become transformed into the Old Woman - Hecate-Cailleach aspect which would emerge as Samhain".

Irish: **CARMAN.** Joyce, *Soc. Hist. Ireland, Vol. 11. p. 441*) --*The Fair of Carman.* The people of Leinster held a provincial *aenach* at Carman or Wexford, once every three years, which began on *Lughnasad* (Loonasa) i.e. the first of August, and ended on the sixth . . if the fair was duly held, they were promised various blessings - plenty and prosperity, corn, .milk, fruit . . in abundance; and freedom from subjection to any other province. . Women played a conspicuous part in this fair, and of course in all others . . The women had *aireachts* of their own to discuss those

subjects specially pertaining to women". Note: (Borlase, *Dolmens*, Vol. III. p. 829) Carman and her three sons, according to this account, "came from Athens to Wexford".

(Anne Ross, *Pagan Celtic Britain*, p. 226) on Irish festivals: "Another goddess, Carman, in whose honour a seasonal festival was established, exhibits to a marked degree the concept of the *magical* powers. of the female as opposed to the physical force employed by the male Here we have a local goddess retained . . by an incoming race, and finally honoured by means of a seasonal feast".

(The *Dindshenchas*, cited by Macalister, *Tara*, p. 157) on the fair of Carman:

(2) "Carman site of generous fair. .

(53) "When the harvest month began
After lapse of three years' span,
Daily seeking victors' praise,
Riders raced through seven days . .

(59) "Here is music - trumpet, horn,
Drum and pipe the Fair adorn;
Here is poetry - the bard
Seeks and gains his due reward.

(60,61) "Here romance - exhaustless theme!
Legends, vague as in a dream:
Here is wisdom - proverbs sage,
Satires, lore of seer and mage.

(62) "Here is history - tales of old,
Ever new, though often told".

(Durdin-Robertson, *Goddesses*, *Chald.* p. 142) on the Fair of Carman: "The present Wexford (Loch Garman) Festival may be inspired from this source". (Nicola Gordon Bowe quoted by Durdin-Robertson, *Cult of the Goddess*, p. 28) From the epilogue to the author's lecture at the Wexford Festival, October 26th, 1974: "By participating in this Wexford Festival, a time honoured tradition is being kept alive. Enchantment and inspiration are fostered and so - perhaps - the Goddess is still with us".

MACHA, Queen of Ireland; THE MACHAS. (Joyce, *Soc. Hist. of Ireland*, Vol. 11. p. 435) "In the *Dinnsenchus*, as well as in other authorities, we are told that Oenach Macha, i.e. the annual fair meeting at Emain (Note: Emain Macha, near Ard Macha or Armagh) was established [to commemorate] Queen Macha of the Golden Hair, who had founded the palace there (Book of Lecan)".

(Anne Ross, *Pagan Celtic Britain*, p. 226) on the Feast of August 1st or Lughnasad: "The Machas likewise were associated with this feast". Note: (id. p. 220) "The three Machas are, according to Irish literary tradition, Macha, wife of Nemed, Macha, wife of Crunncu and Macha the Red". The third Macha, Mongruadh, "of the Red (or Golden) Hair", reigned as Queen of Ireland. Her date, according to Joyce, was 377 before this era.

TAILTIU, TAILTE. (Keating, *Gen. Hist. Ireland*, pp. 93 and 235) on the princess Tailte, of the family of Magh Mor, King of Spain: "Luighaidh Lamhfhada or the long-handed. . This prince first ordained the assembly of Tailtean in honour to the memory of Tailte . . she took care of the education of this Luighaidh, in his minority, and had him instructed in the maxims of government . . and accomplished him in polite learning . . in gratitude for the favours he had received, from the care and tuition of this lady, he instituted the assembly of Tailtean, and appointed tilts and tournaments as a tribute to her memory. Those warlike exercises resembled

the old Olympic games, and were observed upon the first of August every year; a day which is still distinguished by the name of Lughnasa . . ." (Dinneen, *Dict.*) "Tailte, name of a . . . chieftainess of the Fir Bolg . . . foster-mother of Lugh from whom Cnoc Tailtean and Aonach Tailtean (the annual August games held in her honour in Lag an Aonaigh) are called . . . here hurling matches, etc., were held up to recent times; marriage contracts were signed at the ancient aonach". (Ware, cited by O'Brien, *Round Towers*, p. 392) "The Tailtenean sports. . . were held every year at Talten, a mountain in Meath, for fifteen days before, and fifteen days after, the first of August".

(Joyce, *Soc. Hist. Ireland, Vol. II.* p. 438) "The Fair of Tailtenn, now Teltown on the Blackwater, midway between Navan and Kells, was attended by people from the whole of Ireland, as well as from Scotland, and was the most celebrated of all for its athletic games and sports: corresponding closely with the Olympic, Isthmian, and other games of Greece. It was held yearly on the 1st August, and on the days preceding and following. What vast numbers were congregated during these games will be seen from the Four Masters' record of the last official Aenach held there [in] 1169, by Roderick O'Conor, king of Ireland, when the horses and chariots alone, exclusive of people on foot, extended in a continuous line from Tailtenn to Mullach-Aiti . . . a distance of more than six English miles. This aenach was originally instituted, according to the old legend, by the De Dannan King Lugad, or Lug of the Long Arms, to . . . commemorate his foster-mother Tailtiu . . . Marriages formed a special feature of this fair. . . All this is remembered in the tradition to the present day: and the people of the place point out the spot where the marriages were performed, which they call 'Marriage Hollow'."

(McLean, *Fire Fests.* p. 20) "Lammas or Lughnasadh, the Celtic festival of the beginning of the autumn is recorded as being established by the Celtic God of light, Lugh, in honour of his foster mother, the Earth Goddess Tailtiu . . . Thus we! have a ritual of the withdrawal of the Mother Goddess into the.. Earth, an enactment in mythological symbol of the process of the ripening of the corn and fruits and their entering into the earth in autumn".

British-Irish: NAS and BOI. (*The Dindshenchas of Nas*, cited by Borlase, *Dolmens*, Vol. 11 p. 370) on the two sisters, Nas and Boi, of the family of the British prince Ruadri: "Nas and Boi . . . were the two wives of Lugh . . . Lugh gathered the hosts of the Gaels (Gaidel) from Tailtiu to Fiad in Broga, 'the land of the Brugh' [to commemorate] those women on the first day of August in each year; so thence was the *nasadh*, "assembly", of lugh, whence *Lugh-Nasadh*, 'Lammas-day', that is, Lugh's commemoration, or remembering, or recollection. . . ('Rev.. CeIt', Vol. xv. p. 316)". Note: According to the passage in the *Dindshenchas* cited above the king of Britain at that time was "Caite(?)". The same passage also states that these sisters gave their names to Naas, in Co. Kildare, the former seat of the Kings of Leinster, and to Cnogba.

British: BLODEUWEDD. (Denning and Phillips, *Mag. Phil. Vol.II.* p. 42) "In some places at midsummer, but more properly elsewhere at Lughnasadh, it was the custom to make a great bonfire on some high hilltop and to heat in it a wheel, which was normally a heavy oaken waggon-wheel. When this was glowing red within its metal tyre, it was bowled down the hilltop eagerly watched by the community who drew from its course auguries for the coming season. The true significance of the fiery wheel was to symbolise the descent of the sun from its midsummer height. Besides this ritual, the festival of Lughnasadh was associated with the myth of the marriage of Lugh to Bloddeuedd . . . who was one of the loveliest forms of the Earth-Goddess".

(*Perp. Fest. Cal.*) "August 1 Lunasdae, or Lugnassadh, Celtic Autumn Festival". (*Fell. of Isis Dir.*) "August 1st Lughnasa . . ."

English: Lammas. (*Church of England Cal.*) "August 1st. Lammas Day".

(Dr. Johnson's *Dict.*) "Lammas. [This word is said by Bailey, I know not on what authority, to be derived from a custom, by which the tenants of the Archbishop of York were obliged . . . on the

first of August, to bring a lamb to the altar. In Scotland they are said to wean lambs on this day. It may else be corrupted from *lattermath*. Dr. Johnson. - The following is the account which the learned Hammond gives of the word. '*Lammas*, in the Saxon *hlafrmaes*, *lafmess*, i.e. *loaf-mass* or *bread-mass*, is so named as a feast of thanksgiving . . for the first fruits of the corn, and seems to have been observed with bread of new wheat . . ' Works, Vol. I. p. 660. Somner and Blount record the same derivation. In later times it has been well observed, that *lammas day*, in the Salisbury Manuals, is called *benedictio Novorum fructuum*; in the Red Book of Derby, *hlafrmaesse daeg*; but in the Sax. Chron. *hlammaesse*; that *mass* was a word for festival, whence our . . *Candlemas*, etc.; and that therefore instead of *lammas* quasi *lambmass* . . we may rather suppose the *f* to have been left out in course of time of general use, and thus *la-mas* or *hla-maesse*, appears. See Gent. Mag. Jan. 1799. p. 33..] The first of August".

(*Druids Cal.*) "August 1. *Lugnasad*. Also called Lammas . . a day for baking bread in celebration of the first fruits of the wheat harvest".

Graeco-Roman: **DEMETER** and **CERES**. (Perp. *Fest. Cal.*) "August 1st. Ceres, Demeter, Goddess of Fertility". (*Fell. of Isis Dir.*) "August 1st: Demeter, Ceres, Harvest. Reaping of good from past achievements. Thanksgiving".

General: **THE GODDESS, Source, Creatrix and Sustainer; THE MOTHER of Rebirth; OUR LADY of the Dark Gates. Festival of Regeneration.** (*Lux Madriana Cal.*) "Kerea 22 (August 1) Festival of Regeneration" . . (The *Coming Age*, No. 11) "Regeneration. The festivals of late summer open the great Mysteries of Life cycle which spans a quarter of the year. They celebrate the Goddess as the Source of all life, the Creatrix and Sustainer of the cycles of existence through which the soul moves. The ultimate revolution in the life of every soul . . turning back to the Goddess is particularly a subject for meditation during the late summer and autumn.

"The symbol of the Festival of Regeneration is the ear of corn . . This festival is concerned with the movement between lives and the resurgence of new life, celebrating the Mother of our rebirth and the Daughter as Our Lady of the Dark Gates, She who guards and guides all souls in the transition from one life to the next. For each soul must pass through many ex-, istences, on this world or elsewhere . . Throughout this journey [back to the Goddess] our Lady is watching over us, giving us life and strength. .

"Ears of corn and bread made from the new wheat may be offered at the Rite on this day".

AUGUST 5th

Jewish: **THE VIRGIN MARY.** (*Irish Catholic Dir.*) "August 5th. Dedication of S. Mary of the Snows . . Preface of B.V.M. *Et te in Festivitate* . . "

(Mrs. Jameson, *Legends of the Madonna*, p. lxvi) "Santa Maria 'delle Neve'. Our Lady of the Snow. In Spain, St. Maria la Blanca. To this legend of the snow the magnificent church of S. M. Maggiore at Rome is said to owe its origin. A certain Roman patrician, whose name was John (Giovani Patricio), being childless, prayed of the Virgin to direct him how best to bestow his worldly wealth. She appeared to him in a dream on the night of the 5th of August 352, and commanded him to build a church in her honour, on a spot where snow would be found the next morning. The same vision having appeared to his wife and the reigning pope, Liberius, they repaired in procession the next morning to the summit of Mount Esquiline, where, notwithstanding the heat of the weather, a large patch of ground was miraculously covered with snow, and on it Liberius traced out with his crozier the place of the church".

AUGUST 10th

Indian: YASODHARA. (*Perp. Fest. Cal.*) "August 10th. Yashodhara, wife of Buddha. . suggested date 600 (before this era)".

Persian: THE PAIRIKAS. (*The Zend-Avesta, Tir Yast, V. 8*) "the Pairikas, who, in the shape of worm-stars, fly between the earth and the heavens". (Commentary by Darmesteter) on "worm-stars": "Doubtful. Shooting stars are alluded to. Mr. Geiger remarks that there is a stream of shooting stars falling every year just at the time when Tistrya (i.e. Sirius), in the European climate, is supposed to be most active, on the 10th of August". Note: (Darmesteter, *Zend-Avesta, Vol. I. p. lxvi*) "The Pairika corresponds in her origin (and perhaps as to her name) to the Indian Apsaras". Worshipped in the pre-Zoroastrian religion, the Pairikas are the prototypes of the Peris, the nymphs or female angels of later Persian tradition, and also of the Parigs or Witches of Manichaeism.

French: REASON, THE GODDESS OF REASON. (Brewer, *Dirt. Liberty*) "*The Goddess of Reason* (Aug. 10, 1793). The Goddess of Reason was enthroned by the French Convention at the suggestion of Chaumette; and the Cathedral of Notre Dame de Paris was [used] for the purpose. . The procession was attended by the municipal officers and national guards, while troops of ballet girls carried torches of truth. . Gobet (the Archbishop of Paris), and nearly all the clergy stripped themselves of their canonicals, and wearing red nightcaps, joined in. . So did Julien - of Toulouse, a Calvinistic minister". (id. 12th ed.) "Reason. The Goddess of Reason. The wife of Momoro the printer was set up by the commune of Paris to represent this goddess in 1793. Dressed in a white veil, and wearing on her head the cap of liberty, she was carried in a chair by four men to Notre Dame de Paris, and placed on the altar. Hymns were sung to her and processions formed".

(Carlyle, *French Revolution, Vol. iii.* book v. 4, cited by Brewer) "Mrs. Momoro, it is admitted, made one of the best goddesses of Reason". See also under November 10th.

AUGUST 11th

Italian: ST. CLARE. (*Church of England Cal.*) "August 11. Clare of Assisi, Virgin, 1253."

AUGUST 12th

Egyptian: ISIS; The Lychnapsia, The Festival of Lights, The Lights of Isis. (Witt, *Isis in Graeco-Roman World, p. 92*) "The 'Lights of Isis' were well-known. In the so-called Calendar of Philocalus, a Latin compilation of the fourth century (of this era), the *Lychnapsia* or Festival of Lights, is put on 12th August. On this and other festal days, which foreshadow the Candlemas Day of Catholicism, Isis was represented seeking her spouse in the darkness by torch light, and her processions resembled those of Neith at Sais and of Bast at Bubastis, as well as what Plato at the beginning of his *Republic* tells as took place in honour of the local Athena and of the Thracian Artemis Bendis. At certain times the temples of Isis must have seemed wholly ablaze with the flame of tapers and lamps, some of which have survived until today". (id. p. 297) "for the Lychnapsia as the birthday of Isis M.S. Salem, *Journal of Roman Studies* 27 (1937) -7". According to Plutarch (*De Isid. et Osir.* 12) Isis was born of the fourth intercalary day. See also under August 27th.

(Philocalus, Kal. anno 354) "August 12. Lignapsia.

Roman: FELICITAS, HONOS, VENUS VICTRIX and VIRTUS. (Rose, *O.C.D.*) "Felicitas, a goddess of good luck.

She is associated with Venus Victrix, Honos, and Virtus at Pompey's theatre (*Fast. Amit.* on 12 August)".

Italian: ST. CLARE. (*Irish Catholic Dir.*) "August 12. S. Clare, Virgin". St. Clare, born at Assisi in 1193, was canonized by Pope Alexander IV in 1255.

AUGUST 13th

Greek: HECATE. Roman: DIANA. (Seyffert,) The most considerable temple of Diana at Rome was in the Aventine, founded by Servius Tullius. . On the day of its foundation (August 13) the slaves had a holiday."

(Ausonius, Ecl. xxiii. 6) "*On the Roman Festivals* (2nd half of 4th cent.) . the mid-monthly Ides which come round with [August] Diana claims as her own." Note by White: "On August 13th women whose prayers had been answered made a torchlight procession to the grove of Diana at Aricia."

(Montfaucon, *Antiq. Suppl. p. 20*)---The Month of August is by Ausonius thus described: 'This Month, in which *Hecate*, the daughter of *Latona* was born.' . . By Hecate the Daughter of *Latona* born in this month, is meant *Diana*, Daughter of *Latona*, and Apollo's Sister. In short, in the Calendar [of Philocalus] join'd to these Images [by Valentine] the Birth of Diana is marked upon the Ides of August."

(Philocalus, Kal. anno 354) "August 13. M. *Dianes*."

(Esther Harding, *Woman's Myst. p. 109*) ---On the thirteenth of August there was a great festival of Hecate the moon goddess in Greece and of Diana her direct descendant in Rome, for the harvest ripens earlier in these southern countries than it does farther north. On this day the Goddess's aid was invoked to avert storms which might injure the coming harvest. This festival was continued by the Catholic Church. The date of August fifteenth was chosen for celebrating the feast of the Assumption of the Blessed Virgin. The connection between the pagan and the Christian ceremony is a very interesting one. The special feature of the Christian festival centers round prayers addressed to the Virgin Mary, as they formerly were to the moon goddesses who preceded her, to turn aside storms until the fields are reaped of their fruits. There is a passage in the Syriac text of *The Departure of My Lady Mary from this World* which runs thus: 'And the apostles also ordered that there should be a commemoration of the Blessed one on the thirteenth of Ab (that is August), on account of the vines bearing bunches of grapes and on account of the trees bearing fruit, that clouds of hail, bearing stones of wrath, might not come, and the trees be broken, and the fruits, and the vines with their clusters' ".

(Maxine Sanders, *Witch Queen, p. 89*) on witchcraft: "What I would submit . . is that the Christians borrowed our Goddess, Diana, and transformed her into the Virgin Mary."

Roman: THE CAMENAE. (Rose, *O.C.D.*) "Camena, Roman Goddesses, identified since Livius Andronicus (*Odissia*, Fr. 1) with the Muses. They seem however, to be water deities; they had a grove and spring outside the Porta Capena . . whence the Vestals drew water daily, and also a little shrine (*aedicula*, Servius, on *Aen. I. 8.*, who says it was of bronze and dedicated by Numa; its dedication day was 13 August, *Fast. Antiates*). Libation was made to them with milk and water".

AUGUST 15th

Dog Days end. See July 3rd.

Roman: DIANA. (Esther Harding, *Woman's Myst. p. 130*) "her (i.e. Diana's) chief festival was called the Festival of Candles or Torches. It was celebrated on August the fifteenth when her groves shone with a multitude of torches. This day is still celebrated as a Festival of Candles, but the torches are . . for the Virgin Mary. It is the day of her Assumption. On this day of Diana's old

festival it is Mary who is carried to the heavens above, to reign there as Queen of Heaven". See also under August 13th.

Jewish: THE VIRGIN MARY, The Feast of the Assumption. (Irish Catholic Dir.) "August 15th. Feast of the Assumption of the Blessed Virgin Mary . . with Octave . . Preface of B. V. M. *Et te in Assumptione* said during Octave".

(James, on *Apocr. New Test. p. 20*) on the Coptic texts of the Assumption:---All the narratives except the Discourse of Cyril tell of a corporal assumption, and all but one place it on the 16th Mesore (i.e. the last month)."

(The Narrative by Joseph of Arimathea, analysis in Apocr. New Test. p. 218

"20 Then Thomas told them. . how he had been brought to the Mount of Olives and seen the ascension of Mary and she had given him her girdle: and he showed it.

21 They all rejoiced . .

24 I am that Joseph . . and I have made known to all the Jews and Gentiles what I saw with my eyes and heard with my ears, and as long as I live I shall not cease to proclaim them.

'Whose assumption is this day revered and honoured throughout all the world: let us constantly pray her that she constantly remember us . . ' " Note by James: "a mediaeval Italian composition, not earlier, I imagine, than the thirteenth century."

(Brewer, *Dict.*) "Assumption (*Feast of the*). The 15th of August, so called in honour of the Virgin Mary, who was taken to heaven that day (the year 45) in her corporeal form, being at the time seventy-five years of age".

(Ashe, *The Virgin, p. 200*) on the Feast of the Assumption: "The Jerusalem date, 15th August, was made obligatory by the Emperor Maurice about 600, and it became general in the West towards 650".

(Bridgett, *Our Lady's Dowry, p. 228*) "The feast of the Assumption of our Lady was reckoned by Lanfranc . . among the five principal festivals of the year. It was our Lady's greatest feast. Alban Butler proves the celebration of this feast in East and West in the sixth century. It was appointed to be kept as a strict holiday by the laws of Alfred".

(Mrs. Jameson, *Legends of the Madonna, p. 318*) on the Assumption, as represented in art: " 'Assumpta est Maria Virgo in Coelum'. The figure of the Virgin is seen within an almondshaped aureole (the mandorla), not unfrequently crowned as well as veiled, her hands joined, her white robe falling round her feet (for in all the early pictures the dress of the Virgin is white, often spangled with stars), and thus she seems to cleave the air upwards, while adoring angels surround the glory of light within which she is enshrined. Such are the figures which are placed in sculpture over the portals of the churches dedicated to her, as at Florence. She is not always standing pright, but seated on a throne, placed within an aureole of light "

(id. p. 325) "6. Raphael, 1516. The Virgin is seated with the horns of the crescent moon, her hands joined. On each side an angel stands bearing a flaming torch . . The two angels, or rather genii, bearing torches on each side, impart to the whole something of the air of a heathen apotheosis . .

"8. Gaudenzio Ferrari, 1525. Mary, in a white robe spangled with stars, rises upwards as if cleaving the air in an erect position, with her hands extended but not raised many angels, some of whom bear tapers, around her. One angel. presents the end of her girdle to St. Thomas . .

"11. Palma Vecchio, 1535. The Virgin looks down, not upwards, as is usual, and is in the act of taking off her girdle to bestow it on St. Thomas, who, with ten other apostles, stands below . .

"In another Assumption by Rubens, one of the women exhibits the miraculous flowers in her apron, or in a cloth "

(Ashe, *The Virgin*, p. 250) "Francis Thompson's [poem] on the Assumption has an astonishing flash of insight; hailing the Virgin glorified, he expresses a doubt 'if thou art assumed to heaven, or is heaven assumed to thee'. The same doubt arises in the history of her relationship with the Church".

Hebrew-Greek: CHOKMAH, SOPHIA, HAGIA SOPHIA, SANCTA SOPHIA, The Holy Wisdom. (Ashe, *The Virgin*, p. 213) "Far back, I have suggested, Mary's priestesses deified her as an avatar of Wisdom . . . By way of doctrine, where her numinosity lingered and its effects on the Church's mind were felt, Wisdom did actually re-enter the system and blend with her."

. . . Under a compulsion that was never discussed, the two Marian Dogmas (i.e. the Immaculate Conception of 1854 and the Assumption of 1950) drew Wisdom into the Liturgy of their feast days. Proverbs 8: 22ff. became the Lesson for the Immaculate Conception. Parts of Ecclesiasticus 24 were read at the Assumption. Thus, almost casually, Mary was conceded the Jewish demigoddess's attributes. Proverbs 8 was also read at the feast of her Nativity, and Ecclesiasticus 24 at her feast as Queen of Heaven, when she was once again the Lady hailed by the Collyridians . . ."

.. The siting of several of her churches on ground sacred to Athene was a . . . continuity. It evoked not only the pagan wisdom-goddess but others connected with her. The Greek Church dallied with the Mary-Wisdom equation . . . Russian churches of the same name (i.e. Sancta Sophia), at Kiev and Novgorod for instance, applied it to Mary and expressed that. idea in their icons. They held their 'feasts of title' on Marian days. Orthodox Russia instituted a special Mass combining the Holy Wisdom with the Assumption." (Note: (Maulvi Muhammad Ali, on *The Koran*, p. 285) on the worship of Mary: "Justinian . . . inscribes the high altar in the new church of St. Sophia with her name, *Ency. Br.* 11th ed.)."

. . . the Protestant mystic Jacob Boehme . . . also speculated about Mary and Wisdom".

AUGUST 17th

Egyptian: Queen AMENARTUS. (*Perp. Fest. Cal.*) "August 17th. Amenartus, Egyptian Queen-Initiate".

AUGUST 19th

Roman: VENUS, The Rustic Vinalia. (Seyffert, *Dict.*) "Vinalia. A wine festival kept by the Romans . . . (1) on April 23 . . . and (2) on August 19 (*Vinalia Rustica*, the country festival of wine), when offering was made for the ripening grapes. With both festivals was associated the worship of Venus, who as goddess of gardens, had vineyards also under her protection".

(Varro, *Ling. Lat.* VI. 20) "The nineteenth of August was called the Country *Vinalia*, because at that time a temple was dedicated to Venus and gardens were set apart for her, and then the kitchengardeners went on holiday". (id. *De Re Rust* ' I. i. 6) "Since, as we are told, the deities help those who call upon them, I will first invoke them . . . I beseech Minerva and Venus, of whom the one protects the oliveyard and the other ,the garden; and in her honour the rustic Vinalia has been established".

Jewish: THE VIRGIN MARY; Apparition of Our Lady of Knock. (von Daniken, *Miracles of the Gods*, p. 215) "21.8.1879 Cnoc Mhuire, Ireland. 15 visionaries of various ages saw Mary wearing a white dress and a crown". (Pope John Paul II) at Cnoc Mhuire, the Hill of Mary, on October 1st 1979, Mary is addressed by the Pope as "Queen of Ireland.

AUGUST 22nd

Sun enters Virgo (tropical).

AEDESIA. (*Perp. Fest. Cal.*) "Aedesia, 5th cent. (of this era)". (*Dict. Univ. Biog.*) "Aedesia, a female philosopher of the Neoplatonic school; famous besides for her virtue and her beauty".

Jewish: **THE VIRGIN MARY.** (*Irish Catholic Dir.*) "August 22. Immaculate Heart of the Blessed Virgin Mary. . Preface of B.V.M. *Et te in Festivitate . . Octave Day of Assumption*".

AUGUST 23rd.

Greek: **NEMESIS.** (*Perp. Fest. Cal.*) "August 23. Nemesis". Note: (Lempriere, *Dict.*) "Nemesis. . The Greeks celebrated a festival called *Nemesia* in memory of deceased persons, as the goddess Nemesis was supposed to defend the relics and memory of the dead from all insult".

Roman: **JUTURNA, THE NYMPHS, OPS OPIFERA and STATA MATER; The Volcanalia, in honour of Vulean and other Deities.** (Seyffert, *Dict.*) "Volcanus . . Juturna and *Stata Mater*, who causes fires to go out, were worshipped with him as goddesses who protect from fires, and a public offering was made to them and him at the festival of the *Volcanalia*". (Rose, *O.C.D.*, *Volcanus*) At the *Volcanalia* offerings were made also "to Juturna, the Nymphs, Ops Opifera, and Quirinus".

(Philocalus, Kal. anno 354) "August 23. Volcanalici.

Greek: **MOIRA.** (*Lux Madriana Cal.*) "Hesperis 16 (August 23). Day of Moira ". (*The Coming Age*, No. 11) " Moira's Day. This day is dedicated to the Genia of personal fate. The threads of Moira draw all things in life together. Her particular symbols are the wheel and the scales. This day is especially one for examining the direction of one's soul and making resolutions for the future".

AUGUST 24th

Roman: **CERES; The Underworld Deities; MANIA and the Manes; First of the days for opening the Mundus Cereris.** (Rose, *O.C.D.*) "Mundus . . a ritual pit . . (2) The *mundus Cereris*, a structure of unknown site, vaulted, divided into two parts, and with a cover which was removed on 24th August, 5th October and 8th November, which days were *religiosi*, when the way was supposed open to the lower world.

(Festus, 144, 145 Lindsay, quoting Cato and Atreius Capito; Varro ap. Macrob. *Sat. 1.16.18*)". (Seyffert, *Dict. Manes*) "On the *Mons Palatinus* at Rome, there was, as in other Italian towns, a deep pit with the shape of an inverted sky, known as *mundus*, the lowest part of which was consecrated to the infernal deities and also to the Manes, and closed with a stone, *lapis manalis*, thought to be the gate of the nether world. This stone was lifted up three times a year . . and the Manes were then believed to rise to the upper world".

(Frazer, on Ovid, *Fasti*, p. 419) "the *mundus* was a circular aperture in the middle of the floor, which gave access to a lower vault or crypt and down which the offerings could be cast into the vault". (*id.*) "according to Festus, or rather his authority, Atreius Capito . . the lower part of the structure (which I have called the vault or crypt) was sacred to the deified spirits of the dead (*di manes*) who would naturally be able to issue forth and roam about the city if the aperture were uncovered. Hence the three days on which the *mundus* stood open, and hell was let loose, were 'religious' days; no public business might be transacted on them.

"W. Warde Fowler . . may well have been right in his assumption (. . destitute, however, of ancient authority) that the *mundus* was closed by the stone called *lapis manalis*, which may mean 'the ghost stone'; for we are told by Festus that the stone 'was esteemed the Gate of Hell (*Ostium*

Orci) through which the souls of the underground folk, who are called ghosts ,(manes), pass to the folk above'.

"In 1914 Giacomo Boni discovered on the Palatine a subterranean structure which he identified with the *mundus*, and the identification appears to be generally regarded as at least probable. The structure is situated under the north-eastern portion of the peristyle of the Flavian palace".

(Neumann, *The Great Mother*, p. 283) "the *Mater Larum* in her character of Mania is connected with *mundus* and wall, and with the centre of the city that lies deep in the earth".

AUGUST 25th

Roman: OPS; The Opeconsiva. (Seyffert, *Dict.*) "*Ops (abundance, plenty)*. The old Italian goddess of fertility. . As goddess of sowing and reaping she had, under the name of *Consivia*, on August 25th a special festival, the *Opeconsiva*, at which however only the Vestals and one of the *pontifices* could be present. As her abode was in the earth, her worshippers invoked her while seated and touching the ground (Macrobius, *Saturnalia*, i, 10)".

(Varro, *Ling. Lat.* VI, 21) "The day named Opeconsiva is so called from Ops Consiva 'Lady Bountiful the Planter', whose shrine is in the Regia; it is so restricted in size that no one may enter it except the Vestal Virgins and the state priest".

Egyptian: ISIS. (*Perp. Fest. Cal.*) "August 25. Isis, Divine Life, the Great Mother". (*Fell. of Isis Dir.*) "August 25th. Festival of Isis".

AUGUST 26th

Finnish: ILMATAR, LUONNOTAR, The Water Mother. (Catherine Koppana, Ms.) "Ilmatar, also known as Luonnotar or the Water Mother, was the Creatrix of the World. Upon her knees the duck laid the six golden eggs and the one iron egg from which the world was made (the seven planets?).

As W. F. Kirby says in his notes to 'Kalevala' runo 1, 'This is a combined version of the widespread cosmogonical myths of the Divine Spirit brooding over the waters of chaos, and the Mundane Egg'.

"Ilmatar's feast day is August 26th".

AUGUST 27th

Egyptian: NUT and ISIS. The Fourth Intercalary Day, The Nativity of Isis. (Plutarch, *De Iside et Osiride*, 355F) on the five intercalary days: "The Egyptians even now call these days intercalated and celebrate them as the birthdays of the deities . . On the fourth day Isis was born in the regions that are ever moist".

(Maspero, *Dawn of Civil.* p. 208) on the year of the Egyptians: "They intercalated . . after the twelfth month of each year and before the first day of the ensuing year, five epagomenal days, which they termed the 'five days over and above the year' . . [inserted] to permit Nuit to give birth to all her children. These days constituted, at the end of the 'great year', a 'little month'. This is the name still given by the Copts to the five epagomenal days".

(Dufresnoy, *Chron. Tables*, Part 1, p. 282) "The Egyptian or Alexandrian months. The months . . consisting of 30 days each, making only 360 days, there were added, to make the year complete, 365 days; five days to every common year, and also six to every bissextile. The five days took place, every common year, on the 24th of August; but in the leap-years the 25th of the same month".

AUGUST 28th

Egyptian: NUT and NEPHTHYS. The Fifth Intercalary Day, The Nativity of Nephthys. (Plutarch, *De Iside et Osiride*, 355 F) on the five intercalary days: "and on the fifth [was born] Nephthys, to whom they gave the name of Finality (Teleute) and of Aphrodite, and some also the name of Victory (Nike) ".

Tartar: THE HOLY MARES OF XANADU. (Marco Polo, *Travels*, p. 109) on the holy white mares of Shang-tu (Xanadu):--Theastrologers and idolaters have told the Great Khan (i.e. Kubilai Khan), that he must make a libation of the milk of these mares every year on the 28th of August, flinging it into the air and on the earth, so that the spirits may have their share to drink. They must have this, it is said, in order that they may guard all his possessions, also the men and women, beasts, birds, crops, and everything besides."

AUGUST 29th

Egyptian: The New Year of the fixed Alexandrian Calendar, Thoth 1. (Frazer, *Golden Bough abgd.*, p. 373) "it is necessary to bear in mind that on account of the movable year of the old Egyptian calendar the true or astronomical dates of the official festivals must have varied from year to year, at least until the adoption of the fixed Alexandrian year in 30 (before this era). From that time onward, apparently, the dates of the festivals were by the new calendar, and so ceased to rotate throughout the length of the solar year. At all events Plutarch, writing about the end of the first century, implies that they were then fixed, not movable; for though he does not mention the Alexandrian calendar, he clearly dates his festivals by it. Moreover, the long festal calendar at Esne, an important document of the Imperial age, is obviously based on the fixed Alexandrian year; for it assigns the mark for New Year's Day to the day which corresponds to the twenty-ninth of August, which was the first day of the Alexandrian year, and its references to the rising of the Nile, the position of the sun, and the operations of agriculture are all in harmony with this supposition. Thus we may take it as fairly certain that from 30 (before this era) onwards the Egyptian festivals were stationary in the solar year".

(Montfaucon, *Antiq. Suppl.* p. 237) "The Months begin with Thoth, which answers to our September; this is the common Opinion of the Ancients, and the Chronologists. Yet *Cosmos*, an Egyptian Monk, who lived in the time of the Emperor *Justinian*, cloth in two Places give us *Pharmuthis*, which answers to our April, for the first Month."

(Perp. *Fest. Cal.*) "August 29th. Egyptian New Year's Day". (*Fell. of Isis Dir.*) "August 29th: Egyptian New Year. Abundance, fertility, success. Harvest of achievement. Week of joy and thanksgiving (Egyptian)".

HATHOR, The Nativity of Hathor. (Veronica Ions, *Egy. Myth.*, p. 79) on the worship of Hathor: "Great festivals were celebrated in the temple of Dendera, above all on New Year's Day, which was the anniversary of her birth. Before dawn the Priestesses would bring Hathor's image out on to the terrace to expose it to the rays of the rising sun. The rejoicing that followed was a pretext for a veritable carnival, and the day ended in song and intoxication". (Maspero, *Dawn of Civil.* p. 322) on a festival at Dendera, from Dumichen, *Dendera*. "The gods of heaven exclaim 'Ah! Ah!' in satisfaction, the inhabitants of the earth are full of gladness, the Hathors beat their tabors, the great ladies wave their mystic whips, all those who are gathered together in the town are drunk with wine and crowned with flowers; the tradespeople of the place walk joyously about, their heads scented with perfumed oils, all the children rejoice in honour of the goddess, from the rising to the setting of the sun. "

(Dufresnoy, *Chron. Tables*, Part 1. p. 282) "The Egyptian, or Alexandrian months: 1. Thoth The beginning of those months, according to the Roman Calendar: The common year (1. Thoth) August 29th; Bissextile year, August 30th".

AUGUST 30th

Egyptian: For the New Year in bissextile or leap year see under August 29th (Dufresnoy).

Greek: Charisteria. (*Perp. Fest. Cal.*) "August 30th. Charisteria. Thanksgiving".

The Month of September

SEPTEMBER 1st

Indian: RADHA, Avatar of Lakshmi. (*Fell. of Isis Dir.*) "September 1st: Radha and Krishna. Love. Cheerfulness. Divine Union through shared love".

SEPTEMBER 8th

Jewish: ST. ANNE AND THE VIRGIN MARY. (*Irish Catholic Dir.*) "September 8th. The Nativity of the Blessed Virgin Mary (with Octave) . . Preface of the B.V.M. *Et te in Nativitate* ". (*Church of England Cal.*) "September 8th. Nativity of the Blessed Virgin Mary". Note: In Coptic and other lives of the Virgin (see *Apocr. New. Test. p. 87*) Mary was born on the 15th of Hathor.

(*The Book of Fames, or Protevangelium, V. 2*) "And her months were fulfilled, and in the ninth month Anna brought forth. And she said unto the midwife: What have I brought forth? And she said: A female. And Anna said: My soul is magnified this day. . and she gave suck to the child and called her name Mary. "

(*The Legend of Joachim and Anna, cited by Mrs. Jameson, Legends of the Madonna, p. 139*)

"There was a man of Nazareth, whose name was Joachim and he had for his wife a woman of Bethlehem, whose name was Anna..

"And when her time was come, Anna brought forth a daughter . . and she called the name of her child Mary, which in Hebrew is Miriam".

(Ashe, *The Virgin, p. 200*) "Mary's birth or 'Nativity' [was] added to the calendar between 650 and 700".

(Bridgett, *Our Lady's Dowry, p. 228*) "an account of our Lady's Feasts: *The Nativity*. The fourth feast celebrated by the AngloSaxons was that of our Lady's Nativity . . One of poems of St. Aldhelm, who wrote in the seventh century in England, distinctly states that the feast of the dedication of the church built by the Princess Bugge was the Nativity of our Lady:

'Istam nempe them qua templi festa corruscant
Nativitate sua sacraavit Virgo Maria'.

"The festival is also mentioned by Venerable Bede, who died in 735. Butler gives us authorities which prove its celebration in Rome in the sixth century . . in the ninth and tenth centuries it was celebrated in many places with great pomp, and ranked as one of the principal festivals of the Church. Pope Innocent IV in 1243 . . *ordered* that an octave should be kept of our Lady's Nativity".

(Mrs. Jameson, *Legends of the Madonna, p. 146*) on the' Nativity as represented by painters: "The Nativity of the Blessed Virgin . . It is sometimes treated apart as a separate scene; and a series of pictures dedicated to the honour of the Virgin, and comprising only a few of the most eventful scenes in her history, generally begins with her Nativity. The primitive treatment is Greek, and, though varied in the details and the sentiment, it has never deviated much from the original *motif*.

"St. Anna reclines on a couch covered with drapery, and a pillow under her head; two handmaids sustain her; a third fans her, or presents refreshments; more in front a group of women are busied

about the new-born child. It has been the custom, I know not on what authority, to introduce neighbours and friends who come to congratulate. . The whole scene thus treated is sure to come home to the bosom of the observer. .

"2. There is both dignity and simplicity in the fresco by Taddeo Gaddi (Florence, Baroncelli Chapel). St. Anna is sitting up in bed; an attendant pours water over her hands. In front, two women are affectionately occupied with the child, a lovely infant with a glory round its head. Three other attendants are at the foot of the bed".

SEPTEMBER 9th

Greek: ASCLEPIGENIA, (Perp. Fest. Cal.) "September 9. Asclepigenia, Eleusinian priestess".

SEPTEMBER 11th

THE QUEENS OF EGYPT. (*Perp. Fest. Cal.*) "September 11. King and Queen initiates of Ancient Egypt".

SEPTEMBER 12th

Jewish: THE VIRGIN MARY. (Irish Catholic Dir.) "September 12. The Most Holy Name of Mary. . Preface of B. V. M. *Et te in Festivitate.*"

(Ashe, *The Virgin*, p. 201) This feast is included among those allocated to the Virgin Mary by the Carmelite Order.

SEPTEMBER 13th

Egyptian: The Ceremony of Lighting the Fire. (Maspero, *Dawn of Civil.* p. 322). "The night of the 17th Thot - which, according to our computation, would be the night of the 16th to the 17th - was, as may be seen from the Great Inscription of Siut (1. 36, et seq.), appointed for the ceremony of 'lighting ,the fire' before the statues of the dead and of the gods. As at the 'Feast of Lamps' mentioned by Herodotus (ii, 62) the religious ceremony was accompanied by a general illumination which lasted all the night; the object of this, probably, was to facilitate the visit which the souls of the dead were supposed to pay at this time to the family residence".

Roman: JUNO and MINERVA; The Lectisternium, in honour of the three Capitoline Deities. (Seyffert, *Dict.*) "Lectisternium. A festival of Greek origin, first ordered by the Sibylline books in 399 (before this era) . . From the commencement of the 3rd century a banquet was regularly given to the three Capitoline Divinities, Jupiter, Juno and Minerva, on every 13th of November, in conjunction with the plebeian games. Under the Empire the celebration was on the 13th of September, and was associated with the Roman games. From 196 (before this era) it was provided by the College of *Epulones*. The images of the three deities were decked with curls, anointed, and tricked out with colours. Jupiter was placed reclining on a cushion, with a goddess on each side of him seated on a chair; and the divinities were invited to a banquet, in which the whole senate participated".

(Silvius, *Kal. anno 448*) "September 13. On this day, in the temple of Minerva of Rome, the copper shields were assigned by the magistrate each year. "

VENUS. (Montfaucon, *Antiq. Suppl. p. 413*) "On great Festivals, when they exhibited the *Lectisternia*, and used to place God and Goddess on one Couch or Bed, they always put *Mars* and *Venus* together.

SEPTEMBER 14th

Egyptian: Ceremony of Lighting the Fire. See under September 13th.

SEPTEMBER 15th

Italian: CATHERINE OF GENOA. (*Perp. Fest. Cal.*) "September 15. Catherine of Genoa, mystic. . born 23 March 1447".

SEPTEMBER 17th

German: ST. HILDEGARDE. (*Pep. Fest. Cal.*) "September 17. Hildegarde, German mystic". Born in 1099.

SEPTEMBER 21st

General: THE DIVINE TRINITY; Feast of Divine Life. (*Lux Madriana Cal.*) "Mala 17. (September 21), Feast of Divine Life". (*The Coming Age, No. 16*) "Divine Life. This central festival of the Mysteries of Life Cycle celebrates the essence of life, the abundant outpouring of the Spirit, Who creates and sustains all that is. It is a festival devoted to the Divine Trinity, upon whom all existence is entirely dependent; to the Mother, creator of all things in their pure and perfect Essences; to the Daughter, Whose sacrifice poured life anew into the fallen and disintegrating world; and most especially to the Dark Mother, Absolute Deity, the unknown, unknowable Ground of all Being, Whose very nature is life itself.

"The celebration of the festival includes the decoration of shrine and altar with the fruits of the season. The apple, representing the golden apples of Avala, the western paradise, is the central symbol of the feast. Apples, cycler and seedcake are the traditional festival foods".

SEPTEMBER 23rd

Autumnal Equinox. Sun enters Libra (tropical).

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, First Day. (Lempriere, *Dict.*) "Eleusinia . . This festival (i.e. the Greater) was observed in the month Boedromion or September, and continued nine days from the 15th to the 23rd". (Kerenyi, *Eleusis, p. 8*) According to this author's reckoning the 15th of Boedromion is taken as corresponding to September 23rd or 24th.

Julian, *Hymn to the Mother of the Gods*, 173A) "I was saying that we ought not to suppose that the ancients appointed the season of the rites irrationally, but rather as far as possible with plausible and true grounds of reason; and indeed a proof of this is that the goddess herself chose as her province the cycle of the equinox. For the most holy and secret Mysteries of Deo and the Maiden (Kore) are celebrated when the sun is in the sign of Libra, and this is quite natural". (Commentary by Cave Wright) "The Eleusinian Mysteries of Demeter and Persephone: the Lesser were celebrated in February, the Greater in September".

(Lempriere, *Did., Eleusinia*) "A year after the initiation of the less mysteries they . . were admitted in the greater". (id.) "Persons of both sexes and all ages were admitted at this solemnity, and it was looked upon as [a] heinous crime to neglect this . . The initiated were under the more particular care of the deities, and therefore their life was supposed to be attended with more happiness and real security than other men. This benefit was not only granted during life, but it extended beyond the grave". (*Enc. Brit. 1810 ed.*) "Eleusinia . . The Athenians were solicitous to secure these advantages to their children, by having them initiated as soon as was allowed."

(Lempriere, *Dict.*) "Eleusinia They were carried from Eleusis to Rome in the age of Adrian, where they were observed with the same ceremonies as before, though perhaps with more

freedom". (*Enc. Brit. 1810 ed. Mysteries*) on the Eleusinian Mysteries: "At last . . the gate became wider, and crowds of people, of all nations, kindreds and languages, provided their character was fair and unapproachable, rushed' in by it".

(Kerenyi, *Eleusis*, p. 12) on the Mysteries of Eleusis in the latter half of the 4th century of this era: "They were thought .to 'hold the entire human race together. (Zosimus, *Historia Nova*, IV. 33)', not only because people continued, no doubt, to come from every corner of the earth to be initiated, as they had in the days of the Emperor Hadrian, but also because the Mysteries touched on something that was common to all men. They were connected not only with Athenian and Greek existence but with human existence in general. And Praetextatus (i.e. on his successful appeal to Valentinian, Emperor from 364 - 375) clearly states just this: *bios*, life, he declared, would be 'unlivable' (*abiotos*) for the Greeks if the celebration were to cease".

(*Enc. Brit. 1810 ed., Mysteries*) "Some days before the commencement of the festival, the praecones, or public criers, invited all the initiated, and all pretenders to that honour, to attend the festival, with clean hands and a pure heart".

(Lempriere, *Dict.*) "Eleusinia. . The first day of the celebration was called *agormos*, *assembly*, as it might be said that the worshippers first met together". (Butterworth, on Clem. Alex. p. 383) "On the 15th [Boedromion] a gathering was held of candidates for initiation. Certain instructions were then given by mystagogues (introducers or guides) as to the various acts and formulas, a knowledge of which was necessary in the course of the initiation". (*Enc. Brit. 1810 ed., Mysteries*) "On the evening of the 15th day of the month called *Boedromion* the initiations commenced . . On this day there was a solemn cavalcade of Athenian matrons from Athens to Eleusis, in carriages drawn by oxen. In this procession the ladies used to rally one another in pretty loose terms, in imitation, we suppose, of the Isiac procession described by Herodotus . . The most remarkable object in this procession was the Mundus Cereris, contained in a small coffer or basket. This was carried by a select company of Athenian matrons, who, from their office, were styled *Camphorae*. In this coffer were lodged the comb of Ceres, her mirror, a serpentine figure, some wheat and barley . . The procession ended at the temple, where this sacred charge was deposited with the greatest solemnity".

(Miriam Simos, *Spiral Dance*, p. 88) -Kore Chant: Spring and Fall Equinox (Fall) . .

"All seeds she deeply buries, She weaves the thread of seasons

Roman: JULIA DRUSILLA, PANTHEA. (Balsdon, *O.C.D.*) "Drusilla, Julia (born probably in 16 of this era) - Her name, like her sisters', was compulsorily included in vows and oaths after the succession of her brother Gaius . . She was named as Gaius' heir during his illness . . she was consecrated as Panthea, probably on the anniversary of Augustus' birthday". Note: Augustus was born on September 23, 63 before this era.

Celtic: Alban Elfed. See Under March 21st.

General: THE WITCHES, Lesser Sabbat. See under February 1st.

Finnish: MIELIKKI. (Catherine Koppana, Ms.) "Mielikki is a Finnish Artemis, and protects animals - . The name Mielikki has variations: Mimerkki, Mieulutar, Mielus. Mielus means 'friendly'. The word 'Mieli' means 'mind' even 'intelligence'. She is resonantly described as 'Aulae sylvestris mater familias atque domina'.

"Mielikki is mentioned throughout the Finnish Epic 'Kalevala'; her feastday is September 23rd, when the forests begin to turn to gold".

Samothracian: AXIOKERSA. (Regardie, *The Golden Dawn*, Vol. 11. p. 108) "AXIOKERSA, the Third Kabir spake to Kasmillos the Candidate and said: 'I am the Sun in Equinox,' initiating Summer or heralding Winter - mild and genial in operation, giving forth or withdrawing the vital heat of life'. "

Greek: CARPO. (Perp. Fest. Cal.) "September 23. Karpo, Goddess of Autumn". (Fell of Isis Dir.) "September 23rd: Karpo, Goddess of Autumn. Love of Natural Beauty."

Irish: CARMAN. (Fell. of Isis Dir.) "September 23rd:, Carman, goddess of poetry. "

SEPTEMBER 24th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Second Day. (Liddell and Scott, Lex.) "halade, (hals) to or into the sea . . halade mystai, name of the second day of the Eleusinian mysteries, the 16th of Boedromion, Polyaeus, 3.11,2 "

(Lempriere, Dict.) " Eleusinia . . The second day was called halade mystai, to the sea, you that are initiated because they were commanded to purify themselves by bathing in the sea".

*(Kerenyi, Eleusis, p. 60) "on the 16th day of Bodromion. . the cry rang out: 'Initiates into the sea!' As they had bathed in the Ilissos before the *myesis*, now they bathed in the sea between which and the goddess of Eleusis there were certain secret bonds, described perhaps in very ancient sacred legends . . The common purification in the sea seems, however, to have been a relatively late institution . . as we see in an Eleusinian relief - one of the goddesses herself sprinkled the man whom she chose for initiation: Triptolemos or another Eleusinian hero. All this was no secret". Note: (Tertullian, cited by Larson, *Rel. of Occident*, p. 183) " 'Washing is the channel through which they are initiated into the sacred rites of. . Isis or Mithras; . . at the . . Eleusinia they are baptized' to achieve 'regeneration and the remission of' their sins. (On Baptism V)".*

*(Enc. Brit. 1810 ed., Mysteries) on the Eleusinian Mysteries: "The candidates for initiation bathed themselves in holy water, and put on new clothes, all of linen . . From the ceremony of bathing they were denominated *hydrani*; and this again was a kind of baptismal ablution. Whether the phrases of *washing away sin . . putting off the old man with his deeds, putting on a robe of righteousness . . the words mystery, perfect, perfection*, which occur so frequently in the New Testament . . are borrowed from the Pagan mysteries, or from usage current among the Jews, we leave to our more learned readers to determine".*

*(Mosheim, Eccl. Hist., Vol. 1. p. 173) "among the Greeks and the people of the East, nothing was held more sacred than what were called the *Mysteries*. This circumstance led the christians, in order to impart dignity to their religion, to say, that they also had similar *mysteries*, or certain holy rites, concealed from the vulgar; and they not only applied the *terms* used in the pagan mysteries to the christian institutions, particularly baptism and the [Last] supper; but they gradually introduced also the *rites* which were designated by those terms. This practice originated in Eastern provinces; and thence, after the times of *Adrian*, who first introduced the Grecian mysteries among the Latins (note by Soames: 'Spartianus, *Hadrian*, c. 13. p. 15. ed. Obrecht. Spartian speaks only of the Eleusinian Mysteries, into which Adrian was initiated at Athens'), it spread among the christians of the West. A large part, therefore, of the christian observances and institutions, even in this century (i.e., the 2nd), had the aspect of pagan mysteries".*

SEPTEMBER 25th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSPERPINA; The Greater Eleusinian Mysteries, Third Day. (Lempriere, Dict., Eleusinia) On the third day offerings are made, "also barley from a field of Eleusis".

SEPTEMBER 26th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINE; The Greater Eleusinian Mysteries, Fourth Day. (Lempriere, *Diet.*) "Eleusinia . . On the fourth day they made a solemn procession, in which the *kalathion, holy basket Of Ceres*, was carried about in a consecrated cart, while on every side the people shouted *Chaire Demeter, 'Hail Ceres!'* After these followed women, called *kisophoroi, who carried baskets*, in which were sesamum, carded wool, grains of salt, a serpent, pomegranates, reeds, ivy boughs, certain cakes, etc. "

(Kerenyi, *Eleusis*, p. 61) "The mystai are said to have stayed at home on the 18th . . a libation was offered to Dionysos and to the other gods . . However, it was a feast having to do with wine, from which Demeter abstained during her period of mourning. Herein the mystai imitated her when they did not leave their homes. It was probably on this day that the *kykeon* was made ready".

General: (Perp. Fest. Cal.) "September 26th. Day of Duties of home, parents and State".

SEPTEMBER 27th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Fifth Day, Evening of the Holy Night. (Lempriere, *Dict.*) "Eleusinia . . The fifth (day) was called *He ton lampadon hemera, the torch day*, because on the following night the people ran about with torches in their hands. It was usual to dedicate torches to Ceres, and contend which should offer the biggest in commemoration of the travels of the goddess, and of her lighting a torch in the flames of Mount Aetna".

(Kerenyi, *Eleusis*, p. 62) "Then came the 19th of Boedromion, the first day of the festival which was called *Mysteria*, The Mysteries, for everything else was mere preparation, and other mysteries were not the true Mysteries, which were now about to begin. This day had the special name of *agyrmos*, (Hesychios), 'gathering'. In the morning the procession of mystai assembled, began to move, left the city by way of the potters' quarter and the Sacred Gate, and marched along the Sacred Road to Eleusius, where it arrived in the evening.

For the Holy Night see under September 28th.

SEPTEMBER 28th

Greek: DEMETER and PERSEPHONE; BAUBO, GE THEMIS, HECATE and IAMBE. Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Sixth Day, The Holy Night. (Lempriere, *Dict.*) "Eleusinia . . The sixth [day] was called *Iacchos*, from Iacchus . . who accompanied his mother in search of Proserpine, with a torch in his hand. From that circumstance his statue had a torch in its hand, and was carried in solemn procession from the Ceramics to Eleusis . . In the way nothing was heard but singing and the noise of brazen kettles, as the votaries danced along. The way through which they issued from the city was' called *Hiera hodos, the sacred way*, the resting place *Hiera syke*, from the fig tree which grew in the neighbourhood. They also stopped on a bridge over the Cephisus, where they derided those that passed by. After they had passed this bridge they entered Eleusis by a place called *mystike eisodos, the mystical entrance*

(Kerenyi, *Eleusis*, p. 62) "By the Greek reckoning the next day, the 20th of Boedromion, began with the evening of the holy night .. We do not know precisely what sort of sacred objects had been brought from Eleusis to Athens five days before but only that after crossing the Athenian border those bearing them had stopped by the *hiera syke*, the sacred fig tree. But as we shall soon see, the choice of the site probably had to do with these objects. They were kept for a time in the Eleusinion of Athens, and carried back to Eleusis in the procession. The priestesses bore them on

their heads in baskets. Statues of these basket bearers flanked the inside of the gate leading into the sacred precinct. We should know still less but for the discovery of a painting, the gift of a certain Niinnion, representing the procession and more than that; the idea of the procession.

"It was impossible to keep secret certain of the elements characteristic of the procession: the myrtle boughs in the hair and in the hands of the *mystai*, the cry 'lakchos' . .

"In Niinnion's painting, lakchos and the goddess Hecate, both bearing torches, lead the initiates - men and women towards the great Goddesses of Eleusis. In dark clothing and bearing pilgrims' staffs like the simplest of wanderers, the *mystai* follow in the traces of the grieving goddesses. White garments were first introduced into the festival in 168 (of this era). Probably this was due to the influence of the Egyptian mysteries, the cult of Isis, of which such white garments were characteristic. But already in the classical period the garments worn on the occasion of the *myesis* were held in high esteem. They were dedicated to the goddesses or kept as swaddling clothes for the new generation, although they were the simplest sort of dress, that worn by beggars and wayfarers.. Apart from the myrtle the *mystai* are identified as such by two other signs: the women bear *kykeon* vessels carefully bound to their heads, and in the hands of the men we recognize the little pitcher which Herakles, Hermes, and the gods of Agrai held in their hands.

"It was a kind of procession of spirits, cloaked in a veil of secrecy, which became more and more dense as the *mystai* approached Eleusis .. On the bridge the procession was awaited by mockery and strange games, the *gephyrismoi*, or 'bridge jests'. According to one report they were performed by a woman, a hetaira. .. In Aristophanes a comic old woman boasts of having figured at the bridge, in a cart (*Plutus 1014*). She was playing the role of lambe, or rather of Baubo, who with her jokes and lewd gestures moved Demeter to laughter (note: see below, Clement of Alexandria). This episode served to relieve the mourning of the *mystai*. It was the moment to drink of the *kykeon* which the women had brought along on their heads. .

"A second watercourse, which is today still in evidence, the salty Rheitoi, was also crossed by a bridge .. Here, in all probability, the *mystai* had to identify themselves with the words that have come down to us as their password and sign of recognition, or *synthema*. They are a summary of everything the initiated had to do before being admitted to the *epopteia*. In the form that has come down to us, only what was no secret is stated clearly: 'I have fasted, drunk the *kykeon*, taken things out of the big basket and, after performing a rite, put them in the little basket, whence I put them back in the big basket'.

"The word that I have translated as 'little basket' is *kalathos*, while the 'big basket' is *kiste*, the *cista mystica*. The 'rite' refers to the *myesis* .. The *kalathos* may have belonged to the Kore .. the *cista mystica* on which Demeter is sitting [is that] from which the unnamed mysterious something is taken to be put into the little basket and to which it is returned".

(Clement of Alexandria, *Protrep.* 22. 19) on the Eleusinian Mysteries as celebrated in Alexandria at about the end of the 2nd century of this era: "Demeter, wandering through Eleusis, which is a part of Attica, in search of her daughter the Maiden (Kore) .. sits down at a well in deep distress. This display of grief is forbidden, up to the present day, to those who are initiated, lest the worshippers should seem to imitate the goddess in her sorrow.. Baubo, having received Demeter as a guest, offers her a draught of wine and meal. She declines to take it, being unwilling to drink on account of her mourning. Baubo is deeply hurt .. and thereupon uncovers her secret parts and exhibits them to the goddess. Demeter is pleased at the sight, and now at last receives the draught, delighted with the spectacle. These are the secret mysteries of the Athenians. These are also the subjects of Orpheus' poems. I will quote you the very lines of Orpheus, in order that you may have the originator of the mysteries as a witness:

"This said, she drew aside her robes, and showed
Her body all unveiled; child Iacchus was there,

And laughing, plunged his hand below her breasts.
Then smiled the goddess, in her heart she smiled,
And drank the draught from out the glancing cup'.

"And the formula of the Eleusinian mysteries is as follows: 'I fasted; I drank the draught (kykeon); I took from the chest: (kiste); having done my task, (note by Butterworth: 'Lobeck suggested "having tasted", which meaning can be obtained by a slight change in the Greek'), I placed in the basket (kalathos), and from the basket into the chest'..

"Consider, too, the contents of the mystic chests .. Are they not sesame cakes, pyramid and spherical cakes, cakes with many navels, also balls of salt and a serpent .. Are they not also pomegranates, fig branches, fennel stalks, ivy leaves, round cakes and poppies? These are their holy things. In addition, there are the ineffable symbols of Ge Themis, marjoram, a lamp, a sword, and, a woman's comb (kteis), which is a euphemistic expression used in the mysteries for a woman's secret parts".

The Nocturnal Rites, The Holy Night.

(Kerenyi, *Eleusis*, p. 75) "*Through the Gateways and the Courtyard* . . We seem to be able to follow the procession through this passage-way. Holding a torch in each hand, the Dadouchos, the second priest of the impending great rite, must at nightfall have lighted the way for the procession on its ascending path.

(id. p. 79) "Though part of the procession is depicted on the remains of a pedestal .. we possess no representations of the whole procession that might have shown us all the priestly dignitaries at its head: the Hierophant, the Dadouchos, the priestesses, and the Hierokerykes, or Mystery heralds, who preceded the rest. But it is certain that they all took part in the procession and that the holy night had already begun when they reached the dancing ground outside the walls of the sacred precinct..

"The painter of Niinnion's votive tablet (about 400 before this era) put two torches in the hands .. of Hekate, the leader of the women initiates, for whom this is nothing surprising .. On Niinnion's tablet Demeter receives the arriving mystai near the omphalos. In radiant colour, she is sitting on a rock, the *agelastos petra* .. Beside her a soft seat is prepared for her daughter, who, painted in dark colours, sits enthroned in the background: the true queen of the underworld. On the ground in front of the white hemisphere lie two bundles of myrtle, which have been laid down by the mystai, and some sacrificial cakes such as those depicted on the brackets of the *kistophoroi* ..

(id. p. 82) "*On the Threshold of the Telesterion*. The mystai streamed towards the Telesterion (i.e. the temple of initiation).. The building bore a roof with a peak which could be opened to serve as a kind of chimney. In the holy night of the 19th of Boedromion great fire and smoke burst forth from it, breaking as it were, the secrecy of the Mysteries..

"The content of the *epopteia* (i.e. '*seeing*',- the Beatific vision) is named in a papyrus fragment with a few lines from an oration of Hadrian's time. The words are put into the mouth of Herakles, in a situation that the author had no need to invent.. He drew on the Eleusinian tradition .. the last words of the fragment: '(I have beheld) the fire, whence (... and) I have seen the Kore!'" (id. R. 88), "*In the Telesterion*. The entire procession did not enter the Telesterion *in order to see*. For it consisted of mystai of the Lesser Mysteries and possibly of *epoptai*, who had already 'seen' Eleusis. It was not forbidden to participate several times in the *epopteia* .. Starting in the early morning, they reached the threshold of the sanctuary in the darkness. But they were not yet at their goal. 'Until thou hast reached the Anaktoron', says the orator Maximos of Tyre, xxix 3), 'thou has not been initiated'. The word *anaktoron*, 'palace', also applied, but only in an extended sense, to the whole building which received the mystai. Within it was a small edifice which originally bore this name and which is the important archaeological discovery with which we must concern ourselves if we are to form a picture of Kore's epiphany in the Mysteries".

(*id. p. 90*) "It has been possible to determine precisely the situation and orientation of the throne on which the Hierophant sat or in front of which he stood, when, like the Bishop of the Christian liturgy, he officiated at the ceremony. The nature of his office is expressed in his title: strictly speaking, *hierophantes* means not he who 'shows the holy things' that would have been called *hierodeiktēs* in Greek - but 'he who makes them appear'. *phainei*. His throne, to the right of the single door of the little anaktoron, 'was turned towards it. There can be no doubt that what he 'made to appear' came from there. On the other three sides the throne was screened off: no other impression must distract the Hierophant in his concentration on the awaited epiphany ..

"The smaller edifice with its secrets must have been opened at a word from the Hierophant. A great light burst forth, a fire blazed up; but it is certain that this was not yet the ineffable, holy thing that was to appear. Many authors speak of this fire".

(*id. p. 94*) "The queen of the underworld would be called. . At Eleusis, it must have been the Hierophant who intoned the call for Kore. He beat the *echeion*, the instrument with the voice of thunder. The *epopteia* began; ineffable things were seen. A vision of the underworld goddess may be derived from the papyrus fragment (Milan Papyrus No. 20, line 31). If an unintelligible passage in Sopatros' text has been properly corrected, a figure - *schema ti*- rose above the ground. (note on p. 202): Charles Lenormant suggests .. '*une figure qui s'élève audessus du plancher*'. It seems most likely that this emendation is correct. According to Plutarch, the initiates undergo a complete transformation: they act as it is fitting to act in the presence of a deity. If we now reread the last words of the quotation, it becomes evident that Plutarch also had in mind the epiphany of a deity".

(Mircea Eliade, *Rites of Initiation*, p. 110) on the Eleusinian Mysteries: "it is by virtue of this nearness of the Goddesses, and finally of their *presence*, that the initiate (mystes) will have the unforgettable experience of initiation".

(Kerenyi, *Eleusis*, p. 95) " *The Eleusinian version of the Visio Beatifica* .. There is undeniable evidence that the *epopteia* conferred happiness. Unquestionably *beatitudo*, the *telos* attained in the Telesterion, was engendered at once, *hic et nunc*. But it left room for *elpis*, hope and anticipation". (*id. p. 97*) on the votive stele of Eukrates: "Over the inscription are two eyes .. Above .. is the head of a goddess surrounded by red rays. The rays suggest the light in which the goddess appeared .. These testimonies show indirectly that the great vision, the *visio beatifica* of Eleusis, was seen with open, corporeal eyes .. Persephone was the object of vision." (*id. p. 101*) "The fire of Persephone in the Telesterion" was only a 'curtain of fire and outwardly, for the world, an announcement of the beatific event that had taken place within".

For the Epiphany of Kore at Alexandria, see under January 6th.

(Kerenyi, *Eleusis*, p. 94) "In a second phase - how much later we do not know - the Hierophant, silent amid profound silence, displayed a mown ear of grain". (Hippolytus, *Refutatio*, V8, 39, cited by Kerenyi, *Eleusis*, p. 202) "The Athenians when initiating (people) into the Eleusinian (Mysteries) show to those who have been made epopts the mighty and wonderful and most perfect mystery for an epopt there - a mown ear of corn -in silence". (Butterworth, on Clem. Alex. *Protrept*, p. 385) on the Eleusinian Mysteries: "The following list will give some idea of the ceremonies:.. The exposition of an ear of corn, a symbol of Demeter". (Kerenyi, *Eleusis*, p. 147) "This duality - the scission of the Mother into 'mother and daughter'opened up a vision of the *feminine source of life* .. just as the ear of grain had opened up a vision into the 'abyss of the seed". (Larson, *Rel. of Occident*, p. 68) "the initiates are shown 'an ear of corn in silence reaped', which was the mystic Eucharist". Note: Barley, water and mint (pennyroyal) are the ingredients of the kykeon, carried by the women, and drunk on the way to Eleusis (see above).

The showing of the ear of corn may in fact be a symbolic representation of the display of Baubo to Demeter, regarded by Clement of Alexandria as the secret of the Eleusinian Mysteries. The close association between the grains of certain cereals and the vulva is shown in the Japanese

scriptures. Here the Food-Goddess OgetsuHime (Uke-Mochi) produces food from different parts of her body. Thus (The *Kojiki*, 1.18.4) "in her genitals .. wheat", and the variant reading (Dale Saunders in *Myth. of Ancient World*, Japan, p. 437) "genitals - barley". (Durdin- Robertson, *Idols, Images and Symbols, China and Japan*, p. 42) "This association [in the *Kojiki*] between barley and wheat and the Goddess's genitals would suggest a recognition of their physical similarity, the grains of both these cereals having a longitudinal division resembling the vulva." Thus the "vision into the 'abyss of the seed'" would also be the "vision of the *feminine source of life*".

Another symbolic action of a similar nature appears also to have been performed. (Kerenyi, *Eleusis*, p. 106) "By touching a reproduction of a womb, the initiate evidently gained certainty of being reborn from the womb of the Earth Mother and so becoming her very own child (Kern, Pauly-Wissowa, *Real-Enc.* XVI Col. 1249; after A. Korte). The assumption which - if justified - would in one opinion give the Mysteries a sublime .. content is as follows: A replica of a womb was contained in the *cista mystica*, and with it the action mentioned in the *synthema* was undertaken". (id. p. 206) "The supposed testimony as to the womb - Theodoretos, *Graecarum affectionum curatio*, VII, 11 is couched in very general terms".

(Neumann, *The Great Mother*, p. 324) on the Eleusinian Mysteries: "in the mysteries the male was enabled, through the experience of the creatively transforming and rebearing power of the Great Mother, to experience himself as her son". (Hargrave Jennings cited by Durdin-Robertson, *Init. and Myst.*, P. 25) "According to Theodoret, Arnobius and Clemens of Alexandria, the Yoni of the Hindus was the sole object of veneration in the Mysteries of Eleusis (Demosthenes, *On the Crown*)".

Among the accounts describing the effects of the *epopteia* is the following: (*Enc. Brit.* 1810 ed., *Mysteries*) on the things seen at the Eleusinian Mysteries: "The sight of those appearances was called the *Autopsia* or 'the real presence'; hence these rites were sometimes called *Epoptica*". (id.) "The Epoptai having .. heard and seen everything requisite, taken upon them the vows and engagements above narrated, and, in a word having shown themselves good soldiers of Ceres and Proserpine, were now declared *perfect men* .. They were not only perfect but *regenerated* men. They were now crowned with laurel .. and dismissed with the two barbarous words *Konx, ompax*, of which perhaps the hieropants themselves did not comprehend the import. They had been introduced by the first Egyptian missionaries, and remained in the Sacra after their signification was lost".

SEPTEMBER 29th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Seventh Day. (Lempriere, *Dict.*) "Eleusinia.. On the seventh day were sports, in which the victors were rewarded with a measure of barley, as that grain had been first sown at Eleusis".

General: St. Michael and All Angels. (*Church of England Cal.* and *Church of Ireland Cal.*) "September 29th. S. Michael and All Angels". (*Perp. Fest. Cal.*) "September 29th. Archons and Archangels". (*Fell. of Isis Dir.*) "Archangel Michael and All Angels. Awareness of the realm of the Sidhe, Devis and Devas, elemental spirits and all Orders of Angels".

SEPTEMBER 30th

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Eighth Day. (Lempriere, *Dict.*) "Eleusinia. . The eighth day was called *Epidaurion Hemera*, because once Aesculapius, at his return from Epidaurus to Athens, was initiated by the repetition of the lesser mysteries. It became customary, therefore, to celebrate

them a second time upon this, that such as had not hitherto been initiated might be lawfully admitted".

Roman: MEDITRINA; The Meditrinalia. (Lempriere, *Dict.*) "Meditrina, the goddess of medicines, whose festivals, called *Meditrinalia*, were celebrated at Rome the last day of September when they made offerings of fruits, *Varro de L.L.5, C. 3.*" See also under October 3rd.

The Month of October

OCTOBER 1st

Greek: DEMETER and PERSEPHONE; Roman: CERES and PROSERPINA; The Greater Eleusinian Mysteries, Last Day. (Lempriere, *Dict.*) "Eleusinia .. The 9th and last day of the festival was called *Plemo Choai*, earthen vessels".

(Kerenyi, *Eleusis*, p. 141) "The last day of the Great Mysteries at Eleusis was devoted to plenty in its liquid form. This was the day.. of the *Plemochoai*, the 'pourings of plenty'. So called, also, were the two unstable circular vases that were set up for this ceremony. The writer who is our source on this point (Athenaios 496 B) cites a line from a tragedy according to which the *Plemochoai* were poured into a cleft in the earth, a *chthonion chasma* .. One vessel was set up in the east, and the other on the west side, and both were overturned. The liquid with which they had been filled is not named".

(*Enc. Brit. 1810 ed. Mysteries*) "Numerous and important were the advantages supposed to redound to the initiated, from their being admitted to partake of the mysteries (i.e. the Eleusinian), both in this life and that which is to come. First, They were highly honoured, and even revered, by their contemporaries. Indeed, they were looked upon as a kind of sacred persons: they were, in reality, consecrated to Ceres and Proserpine. Secondly, They were obliged by their oath to practice every virtue, religious, moral, political, public, and private. Thirdly, They imagined, that sound advice and happy measures of conduct were suggested to the initiated by the Eleusinian goddesses .. Fourthly, The initiated were imagined to be the peculiar wards of the Eleusinian goddesses. These deities were supposed to watch over them, and often to avert impending danger, and to rescue them when beset with troubles .. Fifthly, The happy influences of the *teletae*, were supposed to administer consolation to the *Epoetae*, in the hour of dissolution; for says Isocrates, 'Ceres bestowed upon the Athenians two gifts of the greatest importance; the fruits of the earth, which were the cause of our no longer leading a savage course of life; and the *teletae*, for they who partake of these entertain more pleasant hopes both at the end of life and eternity afterwards'.. Sixthly, After death, in the Elysian fields, they were to enjoy superior degrees of felicity.."

(Aristophanes, *Ranae*, Act 1. sc. i, ancient paraphrase) "The Chorus of the Initiated:

"Let us to flow'r'y meads repair, With deathless roses blooming,
Whose balmy sweets impregn the air, Both hills and dales perfuming.
Since Fate benign our choir has join'd We'll trip in mystic measure;
In sweetest harmony combin'd We'll quaff full draughts of pleasure.
For us alone the pow'r of day A milder light dispenses;
And sheds benign a mellow'd ray To cheer our ravish'd senses:
For we beheld the mystic show, And brav'd Eleusis' dangers.
We do and know the deeds we owe To neighbours, friends and strangers".

Roman: FIDES. (Seyffert, *Dict.*) "Fides .. As *Fides Pulbica*, or Honour of the People, this goddess had a temple on the Capitol, founded by King Numa, to which the *flamines* of Jupiter, Mars and Quirinus rode in a covered chariot on the 1st of October. At the offering they had their

right hands wrapped up to the fingers with white bands. The meaning of the covered chariot was that honour could not be too carefully protected; of the covered right hand, that the right hand, the seat of honour, should be kept pure and holy. The goddess was represented with outstretched right hand and a white veil. Her attributes were ears of corn and fruits, joined hands, and a turtle-dove".

(*Perp. Fest. Cal.*) "October 1. Fides, Faithfulness". (*Fell. of Isis Dir.*) "October 1st: Fides. Loyalty".

OCTOBER 2nd

General: The Guardian Angels. (*Irish Catholic Dir.*) "October 2nd .. Angels Guardian". (*Perp. Fest. Cal.*) "October 2nd. All Angels". See also under September 29th.

OCTOBER 3rd

Roman: MEDITRINA, The Meditrinalia. (Varro, *Ling. Lat.* VI. 21) "In the month of October [is] the Meditrinalia, 'Festival of Meditрина'.. on this day it was the practice to pour an offering of old and new wine .. and to taste of the same, for the purpose of being healed; which many are accustomed to do even now, when they say:

"Wine new and old I drink, of illness new and old I'm cured".

Note by Kent: "On. October 3: Meditрина, Goddess of Healing". See also under September 30th and October 11th.

French: ST. THERESA OF LISIEUX. (*Irish Catholic Dir.*) "October 3rd. S. Teresa.. Virgin".

OCTOBER 4th

Graeco-Roman: DEMETER and CERES; Jejunium Cereris. (Rose, *O.C.D.*) "Fasting .. in the sense of abstinence from all food for a stated time, such as a day, is very rare in classical religions, both Greek and Roman .. the *ieiunium Cereris* at Rome (Livy 36. 37. 4-5) was instituted by advice of the Sibylline Books, and therefore belongs to the Greek, not the native cult of that goddess". (Seyffert, *Dict.*) "Ceres .. After 191 (before this era) a fast, *ieiunium Cereris*, was introduced by command of the Sibylline books. This was originally observed every four years, but in later times was kept annually on the 4th of October".

(Symmachus, *Letters, II. liii*) from a letter to his brother, Flavian, written at the end of the 4th century of this era: "But when the festivals (feriae) have ended, regard as part of your luxuries the things which you are forced to have, as companions of your fast". Commentary by Callu: "D. N. Robinson (*An Analysis of the Pagan Revival of the Late Fourth Century.*

TAPhA, 46, 1916 p. 87-101) interprets this fast as that which was observed in honour of Ceres on the 4th October of each year: G. Wissowa, *Religion und Kultus der Romer*, 2nd ed. Munich, 1912, p. 301)".

Italian: ST. CLARE. (*Fell. of Isis Dir.*) "October 4th: St. Francis of Assisi and St. Clare. World Day for Animals. Care for all creatures".

OCTOBER 5th

Roman: CERES; The Underworld Deities; MANIA and the Manes; Second Day of the Opening of the Mundus Cereris. See under August 24th.

(*Perp. Fest. Cal.*) "October 5th. Departed ancestors".

Graeco-Roman and Jewish: AURA PLACIDA; THE HOLY SPIRIT; SOPHIA; SEPHIRA. (Helena Blavatsky, *Isis Unveiled*, Vol. 1. p. 160) "the female *Aura* or *Anima Mundi* 'the holy *Pneuma*'.. is the *Sephira* of the Kabalists and the *Sophia* of the refined Gnostics .. In the *Dionysiacs* of Nonnus, the god Bacchus, among other allegories, is represented as in love with the soft, genial breeze (the Holy Pneuma) under the name of *Aura Placida*. And now we will leave Godfrey Higgins to speak: 'When the [Christians] were constructing their calendar, they made out of this gentle zephyr two Roman Catholic saints!!' SS. Aura and Placida; - nay, they even went so far as to transfer the jolly god into St. Bacchus .. The festival of the two 'blessed saints', Aura and Placida, occurs on the 5th of October, close to the festival of St. Bacchus. (Higgins: 'Apocalypsis'; also 'Dupruis')."

OCTOBER 6th

Aquitanian: ST. FAITH. (*Church of England Cal.*) "October 6th. Faith, (Aquitaine .. c.304) Virgin.."

OCTOBER 7th

OUR LADY OF VICTORIES. (*Perp. Fest. Cal.*) "October 7th. Our Lady of Victories".

OCTOBER 9th

Roman: FELICITAS and VENUS VICTRIX. (Rose, *O.C.D.*) "Felicitas, a goddess of good luck .. She is associated with .. the Genius Publicus and Venus Victrix on the Capitol (*Fast. Amit.*, 9th October)".

OCTOBER 11th

Roman: MEDITRINA; The Meditrinalia. (Rose, *O.C.D. Jupiter*) The festivals of Jupiter include the "Meditrinalia on 11th October, where his connection with the goddess Meditрина is obscure (See Varro .. Festus .. *Fasti Amiternini* on 11th October)". See also under September 30th and October 3rd.

Jewish: THE VIRGIN MARY. (*Irish Catholic Dir.*) "October 11th. Maternity of the Blessed Virgin Mary.. Preface of B.V.M. *Et te in festivitate*".

(Bridgett, *Our Lady's Dowry*, p. 335) "In the list of relics in the Cathedral church of the Holy Trinity (Christ Church), Dublin (*Irish Arch. Soc. 1844*) .. I find 'Zona B. Mariae Virginis; Item, de Lacte B. Marias Virginis..'

"In several places in England, as well as on the Continent, relics of the Blessed Virgin's milk were venerated .. Quaresimus, Apostolic Commissary .. tells us that not far from the grotto of the Nativity and the church of the Blessed Virgin, at Bethlehem, there is another subterranean grotto, or rather three together .. An old tradition says that here the Blessed Virgin concealed herself with the Infant Jesus, and that some drops of milk falling from her breast gave miraculous virtue to the rock on which they fell..

"This exactly corresponds to the description given by Erasmus in his account of his pilgrimage to Walsingham. He says that the milk was kept in crystal and placed on the high altar .. that it was dried up, and looked like ground chalk mixed with white of egg .. the prayer that he offered is pious: 'O, Virgin Parent, who with thy maiden breast hast given milk to thy son Jesus .. we beseech thee that .. we may also attain to that happy childhood of simplicity which, guileless of malice, fraud, and deceit, earnestly desires the true milk until it grows into the perfect man.. '"

OCTOBER 12th

Roman: FORTUNA REDUX. (Leland, *Etruscan Roman Remains*, p. 70) "Fortuna Redux [is] 'the goddess of happy journeys, and of prosperous returns, to whom, after the long absence of the Emperor Augustus, altars, temples .. were ordained'. When Augustus (19 before this era) returned, October 12th, from a long absence in Asia, this day was appointed for an annual celebration of the event, and an altar raised, which was consecrated on the 15th of the following December".

OCTOBER 13th

Portuguese: OUR LADY OF FATIMA; Last of the series of Apparitions in 1917. (Olivia Robertson, *The Call of Isis*, P. 125) "The Greater Eleusinian Mystery was, I believe, manifested at Fatima. Here we have people seeing a Golden Disc bringing from the sky the apparition of a woman robed in white. The visions were shown to three children, and occurred on each thirteenth of the month, from May to October; so including the ancient dates of the Mysteries of the Goddesses. At the culmination in October, seventy thousand onlookers saw a sun disc revolve and show spectroscopic change; they called it 'the dancing sun'".

(Lucy of Fatima, 1961, quoted by Steiger, *Gods of Aquarius*, p.67) "It is already time that each one of us accomplishes holy deeds of his own initiative and reforms his life according to Our Lady's appeal .. She told me that when the other means are exhausted and despised by men, She is giving us the last anchor of salvation, that is the Holy Virgin in person..

OCTOBER 15th

Spanish: ST.THERESA OF AVILA. (*Irish Catholic Dir.*) "October 15th. St. Theresa, Virgin". Born in 1515. (*Church of England Cal*) "October 15. Teresa of Avila, Mystic, 1582".

OCTOBER 16th

Irish: ST. CERA. (Smith, *County and City of Cork*, Vol. 1. p.173) "Kilcrea signifies 'the cell of St. Cera', whose festivals are celebrated on the 16th of October and 5th of January". October 16th is the date of her birth.

OCTOBER 17th

English: ST. ETHELDREDE. (*Church of England Cal.*) "October 17th. Etheldrede, Virgin (Ely, 679) Queen, Abbess".

Japanese: The Shinto Deities. (Chamberlain, *Things Japanese*, p. 157) Festivals. The holidays officially observed are . . . October 17th - offering of first fruits to the Shinto gods".

Tibetan: (Perp. Fest. Cal.) "October 17th. Tibetan Festival of Departed Worthies, lasting until the 23rd".

OCTOBER 18th

Greek: PANDROSUS. (*Perp. Fest. Cal.*) "October 18. Pandrosos .. first priestess of Minerva". (*Fell. of Isis Dir.*) "October 18th. Pandrosos, first priestess of Pallas Athena".

Roman: SPES and JUVENTUS. (Mattingly, *O.C.D.*) "Spes. . (cf. *supplicatio Spei et Juventuti*, 18th October, for the *toga virilis* of Augustus). She bears an opening flower, and catches up her skirt as if in haste".

Spanish: OUR LADY OF GARABANDAL. See under November 13th.

OCTOBER 22nd

Sun enters Scorpio (tropical)

OCTOBER 27th

Japanese: KASHIKIYA-HIME, The Empress SUIKO. (*Perp. Fest. Cal.* and *Fell. of Isis Dir.*) "October 27th. Empress Suiko". Succeeded in 593 of this era. (*The Nihongi*, Book XXII. 1) "The Empress Toyo-mike Kashiki-ya-hime (Suiko Tenyo) .. Her appearance was beautiful and her conduct was marked with propriety".

OCTOBER 28th

Egyptian: HATHOR. (*Perp. Fest. Cal.*) "October 28. Hathor, Aspect of the World Mother". (*Fell. of Isis Dir.*) "October 28th: Hathor. Love. Beauty, joy. Motherly Warmth. Respect for cows and care of all beings. Poetry, and all the arts. See also under Goddesses of the month.

ISIS; The Isia, The Zetesis and Heuresis, First Day. (Witt, *Isis in Graeco-Roman World*, p. 180) "We have only to glance at the Calendar of Philocalus to ascertain that besides the *Isidis Navigium* in March the six-day ceremony of the Search and Discovery (*Zetesis* and *Heuresis*) took place in October, ending with the *Hilaria* on 3rd November".

(Plutarch, *De Iside et Osiride*, 366, D) "They say, then, that the disappearance of Osiris occurred in the month of Athyr .. As the nights grow longer, the darkness increases, and the potency of the light is abated and subdued. Then among the gloomy rites which the priests perform, they shroud the gilded image of a cow with a black linen vestment, and display her as a sign of mourning for the goddess, inasmuch as they regard both the cow and the earth as the image (*eikon*) of Isis; and this is continued for four days consecutively". See also under November 13th.

(Witt, *Isis in Graeco-Roman World*, p. 162) "From the account given us by Plutarch, it is clear that the 'Seeking and Finding' of the body of Osiris .. was in his day not so much a hidden mystery as a public performance .. We may plausibly believe that the ritual of the 'Seeking and Finding' was elaborated in the Ptolemaic age in conformity with the closer associations between Isis and Demeter. We must remember, however, that it was not conducted in strict secrecy, for it was an undisguised pageant of the resurrection of Osiris performed by Isis, a drama out of doors".

(Philocalus, *Kal.* anno 354) "October 28th. Isia. ."

OCTOBER 29th

Egyptian: ISIS; The Isia, The Zetesis and Heuresis, Second Day. (Philocalus, *Kal.*) "October 29th .. Isia".

OCTOBER 30th

Egyptian: ISIS; The Isia, The Zetesis and Heuresis, Third Day. (Philocalus, *Kal.*) "October 30th .. Isia".

OCTOBER 31st

Egyptian: ISIS and NEPHTHYS; The Isia, The Zetesis and Heuresis, Fourth Day.

(Philocalus, *Kal.*) "October 31 .. Isia". (*Fellowship of Isis Dir.*) "October 31st-November 3rd. Mystery of Isis and Osiris, 31st: The Search for Osiris by Isis".

(Larson, *Rel. of Occident*, p. 178) "We know that Isis, like Demeter, had two great festivals, one in the spring and another in the fall .. The autumnal celebration.. consisted of a passion play which continued for four days; although the date varied in different places, it usually began on October 31st, and ended on November 3rd. On the first day, actors impersonating Isis, Nephthys, Anubis, Horus, etc., searched for the body of Osiris".

Celtic: Oidhche Shamhna, Samhain Eve, November Eve, First of the Three Days of Samhain, Oidhche Alamaise. (Dinneen, *Dict. Samhain*) ".. Oidhche Shamhna, All-Hallow Eve, Oidhche Alamaise (i.e. festivity), id." (*Book of the Dun Cow*, from the *Yellow Book of Slane*, cited by Joyce, *Soc. Hist. Ireland*, Vol. 11. p. 438) The text refers to "the period of time which the Ultonians devoted to the holding of the fair of Samain in the plain of Murthemne (i.e., the level part of the County Louth) every year: and nothing whatever was done by them during that time but games and races, pleasure and amusement, eating and feasting: and it is from this circumstance that the *Trenae Samna* ('three days of Samain') are still observed throughout Erin".

(*The Druids Cal.*) "October 31st. All Hallows' Eve. All Celtic feasts begin on their eve .. its activities still mark it as one of the great 'spirit nights' of the Celtic peoples". (*Fell. of (Fell. of Isis Dir.)*) "October 31st Samhain Eve".

Irish: ECHTGE and THE FOUR TUATHA-DE-DANANN WOMEN. (Yeats, *Mythologies*, p. 220) on the journey of Red Hanrahan on Samhain Night:

"And he could walk no longer, but sat down on the heather where he was, in the heart of Slieve Echtege ..

"And after a while he took notice that there was a door close to him, and a light coming from it, and he wondered that being so close to him he had not seen it before. And he rose up, and tired as he was he went in at the door, and although it was. night-time outside, it was daylight he found within. And ,Presently he met with an old man that had been gathering summer thyme and yellow flag-flowers, and it seemed as if all the sweet smells of summer were with him ..

"And with that he brought him into a very big shining house, and every grand thing that Hanrahan had ever heard of, and every colour he had even seen, was in it. There was a high place at the end of the house, and on it there was sitting in a high chair a woman, the most beautiful the world ever saw, having a long pale face and flowers about it, but she had the tired look of one that had been long waiting. And there were sitting on the step below her chair four grey old women, and the one of them was holding a great cauldron in her lap; and another a great stone upon her knees, and heavy as it was it seemed light to her; and another of them had a very long spear that was made of pointed wood; and the last of them had a sword that was without a scabbard.

"Then the first of the old women rose up, holding the cauldron between her two hands, and she said, 'Pleasure'.. Then the second old woman rose up with the stone in her hands, and she said, 'Power'; and the third old woman rose up with a spear in her hand, and she said, 'Courage'; and the last of the old women rose up having the sword in her hands, and she said, 'Knowledge'.. And then the four old women went out of the door, bringing their four treasures with them .. "

Note: (Moore, *Hist. Ireland*, Vol. 1. p. 76) "the Tuatha-De-Danaan .. became possessors .. of certain marvellous treasures, among which were the Stone of Destiny, the sorcerer's spear and the magic cauldron". A fourth treasure is listed by Macalister (*Tara*, p. 135) as the "invincible sword". The Stone of Destiny or Lia Fail, originally the inauguration stone of the Irish monarchs

at Tara, was later moved to Scone. It is now in Westminster Abbey (Wood, *Prim. Inhabitants Ireland*, p. 23).

ENGLIC; The Games of Englic and Oengus. (Borlase, *Dolmens*, Vol. 11. p. 371) "In 'Folk Lore', Vol. iii. p. 506, Dr. Whitley Stokes translates a passage from a copy of the Dindshenchas .. 'Englic .. loved Oengus mac ind Oc, and she had not seen him. They had a meeting of games there between Cletech and Sid in Broga. The Bright Folk and fairy hosts of Ireland used to visit that game every Halloween'".

TLACHTGA. (Keating, *Gen. Hist. Ireland*, p. 233) on King Tuathal Teachtmhar, in the year 79 of this era: "he built the royal seat of Tlachtga, where the fire Tlachtga was ordained to be kindled. The use of this sacred fire was to summon the priests, augurs, and druids of Ireland, to repair thither, and assemble upon the eve of All Saints .. no other fire should be kindled upon that night throughout the kingdom,- so that the fire that was to be used in the country was to be derived from this holy fire". Offerings were also made "to their pagan gods". (Joyce, *Soc. Hist. Ireland*, Vol. II. p. 440) "The meetings at Tlachtga and Ushnagh .. seem to have been mainly pagan religious celebrations". (Anne Ross, *Pagan Celtic Britain*, p. 227) "Tlachtga also had a feast dedicated to her .. The local mother goddesses of Ireland were then the patrons of the great seasonal feasts and assemblies".

The Sidhe, The Fairies. (Evans Wentz, *Fairy-Faith*, p. 288) on ancient Irish texts: "The first text (i.e. the *Tain*) describes how Ailell and Medb in their palace of Cruachan celebrated the feast of *Samain* (November Eve, a feast of the dead even in pre-Christian times) .. there is the same belief expressed as now about November Eve being the time of all times when ghosts, demons, spirits, and fairies are free, and when fairies *take* mortals and marry them to fairy women; also the beliefs that fairies are living in secret places in hills, in caverns, or underground - palaces full of treasure and open only on, November Eve. In so far as the real fairies, the *Sidhe*, are concerned, they appear as the rulers of the Feast of the Dead or *Samain*, as the controllers of all spirits who are then at large".

Joyce, *Soc. Hist. Ireland*, Vol. I. p. 264) "Shees (i.e. fairy mounds) open at Samain. - On Samain Eve .. all the fairy hills were thrown wide open; for *Fe-fiada* (i.e. spell for producing invisibility) was taken off :-'The *Shees* of Erin were always open at Samain', says the ancient tale of 'The Boyish Exlpoits of Finn'; 'for on [the eve of] that day it was impossible to keep them in concealment'; and we read in the story of 'Echtra Nerai':----'They [the fairy host] will come on Samain next; for the *shees* of Erin are always open at Samhain'. While the *shees* remained open that night, any mortals who were bold enough to venture near might get a peep into them:-'On one Samain Night [i.e. Samain Eve] Finn was near two shees: and he saw both of them open, after the *Fe-fiada* had been taken off them; and he saw a great fire in each of the *duns*, and heard persons talking in them'.

"No sooner was the *Fe-fiada* taken off, and the doors thrown open than the inmates issued forth, and roamed where they pleased all over the country .. The superstition that the fairies are abroad on Samain Night exists at the present day, both in Ireland and in Scotland".

See also under November 1st: The Banshees.

Breton: (Evans Wentz, *Fairy-Faith*, p. 218) on Breton customs; "Exactly as fairies, the hosts of the dead are in possession of the earth on November Eve, and the living are expected to prepare a feast and entertainment for them of curded-milk, hot pancakes, and cider, served on the family table covered with a fresh white table-cloth, and to supply music. The Breton dead come to enjoy this hospitality with their friends; and as they take their places at the table the stools are heard to move, and sometimes the plates.. Concern ing this same feast of the dead (La Toussaint) Villemarque in his *Barzaz Breiz* (p. 507) records that in many parts of Brittany libations of milk are poured over the ancestral tombs -just as' in Ireland and Scotland libations of milk are poured to fairies .. The Breton peasant thinks of the dead as frequently as the Irishman thinks of fairies".

General: All Hallows Eve, Hallow-e'en.

British: (Whistler, English Fest. p. 198) "All Hallows Eve . . . This is a notable occasion, the Eve of the Celtic New Year, and a Festival of Fire. Pagan and Christian uses were as thickly intertwined at this season as at any in the year. Bonfires were lit .. church bells rang throughout the night, and the future was canvassed to reveal itself in divinations, when pebbles were placed in the fire, apple peel formed initials on the floor".

Scottish: (Brewer, Dict.) "All Hallows' ' Eve. The Scotch tradition is, that those born on All Hallows' Eve have the gift of double sight". See also under the Witches.

General: THE WITCHES. (Frazer, Golden Bough abgd. p. 634) on Hallowe'en: "But it is not only the souls of the departed who are supposed to be hovering unseen on the day 'when autumn to winter resigns the pale year'. Witches then speed on their errands .. some sweeping through the air on besoms, others galloping along the roads on tabby-cats, which for that evening are turned into coalblack steeds. The fairies, too, are all let loose, and hobgoblins of every sort roam freely about". (Brewer, Dict.) "Hallowe'en (October 31st), according to Scotch superstition, is the time when witches, devils, fairies, and other imps of earth and air hold annual holiday". See also under November 1st.

The Month of November

NOVEMBER 1st

Egyptian: ISIS; The Isia, The Zetesis and Heuresis, Fifth Day. (Philocalus, Kal.) "November 1 . . Isia". (Larson, Rel. of Occident, p. 178) on the autumn festival of Isis: "it usually began on October 31st . . . On the two days following, the portions of Osiris were found, reconstituted, and resurrected. This was the central element in the myth, for if Osiris could regain life and become immortal through the power of Isis, then all her devotees could do the same".

*(Montfaucon, Antiq. Suppl. p. 21) on a Roman representation of the Months (see under February: Februarius): "The Man (i.e. a priest of Isis) has in the other Hand a *Sistrum*, or Instrument us'd at the Feasts of Isis, which Feasts are noted in the Calendar (i.e. of Philocalus) annexed to these Images in the Ms. to be upon the Calends of *November*.*

(Fell. of Isis Dir.) "November 1st: The Finding of Osiris".

*Celtic: La Samhna, Samhain Day; Second of the Three Days of Samhain; Feile na Marbh, Feast of the Dead. (Dinneen, Dict.) "Samhain, All-Hallowtide, the feast of the dead in pagan and Christian times, signalling the close of harvest and the initiation of the winter season lasting till May . . . the fairies (*aos sidhe*) were imagined as particularly active at this season, from it the half-year is reckoned; also called *Mile na Marbh* and *Fide Moinghinne* (snow goddess); *La Samhna*, 1st November . . . the weird fairy elfin first of November . . . *mi na Samhna*, the month of November *lucht na Samhna*, the Hollantide good-things . . ."*

*(Perp. Fest. Cal.) "November 1 'Peace Fire' of the Druids, Samhain". (The Druids Cal.) "November 1. *Samhain*. The dark month begins, initiating the Gloom. Unharvested fruit now belongs to the *puca* and faerie who roam abroad. Samhain and Beltane (May Day) are the joints of the year". (Fell. of Isis Dir.) "November 1st. Festival of the Goddess Samhain and of all the Sidhe and departed Spirits. Communion with those of other spheres. 1st - 3rd: The door is open between earth sphere and other realms. Spirits may move through the door. Souls may meet each other. Psychic vision and prophecy. Future lovers seen. Intercalary days of the Gaelic Moon Year days out of time".*

(Frazer, Golden Bough abgd. p. 633) on May Day and Hallowe'en: "Of the two feasts Hallowe'en was perhaps of old the more important, since the Celts would seem to have dated the beginning

of the year from it rather than Beltane . . In ancient Ireland, a new fire used to be kindled every year on Hallowe'en on the Eve of Samhain, and from this sacred flame all the fires in Ireland were kindled. Such a custom points strongly to Samhain . . (the first of November) as New Years Day". See also under November 11th.

Irish: THE BANSHEES. (Joyce, *Soc. Hist. Ireland, Vol. 1. p. 265*) "Fairies - sometimes banshees or females, sometimes fershees or males - often kept company with mortals, and became greatly attached to them. Every Samain a banshee used to visit Fingin Mac Luchta, king of South Munster in the second century, and bring him on a round of visits to the *shees*, to see all the precious things therein. A banshee follower of a mortal was usually called a *lennan-shee* ('fairy-lover'), and instances of such attachments are innumerable". Note: the words Sidhe, Siodh or Shee apply both to the fairies and to the fairy mounds.

MONGFINN, MOINGFHIONN; Feile Moingfhinne, The Feast of Moingfhionn. See above (Dinneen). Mongfinn is described by Borlase (*Dolmens, Vol. 111. p. 801*) as a princess of South Munster. According to Dinneen she is a snow goddess.

SAMHAIN. See Goddesses of the month and November 1st: La Samhna.

THE SWAN-MAIDENS. (Anne Ross, *Pagan Celtic Britain, p. 23*) The author mentions "the tradition in early Irish legends of holding the sacred feast of *Samhain* (November 1st) on the shores of lakes . . In the story of *The Dream of Angus* (p.237 the feast is held by the side of Loch Bel Dracon. . swangirls with their magic necklets are described, as are the great preparations which went into the making of the feast".

TEA and TEPHI; The Assembly at Tara. (Anne Ross, *Pagan Celtic Britain, p. 227*) "The Assembly of Tara was under the patronage of another goddess, Tea". (Macalister, *Tara, p. 156*) "The Assemblies at Tara took place on Samain". Tea and Tephi, described as Milesian princesses, founded Tara, the ancient religious and political centre of Ireland.

Greek: HECATE. (McLean, *Fire Festivals, p. 7*) "The Fire Festivals are distinctly *Female* in nature. Samhain is the festival of Hecate, the Old Moon Goddess".

General: All Saints' Day. (*Irish Catholic Dir.*) "November 1. Feast of All Saints, with Octave". (*Church of England Col. and Church of Ireland Cal.*) "November 1. *All Saints' Day*".

All Souls' Eve. (Brewer, *Dict.*) "Teanlay Night. The vigil of All Souls . . when bonfires were lighted and revels held for succouring souls" . . (Whistler, *English Fest. p. 198*) on the festivals of All Saints and All Souls: "the living reached out to them (i.e. the dead), and hoped by the pressure of their willing to break down for one night the frontier between the two kingdoms, and enable those on the far side to return. On All Souls Eve families sat up, and little cakes, known as Soul Cakes, were eaten by everyone. There were still a few children in 1938, going from door to door 'souling' for cakes or money ,by singing a song (Wright and Lones, *British Calendar Customs: England*). As the clock struck twelve there was silence, for at this hour the souls of the dead would revisit their earthly homes. There were candles burning in every room to guide them . . and there was a glass of wine on the table to refresh them. But even though the room became crowded with urgest invisible faces, no one looked for the wine to diminish by even a hair's breadth during the vigil."

(Yeats, *Collected Poems, p. 250, All Souls Night*):

"And it is All Souls' Night
And two long glasses brimmed with muscatel
Bubble upon the table. A ghost may come;
For it is a ghosts' right,
His element is so fine
Being sharpened by his death,

To drink from the wine-breath
While our gross palates drink from the whole wine".

General: THE WITCHES; Greater Sabbat. See under February 1st. (Whistler, *English Fest.* p. 199) on All Souls' Eve: "It was above all others the time of spirit-walkings . . . the time of the Witches' Sabbath . . . and much supernatural traffic". See also under October 31st.

NOVEMBER 2nd

Egyptian: **ISIS; The Zetesis and Heuresis, Sixth Day.** See under November 1st.

General: All Souls' Day. (Old Moore's Almanac) "November 2nd. All Souls". (*Whitaker's Almanack*) "November 2. All Souls' Day". (*Perp. Fest. Cal.*) "November 2. All Souls Day". (*Church of England Cal.*) "November 2. Commemoration of All Souls"

(Frazer, *Golden Bough abgd.* p. 360) "the feast of All Souls in November is a continuation of an old heathen feast of the dead". (Whistler, *English Fest.* p. 198) "the feast of All Saints on November 1st [was] instituted in the ninth century, and the feast of All Souls' Day on November 2nd. . . in 998". (*id.* p.: 20 1) "On All Souls' Day the living pray for the dead, affirming the unity of souls from one end of time to the other . . . the Feast has been restored to the Church of England's Calendar in the Prayer Book of 1928".

(Brewer, *Dict.*) "Soul Cakes. Cakes given in Staffordshire and Cheshire on All Souls' Day, to the poor who go *a-souling*, i.e. begging for soul-cakes. The words used are--

'Soul, soul, for soul-cake

Pray you, good mistress, a soul-cake'."

NOVEMBER 3rd

Egyptian: **ISIS, The Isia; The Zetesis and Heuresis, Last Day, The Hilaria.** (Philocalus, Kal. anno 354) "November 3. Hilaria".

(Cumont, *Orient. Rel.* p. 97) "of all the celebrations connected with the worship of Isis the most stirring and the most suggestive was the commemoration of the 'Finding of Osiris' *Inventio, Heuresis*). Its antecedents date back to remote antiquity. Since the time of the twelfth dynasty, and probably much earlier, there had been held at Abydos and elsewhere a sacred performance . . . in which the events of Osiris's passion and resurrection were reproduced. We are in possession of the ritual of those performances (Schafer, Weidemann, Junker) . . . The same myth was represented in almost the same manner at Rome at the beginning of each November . . . after the corpse had been found, rehabilitated and revived, there was a long outburst of joy, an exuberant jubilation that rang through the temples and the streets".

(Plutarch, *De Iside el Osiride*, 366F) on the third day of the Seeking of Osiris: "they go down to the sea at night-time; and the keepers of the robes and the priests bring forth the hallowed chest containing a small golden coffer, into which they pour some potable water which they have taken up, and a great shout arises from the company for joy that Osiris is found. Then they knead some fertile soil with water and mix in spices and incense of a very costly sort, and fashion therefrom a crescent-shaped figure which they clothe and adorn".

(Witt, *Isis in Graeco-Roman World*, p. 213) "The search instituted by Isis for the recovery of the missing members of Osiris' body lasts until the 7th day of Athyr, i.e. 3rd November". (*id.* p. 162) "They went out of the temple and down to the sea on the final night. It was a public occasion, marked in the Roman calendar with the name Hilaria, 'Osiris has been found' - so the crowd shouted for joy . . . Another variation of the formula was 'we have found, and rejoice'. Even though the ceremony did not take place in daytime it was open to view". (*id.* p. 180) "the *Hilaria* on 3 November. . . ended with a procession down to the seashore by night. Between the daytime

pageant such as Lucius witnessed (i.e. the Isidis Navigium on March 5th) and the one carried out by torch light in wintry gloom there was obviously room for differences of procedure . . . A search that lasted nearly a whole week must have involved an elaborate ritual . . . the image of a cow was carried as a fertility emblem . . . At the end, when 'Osiris has been found' had been shouted, the priests would . . . fashion a small image in the shape of the crescent moon. This was the November rite".

Frazer (*Golden Bough abgd. p. 366*) on the resurrection of Osiris: "Then Isis fanned the cold clay with her wings: Osiris revived". (Larson, *Rel. of Occident, p. 8*) "Isis breathed her own life into the nostrils of Osiris, and with the help of Thoth, and of Horus, who opened his mouth . . . she accomplished the resurrection of Osiris to a second and eternal life; and thus he became the first-fruits of them that slept".

(Larson. id. p. 178) On the autumn festival of Isis: "The fourth day (note: see October 31st) of the festival was called the *Hilaria* and was given over to the most unrestrained rejoicing since the god, now risen to immortality, would [assess] all who had become divine by drinking the milk of Isis. And there could be little doubt concerning the future felicity of those who put their trust in her".

Gaelic: (Fell. of Isis Dir.) "November 3rd: Gaelic New Year. Cattle brought down from the hills. Start of new enterprises. Initiation of the soul during winter months starts during Samhain and finishes on February 1st, Festival of Brighid". See also under November 1st: Celtic.

NOVEMBER 8th

Roman: CERES; The Underworld deities; MANIA and. The Manes; Third Day of the Opening of the Mundus Cereris. See under August 24th., (*Fell. of Isis Dir.*) "November 8th: The Manes. The door opens between this earth and the Lower World of Elysium and Hades".

Japanese: HETTSUI NO KAMI; The Fuigo Matsuri. (Chamberlain, *Things Japanese, p. 161*) "November has several Shinto festivals. The most notable of these, held in honour of the Goddess of the Kitchen-range (*Hettsui no Kami*) and termed *Fuigo Matsuri*, or the Feast of Bellows, takes place on the 8th. Fires are then also lighted in honour of Inari and other deities in the courts of Shinto temples".

(*Fell. of Isis Dir.*) "November 8th . . . Festival of Hettsui no Kami, Japanese Goddess of the Kitchen-range".

NOVEMBER 9th

Roman: HELENA Diva. (Amm. Marcellinus, XV. viii. 18) "Then, within a few days (i.e. of November 6th, 355), Helena, the maiden sister of Constantius, was joined in the bonds of wedlock to Caesar (i.e. Julian)."

(Julian, *The Caesars, 335A*) "as for my wife, I was not the first to decree divine honours to a wife, for I followed the example of many others.

NOVEMBER 10th

Celtic: Old November Eve.

Manx: (Frazer, Golden Bough abgd. p. 633) "In the Isle of Man. . . the first of November, Old Style, has been regarded as New Year's Day down to recent times. Thus Manx mummers used to go round on Hallowe'en (Old Style) singing in the Manx language, a sort of Hogmanay song which began 'To-night is New Year's Night, Hogunnaa!'."

Scottish: NICNEVIN. (Doreen Valiente, *ABC of Witchcraft*, p. 90) "Diana . . . In Scotland she was called Nicnevin, who rode through the night with her followers 'at the hinder end of harvest, on old Hallowe'en', as an old Scots poet describes it".

French: THE GODDESSES OF REASON, LIBERTY and PHILOSOPHY. (Brewer, Dict.) "Reason. *The Goddess of Reason.* November 10th, 1793. Mile. Candeille, of the Opera, was one of the earliest of these goddesses, but Mine. Momoro, wife of the printer, the Goddess of Liberty, was the most celebrated. On November 10th a festival was held in Notre Dame de Paris in honour of Reason and Liberty, when women represented [them]. Mile. Candeille wore a red Phrygian cap, a white frock, a blue mantle, and tricolour ribbons. Her head was filleted with oak-leaves, and in her hand she carried the pike of Jupiter-Peuple. In the cathedral a sort of temple was erected on a mound, and in this 'temple of Philosophy' Mile. Candeille was installed. Young girls crowned with oak-leaves were her attendants, and sang hymns in her honour. Similar installations were repeated at Lyons and other places.

"Mine. Maillard, the actress, is mentioned by Lamartine as one of these goddesses . . . Mile. Aubray was another Goddess of Reason".

(Adrien Dansette, cited by McIntosh, *Rel. Hist. of Mod. France*) "A rock was placed in the choir of Notre Dame and on it a circular temple was erected, dedicated to Philosophy". (McIntosh, id.) "On the morning of the 10th of November (1793) in the presence of the members of the Commune, a procession of girls marched up and down the sides of the rock, saluting as they passed the Flame of Truth which burned half way up. An actress from the Opera . . . came out of the temple and seated herself on a grasscovered throne. She was Reason and the girls chanted a hymn to her. Then, with the goddess borne on the shoulders of four citizens, the participants and spectators set off for the convention. . . Similar ceremonies took place . . . all over the country where many churches had been converted into temples of Reason".

(*Dict. Univ. Biog.*) "Chaumette, Pierre-Gaspard . . . was the originator of the Fetes de la Raison, and planned the procession of the goddess of Reason".

NOVEMBER 11th

Celtic: Old November Day. See under November 10th and below.

Irish: The Lunantishees. (Evans Wentz, *Faity-Faith*, p. 53) on the Shee or Fairies: "The lunantishees are the tribes that guard the blackthorn trees or sloes; they let you cut no stick on the eleventh of November (the original November Day), or on the eleventh of May (the original May Day)".

NOVEMBER 13th

Egyptian: ISIS. (*Perp. Fest. Cal.*) "November 13. Dismemberment of Osiris. Lamentations of Isis". (*Fell. of Isis Dir.*) "November 13-14th: Isis and Osiris. The Magical Arts".

According to Plutarch's account (*De Iside et Osiride*, 366 E) "the disappearance of Osiris occurred in the month of Athyr .. this (i.e. the display of the gilded image of a cow) is kept for four days consecutively, beginning with the seventeenth of the month . . . On the nineteenth day they go down to the sea at night-time". For a fuller account of these Rites see under October 29th to November 3rd.

In the fixed Alexandrian Calendar the 17th day of Athyr corresponds to November 13th.

(*The Lamentation of Isis*, cited by Frazer, *Golden Bough abgd*, p. 366):

" 'Come to thy house, Come to thy house. O god On, come to thy house, thou who hast no foes. O fair youth, come to thy house, that thou mayest see me. I am thy sister, whom thou lovest; thou

shalt not part from me. O fair boy, come to thy house... yet doth my heart yearn after thee and mine eyes desire thee. Come to her who loves thee, who loves thee, Unnefer, blessed one! Come to thy sister, come to thy wife, to thy wife . . . Come to thy housewife. I am thy sister by the same mother, thou shalt not be far from me. Gods and men have buried their faces towards thee and weep for thee together . . . I call after thee and weep - . yet am I thy sister, whom thou didst love on earth . . . my brother, my brother'. "

Roman: FERONIA. (Rose, *O.C.D.*) "Feronia. . an Italian Goddess, officially received in Rome before 217 (before this era) . . and given a temple in the Campus Martius (*Fast. Arval.* on 13th Nov.) "

JUNO and MINERVA; The Lectisternium, in honour of the three Capitoline deities. (Seyffert, *Dict.*) "From the commencement of the 3rd century (before this era) a banquet was regularly given to the three Capitoline divinities, Jupiter, Juno and Minerva, on every 13th of November, in conjunction with the plebeian games". See also under September 13th.

(Bettenson, on Augustine *De Civ. Dei*, p. 240) "the *epulum Jovis* during the *Ludi Romani in September* [was] repeated at the 'Plebeian Games' in November. This was a religious banquet on the Capitol, attended by the Senate and magistrates, at which the statues of Jupiter reclined, while those of Juno and Minerva sat on chairs (Val. Max., 2,12)".

(Philocalus, Kai, anno 354) "November 13. Jovis Epulum.

Spanish: OUR LADY OF GARABANDAL: (Steiger, *Gods of Aquarius*, pp. 65 and 67) from the chapter "*The Return of the Great Mother*". : "*Our Lady of Carmel, Garabandal, 18th October 1961* . . The description given by the four young visionaries at Garabandal is almost prototypical:

" 'She is dressed in a white robe with a blue mantle and a crown of golden stars. Her hands are slender. . Her hair, deep nut-brown, is parted in the center. Her face is long, with a fine nose. Her mouth is very pretty with lips a bit thin. She looks like a girl of eighteen. She is rather tall. There is no voice like hers . . . ' "

Further apparitions took place on January 18th and November 13th, 1965, both of them witnessed by Conchita. The latter is recorded by Steiger (*id.* p. 67) as follows: "*Our Lady of Carmel, Garabandal, 13th November 1965, received by Conchita* . . '*Have confidence in Us. . I am not coming only for you, Conchita, but I am coming for all my children*

NOVEMBER 14th

Egyptian: ISIS. (*Perp. Fest. Cal.*) "November 14. Lamentations of Isis (2nd day)".

NOVEMBER 15th

German: ST. GERTRUDE. (*Irish Catholic Dir.*) November 15. S. Gertrude, Virgin". (*Perp. Fest Cal.*) "November 15 Gertrude, German mystic, 6th cent."

NOVEMBER 16th

Greek: HECATE. (*The Witches' Almanac*) "November 16. Hecate Night".

Scottish: QUEEN MARGARET. (*Church of England Cal.*) "November 16. Margaret of Scotland, Queen, 1093".

NOVEMBER 17th

German: GERTRUDE THE GREAT (Perp. Fest. Cal.) November 17. Gertrude the Great, mystic, born circa 1256".

NOVEMBER 19th

Jewish: ST. ELIZABETH. (Irish Catholic Dir.) "November 19. S. Elizabeth."

NOVEMBER 20th

Roman: PAULINA. (Perp. Fest. Cal.) "November 20. Praetextatus and Paulina".

(Kerenyi, *Eleusis*, p. 11) "In the year . . . 364 the Catholic Emperor Valentinian prohibited all nocturnal celebrations with a view to abolishing, among other rites, the Mysteries of Eleusis . . . 'But', Zosimos' report continues (*Historia Nova*, IV. 33) 'after Praetextatus, who held the office of proconsul in Greece, declared that this law would make the life of the Greeks unlivable, if they were prevented from properly observing the most sacred Mysteries, which hold the whole human race together, he permitted the entire rite to be performed in the manner inherited from the ancestors as if the edict were not valid'".

(Cumont, *Orient. Rel.* pp. 282 and 286) "The wife of Praetextatus, [Paulina], after praising his career and talents in his epitaph, adds: 'but these things are small: you, a pious initiate (mystes) of the holy mysteries, grasp hiddenly the discoveries of the mind; and manifoldly learned, you cultivate the divine numen'. CIL, 1779 = Dessau, *Inscr. Sel.*, 1259)".

NOVEMBER 21st

Jewish: THE VIRGIN MARY; Feast of the Presentation. (Irish Catholic Dir.) "November 21. The presentation of the Blessed Virgin Mary .. Preface of B.V.M. *Et te in Praesentatione.*" With Octave for the Presentation Order.

(*The Book of James*, Ill. 1) on the Presentation in the Temple: "And the Priest received her and kissed her . And he made her to sit upon the third step of the altar .

(Legend cited by Mrs. Jameson, *Legends of the Madonna*, p.151) on the Presentation of the Virgin: " 'And when the child was three years old, Joachim said, 'Let us invite the daughters of Israel, and they shall take each a taper or a lamp, and attend on her ..' And having come to the temple, they placed her on the first step, and she ascended alone all the steps of the altar: and the high priest received her there, kissed her. . And being placed before the altar, she danced with her feet, so that all the house of Israel rejoiced with her, and loved her. .'

"we find 'The Presentation of the Virgin' among some of the most precious examples of ancient and modern Art.

"The *motif* does not vary. The child Mary, sometimes in blue, but oftener in a white vesture, with long golden hair, ascends the steps which lead to the porch of the temple, which steps are always fifteen in number - . " Note: see also under Days of the Month, 15th : Ishtar.

(id. p. 155) "St. Evode. . and St. Germanus assert, as an indubitable tradition of the Greek Church, that Mary had the privilege. . of entering the Holy of Holies. . Hence, in some of the scenes from her early life, the ark is placed in the background. We must also bear in mind that the ark was one of the received types [of Mary]".

(Bridgett, *Our Lady's Dowry*, p. 234) "*The Presentation.* The feast of our Lady's Presentation as a child in the temple was not established in the West until the fourteenth century; and it was only

in 1460 that Pius 11 extended its celebration outside France This festival was celebrated on 21st November".

NOVEMBER 22nd

Sun enters Sagittarius (tropical).

Greek and Roman: ARTEMIS and DIANA. (Perp. *Fest. Cal.*) "November 22. Diana, Artemis, Goddess of Nature". (*Lux Madriana Cal.*) "Samhain 23 (November 22). Festival of Artemis". (*Fell. of Isis Dir.*) November 22nd: Artemis, Diana. The Autumn Moon. Occult Powers. Care for wild life and places. Communion with wild life".

(*The Coming Age*, No. 16) "Festival of Artemis. Our Lady Artemis is not only the Huntress .. she is also the Mother of Ekklesia: of the body of souls united in Her worship and service . . Ekklesia, indeed, is like a mighty army with banners, serried through time and space".

Roman: ST. CECILIA. (*Irish Catholic Dir.*) "November 22 S. Cecilia, Virgin . ." (Church of England *Cal.*) "November 22 Cecilia, (Rome, c. 230), Virgin . ."

(Brewer, *Dict.*) "Cecilia, (St.) A Roman Lady. . third century. She is the patron saint of the blind . . she is also patroness of musicians, and 'inventor of the organ'.

" 'At length divine Cecilia came, Inventress of the vocal frame' (Dryden: *Alexander's Feast*).

" . . Dryden and Pope have written odes in her honour, and both speak of her charming an angel by her musical powers ".

(Whistler, *English Fest. p. 215*) "*St. Cecilia's Day* . . Cecilia's musical reputation . . was thought to be well established in the Middle Ages, when the guilds of musicians adopted her as their patron saint. She was even supposed to have invented the instrument named in her legend, and thereby to have 'added length to solemn sounds', as Dryden puts it. Thus, though Domenichino portrays her fingering a lute before an enraptured cherub, in Raphael's masterpiece she is seen accompanying herself at a portable organ . .

" . . 'The Musical Society' was formed in 1683, partly to keep St. Cecilia's Day in a worthy manner. Each year, on November 22nd, the Society attended a service in London, generally at St. Bride's, to enjoy, by way of text and illustration, a sermon preached in defence of Cathedral music, and an Anthem newly written for the Festival . .

"The composer at the first Festival was Henry Purcell. . Dryden's 'Song for St. Cecilia's Day', set by Draghi, was performed in 1686 . . Whenever the Saint of harmony has been honoured in England, the English poets have been there to pay their tribute and record the fact; first Chaucer; then Dryden, followed by Pope in 1708 . . since them, there have been occasional Odes by Parry, Samuel Wesley and others . . St. Cecilia's Day is Mr. Benjamin Britten's birthday, and in 1942 he revived the practice of composing an Ode in her honour. But Sir Henry Wood had already wished to recreate the festival, and had he lived he would have been pleased by the events that took place on her day in 1946, thanks to the initiative of the *Daily Herald*. There was a public luncheon at which the Prime Minister spoke and the Poet Laureate recited a poem. Then the Lord Mayor attended a service in St. Sepulchre's; and finally in the evening - main event of the day - there was a concert of English music at the Albert Hall, at which the Queen and Princess Elizabeth were present. Two orchestras took part, the London Philharmonic and the London Symphony, together with the Alexandra Choir".

(*Perp. Fest. Cal.*) "November 22. Cecilia, patron saint of music and of the blind". (*Fell. of Isis Dir.*) "November 22nd: St. Cecilia. Music. Aid for the Blind".

NOVEMBER 23rd

Japanese: **KONOHANA-HIME; The Nihinahé or Shinjosai Festival.** (*The Nihongi*, 11. 26) on Konohana-sakuya-hime ("Princess who blossoms like the flowers of the trees"), also known as Kami-ataka-ashitsu-hime ("Divine Ata Princess"), consort of Ninigi, the August Grandchild of the Sun-Goddess:

"Now Kami-ataka-ashi-tsu-hime by divination fixed upon a rice-field to which she gave the name Sanada, and from the rice grown there brewed Heavenly sweet sake, with which she entertained him. Moreover, with the rice from the Nunada rice-field she made boiled rice and entertained him therewith. "

Commentary by Aston: "This incident is the mythical counterpart of the annual festival of Nihinahé or Nihi-name, now celebrated on November 23rd, when the new season's rice is offered to the Gods and partaken of by the Emperor for the first time . . The modern name of this festival is Shin-jo-sai. "

(*The Nihongi*, xxiv. 7) "The *Empress Kogyoku Tenno* (642 of this era) The Empress celebrated the festival of tasting the new rice (i.e. the Nihi-name).

NOVEMBER 25th

Alexandrian: **ST. CATHERINE** (*Irish Catholic Dir.*) "November 25. S. Catherine, Virgin . ." (*Church of England Cal.*) "November 25. Catherine, Virgin . ."

(Peacock, Coll. Works: *Gryll Grange*, p. 800) "Hymn to St. Catherine:

"Virgin bride, supremely bright, Gem and flower of heavenly light, Pearl of the empyreal skies, Violet of Paradise!"

The Month of December

DECEMBER 3rd

Phrygian-Greek: **CYBELE; RHEA.** (*Perp. Fest. Cal.*) "December 3. Cybele, Rhea, Goddess of Cosmic Life". (*Fell. of Isis Dir.*) "December 3rd: The Goddess Cybele, The Mother".

Roman: **BONA DEA.** (*Perp. Fest. Cal.*) "December 3.. Bona Dea, The Good Goddess". (*Fell. of Isis Dir.*) "December 3rd.. Bona Dea, The Good Goddess, The Cosmos".

Bithynian: **ST. BARBARA; Basque: THE LADY OF AMBOTO.** (*Irish Catholic Dir.*) "December 3. S. Barbara, Virgin . ." (Basque tradition cited by Roslyn Frank, in *LadyUnique*, iv. p. 71) "if the Lady of Amboto is found in her cave on the day of St. Barbara, the following summer will be very good and abundant [in crops, etc.], but if on that day she is out of her cave, the following summer there will be terrible storms and upsets". (Note: Roslyn Frank, *id.*) "Within Basque folk belief, storms were explained as having occurred as a punishment by the Goddess for the immoral conduct or wrongdoing of her flock . . Within the indigenous cognitive framework, it was always the Goddess who ultimately controlled the forces of nature. "

DECEMBER 4th

Graeco-Roman: **PALLAS ATHENA, MINERVA.** (*Perp. Fest. Cal.*) "December 4. Pallas Athene, Minerva, Goddess of Wisdom". (*Lux Madriana Cal.*) "Astraea 7 (December 4) Athene's Day". (*Fell. of Isis Dir.*) "December 4th: Pallas Athena, Minerva. Wisdom from experience and study. University courses".

DECEMBER 8th

Jewish: THE VIRGIN MARY; Feast of the Immaculate Conception. (Irish Catholic Dir.)
"December 8. Feast of the Immaculate Conception of the Blessed Virgin Mary, with Octave. . Preface of B. V. M. *Et te in Conceptione Immac.* throughout Oct . . Holiday of Obligation".

Ashe, *The Virgin*, p. 200) "In the second half of the sixth century the Byzantines reached the point of decreeing holy days for Mary alone . . Her conception by her own legendary mother St. Anne was observed on 9th December, and her birth on 8th September".

Bridgett, (*Our Lady's Dowry*, p. 231) "It is certain that a feast in honour of Mary's Conception was celebrated in the Eastern Church long before the time of St. Anselm . . there is no doubt that the propagation of the feast through Europe took place especially from the eleventh century, and that the origin of the movement was in England. Nor can there be any question that it was generally attributed to St. Anselm.

". . In an old Danish Breviary we read the following lessons for the feast of the Conception of the Blessed Virgin (ancient Ms. published by James Langebek, at p. 253 of the 3rd. Vol. of his *Scriptores Rerum Danicarum*) " . . Lectio VIII. "Then the prudent Abbot (i.e. Helsin) said: "How can I keep the feast, when I know not the day of her conception?" The heavenly messenger replied: "On the sixth of the Ides of December is the day of her revered conception; and the same office which is said on her Nativity will be said on her Conception, the word *Nativitas* being changed, whenever it occurs, into *Conceptio*". Having said this the heavenly messenger disappeared. Then the venerable abbot, on his knees, made a vow to the Blessed Virgin to celebrate the feast of her Conception . . ' The date of this event would be 1067 ".

Mrs. Jameson, *Legends of the Madonna*, p. 44) on the Doctrine of the Immaculate Conception in the 13th century: "A certain Franciscan friar, Duns Scotus (John Scott of Dunse), entered the lists as champion for the Virgin . .

"During the next two hundred years the belief became more and more general . . The first papal decree touching the 'Immaculate Conception' as an article of faith, was promulgated in the reign of Sixtus IV., who had been a Franciscan friar, and he took the earliest opportunity of giving the solemn sanction of the Church to what had ever been the favourite dogma of his Order. .

"At length, in July 1615, Paul V. formally instituted the office commemorating the Immaculate Conception, and in 1617 issued a bull forbidding anyone to teach or preach a contrary opinion. 'On the publication of this bull, Seville flew into a frenzy of religious joy'. The archbishop performed a solemn service in the Cathedral. Cannon roared . . tournaments and banquets celebrated this triumph of the votaries of the Virgin. Spain and its dependencies were solemnly placed under the protection of the 'Immaculate Conception', thus personifying an abstract idea; and to this day a Spaniard salutes his neighbour with the angelic 'Ave Maria purissima! ' ".

Mosheim, *Eccl. Hist.* Vol. iii. p. 67) "In the year 1476, Sixtus iv., by a special edict, promised remission of sins to those who religiously keep, from year to year, the memorial of the *immaculate conception* of the blessed Virgin."

(*Dict. Univ. Biog.*) "Pius IX . . in 1854 the doctrine of the immaculate conception was announced as a tenet of the church by Pius from his throne in St. Peter's".

Mrs. Jameson, *Legends of the Madonna*, p. 45) on the Immaculate Conception as represented in art: "It is soon after this time (i.e. the bull of 1617) that we first hear of pictures of the Immaculate Conception. Pacheco subsequently became . . inspector of sacred pictures; and in his 'Arte de la Pintura', published in 1649, he laid down those rules which had been generally, though not always, exactly followed.

"It is evident that the idea is taken from the woman in the Apocalypse, 'clothed with sun, having the moon under her feet, and on her head a crown of twelve stars' [*Revelation, xii, 1*] The Virgin is to be portrayed in the first spring and bloom of youth as a maiden of about twelve or thirteen years of age . . . her features 'with all the beauty painting can express' . . . The sun is to be expressed as a flood of light around her. The moon under her feet is to have the horns pointing downwards, because illuminated from above, and the twelve stars are to form a crown over her head . . . Round her are to hover Cherubim bearing roses, palms and lilies. . . She ought to have the cord of St. Francis as a girdle, because in this guise she appeared to Beatriz de Silva, a noble Franciscan nun, who was favoured by a celestial vision of the Madonna in her beatitude. Perhaps the good services of the Franciscans as champions of the Immaculate Conception procured them the honour of being thus commemorated.

" . . . With [Murillo] the crescent moon is sometimes the full moon, or, when a crescent, the horns point upwards instead of downwards . . . here all is spotless grace, ethereal delicacy, benignity, refinement . . . the very apotheosis of womanhood . . . "The beautiful small 'Conception' by Velasquez . . . is a departure from the rules laid down by Pacheco . . . Here the Virgin is arrayed in a pale violet robe, with a dark blue mantle . . . Her long hair flows over her shoulders. The figure is relieved against a bright sun, with fleecy clouds around; and the twelve stars are over her head. She stands on the round moon, of which the upper half is illuminated. Below, on earth, and through the deep shadow, are seen several emblems of the Virgin - the fountain, the temple, the olive, the cypress, and the garden enclosed in a treillage of roses . . . "

(*id.* p. 50) on other paintings of this subject by Murillo: "The number of attendant angels varies from one to thirty. They bear the palm, the olive, the rose, the lily, the mirror; sometimes a sceptre and crown . . . "

"There exists, somewhere, a picture of the Conception, by Le Brun, in which the Virgin has no other drapery than a thin transparent gauze, and has the air of a Venus Meretrix".

In the Immaculate Conception the Virgin shares both verbally and visually the attributes of the Goddesses.

The dogma itself is suggestive of the Egyptian belief that the primordial goddesses "proceeded from themselves". As Maspero states: "the epithets applied -to them . . . represent them as having independent creative power by virtue of their own unaided force and energy". (*Dawn of Civil.* p. 144).

There is a particularly close correspondence between the Virgin Mary and the ancient goddess Neith of Sais, described as "the prototype of parthenogenesis". Thus the Marquis de Mirville states: "We Catholics understand also how it is that the famous inscription at Sais should have stated that 'none ever lifted my veil [peplum]', considering that this sentence, literally translated, is the summary of what is sung in the Church on the day of the Immaculate Conception" (cited by Helena Blavatsky *Secret Doctrine*, Vol. 11. p. 108). On this dogma Mme. Blavatsky herself writes (*Isis Unveiled*, Vol. II. p. 110): "even this new dogma, which . . . has quasirevolutionized the Christian world, is not original with the Church of Rome. It is but a return to a hardly-remembered *heresy* of the early Christian ages, that-of the Collyridians, so called from their *sacrificing cakes* to the Virgin, whom they claimed to be *Virgin-born*. See King's 'Gnostics', pp. 91, 92; 'The Genealogy of the Blessed Virgin Mary', by Faustus, Bishop of Riez".

In the iconography of the Immaculate Conception there is to be seen, from the Virgin's emblems, an intimate association with the Goddesses. The stars appear on the body of the Egyptian Skygoddess Nut. The solar effulgence radiates from the body of the Japanese Sun-goddess, Ama-Terasu, who is described thus in the *Nihongi* (I. ii): "The resplendent lustre of this child shone throughout all the six quarters (North, South, East, West, Above, Below)". The moon is a characteristic attribute of the Goddess; and in the form of the downwardpointing crescent, later the inverted horns, it is a symbol of Sefekh-Seshat, Egyptian Goddess of History and Literature.

Among the other emblems of the Virgin, the rose is an attribute of Isis (Apuleius), Aphrodite (Seyffert) and Venus (Waite); the palm, of Isis (Apuleius); the lily, of Hera and Juno (Lempriere); the olive, of Athena and Minerva (passim); and the cypress, of the Graeco-Roman Fates and Furies (Lehner). The crown and the sceptre are shown with Hera (Seyffert) and Juno Lempriere); and the mirror with Isis (Apuleius) and, as in Rossetti's painting, with Lilith. The girdle or *cestus* belongs to Aphrodite (Homer) and Venus (Martial). The fountain is presided over by Naiad Nymphs (Lempriere); the "garden enclosed" represents the personified Ecclesia (the usual interpretation of the *Song of Solomon*); and the ideogram for "mansion, temple" (Gardiner) forms part of the hieroglyphs of Hathor and Nephthys.

Hebrew-Greek: THE WOMAN OF THE APOCALYPSE. See under the Virgin Mary.

Mexican: THE MAYAN MOTHER. (Kay Turner, in *Lady-Unique*, I. p. 50) "in the image of the Blessed Mother Mary, the inhabitants and visitors of Isla de Mujeres do enjoy some of the benefits of living in the embrace of the ancient Mayan Mother. The *patrona* (female patron saint) of the island is *Purissima Concepcion* (Immaculate Conception). Her feast day is December 8, a great day on which the statue of the Virgin is taken from the church and sailed out to sea. She rides at the prow of the largest island ferry and everyone in town jumps aboard to go out with her. A legion of small boats follows behind as she journeys around the island blessing the waters, the fruits of which she owns. A silver crescent moon is pinned on her white gown and every island Catholic (and a few non Catholics) will kiss the hem of that garment sometime before the day's end. After the sea journey, a parade moves through the streets with the Virgin leading. She is raised on the shoulders of men from the church. A chorus of women sings a continuous song-chant, *Ave, Ave, Ave Marta, Ave, Ave, Ave Maria*. All afternoon the sense of enchantment grows, until the setting sun reminds people of home. The feast is finished and Mary the Moon Goddess is restored to her hallow in the church wall".

Japanese: The Hari no Kuyo. (Chamberlain, *Things Japanese*, p. 161) "Festivals . . . Dec. 8. - The Hari no Kuyo, a festival at which women rest from the constant use of the needle by entertaining the other members of the household, they, and not the men, directing matters".

DECEMBER 9th

Mexican: TONANTZIN; THE VIRGIN OF GUADALUPE. (Kay . Turner, in *Lady-Unique*, I. p. 47) on the Goddesses of Mexico: "When the Spanish came . . . their (i.e. the old goddesses) power was essentially maintained in the image of a new goddess, the virgin of Guadalupe, Mary. She appeared to . . . Juan Diego on his way to the Franciscan Church at Tlaltelco on December 9, 1531. Her visitation took place on Tepeyak Hill, which, until the conquest, had been the most highly revered shrine of Tonantzin, Mexican goddess of earth and corn, one of the Ix Chel's northern sisters. A church was built on the site of the apparition. According to Juan Diego, the Virgin said she loved the people very much and wanted to protect them. 'For I am the mother of all of you who dwell in this land'. The Virgin of Guadalupe became the patron saint of all Mexico in 1737, the Queen of Mexico in 1895, and Empress of the Americas in 1945. To this day, her feast is the most highly and widely celebrated in all Mexico. Driving from Veracruz to Mexico City on December 9, 1974, we saw hundreds of pilgrims crowding the main roads into the city, pressing shoulder to shoulder, smiling, getting closer, step by step, to the one whose heart is open to them".

(Wilson, *Cosmic Trigger*, p. 67) on the Lady of Guadeloupe: "many archaeologists regard Her as an old Aztec sky-goddess; in slight disguise".

DECEMBER 10th

French: **THE GODDESS OF LIBERTY; LUX MUNDI, THE LIGHT OF THE WORLD.** (Brewer, *Dict.*) "Liberty. The Goddess of Liberty. On December 10th, 1793, Mlle. Malliard, an actress, was selected to personify the 'Goddess of Liberty'. Being brought to Notre Dame she was seated on the altar, and lighted a large candle to signify that Liberty was the 'light of the world' (See Louis Blanc: *History*, ii 365-367)". See also under August 10th and November 10th.

DECEMBER 13th

ST. LUCY. (*Irish Catholic Dir.*) "December 13. S. Lucy, Virgin (*Church of England Cal.*) "December 13. Lucy,, Virgin

(Brewer, *Dict.*) "Lucy (St.) Patron saint for those afflicted in the eyes".

Japanese: Koto-hajime. (Chamberlain, *Things Japanese*, p. 158) "Festivals. The holidays observed officially are . . . Dec. 13. This day is called *Koto-hajime*, that is, 'the beginning of things,' because such preparations for New Year as housecleaning, decorating, and the pounding of rice for cakes (*mochi*) are then taken in hand . . . Presents of money are made to servants by their masters at this time of year".

Graeco-Roman: **DEMETER, CERES.** (*Perp. Fest. Cal.*) "December 13. Demeter, Ceres, Aspect of the World Mother". (*Fell. of Isis Dir.*) "December 13th. Demeter and Ceres as World Mothers. The Mothers who nurture the seeds in darkness".

THE EUMENIDES, THE MOERAE, THE PARCAE, THE FATES. (*Fell. of Isis Dir.*) "December 13th. . The Fates, .The Benevolent Ones, The Eumenides".

DECEMBER 14th

Roman: **BRUMA, Winter.** (Ausonius, *Ecl.* xiv. 5) "For thrice six days and one the new-come winter (bruma) prolongs feasts and cheer ere she summon lingering Janus.

DECEMBER 15th

Greek: **ALCYONE; Halcyon Days begin.** (Graves, *White Goddess*, p. 187) "the halcyon, or kingfisher . . . like the wren is associated in Greek myth with the winter solstice. There were fourteen 'halcyon days' in every year, seven of which fell before the winter solstice, seven after: peaceful days when the sea was smooth as a pond and the hen-halcyon built a floating nest: and hatched out her young . . .

"Homer connects the halcyon with Alcyone, a title of Meleager's wife Cleopatra (*Iliad*, IX, 562) and with an earlier Alcyone, who was daughter to Aegeale, 'she who wards off the hurricane' ".

(Theocritus, *Idylls*, VII) "The halcyons shall calm the ocean's waves". Commentary by Holden: "These birds were supposed to demand a calm from nature for their nesting at the time of the winter solstice". (Varro, *Ling. Lat.* VII. 88) on the kingfisher: "this bird is now called in Greek the *halcyon* and by our fellowcountrymen the *alcedo* 'kingfisher'; because it is said to hatch its young in winter, at a time when the sea is calm, they call these days the *Halcyonia*". Note: Kent, in his commentary on this passage, dates the halcyon days at "two weeks before the winter solstice".

(*Ritual of the Order of Bards, Ovates and Druids*) from the Winter Solstice ceremony:

"*Presider.* Behold the halcyon bird sits many-coloured upon her floating nest. For fourteen days the seas run calm and she: hatches her egg".

Roman: **FORTUNA REDUX**, Goddess of "happy journeys and prosperous returns". See under October 12th.

Jewish: **THE VIRGIN MARY; Octave of the Immaculate Conception.**

DECEMBER 16th

Roman: **SAPIENTIA, Wisdom.** (*Church of England Cal.*) "December 16. 0 Sapiaentia".

(White, *Dict.*) "sapientia, fern Personified: *Sapiaentia* or *Wisdom*. Afran. ap. Gell. 13,8." Sapiaentia is also the Roman counterpart of the Hebrew-Greek Sophia. As Sapiaentia-Sophia she is depicted in a mediaeval manuscript (see Neumann, *The Great Mother*, Pl. 174).

DECEMBER 17th

Roman: **OPS; The Saturnalia, in honour of Saturn and Ops, First Day.** (Seyffert, *Dict.*) "Ops (*abundance, plenty*). The old Italian goddess of fertility, wife of Saturn with whom she shared the temple on the Capitol and the festival of the *SaturnaLia*". (*id.*) "Saturnus . . the *Saturnalia* took place on December 17, and consisted of offerings in the open air in front of the temple and also an outdoor banquet . . The festival was also celebrated in private society; schools had holidays, law-courts were closed, all work was stopped, war was deferred, and no punishment of criminals took place for seven days from December 17 to 23. During this time there were all kinds of fantastic amusements. The festival was symbolical of a return to the golden age. People gave presents to one another, in particular wax tapers (*cerei*) and dolls (*sigillaria*). They also entertained one another, and amused themselves with social games. Every freedom was given to slaves, and they were first entertained at the banquet and served by their masters, in remembrance that under the rule of Saturnus there had been no differences in social ranks". Note: see below (Silvius).

(Lempriere, *Dict.*) " Saturnalia . . celebrated the 16th or the 17th, or according to others, the 18th of December . . The Saturnalia were originally celebrated only for one day, but afterwards the solemnity continued for 3, 4, 5, and at the last for 7 days . . the priests made their offerings with their heads uncovered, a custom which was never observed at other festivals ".

(Borlase, *Dolmens*, Vol. iii. 9. 828) "It was a priestess who conducted the rites of the Saturnalia at Rome".

(Philocalus, Kal. anno 354) "December 17. *Ludi. Saturnalis.*" (Silvius, Kal. anno 448) "December 17. *Feriae Servorum.*"

(Perp. *Fest. Cal.*) "December 17. Saturnalia (to 21st) in memory of the Golden Age". (*Fell. of Isis Dir.*) "December 17th-21st: The Saturnalia. Atavism. Return to childhood jollity. Relaxation. Conviviality. Release of energy. Respect and love for the Aged. Time".

DECEMBER 18th

Roman: **OPS; The Saturnalia, Second Day.**

DECEMBER 19th

Roman: **OPS; The Opalia; The Saturnalia, Third Day.** (Varro, *Ling. Lat.* VI. 22) on the Saturnalia; "on the second day thereafter [is] the Opalia, the festival of Ops". Note by 'Kent: "December 19".

(Ausonius, Ecl. xxiii. 15) "*On the Roman Festivals* (2nd half of 4th cent.) Or would you have me speak first of the feast of Ops . . ?

(*Fell. of Isis Dir.*) "December 19th; Ops. Wealth. Good Fortune. Success.

DECEMBER 20th

Roman: OPS; The Saturnalia, Fourth Day.

DECEMBER 21st

Roman: ANGERONA, DIVA; The Angeronalia, The Divalia. (Rose, *O.C.D.*) "Angerona, Diva, a Roman goddess, worshipped on 21 Dec. (Divalia or Angeronalia), in the Curia Acculeia . . . or the *sacellum Volupiae*, where there stood on the altar a statue of Angerona (Macrob. *Sat.* 1. 10. 8) . . . Mommsen [connects her name] with *angerere*, 'to raise up', sc. the sun after the solstice, on the basis of the *Fasti Praenestini* (see Latte. *RR* 134) ".

(Varro, *Ling. Lat.* VI. 23) "The Angeronalia [is named] from Angerona to whom an offering is made in the Acculeian Curia and of whom this day is a state festival". Angerona, according to Kent's commentary, is connected with Silence.

OPS; The Saturnalia, Fifth Day.

Celtic. (*Fell. of Isis Dir.*) "December 21st: Druidic Celebration of the Winter Solstice. Festival of Stars. Mysticism. The Unknown".

DECEMBER 22nd

Winter Solstice. Sun enters Capricorn (tropical).

Egyptian: ISIS. (Plutarch, *De Iside et Osiride*, 372 c) "at the time of the winter solstice they lead the cow seven times round the temple of Helios and this perambulation is called the seeking for Osiris".

(Esther Harding, *Woman's Myst.* p. 188) "At the Winter Solstice, the goddess in the form of a golden cow, covered by a black veil, was carried round the shrine of the dead Osiris seven times, representing the wanderings of Isis who journeyed over the world mourning for his death and searching for the scattered parts of his body".

Greek: DEMETER. (Brewer, *Dict.*) "Yuletide The Greeks celebrated in the winter solstice the birth of Demeter (Ceres) ".

KORE, PERSEPHONE. (Neumann, *The Great Mother*, p. 312) "The birth of the divine child, whether he bears the name of Horus, Osiris, Helios, Dionysus or Aeon, was celebrated in the Koreion in Alexandria, in the temple dedicated to Kore, on the day of the winter solstice".

Roman: OPS; The Saturnalia. Sixth Day.

Celtic: Alban Arthuan. See under March 21st.,

Celtic: Welsh. RHIANNON. (Graves, *White Goddess*, p. 95) on Pryderi, son of Rhiannon: "This 'son of a virgin mother' is always born on the Winter Solstice."

Norse-Celtic: SUL, THE SUN. (*Ritual of Order of Bards, Ovates and Druids*) from the Ceremony for "The Evening of the Winter Solstice":

"Scribe: Sul, the mate and mother of Og, is in a ship in the sky awaiting him".

See also under December 25th.

General: (Whistler, *English Fest.*, p. 26) "At Midwinter, when the hours of daylight were fewest, our ancestors, the archaic peoples of Europe and Western Asia, kept festival by lighting bonfires and decorating their buildings with evergreens".

THE WITCHES; Lesser Sabbat. See under March 21st.

DECEMBER 23rd

Roman: ACCA LARENTIA, LAURENTINA; The Lares. The Laurentalia, The Parentalia. (Lempriere, *Dict.*) "Laurentalia, certain festivals celebrated at Rome, on the last day of April and the 23rd of December". (Seyffert, *Dict.*) "Acca Larentia . . . at the feast of Laurentalia (Dec. 23), the flamen of Quirinus and the pontiffs made offering to her . . . her name[also] meaning 'mother of the Lares', shows that she was originally a goddess of the earth, to whom men entrusted their seed-corn and their dead".

(Varro, *Ling. Lat.* VI. 23) "The Larentine Festival (note by Kent: 'On December 23'), which certain writers call the Laurentalia, was named from Acca Larentia, to whom our priests officially perform ancestor-worship on the sixth day after the Saturnalia, which day is from her called the Day of the Parentalia of Larentine Acca.

"This offering is made in the Velabrium, where it ends in New Street . . . because near there the priests make offering to the departed spirits of the slaves".

(Ovid *Fasti*, 111. 57) "Nor would I pass by thee in silence. Larentia, nurse of so great a nation . . . Your honour will find its place when I come to tell of the Laurentalia; that festival falls in December, the month dear to the mirthful spirits (*genii*)".

(*Fell. of Isis Dir.*) "December 23rd: Laurentalia. Acca Larentia, mother of the Lares. Respect for household deities, and each household object. Hallowing of the home". See also under Larunda.

LARUNDA, LARA. (Rose, *O.C.D.*) "Larunda, an extremely obscure Roman goddess said to be Sabine (Varro, V. 74. . .), and generally supposed to be chthonian (Wissowa, *RK* 234). She was honoured . . . on Dec. 23 at an altar in the Velabrium. The quantity of the first syllable (known from Ausonius . . .) suggests a possible connection with Acca Larentia. The ancients equate her with Lara, said by Ovid (*Fasti* 2.599 ff.) to be mother of the Lares". See also under Acca Larentia.

Roman: OPS; The Saturnalia; Seventh Day.

Celtic: Intercalary Day between the Old and New Year. The ancient Celtic year is variously described as beginning on Brigid's day (Feb. 1), the Spring Equinox, the Autumnal Equinox, Samhain (Nov. 1) and the Winter Solstice.

(O'Connor, *Chr. of Eri*, vol. I.i) The 13 months of the Phoenician-Scythian-Gaelic year are arranged in a circle: "The Ring of Baal: 1 Tionnsnad (about March). 2 Blat. 3 Bael tetgne. 4 Sgit. 5 Tarsgit. 6 Meas. 7 Cruinning. 8 Tirim. 9 Fluicim. 10. Geimia. 11 Sneacda. 12 Siocan. 13 Deirionnae.

(*New Celtic Review*, Brigantia, 1981, p. 3) "Ogham Calendar is based upon the Coligny Tablet which was a Gaulish and Celtic bronze tablet, found in France in 1895, and dating to about 2000 years ago. Calendar started on the last quarter moon, first after Autumn equinox. This version starts the New Year on 31st October. Both this festival and Midwinter Solstice may have been used to start lunar calendars in preRoman Europe and the Greek/Celtic orientated British Isles. (G.S.O. pubns. B 27: *Ogham Calendar*)".

(Graves, *White Goddess*, p. 207) The Tree alphabet and the 13 months are shown to correspond as follows: Beth, *Birch*, begins Dec. 24. Luis, *Quick-beam (Rowan)*, Jan. 21. Nion, *Ash*, Feb. 18. Fearn, *Alder*, March 18. Saille, *Willow*, Apr. 15. Uath, *Hawthorn*, May 13. Duir, *Oak*, June 10. Tinne, *Holly*, July 8. Coll, *Hazel*, Aug. 5. Muin, *Vine*, Sept. 2. Gort, *Ivy*, Sept. 30. Ngetal, *Reed*, Oct. 28. Ruis, *Elder*, Nov. 25. Dec. 23 intercalary. (Ledwich, *Antiq.* p. 328) in this Tree alphabet "Peth-boc" is in the place of "Ngetal". (O'Brien, *Round Towers*, p. 418) The alphabet cited by

this author has the following differences: "2 Luis, *Wild Ash* . . 4 Suil, Willow. 5 Fearn, *Alder* . . 8 Tinne, *Furze* . . 11 Peth-bhog, (B mollified). "

(*New Celtic Rev.*, Brigantia 1981, p. 3) "Lunar Solar Calendar 1981: Nana (begins Dec. 22). Brigit. Anna. Rhea. Ishtar. Olwyn. Isis. Demeter. Lamia. Circe. Kali. Hecate (last 2 months) "

DECEMBER 24th

Roman: The Juvenalia. (White, *Dict.*) "Juvenalis Dies, A day for the young; the name given by Caligula to the day which he added to the festival of the Saturnalia".

(*Perp. Fest. Cal.*) "December 24 . . The Juvenalia "(*Fell. of Isis's Dir.*) "December 24th: The Juvenalia. For all young creatures. Merry-making".

Celtic: Oidhche Nodlag, Nodlaig Eve. See under December 25th.

Anglo-Saxon: THE MOTHERS; Modraniht, Night of the Mothers. (Hislop, *The Two Babylons*, p. 93) "as the 25th of December was called by our Pagan Anglo-Saxon ancestors, 'Yuleday', or the 'Child's day', and the night that preceded it, 'MotherNight' (Sharon Turner's *Anglo-Saxons*, Vol. i, p. 219) long before they came in contact with Christianity, that sufficiently proves its real character".

(Hilda Davidson, *Gods, Myths, N. Europe*, p. 112) "Inscriptions are known from Roman times in Germany, Holland and Britain in honour of groups of female beings known generally as 'the mothers' . . Female deities of this kind seem to have been worshipped by both the Celts and the Germans, and they were evidently associated with fertility and with the protection of hearth and home. In some form they were known to the Anglo-Saxons, for Bede mentions them in *De Temporum Ratione* (13), where he tells us that the night before Christmas was known in heathen times as *Modraniht*, 'the night of the mothers'. There seems little doubt that they were closely connected with the birth of children".

(*Fell. of Isis Dir.*) "December 24 Modraniht, 'The Night of the Mothers' "

Scottish: Yule-Even. See under December 25th.

DECEMBER 25th

Babylonian: THE QUEEN OF HEAVEN. (Hislop, *The Two Babylons*, p. 93) on the festivals held on December 25th. "Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the *heathen*, at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven. . The same festival was adopted by the Roman Church . . This tendency on the part of Christians to meet Paganism half-way was very early developed. "

Semitic (General): THE HEAVENLY VIRGIN, THE HEAVENLY GODDESS; ASTARTE. (Frazer, *Golden Bough abgd.* p. 358) "No doubt the Virgin who thus conceived and bore a son on the twenty-fifth of December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess; in Semitic lands she was a form of Astarte".

Egyptian: ISIS, NUT. (Eisler, *Royal Art of Astrol.* p. 270) "the goddess Isis, the Virgo Caelestis, the Egyptian sky-goddess *Nut* [was] believed to give birth to the Sun on the 25th of December".

(*Fell. of Isis Dir.*) "December 25th: Isis and her son Horus. . Festival of children and young animals and birds and other creatures".

Persian: SPENTA ARMAITI. (Frazer, *Golden Bough abgd.* p. 358) "Mithra . . his nativity also fell on the twenty-fifth of December". For Spenta Armaiti as the mother of Mithra see Days of the Month: 25th.

Cyprian: MYRRHA. (Hislop, *The Two Babylons*, p. 97) "The mother of Adonis . . . was mystically said to have been changed into a tree, and when in that state to have brought forth her divine son (Ovid, *Metam.* lib. x. v. 500-513) . . . And this entirely accounts for the putting of the Yule Log into the fire on Christmas-Eve . . . As Zero-Ashta, 'the seed of the woman', which name also signifies *Ignigena*, or 'born of the fire', he has to enter the fire on 'Mothernight', that he may be born the next day out of it".

Roman: HIEMS, Winter, The Goddess of Winter. (*Silvius, Kai.* anno 448) "December 25 *Solstitium et initium hiberni*".

(White, *Dict.*) "hibernus [akin to hiems] . . . Of, or belonging to winter . . ." (*id.*) "hiems, fern The winter Personified: Hiems or Winter. "

(Ovid. *Metam.* II. 30) The Poet describes the Deities of Time ranged around the Sun: "On either hand were the Days, Months, Years, and Ages, and the Hours plac'd at equal Distances: Here stood the Spring . . . here the Summer . . . Autumn too and icy Winter (Hyems), rough with hoary Hair."

OPS. Several of the ceremonies of the Saturnalia (see under December 17th) are continued at the present time during Yuletide. On the decoration of houses and churches Brewer writes (*Dict.* p. 251): "The great feast of Saturn was held in. December, when the people decorated the temples with such green things as they could find". (*id.* p. 614) "Holly used to be employed by the early Christians at Rome to decorate churches and dwellings at Christmas: it had been previously used in the great festival of the Saturnalia, which occurred at: the same season of the year. The pagan Romans used to send[to their friends holly-sprigs, during the Saturnalia, with; wishes for their health and well-being".

Similarly the Army custom, by which the officers wait on the men, continues a practice characteristic of the Saturnalia.

For the wearing of fantastic head-dresses and other customs of the Saturnalia see under Yule.

Celtic: Nodlaig, An Nodlaig, La Nodlag, Nodlaig Day. (O'Reilly, *Diet.*) "Nodlag, Nollag. [December 25th], Welsh, nadolig".

(O'Brien, *Round Towers*, p. 350) on the *Saturnalia*, as celebrated by the ancient Irish: "The very letters of the epithet . . . show the spirituality of purpose which actuated their zeal. Nullog was that epithet - it is compounded of *nua*, *new*; and *log* (for *bullog*), a *belly*, meaning *regeneration*, or the putting aside of the old leaven of sin, and the assumption of the new investiture of righteousness, by justification.

"As everything, however, in their religious procedure was transacted by symbols, so, in this instance, they did not content themselves with the *inner consciousness* . . . of a *new birth* - This is the exact rendering of the name by which they called it: viz. *nua vreith*, or *the being born anew* by the operation of grace but they must go through the outer form of it by typification; and for this end it was that they excavated those *apertures* in the bodies of rocks, which I have noticed in page 314 (i.e. called *Cunni*) as calling forth . . . the animadversion of . . . *yonies*, in order that, by *passing themselves through them, they might represent the condition of one issuing, through the womb, to a new scope of life.*

"[Another] method of symbolisation, and confined solely to the *initiated*, was that which characterised the construction of their subterranean temples. Here the sublimity of their worship breaks out in all the grandeur of majesty and awe. The narrowness of the entrance, never larger than the girth of the ordinary human body, portrayed, as well the *circular Passage* in their regenerating *type*. 'Enter ye in at the *strait gate* . . . because *strait* is the *gate* and narrow is the way which leadeth unto life .' Matthew vii. 13,14. .

"The . . . temple, at New Grange, is exactly so constructed. After squeezing yourself, with much labour, through a long *emblematic* gallery, you arrive at a *circular room* . . ."

For the symbolically similar custom, the passing through the "Girdle of Brighid", see under February 1st: St. Brighid.

(Brewer, *Dict.*) "Yule . . . Druids held during the winter solstice the festival of Nolahg. (Higgins)".

(*The Druids Cal.*) "December 25 . . . From earliest days this time of year has been one of optimistic celebration . . . The Hebrews gave gifts at Hanukkah, the Feast of Lights. In Northern climes, Yuletide served a similar purpose. The use of fir trees, holly, ivy, and bay all go back to druidic practices".

Jewish **THE VIRGIN MARY.** (Frazer, *Golden Bough abgd.* p. 358) on the date of the birth of Jesus: "at the end of the third or the beginning of the fourth century the Western Church . . . adopted the twenty-fifth of December as the true date and in time its decision was accepted also by the Eastern Church".

SALOME. (*Discourse by Demetrius of Antioch*, p. 653) "At dawn on the 29th of Khoiak (i.e. December 25, according to the fixed Alexandrian calendar), Mary asked Joseph to seek a woman to help her. He found one on the roof of her house, and asked if she knew a midwife. She said: 'Thou art Joseph the husband of Mary', and came down, and put on her finest apparel. Before they reached the caravanserai the child was born. The woman's name was Salome."

Anglo-Saxon, Norse, etc. **Yule.** (Dr. Johnson's *Dict.*) "Yule [jul, Su. Goth. *jule*, Dan. *jol*, Icel. *gehul*, *goela*, Saxon. Dr. Jamieson agrees with Mr. Pinkerton in tracing it to one of the three great religious festivals in the year, which the ancient Goths observed; namely Yule, or Jul, celebrated at the time of the wintersolstice, in honour of the sun. See Dr. Jamieson, in V. YULE. Hammond refers it to the Lat. *jubilum*. The Welsh *wyl*, or *gwyl*, it may be added, is a holyday; and the Cimbr. *ol* signifies a feast.] A word adopted, and formerly much in use, for the times of Christmas and Lammas.

"This is the original *yule* - the other the yule of August determinately'. Hammond, Works, i. 660.

"Masks, singing dancing, yule-games'. *Burton, Anat. of Mel.* p. 270.

"The misletoe ceremonial of the *yule* festival continued from the time of the Druids,' *Stukeley, Palaegr, Sacr. p. 10*". . .

(*Enc. Brit.* 1810 ed.) "Jul or Jol, a Gothic word signifying a (sumptuous treat'; and particularly applied to a religious festival first among the heathens . . . the month of Januarius by the Saxons was styled Giuli, i.e. 'the Festival' . . .

"We are indebted to Procopius for the first account of this feast".

(Brewer, *Dict.* 12th ed.) "Yule The word means 'The festival of the Sun', kept at the winter solstice, when the new year sun was ushered in . . . (Saxon, *gehul*, 'the Sun-feast'; Danish, *juul*; Swedish *oel*, with the article 'j'; Breton, *heol*, the sun; Welsh, *hal*). . ."

(*O.E.D.*) "Yule. [Old Eng. *geol*, *geola* . *Teut. jeul-*, *jehul* . cf. Old Norse *jol*, pl. a heathen feast lasting twelve days; ult. origin obscure . j 1. December or January - Mid. Eng. Yule-Even (Scottish) . . ."

(Doreen Valiente, *ABC of Witchcraft*, p. 359) "The word Yule, according to Bede and various other authorities of the olden time, is derived from an old Norse word *Iul*, meaning a wheel. In the old Clog Almanacs, the symbol of a wheel was used to mark Yuletide. The idea behind this is that the year turns like a wheel, the Great Wheel of the Zodiac, the Wheel of Life, of which the spokes are the old ritual occasions, the equinoxes and solstices, and the four 'cross-quarter-days' of Candlemas, May Eve, Lammas and Halloween. The winter solstice, the rebirth of the sun, is a particularly important turning point".

"Hence modern witches celebrate Christmas with a will; only they recognise it as Yule, one of the great Nature festivals of old. . .

"The evergreens for Yuletide decorations were holly, ivy, mistletoe, the sweet-smelling bay and rosemary, green branches of the box tree".

(*Old Moore's Almanac*, 1980, p. 71) "Christmas Tree. The first authentic use of it is noted in an old book of Hesse, Germany, in 1608, and its popularity is, indeed, due to the German people, although ancient chronicles say it is a revival of pagan days".

(Whistler, *English Fest.* p. 28) on the Yuletide tree: "in Germany [it] may be no less ancient than the mistletoe bough in Britain. We might see in it a custom of the Saturnalia introduced by the Roman legions, the pine tree hung with little masks of Bacchus: '*Oscilla ex alta suspendent mollia pinu*' ('waving amulets from the tall pine'). Virgil *Georgics*, II, 389". Note: (Hooke, *Bab. and Assyr. Rel.* p. 33) "the cedar in its bravery is the symbol which the goddess (i.e. Ishtar) uses repeatedly to express her own attractiveness as she prepares to meet her risen husband. The sacred pole as the symbol of Ishtar, or Astarte, or any other form of the mother goddess, is everywhere to be found in the ancient near East". See also below: The Goddess of Nature.

(Whistler, *English Fest.* p. 58) on the Yule log: "The log will be chosen and cut beforehand; ash that burns green, and was therefore sacred to the sun . . . ash that was believed in Scandinavia to be the wood of the world-tree, Yggdrasil, with its roots knotted in Hell and its boughs supporting Heaven. The log was large, and must now, of necessity, be small. Perhaps the 'ashen faggot' of Devon is more suited to survival. In that county a bundle of ash sticks were bound together with nine ash-bands on Christmas Eve, and brought in on the Day with much rejoicing (Or perhaps more frequently on the Eve itself. .) No less ceremony attended the bringing in of the log in other parts of the island. Sometimes it would be sprinkled with corn, and sometimes it would be dragged in with a girl enthroned upon it (note: see below) . . . In any event, a new fire would be made, and the log kindled with the last fragments of the previous log, kept throughout the year for this purpose -a rule that was no pretty fancy, but a profound recognition of continuity. By the time dinner was brought in the symbolic brand would be ablaze".

(*id.* p. 44) "The Kissing Bough or the Kissing Bunch . . . hung from the ceiling in a luminous crown: a hemisphere of evergreens marked with a ring of candles above, and with a ring of bright red apples below, curiously hinting at fulfilment in the hour of promise. And all this was but the frame to a bunch of mistletoe, suspended a little below the centre . . .

"So well liked was the Kissing Bough that it has never been entirely replaced by the tree . . .

"On Christmas Eve those candles were lit in ceremony, and the Kissing Bough became the visible centre of the festival, lit again on the Day, and every evening thereafter till the Twelve Days were out. It hung from the middle of the ceiling, just high enough from the ground for a couple to stand or stoop and kiss beneath it. Every visitor to the house soon found his way to that point . . . It was indeed the crown and centre of Christmas . . .

(*id.* p. 47) on the "Crown" and "Globe" types of Kissing Bough: "The two kinds of Bough . . . [form] a model of the solar system, intended to represent the stations of the sun about the earth in some pre-Copernican cosmography. Nor is the notion so farfetched as its sounds. On the evening of the sun's rebirth it is likely that the glowing apples signified nothing else".

Among other Yule customs are the following: (Whistler, *English Fest.* p. 35) "Santa Claus . . . had been, so to speak, one aspect of Woden that escaped canonisation". Some also see in him a representation of Saturn.

(*id.* p. 59) on the Yule feasting: "Master and servant sat down in the great hall to banquet together in genuine though brief equality. The Romans at the Saturnalia had done the same, and the Scandinavians at Yule. . . it was common, in this country among others, to give extra food to the cattle and dogs . . . and to fix a sheaf or corn to the roof, where of course it attracted a crowd of delighted birds . . .

"There will be a cake a cake once again geologically sound, with one stratum of icing, and one of marzipan, the whole superimposed on alluvial darkness".

(Peacock, Coll. Works: *Gryll Grange*, p. 901) "The vast globe of plum-pudding, the true image of the earth, flattened at the poles".

(Whistler, *English Fest.* p. 62) on other Yule festivities: "There will be red paper crackers by each plate. There will be arms crossed, forming a circle to pull them; and there will be in reward the tin whistle and the flimsy cap of bright-coloured paper, opening into helmet or bonnet or bird. Even so did the Roman Briton put on a fantastic headpiece for the Saturnalia, and the islanders have not forgotten; before the days of paper caps in crackers - and they are recent - the Lord of Misrule was ordering crowns and coxcombs. Evergreen garlands were also very much in use. . (T. G. Crippen, *Christmas and Christmas Lore*, 1923, p. 101)".

THE GIRL OF THE YULE LOG. (Whistler, *English Fest.* p. 59) on the yule log: "Sometimes it would be dragged in with a girl enthroned upon it, and then there would be glasses raised to her health".

THE NORNS: URTH, VERDANDI and SKULD. The Yule Log is traditionally of ash, the wood of the tree Yggdrasil (see above). Underneath this tree sit the Norns.

(Brewer, *Dict.*) "Nornir or Norns . . They spin the events of human life sitting under the ash-tree Yggdrasil". (Ernst and Johanna Lehner, *Folklore Symb. of Flowers, Plants, Trees*, p. 21) I The second stem of the Yggdrasil springs up in *Muspellsheim*, the warm South where the three *Norns: Urth*, the Past, *Verdandi*, the Present and *Skuld*, the Future dwell".

(*Prose Edda*, sel. p. 45) "It is said further that the Norns who live near the spring of Urd draw water from the spring every day, and along with it the clay that lies round about the spring,' and they besprinkle the ash so that its branches shall not wither or decay".

In the ritual of the Yule Log, (see above) several indirect allusions to the Norns are noticeable. Nine, or "thrice three", ash-bands are used; a girl is enthroned upon the log; the log is sprinkled with corn and cider, and remains green while burning.

SUN, SOL, SUNNE, THE SUN, FRAU SONNE, MISTRESS SUN. (Hislop, *The Two Babylons*, p. 100) "On Christmas-Day the Continental Saxons offered . . to the Sun, (*Times'* Berlin Correspondent, December 23, 1853) to propitiate her for the loss of her beloved Adonis. The reader will remember the Sun was a goddess". See also under Moveable Festivals: Easter, and Days of the Week: Sunday.

Swedish: **THE LUCIA QUEEN.** (*The Irish Times*, Dec. 1975) "A Swedish 'Lucia' (Queen of Light), Miss Kirstin Book, photographed after she had switched on the lights of a Christmas Tree in O'Connell Street, Dublin. The tree is a present from the city of Gothenburg, Sweden, to the people of Dublin." See also February 2nd.

THE STAR FAIRY; THE GODDESS OF NATURE. (Doreen Valiente, *ABC of Witchcraft*, p. 323) on the Yuletide tree: "With its bright, baubles and the star on the top, fit] is a miniature version of World Tree of our pagan ancestors, with its roots deep in earth, the sun, moon and stars hung on its spreading branches, and the Pole Star on its topmost point. Sometimes the star is replaced by a fairy doll, who represents the goddess of Nature ruling over the world".

(*The Coming Age*, No. 13) on the Yule tree: "The fir tree, with its ruler the: Star Fairy, stand always in the heart of the home".

Indian: (Brewer, *Dict.*) "Yuletide has been held as a sacred festival by numberless nations . . India, Numerous Indian tribes keep Yuletide as a religious festival (Monier Williams)".

French: DAME ABONDE. See under December 31st.

General and Greek: **THE GENIAE; ALETHEA, ATHENE, HEBE, HESTIA and MOIRA; THE GENIAE OF THE SEVEN SPHERES. The Geniad.** (*Lux Madriana Cal.*) "Astraea 28 (December 25). Day of All Geniae. Geniad".

(*The Coming Age*, No. 13) "Geniad. This is the Day of All Geniae, when we remember and pay honour to the pure and perfect children of Heaven, those who are not separated from our Mother. Alethea, Genia of Truth, Athene of Wisdom, Hebe of childhood, Hestia of the Home, Moira of fate, the Geniae of the seven celestial spheres".

DECEMBER 26th

First of the Twelve Days of Yule. (Brewer, *Dict.* p. 251) "We are told that the ancient Egyptians, at the Winter Solstice, used a palm branch containing twelve leaves or shoots to symbolise the 'completion of year' ". (*O.E.D.*) "Yule - . a heathen feast lasting twelve days; ult. origin obscure". See also under January 6th.

(Whistler, *English Fest.* p. 65) "December 26th. . So passed the first of the Twelve Days . . With the plough under thatch and the shutters up in the workshop window, while the gentry entertained the farmers, and the farmers entertained their men. In eighteenth century Cumberland, during this period, the farmers would be meeting night after night in a different house, every man host in his turn, to sing and play, drink punch and eat good food; and should there come a knock at the door, the stranger, benighted on the fells and drawn to the promising lights, would find there a northerner's welcome".

THE WITCHES. (Frazer, *Golden Bough abgd.* p. 561) "Another witching time is the period of twelve days between Christmas and Epiphany".

Boxing Day. (Whistler, *English Fest.* p. 65) "Boxing Day, December 26th . . Some hold that [the name] alludes to the church alms-box which used to be opened on Boxing Day and the contents given to the poor; others, with greater likelihood, to the earthenware box that the young apprentice brought to the door of each of his master's clients . . .".

The Beginning of the Pantomime season. (Whistler, *English Fest.* p. 66) "Until quite recently Boxing Day was notable in the theatre as the beginning of the Pantomime season. - the ancient mythology of Harlequin and Columbine, Clown and Pantaloon adapted itself to a modern audience . Topical songs and other extraneous 'turns' crept in, while the advance in Victorian stagecraft made possible, and then in'dispensable, the breathtaking climax of the transformation scene".

Italian: **COLUMBINE.** Columbine figures in the Italian Pantomime or Harlequinade of the *Commedia del Arte*. These performances, enacted in mime by travelling companies, presented ancient symbolic figures. Columbine, traditionally dressed in white, with black pompoms, is believed to be lunar. (Brewer, *Dict.*) "Columbine. The sweetheart of Harlequin, and, like him, supposed to be invisible to mortal eyes. *Columbina* in Italian is a pet-name for a lady-love, and means a little dove, a young coquette".

Graeco-Roman, etc.: **ANDROMEDA; ARIADNE; CERES; THE NYMPHS.** (Burckhardt, *Civil. of Renaissance*, p. 214) on Renaissance drama: "The plays acted were mysteries on some ecclesiastical subject; the pantomimes, on the contrary, were mythological. There were represented, Orpheus with the beasts, Perseus and Andromeda, Ceres drawn by dragons, Bacchus and Ariadne by panthers, and finally the education of Achilles. Then followed a ballet of the famous lovers of ancient times, with a troop of Nymphs".

(Danaher, *The Year in Ireland*, p. 257) "Christmas plays were common in medieval towns. For instance in Dublin in 1458 a different play was presented on each day of Christmas week, on a stage erected on Hoggen Green, before the Lord Deputy and the Lord Mayor and bailiffs . . the vintners showed Bacchus, the bakers, Ceres, and the blacksmiths, Vulcan".

Egyptian: **NITOCRIS, RHODOPIS, Queen of Egypt.** (Maspero, *Dawn of Civil.* p. 438) on Nitauqrit (Nitokris) "The Rosy-cheeked Beauty", builder of the Third or Southern Pyramid: "The Greeks . . . for the name of Nitokris substituted the more harmonious name of Rhodopis, which was the exact translation of the characteristic epithet of the Egyptian queen. One day while she was bathing in the river, an eagle stole one of her gilded sandals, carried it off in the direction of Memphis, and let it drop in the lap of the king, who was administering justice in the open air. The king, astonished at the singular occurrence, caused a search to be made throughout the country for the woman to whom it belonged: Rhodopis thus became queen of Egypt, and could build herself a pyramid. (Strabo, xvii. p. 808); this is a form, as has been frequently remarked, of the story of 'Cinderella' ". See also under Hours of the Day: noon.

DECEMBER 28th

Greek: **ALCYONE. Halycon days end.** See under December 15th.

DECEMBER 29th

English: **JULIAN of Norwich.** (*Perp. Fest. Cal.*) "December 29th. Julian of Norwich, mystic, 6. 1343".

DECEMBER 30th

English: **JOSEPHINE BUTLER.** Protagonist of women's rights. (*Church of England Cal.*) "December 30. Josephine Butler, 1907."

DECEMBER 31st

Egyptian: **SOKHIT, SEKHMET,** (The *Sallier Papyrus IV*, cited by Maspero *Dawn of Civil.* p. 211) "The 5th of Tybi . . . the goddess Sokhit, mistress of the double white Palace Whatsoever thou seest on this day will be fortunate".

Graeco-Roman: **HECATE.** See under January 31st.

Scottish: **Hogmanay, New Year's Eve, New Year's Night.** (Brewer, *Dict.*) "Hogmannay, Hogmena, or Hagmena. Holy month. New Year's Eve is called *hogmannay-night* or *hogg-night*, and it is still the custom in parts of Scotland for persons to go from door to door on that night asking in rude rhymes for cakes or money". (*O.E.D.*) "Hogmarmay [App. of French origin. See New Eng. Dict.] The name given, in Scotland, etc., to the last day of the year, also called 'Cakeday'; the gift of an oatmeal cake, or the like, expected by children on that day. . ."

(Hislop, *The Two Babylons*, p. 95) "To show the connection between country and country, and the inveterate endurance of old customs, it is worthy of remark, that Jerome . . . observes that it 'was the custom so late as his time (i.e. 348-420), in all cities especially in Egypt and Alexandria, to set tables, and , furnish them with luxurious articles of food, and with goblets containing a mixture of new wine, on the last day of the month and year, and that people drew omens from them in respect of the fruitfulness of the year'. (Hieronym, vol. ii, p. 217). The Egyptian year began at a different time from ours; but this is as near as possible (only substituting whisky for wine), the way in which Hogmanay is still observed on the *last* day of the *last* month of our year in Scotland . . . everybody in the South of Scotland is personally cognisant of the fact that, on Hogmanay, or the evening before New Year's Day, among those who observe old customs, a table is spread, and while buns and other dainties are provided by those who can afford them oat cakes and cheese are brought forth among those who never see oat cakes but on this occasion, and that strong drink forms an essential article of the provision."

(*The Druids Cal.*) "December 31. *Hogmanay*. Still celebrated in Scotland and some parts of the north of England by the giving of oatmeal cakes to children". (*Fell. of Isis Dir.*) "December 31st . . . Hogmanay. The new is reborn from the old in the year's cycle".

Norse: **THE NORNS**. (Hislop, *The Two Babylons*, p. 93) "In Scotland, at least in the Lowlands, the Yule-cakes are also called Nur-cakes (the u being pronounced as the French u). Now in Chaldee Nour signifies 'birth'. Therefore, Nur-cakes are birthcakes. The Scandinavian goddesses, called Norris, who' appointed children their destinies at their *birth*, evidently derived their name from the cognate Chaldee word 'Nor', a child". (*id.* p, 95) on Hogmanay: "the cakes then made are called Nur-Cakes, or *BirthCakes*".

Anglo-Saxon: (Brewer, *Dict.*) "Wassail. A salutation used on New Year's Eve and New Year's Day over the spiced-ale cup, hence the 'wassail bowl'. (Anglo-Saxon, *Waes hael*, be whole, be well) "

Irish: (Danaher, *The rear in Ireland*, p. 259) "Divination of the future was common on New Year's Eve, especially, the forecasting of weather conditions for the whole of the coming year . . . Indeed, almost anything which happened on New Year's Eve and Day might be ominous of the future, and the nearer to the midnight hour when the year actually began, the more significant".

French: **DAME ABONDE**. (Brewer, *Dict.*) "Abonde (*Dame*). The French Santa Claus, the good fairy who comes at night to bring toys to children while they sleep, especially on New Year's Day".

Welsh: **THE SPIRIT OF THE VAN**. (Brewer, *Dict.*) "*The Spirit of the Van*. A sort of fairy which haunts the Van Pools in the mountains of Carmarthen on New Year's Eve. She is dressed in white, girded with a golden girdle; her golden hair is very long, and she sits in a golden boat, which she urges along with a golden oar . . . (*Welsh mythology*)".

Spanish-French: The Hados, The fees. (Borlase, *Dolmens*, Vol. II. p. 580) "Along the whole of the Pyrenean range supernatural power is attributed to the fairies who are called *Hados*, and in French *Fees* . . . On the last day of December, which there seems to have been substituted for All-Hallow-E'en, each family awaits with anxiety their arrival, and prepares a feast for them. The offerings made to them consist of thick milk and white bread. If they are not propitiated, wolves devour the flocks. We hear of them making their abode in the centre of the mountains, like the Irish *sidhe*, whom in all their attributes, and in the veneration paid to them, they so closely resemble".

Japanese: (Chamberlain: *Things Japanese* p. 158) "On the last night of the old year no one goes to bed, and bells are rung".

Greek: **HESTIA** and *Roman*: **VESTA**. (*Lux Madriana Cal.*) "Hestia 6 (December 31) Day of Hestia, Hestiad". (*The Coming Age*, No. 3) "Day of Hestia, 6th Hestia - Hestia is the Genia of the home-fire, and it is traditional on this day to bless the house by making the Pentacle in the four corners Of each room. Ivy is hung on the outer doors to protect the house against evil through the coming year. Hestia is also the Genia of the true home-fire that burns deep within each soul".

(*Fell. of Isis Dir.*) "December 31st: Hestia, Vesta. Everliving flame of the hearth. Life is eternal, and manifests -by rebirth through, the Mothers. Fires and candles re-lighted from past flame. Life renewal".

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