

BOOK OF ELVEN-FAERIE

SECRETS OF THE DRUIDS

By Joshua Free

*Originally published as Liber D by the
Mardukite Chamberlains
Formerly "Druids of the Necronomicon"*



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PREFACE

For nearly five years I have been asked to release a printed version of the “*Book of Elven-Faerie*,” something that has been passed around in its “beta-version” among the electronic underground for nearly as long in various editions. The project was originally completed around the time of the Crossquarter release of “*Merlyn's Magick*” (circa 2005) and then was rewritten again in the more commonly depicted (circa 2006). This began a cycle of continuous revisions that never satisfied me enough. It also seemed like I was going to be footing it alone – not depending on third-parties – if any work beyond the “Merlyn Stone Chronicles” was going to reach print.

This work is an enigma in the literary sense. It is a book of ever-changing light that cannot be truly made static in the mundane world of books and form that most folks have grown accustomed to. The very concepts themselves are enigmatic and require an entire re-evaluation of semantics and terminology that has been so conveniently impressed upon the masses. It was only after I set aside the idea of working with this specific perspective for a time that I was motivated to begin writing “*Arcanum*” in 2006, (now in a two volume set titled “*Magick & Mysticism*” or as a revised single volume - “*Magick*”) a work set forth under the same premise of the “*Book of Elven-Faerie*”.

Releasing the various “Mardukite Reports” (also known as the Mardukite *Necronomicon* cycle) requires intensive research and experimentation conducted by the “umbrella” under which the Mardukite Chamberlains have functioned.

For example, new directions are sometimes explored as a result of even the most innocently small comment or question raised on our network forum or from a fan. These things require our printed and published words to be in constant re-evaluation, an exceptionally time consuming task for myself even in the midst of the supplemental work performed by the Council of Nabu-Tutu...

...To get back to the original story, any attempts at examining the fundamental emphasis or main tenet (that actually served as the basis for founding Mardukite Ministries in 2008) would have to wait for their proper time, or else be completely misunderstood, washed away in a sea of trivial new age puffery.

The first year of the ministry was spent in essentially “grounding” it into solidity. “Arcanum” (the original 0-degree Neophyte reference) was incorrectly interpreted as simply another A-to-Z reference (as had been prophetically predicted in the book's preface). To secure some type of organization to the studies of those who have written to us to buy our books (most of which are not widely distributed outside the reach of our ministry), we had to bring the scope of the “unification”

attempted in “Arcanum” down to the most reachable level. This was easy enough – to start at the beginning, the very well-spring source that had prompted this from the beginning – the *Anunnaki*. Our intent was then to culminate the most complete reference of this for our Year 1 participants, resulting in, after many editions and printings, an entire “*Necronomicon – The Anunnaki Bible*.”

Referencing the *Necronomicon* is touchy business, in both the academic world of book worms and the occult realm of spell-casters. I personally have had no fear in doing so since I was so publicly dragged into the arena from my teenage years by Daniel Harms & John Gonce when I was writing under the name “Merlyn Stone” (my pseudonym as a teenager, just in case people like Harms & Gonce did exactly what they did to the work I was releasing at that time...lmao). However, the ancient mythos and mysticism that we were intrigued by very closely resembled the type of work found in the Simon “*Necronomicon*” and hence the connection to the title. These days, for me at least, it has become familiar territory – a place to call “home”.

The legacy brought forth by the ancient Mesopotamian world (and Egyptian for that matter) did not die with them or we would not have anything near to the world that we have today. Their influence remains true. One might believe (or prefer to believe) that since we no longer live under the same conditions and guises of our ancestors, that we have somehow been able to escape

their Truth – that it could not longer have application for us. Such is clearly not the case, nor did things end entirely with the lore and sagas of the Sumerians and Babylonians and other desert dwellers in a forgotten world – no indeed.

Mesopotamia was only the beginning. As time and geography took its hold onto the ancient source traditions, it... evolved! If it can be said that this ancient stream is indeed our well-spring of civilization (examined very intensely in the *Necronomicon Anunnaki Bible*), and if we are to try to seek the most complete “systems” that have been brought forth through time and space, there are no others that compare to both the beauty and current and functional revival relevance as the Druids – an aspect that is undoubtedly as misunderstood and just as often misrepresented as the mythos and magick of ancient Sumeria, Babylon and Egypt – and, as it turns out, is directly related via a “dragon lineage” that was seeded by a race that we can identify with as “Elves” or “Faerie” begun in ancient Sumeria and Eurasia and carried forth into the Western World by distinct tribes of Europe.

While “*Druids of the Necronomicon*” was intended as a standalone book, it was also prepared specifically for the Year 2 Mardukite Chamberlains Curriculum & Research program and thereby expects the reader has familiarity with the Mardukite *Necronomicon Cycle* (currently divided between two other volumes: “*Necronomicon – The Anunnaki Bible*” and “*Gates of the Nec-*

ronomicon: Establishing Your Relationship with the Anunnaki Gods.”) that was begun in 2009 with the release of the “*Necronomicon Liber N*” (a commemorative realization of our privately released “Lapis Editions,” the very first Year 1 Mardukite installment). In addition to containing the millionth rewrite of the “*Book of Elven-Faerie*,” the current tome also draws upon the wisdom of “*Arcanum*” and the underground “Merlyn Stone” works, as well as the relevant corrections toward understanding the mysteries (as uncovered by the Chamberlains over the last two years) that would have been unable to appear in previously available works – and which also did not have our *Necronomicon Anunnaki Bible* to use as groundwork.

People are often surprised when they meet me to find that I am “Elven” in nature and also very “Druidic,” hardly the “scary gothic” stereotype that my profile often fits. The emphasis of my most recent works and even the title “Mardukite” would appear to some to classify the tradition as yet another “2012 Heaven's Gate” cult based on people who probably had read just a little too much Zecharia Sitchin for one lifetime or an occult brand of pseudo-Scientology – this is, of course, far from the case (and I surprisingly had never read anything by Sitchin at the time the “*Book of Elven-Faerie*” was being written – my investigation into that author's entire library came much later, almost necessary, during the founding of Mardukite Ministries). In fact, those who knew me and are familiar with my debuts as “Merlyn Stone” in the 1990's are aware that

Druidry has always been my emphasis, although I have never restricted myself to a purely “Celtic paradigm” or “Irish framework” from which to base my “Druidic Reality”.

I was officially initiated into the Druid Tradition by the Dragons in 1995 while living in Minnesota. It just so happened that I grew up near the hub of the neodruid revival in America from the 1960's (RDNA – Reformed Druids of North America) and also the Mother Grove (at the time) of the HK – Henge of Keltria, the largest break-away to emerge from ADF (which might as well stand for the American Druid Federation as they appear to police the Druidry in America as closely as OBOD/COBOD do for the British Orders). I was at one juncture the youngest member of OBOD – Order of Bards, Ovates & Druids of England but was unseated (removed from office) there for matters that concerned (among a few things) my alliance with Douglas Monroe (author of the “21 Lessons of Merlyn”, “Lost Books of Merlyn” and, the as yet unreleased conclusion to the trilogy, “Deepteachings of Merlyn”).

A cycle had begun where I had become increasingly attracted to the “black sheep” of the new age realm and shied away from the mainstream of which I could find only fragments of value – few and far between. My quest for the origins and foundations of the Druidic Tradition led me again to the face of the Dragons, a realm unto itself that follows the usual patterns of misconception among the masses – but more important-

ly the legacy of the Elves and Faerie that I had long sought to put down into writing (and much of it, for the most part, is forbidden to do so – parts I am not concerned about for the human language as perceived by the physical mind is not capable of unsealing these intellectual taboos that I guard).

During the researching of the beta version of the “*Book of Elven-Faerie*” five years ago, I was incredibly intrigued by the writings of two individuals in particular that seemed to compliment my efforts tremendously: Tracy R. Twyman and Nicholas de Vere. For a third time in my life I was confronted with Dragons, and this time the perceptibly elite among them. I am pleased to be and have been more readily inclined to become colleagues to such folk, though we have remained in the underground, for the most part, because of one cardinal point: we do not sell people fantasies or give means to fool yourself into believing everything is okay by mumbling words in the dark by candlelight while suffocating on incense smoke. [Twyman, if you recall, also contributed the foreword to the “*Necronomicon Hardcover*” and aided us considerably in seeing that book get released to the public.]

There has undoubtedly been a rise in interest towards the ways of the wizard, and especially the “Elves” and “Druids” among them. This is no doubt a result from the return to the fantasy realm that seems to coincide with the industrial sci-fi age that we also appear to be entering (or living in, depending on your opinion of

that). But while there is an increase in fantasy-oriented products and new age fairy artwork, there have been few solid avenues for seekers to explore this topic more fully. There are many internet forums and websites filled with unsolved inquiries into the heart of the Elven Ways, and though some other books might “dabble” into aspects considered “Elven” or even the infamous “Celtic Faerie Tradition”, they have a tendency to fall short of expressing the total scope of the legacy and mysteries – particularly in how the races of “Elves-Ffayrie” affected human development (and how human development has affected the earthbound “Elves” and “Faerie”).

Being that this edition is being prepared for the Truth Seeker Press, the distribution of the book is exclusively by, though not necessarily restricted to, the Mardukite Chamberlains and other unregistered patrons at this time. This means that their will undoubtedly be readers who come upon this work out of context and thereby will misjudge what is before them. While I consider myself a practitioner of Pheryllt Druidry, this work is not simply another attempt at uncovering “questionable” manuscripts, I believe this work certainly lends to their credibility – while the Mardukites and New Forest remain friendly, though wholly separate organizational entities. Similarly in other alliances, I have honorary esteem with the true modern Dragons, and that I treasure deeply, enough to keep their secrets – I lend a hand to furthering their cause while tending to my own.

This current volume was not intended as a fantasy role-playing supplement or companion to fantasy literature – but by no doubt will serve to show the connectivity of that which is already around you, no matter what type and degree of exposure you might have had with any of the concepts contained within this tome.

Let, then, the secret knowledge of the Otherworld be guarded by the Truth Seekers – and may the Star-Race be ever watchful over the Gates.

~ Joshua Free
Summer Solstice, 2010





**MARDUKITE
CHAMBERLAINS**

DRUIDS OF THE NECRONOMICON



ANCIENT EURASIA
THE GENESIS OF THE ELVES & FAERIE
THE ELVEN HISTORIES

The bloodlines of the “Elven-Ffayrie” are pre-historic in origin and relate back to beings that the Sumerians called the “*Anunnaki*”. Some readers who will fall upon these pages are going to be undoubtedly shocked by the terminology used and the seriousness by which this is all executed, or else believe it all to be an elaborate joke. The legacy and lore of the same, however, serves not only to compliment existing historical and anthropological data but also satisfactorily seeks resolve to the unanswered questions about the origins of humanity, the development of culture and perhaps also the human role in the universe.

What makes this lore and legacy “occult” or “esoteric” is the fact that it remains hidden from the public mainstream, though hidden in plain sight – yet ever in the shadows. It is this process of bringing that which is hidden into the “light” that mystics have resulted in sometimes calling “enlightenment” (and perhaps too literally so). Humans would seem to have lost a feeling or a memory that perhaps was at one time “second nature” or “innate,” linking their blood to the Earth Ways. Or, perhaps humans have not simply forgotten but chosen, albeit subconsciously conditioned to choose by society, to ignore this inner calling, to deny it to the point where it is no longer heard and to think about it is to be “insane.”

As has been repeatedly sought to be overcome in the presentation of this book, the “Elves” themselves do not record their history and lore in the same way that humans do. Much like the beliefs of the Druids (Drwyds) to follow them, there would appear to be an innate or perhaps cultural taboo or ban on putting to writing that which was considered sacred, meaning the “light things” or “bright things,” including history and mystical lore. The Druidic belief followed that if one was no longer responsible to commit things to memory, then the genetic memory that was held so important to these folk (also led by an “oral tradition”) might become tainted or recessive – forgotten. . .

Cultural and regional semantics is all that has separated the ancient stream as it evolved through time. The spread of the bloodlines, infiltration and development of diverse nations and languages has all led to the further fragmentation of the base system. Moving away from the Egypto-Babylonian and Middle Eastern paradigm, the “Light Folk” are described elsewhere in Western Europe typically as being either of the Sidhe (High Elves) or Sylvan (Wood Elves) varieties. These beings maintain a lore that expresses themselves as the “firstborn” of Europe and also being descendants of the Anunnaki of E.DIN in Mesopotamia. To many who are unfamiliar with the duplication practices of the Anunnaki, this is a somewhat misleading statement because Anunnaki lore would suggest that these “Elves” are indeed a part of the “Eden Experiment,” but they too, in all of their antiquity, are not actually the “first

generation” (referred to on Mesopotamian tablets as the “Adamu”), but are instead the “ninth race” (the term given to me is “race” but might refer to the “generation”) and described as seemingly hybridized earth-born “half-gods.”

A popular example of a particularly “Anunnaki Elven-Faerie framework” has become almost a household concept over the last decade as a result of the motion picture masterpieces derived from the work of J.R.R. Tolkien. While some are very quick to disregard concepts and messages relayed through fiction, Tolkien actually did considerable research into Norse-Germanic mythologies in addition to ancient languages for his work. In his version, the “Elves” are also considered the “first-born” race of “Middle Earth” and he translates their name as a link to their genetic “star” ancestry to mean the “*Children of Eru*.” The Celtic versions depicts the same as the “*Children of D'Anu*.”

“Eru” is an “Elvish” word related to “Anu” in the human tongue. The language that Tolkien dubbed “Quenya” for his stories actually holds many resemblances to the Egypto-Mesopotamian languages that seem to surround the mysticism of the Necronomicon. In the Elven Way, “Anu” or “Eru” is a name given to the Creative Force or Source of All Being and Creation – essentially “God.” In some Mesopotamian traditions, “Eru” or “Erua” is the name given to Sarpanit, the “hybridized-Elvish” wife of Marduk (see our Mardukite “Liber 50” as *Gates of the Necronomicon* or *Sumerian Religion*).

The “Elven Histories” are all based on the Sumerian lore of ancient Anunnaki-governed Mesopotamia (or perhaps from a time from even before the Flood) and can remember a time before “humans”. This memory does not, however, attempt to reconstruct fantastic stories by which to explain natural forces or even the cosmic genesis of the solar-system. For this knowledge is not maintained in memory by direct experience but was instead taught to them by the “stars.” It might be actually appropriate to assume them to have been raised and taught by a conceivably higher form of life, one that, if we are to take the lore at face value, more or less seeded this entire planet and then “ascended,” leaving the “Elves” and “Faerie” responsible for the tending of the planet – their bloodlines also becoming a part of the “royal families” and “kingship” that occupied the ancient world. This immediately conjures to mind the genetic memory that many hold today concerning “Elven Courts” and “Fairy Princesses” and the like. This is not make-believe. This is the true nature of Earth's history.

The following is one interpretation of the Anunaki genesis of the Elven-Faerie on Earth derived from the “Sylva D'Terrestai” that bares a remarkable resemblance to the human copy of the “Urantia Book”:

The ‘first generation’ of Gaea is nameless. We know that it consisted of two people, twins, brought or sent here to be sure that Middle Earth was inhabitable in its physical form. Their lifespan was purposely short-lived,

reaching full maturity with the passing of only 12 solar years. They were of such a nature that they were innately aware of the need to live for and with each other. Though the sexual gender is not mentioned, an aspect often obscure in matters of Elven-Ffayrie, “aliens” or any other inter-dimensional beings, we can be sure that they had the ability to reproduce. Thus, the planet was officially inhabited. The vegetation and animals were here already, active and operating on their own ‘genetic programs.’

At Eleven (Elven) years old, the ‘Twins’ as they are referred to, parented the firstborn of the ‘second generation,’ but truly it was the first Earthborn generation. In the act of love resulting in this conception (lust was not a part of the psyche yet) the genetic material really bloomed. With the birth of Andon and Fonta, it was clear that the abilities and genetic potential had actually increased as a result of the loving union of the “Twins.” Yes, the whole is greater than the sum of the parts alone, and for whatever reason this evolution did happen and has never happened again. The cup being as full as possible with Andon and Fonta, could now only be emptied. For this reason there was a stress or pressure to maintain or preserve the purity and integrity of the Elven genetics and bloodline as time bore on.

As humans have come to understand the concepts, genetics and race are most often expressed in terms of the color of skin pigment or “melanin.” The complexion

type is not truly a genetic indicator by itself as there are other cues like eye color, hair color (and type) as well as skeletal structure, all of which can be used anthropologically to distinguish race. According to the previously given example, the descendents of Andon and Fonta are charged with the possession of the true or original melanin of the people of Earth. The Andonites resembled closely to what we consider Inuit Indians or “Eskimos,” who are of “Elvish” decent as well and have also preserved a distinct genetics throughout history. In fact, the original people of Earth survived by being “arboreal,” meaning that they lived in the forest and used the trees for safety and scouting. The Andonites came to inhabit much of “Aeurope” and were forced into an existence primarily focused on surviving the end of the last Ice Age.

To continue the story from above:

Following the dispersion of the Andonites across Europe, further generations and tribes began to emerge seemingly independent of one another. They continued first with the 'Foxhall Clan,' also known as the 'Heidelberg Race,' who not only maintained some of their original Andonite genetics, but had also been privileged at the instruction of Onagar, the first 'Wise One.' The Clan was interested in the development and evolution of a learned culture in addition to mere survival. With the ending of the Ice Age, folk were able to focus more on the culture and less on the necessity of fighting for life. But humans are adaptive, and the mod-

ern day Hyperborean Inuit Indians and Scandinavians would seem to have mastered arctic living (provided that the affects of other humans do not destroy the ecosystem of said arctic). With the focus shifting from keeping alive (or preservation) into expansion, more primitive and combative generations (races and factions) emerged. These were not descendents from the Elven experiment, such as the Badonan and Neanderthal, and did not survive.

For those races that did survive, the genetic Melanin separated them by color. Each of the cousin races moved farther and farther away from Mesopotamia but remained connected.

The ‘red folk’ became the Native American aboriginal shamans. The ‘orange folk’ went to Africa for a while but were later overrun by the ‘green folk.’ The ‘yellow folk’ left Eurasia for East Asia. The ‘green folk’ and the ‘indigo folk’ remained around North Africa and that part of the Mesopotamian homelands, which left the ‘blue folk’ (or light folk) who (according to this lore) represent the clearest strain back to the Source and would later be known as the “Fair Folk” or “Faerie”. It is sometimes difficult to distinguish the varying characteristics of the “dragons”, “elves” and “fae” of today, but some of the genetic factors do survive today.

For example, the last “Dragons” of the Celtic-Druids were driven to Ireland as “Dragon Priest-Kings” who bore an old and distinct set of recessive traits: red hair,

green eyes and fair or orange skin. The last “Blue Race” of the “Faerie” to reside in the Hyperborean Germanic and Norse regions carried a set of even older, but more commonly found traits of today: blonde hair, blue eyes and fair or “albinic” complexion. The oldest and most widely distributed races of “Elves” were distributed out of Mesopotamia into other Realms and “gypsy-clans” found in the Black Forests of Europe, the Etruscan Kingdom and also to the reaches of Albigenians and Merovingians of France. These are recorded as “dark headed” on the ancient tablets.

Given that it is also based on the work of the Anunnaki Tablets in a prehistoric age, the Judeo-Christian “Holy Bible” lends significant credibility to our understanding of the common “bed-time story” versions of scripture. Firstly, we are led to believe that all homo sapiens on the planet are derived from a single origin – Adam and Eve. While this would seem convenient in cataloging the descendants of a particular dynastic succession, it leaves many questions to be beheld. Furthermore, the death of Abel by Cain would almost give reason to believe that everyone on the planet is the Son of Cain by lineage from Adam. At least the Christian “Bible” makes reference to the other offspring that Adam and Eve birthed, but these become mere background flavor in the Genesis. The “Bible” does, however, omit the fact that Adam had a “wife” before Eve named Lilith. The Vatican has removed these references believing that they know a “higher truth” than the Jews when in fact their own “Bible” is completely based on Semitic texts.

We cannot fault the biblical Moses too deeply, for he was roaming an endless desert charged with leading an up and coming nation of people – he had to start the story somewhere and it all had to be simplistic enough to be remembered among the masses. This legacy provided the fuel for the psyche necessary in driving the people forward through their plight. This is called cultural religion, and it is a concept that was born among the city-states that each would be graced with a “temple” to a different Anunnaki figure claiming to be “god”. There is still some debate among Anunnakian scholars as to which of these figures specifically was responsible for presenting himself as “Lord God Yahweh”, or if you prefer, the “Jehovah” of the Old Testament, a being found to be wholly different than the “distant loving all-father” that Jesus alludes to as God. Given the Semitic and dynastic descent of Jesus, his heavenly father would have been both literally and figuratively, Anu.

As you reach for your handy copy of the “Holy Bible” to verify these things, a more intensive fifteen minute reading will also reveal to you that after Cain kills Abel, he leaves to become a leader of the land of Nod and marries a “cousin” that is apparently born of something outside the “Eden Experiment”. Interestingly, Semitic texts reveal the strong possibility that Cain was not the son of Adam and was instead the result of the encounter between Eve and the “Serpent.” It also seems clear that the Nodites did not originate in the Garden of Eden, so there is obviously something going on that we are not being told in the Bible.

A fundamental example that we can use is the Yezidi – a Mesopotamian sect found in northern Iraq that possess the very uniqueness of genetics and culture that the “Elves” refer to. The folk are named for their name for “God” who is Yazdan (see the *Necronomicon Anunnaki Bible*). This being is credited with creating (or naming) the Seven Chief Emissaries that we might recognize as the Seven Anunnaki Zonei Gates – including Azazel, known as Samas (or Shammash) from the ancient tablets. This remote clan claims to be the descendants of Adam but not Eve and that the remainder of the world exists outside of their unique genetics, a fact that is actually supported with DNA testing.

The biblical Adam is named for the “Adamu,” the class of Primitive Workers that were fashioned by the Anunnaki to ease the working toil of the Igigi-Watchers. But “Adam” is actually the character named “Adapa” from the Anunnaki Tablets (see the “Book of Generations” in the *Necronomicon Anunnaki Bible*). Adapa is the name given to the “first man” of the new race born of the “Eden Experiment” conducted (according to the tablets) by Enki. The existence of Adapa begins a new class of being on Earth that is more advanced and intelligent than the original Adamu race. One branch of the Elven Way is actually named for “Adam-Adapa” which is also spelled “Edapa” and hence the “Edaphic” tradition. It is thought that Adam's long life-span is the result of his purest genetic faculties, something lost with the later generations. At a later juncture, the Anunaki instill a “program” into human DNA that restricts the

lifespan to a possible 120 years. Returning to my own transliteration of the Sylva D'Terrestai:

Outside the walls of Eden [perceived to be almost like a bio-dome in the Middle Eastern deserts] where things are not so sacred, the people were beginning to get jealous about the “supremacy” that was taking place within. Eve shared herself with one from the “other races” because he had explained to her that it would “help to spread the goodness and power” to the chaotic primitives beyond. She had already been warned of this by [God] not to mix the polarities of “good” and “bad.” The very moment Ffayrie mixed with Human, both Adam and Eve became aware of their mortality (prior they knew not death or suffering) because Eve’s energy affected Adam when he shared himself with her thereafter. This resulted in a loss of grace for Adam and Eve as well as a the birth of a new generation of Eve’s offspring that were “quarter-breeds.”

[In regards to sexual morality, the Elven Philosophy speaks of the dangers concerning “idle sex,” meaning derogatory or out of perversion and lust (things that the modern world of Men has come to thrive on)].

Cain was not the son of Adam. Cano, the ‘Serpent in the Garden’ was responsible for the Degradation of Eden and thus the jealousy between half-brothers (as Adam would clearly have had favoritism towards his own blood son.) After being tainted with the energy of lust, Eve laid with Adam and they shared the “apple” and

realized that now they were both impure and tainted for the rest of their days. Cain went on to the Nodites and quarter-breeds and Eves other children carried on the pure blood of Adam.

While my original understanding of the “Sylva D'Terr-estai” has since been enhanced with countless years spent with the Mesopotamian Mythos, some further amendments should be made concerning this lore. Firstly, that the “apple” remains, for some reason, the epitome of life and death as deemed by the gods, or else divine fate or destiny. In the physical sense it can represent “life” via sexual union (intercourse). Furthermore, the Bible even acknowledges to us the concept of two distinct bloodlines in opposition quite frequently. Beginning with Genesis 3:15 we are told that there will be perpetual discord between the offspring of Cano (the Serpent) against the remainder of Eve's children (presumably the Sons of Adam). Then Cain kills Abel from the jealousy of Abel being so close to Adam and leaves them all to pursue his own life. He does not actually carry away the Adamic blood with him that all Humans have thought themselves to have been a part of since the story spread.

The name “Adapa” is translated by some to mean “found” and his wife, the biblical Eve, is found on ancient tablets by the name “Titi” meaning “alive” (actually the compound double of the Sumerian word “Ti” meaning “life”). After being inspected by the Assembly of Anunaki, Adapa returns to Earth to lead

the life of a farmer-shepherd. The names “KA.IN” and “ABAEL” do appear in the Mesopotamian Mythos as sibling offspring. Ninurta (an emissary of the Anunaki) instructs KA.IN in architecture while Marduk (another Anunnaki) is charged to teach ABAEL in shepherd-ing. In this version, KA.IN also kills ABAEL and is exiled, requiring the Blessed Dynasty to be carried by further off-spring of Adapa and Titi.

Genesis also contains detailed information interpreted as a passing thing concerning the “Watchers” or “Nephilim” referred to as “Sons of God” or “Children of God” who took “Daughters of Men” as wives and begot children. In some cases, the indication of “sons” and “children” is used inter-changeably, but in this case it undoubtedly denotes masculine angelic forces, meaning that against most Judeo-Christian doctrine, these star-beings, or in this case the Igigi-Watcher Angels, do in fact have gender and given the proximity of genetics between humans and Anunaki, are capable of mating.

According to the most ancient Anunaki doctrine, Enki was technically the father of Adapa. His ability to blend his bloodline to advance the species of “humans” with a genetic upgrade allowed for this distinctive bloodline to be carried on. After having several daughters, Adapa and Titi are blessed with a child named SA.TI (the biblical “Seth”). Sati and Azura have EN.SHI (the biblical “Enosh”) and Enshi and his sister-wife NO.AM beget KU.NIN (the biblical “Kenan”). And on and on the generations go, the tablets closely matching the

common biblical scriptures – and then we arrive at a special case: ENKI.ME, whose name means “By Enki, Understanding.” This is the biblical “Enoch” who has inspired many mystics and occultists alike.

It is important when interpreting the Judeo-Christian and Gnostic delta of the ancient current that the semantics are kept in mind. To these scriptural scholars, the Anunaki are “angels” or “forces of God manifest on Earth.” In another reference they might be considered “emissaries” or “intermediaries between man and God.” It is clear that these beings resided on the Earth before present-day humans in prehistoric times and the lore suggests that the handling of the rise of humans caused (or continues to cause, depending on your beliefs) considerable conflict even among these “enlightened beings.” One of the primary ideals of this lore is the ability for these seemingly “ethereal,” “godly,” “angelic” or otherwise “faerie” beings to be able to share consummate love with mortals. This ability, thought to being a physical capability to perform acts and communicate alone, was taboo in all respects among the Anunnaki, who more or less believed the human race to be their pet-offspring.

Enki was the first to break the “Taboo of the Gods” by mating with a human female resulting in the birth of Adapa. Curiously, at first, he even hides the identity of Adapa as a baby saying that he found the “Adamu child” floating on the river in a reed basket (always a plethora of bastardized royal children being found in

reed baskets on rivers in ancient times if you notice) abandoned. But Enki was still able to maintain his position and “starry goddess” spouse among the Anunnaki. Though Enki broke the procreation taboo, it was actually Marduk who was the first Anunnaki to take an Earthling as a spouse. Marduk justified his actions by explaining that his chosen mate, Sarpanit, was not simply of Earthling blood, but a daughter of Enkime, descendant of Adapa, and ultimately the son of Enki.

The rules of kingship in “Heaven” are very strict and Marduk was informed by both Enki and Ninki that he would forfeit all rights of “Kingship in Heaven” if he insisted on espousing an Earthling. As the tablets record, Marduk is deliriously laughing when he responds that “such rights” have never been with his family and his time of rulership on Earth was already in danger of being completely usurped under the control of Enlil. Marduk espouses Sarpanit and constructs Babylon – meanwhile 200 Igigi-Watchers “descend to earth” and take females as wives. These are undoubtedly the Nephilim of Genesis 6. Lore suggests that the 200 is a sum of two-thirds the total of 300 Igigi-Watchers that were apparently either in existence or available in this realm.

These references are not found only in the occult and esoteric lore of mystics – but also the forgotten lore of the Gnostics and early Judeo-Christians. Consider the Dead Sea Scrolls, particular the portion entitled: Tales of the Patriarchs. Within those pages we are made privy

to the dialogue between Enoch and Methuselah where the natures of the “Sons of God” are indeed revealed to be of a “star” origin and furthermore that the “Deluge” was announced to “Noah” by a “mighty Watcher” meaning a chief Anunnaki figure. From the same scrolls, the “Ages of the World” portion describes the manner in which Azazel (Samas) and other angels go “into” the Daughters of Men.

The “Book of Enoch” (which just so happens to also include a work called “Book of the Watchers”) describes the ability of Enoch to literally walk with God in addition to being taken to Heaven. Enoch writes for the purposes of posterity and to preserve secrets of the Universe, apparently too esoteric to be accepted publicly by the Church. The angels instruct Enoch in the ways of magick and science including a trip through the solar system (on his way to Heaven) which is explicitly described in astronomical detail from thousands of years ago. In the Gnostic and Judeo-Christian version it is Shamihaza who leads the 200 angels to earth which is likewise synchronistic with Shamgaz, the name given as the leader of the 200 Igigi-Watchers, from the ancient tablets.

Years after the corruption in Eden, the “Great Flood” or “Deluge” occurred. Explicit details concerning this are found in our “*Necronomicon Anunnaki Bible*” - but the main tenet is that Enlil had a strong inclination to abandon humanity on Earth and it was Enki who is credited with the preservation of the bloodline. This is

described in the contemporary version as Noah, though details can be found on far older tablets and even the “*Epic of Gilgamesh*” that predates the documentation of Semitic scriptures by thousands of years. The dating of the flood in relation to biblical scripture and other such details is somewhat skewed and therefore remains beyond the scope of this current work.

When we refer to specific races and bloodlines of a culture we are often singling out smaller sects from larger populations. For example, while the Celtic culture was very Elven-Ffayrie oriented, only the Sidhe and original Drwyd Wizards were actually of the original bloodline themselves. We see the same situation again with the Scythian Fey among the greater Sumerian/Babylonian society (or even the Pharaohs of Egypt.) It is likely that the Sidhe took their name from the Scythian ancestry. [The word is actually pronounced ‘sithian,’ and ‘sith’ in Gaelic is “sidh” (singular) and “sidhe” (plural) pronounced ‘shee.’]

By applying a small bit of “linguistic analysis” it is easy to see how the “Anunnaki” are in fact the “Devas” and “Sidhe” when each of these three names are varying regional titles for the “Shinning Ones.” These ‘Shinning Ones’ emerge in a variety of forms in the “New Age” mystical doctrine, typically as energies sought or connected with in modern ritual magick. Other lore indicates that the Anunnaki were similar to the Greek ‘Fates,’ a word derived from the European ‘fata,’ yet another label for “Ffayrie.”

Many of the stereotypes associated with the “Elven Courts” and “Druid Councils” began with the ancient Sumerian Dragon Priesthood known as the Ubaid dedicated to the Anunnaki. As masses of these people were able to expand their civilization and knowledge beyond the domain of Mesopotamia, they became known as the Scythian and Dravidian folk that spread to the Turkey region, India and Western Europe. In a region referred to in lore as the Gangetic, the Aryans and Dravidians discovered one another and merged to form a race later called the Tuatha De ‘Dannan (D’Anu, or Anu.) This race, still considered the Andites (Children of Andon) moved their priesthood all along the Danube and Rhine Rivers, bringing their culture from the Mediterranean across mainland Europe to the British Isles. Along their travels they met the ‘blue folk’ who had continued to develop separately from the Eden project. These folk had developed the “La Tene” culture that we now call Celtic. This culture was not at first restricted to the Isles, and completely dominated Aeur-ope until the persecution by the Milesians and Romans. The “Danubian Race” inhabited Western Europe during the Stone Age and continued the traditions of the Anunnaki Ancient Ones as “Druidism.”

THE AGE OF FAERIE - CHILDREN OF ANU SONS OF THE STARS THE TUATHA D'ANU

Elven History links itself with the cosmos, again via language. If examined, the words used to describe the Elven-Ffayrie as “Shinning Ones” are really a reference to the “shinning stars,” including the hereditary Elven names “Eru” and “Anu” as well as the roots “En-“ and “El-.” The root “Ela-“ is reserved when referring to the stars specifically to avoid confusion. This makes the Anunnaki (‘*anu-nagi*’ or *anu-naki*) the “star-dragons” if we take the name literally using “Elvish semantics.” A synonym would be the Elvish word “elaynor,” which means both “star-dragon” and “star-fire.” Using this logic, the later “Children of Anu” become “Children of the Stars,” or “Star-born,” which could also be said as “Elen” and “Elan” in the Elven language.

Words like “Eloya” can translate in Human tongue as either ‘Elven-heart’ or ‘Star-heart.’ The Ubaid are then the descendents of a genetic stream from a distant star that began with an experiment in Eden who were observed by Watchers or “Nephilim.” The Watchers appear in ancient times as intermediaries between the physical plane of Gaea and the Source of All Being and Creation. They appear in archaic lore as powerful, but not “God” in and of themselves. The names of these energies include En, Enlil, Enki, Yah, Iah, Jahovah, Iao, and Yahweh. Judeo-Christian scriptures would have us believe that the entire lot of these beings were wiped off

the face of the planet by a flood, but again, timing has been skewed and we are misled concerning this point – or worse, the point that the spawning of demi-gods by the Igigi-Watchers was the cause of said flood. Resorting to the original version of the *Book of Elven-Faerie*, we read:

Sumerian mythology mentions these intermediaries as Dragon Kings who were humanoid but not Human. The Ubaid name them as Enlil and Enki, and refer to Gaea as Tiamat, titled also in their lore as the 'first dragon.' It is Enki who claimed himself 'Lord of the Earth' upon his arrival from Nibiru. He is credited with the discovery of the bioengineering practices that lead to the creation of hybrid males, mixing the genetics of the Nibiru with the Earth-folk. Coupled with the descent of "fallen angels" we begin to see how the genetic memory of the whole 'faerie-lover,' 'changeling,' 'giving birth to alien babies' concept formed in the human psyche from prehistoric times. Other lore would suggest that Enlil was responsible for Eden and Enki was Cano. Perhaps again, it is indeed only the diversity of the regional cultures and language that provide us different versions and names for the same ideas.

After the disappearance of the original masters, control of Mesopotamia became the most fought over territory in history. Many today still fight to claim this land. The centre of Ancient Aeuropa is what Humans call the modern day 'Middle East,' and the Judeo-Hebrew call the 'Holy Lands' (and with good reason). Unfortunate-

ly, the Great Flood coupled with thousands of years of discord over the region has mainly left it in waste and ruin. But why not? We have already been warned that the Sons of Man and the Sons of the Stars shall ever be in discord.

Programmed into the conditioned psyche of nearly all humans is the idea that the “Creatures of Faerie” have become beasts of “myth,” “legend,” and “fantasy,” and we are not just speaking of the “fair skinned occult gardener” types of Elves but also the Sylphs, Sprytes, Dragons, Fire-drakes, Dwarves, Gnomes, Merfolk (Undine), Nixes, Pixies, Leprechauns and the Unicorn, among others. All of these are considered “Creatures of Faerie,” misunderstood beings that for the most part exist now only on the brink of Human imagination. Yet, although there is a great fictional-fantasy tradition of role-playing games and novels surrounding this, there is a true and authentic origin behind this tradition, and a reason for believing in these kinds of ideas.

The main tenet of the previous treatise [chapter] on the “Age of Faerie in Ancient Aeurope” concerned the nature of genetic intervention whether from a leading group of humanoids on Earth, a Creator God, or some intermediary in between. Even “selective reproduction,” when used in the manner of the Elven-Ffayrie is a method of genetic intervention. Genetics can also be altered through ‘environmental adaptation,’ and adaptation is necessary for the survival of a species. That means for a species to eventually overcome a barrier

that affects its livelihood, it will have to change. The “genetic intervention” paradigm, at the very least, helps in answering some of the unresolved issues of Human ancestry, since it is clear that all the species were being manipulated and controlled in some form, by some “authority.”

As a science, Anthropology has been unable to sufficient answer the problems of Human origins. Originally, the field sought to find an answer that would correlate with the Judeo-Christian Genesis, but at the time these goals were established, religion and science were at war with one another. Instead of “God-creates-Man so man comes from a Supreme and beautiful being,” it somehow developed into “Man is a primitive ape who just got lucky.” Darwin and the rest of the scientists also failed to establish how only some Cro-Magnon evolved into Human. The Cro-Magnons do not get “bred out” or evolve – they go extinct.

There is still the remaining issue concerning the “star origins” of the Elves. There is certainly enough literary support for this within a paradigm that allows for aliens, inter-dimensional or interstellar beings. If a Human was able to put their pride aside for a moment, great wisdom might come from the acceptance of an advanced civilization or aspects of prehistoric Man that exist beyond the mortal knowledge of history. Without accepting the possibility of a particular ‘scientific paradigm’ or ‘framework’ you cannot expect to see it or prove it. Usually the expectations and rules of what we see and

experience are programmed by the social culture to which we belong or are raised. Without looking beyond an existing boundary, achievements cannot be made.

The setting for the Tuatha D'Anu's arrival in recorded history is mainly confined to Ancient Ireland, called "Eire," "Erin," and "Eriu." They arrived in Ireland on Beltane (May Day) concealed in a magickal fog or mist. While the European mainland was to the East of Ireland, the Tuatha D'Anu arrived from the North and West of the Island, settling in the mountains of Western Ireland. This led many to believe they were the "People of the North" or that they came from somewhere in the Atlantic Ocean. Their ships on the other hand were said to be of a "sky-nature," which somehow caused an uncanny solar eclipse for three days of their arrival. This could be a reference to a thick fog that cloaked their ships or enveloped them when reaching harbor. It might also be interpreted as something more akin to an "air-craft." The ancient Celtic manuscripts record that the Tuatha D'Anu intentionally destroyed their ships in flames upon landing.

At the time of the arrival of the Tuatha D'Anu, Ireland was already inhabited by an Elven-Ffayrie race, being another descendent from the 'blue folk' called the "Nemed" or "Fir-Bolg," translated perhaps too literally as the "Men of Bags." The Fir-Bolg were forced to take shelter as a result of the three days of smoke/fog/mist that affected Ireland. Needless to say they interpreted the Danubian arrival as an invasion of hostility and a

war ensued between the two Faerie races. For the purpose of the Tuatha D'Anu we must, of course, turn to Celtic sources for literary verification. Unfortunately, the medieval and modern writers have a habit of confusing members of the Tuatha D'Anu with the adversaries of theirs, the Fir-Bog. Why unschooled practitioners would call on warriors of both sides in their magickal work simultaneously is beyond me. This happens quite often in "New Age" interpretations of ancient mysteries, as is also evident in the arcane Anunaki pantheon. More confusing still is the incorporation of the pre-Fir-Bolg Cthonic Fomorian mythos. [The cryptic manuscripts we turn to when analyzing the Celtic Faerie Tradition include: "The Book of Invasions," "The Book of Leinster," "The Book of Dun Cow," as well as the Oghamist's "Book of Ballymote" (or "Scholar's Primer") and the Fferyllt-Barddas of the Welsh-Drwyds.]

There are some scholars and metaphysical writers who are con-fused by the common spelling of the tribe, "Tuatha De Dannan," and mistakenly align the Elven-Ffayrie solely to 'Dana,' derived from 'Diana,' the Roman forest-huntress. The present author emphasizes the "D'Anu" spelling which is factually more accurate, as in the "D'anube River." To call them the "Dannan" might confuse them with the "Danes," who are the Elven-Ffayrie of the Scandinavian or Norse Vikings and the 'Svei,' or "Swedes."

When Romans encountered a Danubian clan in Scotland

they called them “Picts” or “Pict-Sidhe,” which is where one of the more famous pop-cultural titles developed. Why would the Romans refer to a group of Elven-Ffayrie as “Pixies” which, by the way, does not mean small? The roots “Pict-” and “Pix-“ relate to “pictures” and “pixels,” which is to call them the “Painted People” making a reference to their tribal use of tattooing. Their use of body-art was considered sacred and was not taken as lightly as it is by humans.

The Tuatha D’Anu possessed a cultural and magickal tradition that far surpassed all that they had encountered. They even left a tremendous impression on the Celts of the La Tene culture. With the coming of the Tuatha D’Anu, ritual and ceremonial magick aligned to the elements of nature or “Elementalism” was possible. The Tuathan tribe of Elven-Ffayrie brought the “Gifts of Faerie,” four objects or artifacts proving their skill in the arts and crafts of magick. Both “art” and “magick” are viewed as one and the same to the Elves. Their ability to craft wondrous objects imbued with mystical energy gave way to the magickal tradition of crafting ceremonial implements or tools used to direct ritual energy, as well as the idea of “amulets,” “talismans,” and “relics.” As a result, Western Aeuroppe saw the birth of the “Western Magickal Tradition.”

Western ritual and “ceremonial magick” is based on the context of the “Four Elements” and the cardinal directions (or “four winds” if you prefer) as the embodiments of the “Four Gates to the Outside”, the forces that actua-

lly bind the physically perceived time-space together. The “Gifts of Faerie” simply allow for a better “visual hands-on” understanding of the symbolism of these forces in Nature allowing for the development of “Elemental Magick.” Even the “Ceremonialists” and modern Wizards of the O.T.O, Golden Dawn and the like, have been unable to break away from the core and fundamental Elementalist paradigm for their ritualized magickal expressions. Though their ‘higher’ ceremonial and celestial practices are not the same as you might find among the naturalist shaman, the same correspondence charts of magick are as useful to them as to any Elf, Druid or Elemental Wizard.

The “Gifts of Faerie” (also known as the “Gifts of Faeire”) were brought to Ireland each from a different elementally-aligned city, by a ‘surviving’ representative from that city. These cities have been thought by many to have existed on Atlantis and that the Elven-Ffayrie and specifically the Tuatha D’Anu came from Atlantis. Other lore suggests that their cities were of an Otherworld nature, perhaps even celestial. Even still is the possibility that the semantics are a cultural paradigm used to describe the lore descended from Mesopotamia concerning the “Great Flood.” This would mean that the Elven-Faerie mythos, Otherworld cities and the “Gifts of Faerie” are truly from Anunaki origin. Referring again to the original *Book of Elven-Faerie*:

The ‘Stone of Fal,’ of the Northern city of Falias, came to us from Morfessa, High Wizard of the North. This

stone was set at Tara, the 'Seat of the Kings' (literally "Dragons") where it would scream out whenever a true king set foot on it. Irish Druid history tells us that the only kings in Ireland during Celtic times were those who were made so on the 'Stone of Fal,' also called the 'Stone of Scone.' The true nature of the Element of Stone is Earth, and to the direction of North, Wizards have attributed it.

The 'Spear of Lugh' emerged from the Eastern city of Gorias carried by Esras. Known also as the 'Spear of Destiny,' this tool had the mystical ability to never miss its target. It would be more appropriate to call it a powerful relic whose magickal abilities have been misused. It was the implement used to pierce Christ's side at the Crucifixion and was also carried by Hitler's Nazi army. The notion that the item never misses its target hints at the relationship between the Wizard and a tool. It is driven or activated by willpower (the art of directing energy to a target) and so it becomes the "wand" in the magickal tradition. Both the wand and the spear are attributed to the power and energies of Elemental Air, reserved to the direction of East.

From the city of Finias came the 'Sword of Nuada', which was carried from the South by Uscias. Here we find the birth of the 'magick sword' archetype, for this blade carried with it other great names through history like "Albion," "Caliburn," and more famously, "Excalibur." It is connected to the Elven-Ffayrie tradition as the 'Sword of Greenwood Kings,' carried by both Arth-

ur Pendragon and Robin Hood. It is imbued with the ability to deal fatal blows with each strike, representing the surety of will, and the cutting, flaming, searing edge of willpower being properly directed. The sword or blade is always a symbol of Fire, dedicated to the Southern direction.

Finally, the 'Cauldron of the Dagda,' or Kerridwen's 'Cauldron of Rebrith,' came to Ireland by Master Semias from the city of Murias to the West. In one legend, the cauldron acts as a 'horn o' plenty' constantly refilling itself with an endless supply of food. Other lore suggests the artifact was used as a part of a healing ritual, reviving and curing the wounded of the Danubian/Fir-Bolg battles. Some believe the 'Gundestrup Cauldron,' found in the swamps of Denmark and attributed to the Drwyds, is the 'Cauldron of the Dagda.' The symbol of the cauldron itself has become one of the primary icons of magick and witchcraft. Most modern practitioners use a goblet or chalice, representing the 'Holy Grail,' as their representation of the Water Element. Ceremonially, the symbolism is almost identical. Some traditions incorporate both the cauldron and the chalice for different ritual purposes.

When the Tuatha D'Anu finally overcame the Fir-Bolg, they offered to the remaining surrendering race (approximately 300 Elven-Ffayrie) their own region of Ireland in which to live and thrive provided they could share the island in peace. The Tuatha D'Anu were not as aggressive as the Fir-Bolg and the Fomorians before

them, or even their cousin-fey the Danes, Scandinavian Vikings and Norse Wizards. The true Elven folk, having the long lifespan, are not quick in their desire to throw that privilege away, nor is a scar or severe wound considered a battle trophy to them, as they would have to carry it with them perhaps hundreds of years. The pacifist ideal of the Tuatha D'Anu did not keep them from winning the battle with the Fir-Bolg, who were, again, a distant Elven-Ffayrie relation. However, the Danubians had never come to Ireland seeking a fight in the first place. We are led to believe that they were running from something themselves, had no doubt already seen countless battles and abandoned their ships on their arrival to Ireland as if to say, "Here is our new home. We're sick of running." But from the point of view of the existing population, this was a malignant act of invasion and battle was an inevitable necessity. Their pacifism did, however, keep them from winning or fighting against the Milesians, the 'Sons of Mil,' or mortal humans.

Around the year 500 BC, the Milesian "Celts" invaded Ireland from Iberia with intent to fight and drive the Tuatha D'Anu. They were mortal Humans and used their strengths: overwhelming numbers with crude weapons, to take over Ireland. Although the Milesians had no magickal abilities themselves, they were intrigued by the mystical abilities of the Tuatha D'Anu, and some of them even thought to enslave the race and force them to use their magick at Human bidding. Of course, the Danubian Celts did not share this idea, and so an agreement

was reached where the Elven-Ffayrie would simply leave peacefully. Many of them remained, loving the land of Eriu so much that they somehow transitioned into an ‘Underworld,’ beneath the conscious surface of the Milesian’s awareness, and “invisible.” They became known as the “Daoine Sidhe,” thought to inhabit burial mounds. Returning to the Book of Elven-Faerie:

The members of the Tuatha D’Anu who did not remain hidden in Ireland went on to become the ‘Trooping Faerie-Sidhe’ of Scotland, the ones that Rev. Robert Kirk encountered, who were a part of the ‘Seelie’ and ‘Unseelie’ courts. Others went to Wales finding cousins in the form of ‘Dragon Priests’ inhabiting the mountain regions there. In Wales, surviving members of the Tuatha D’Anu maintained their mystical ways and natural philosophy, called ‘Druideachd’ or ‘Derwyth,’ which became the Druidism of the Drwyd Wizards descended from an ‘Age of Faerie.’ Those readers who have believed that the traditions of the Elven-Ffayrie have been handed down to European humans in the form of Celtic Druidry would be correct. The largest misconception about Danubian Druidism and the later Celtic Faerie Tradition is that instead of it being confined to Ireland and the British Isles, it is actually found throughout Aeurope/Eurasia. Before the world-wide destruction of the Drwyds by the Romans Empire, Keltia had extended from Ireland all the way to ‘Galatia,’ modern day Turkey. In fact, Galatia was home to the “Drunemeton,” the most legendary and sacred of places in Ancient Elven-Ffayrie Drwyd lore,

where large convocations (gatherings) took place annually.”

The Sidhe took their name from the bloodline of Scythian Kings, from which they were descended. There may or may not be a connection between the “Scythians,” “Sithians” and “Sidhe,” and the Scythe-Sickle blade that the Druids were famous for carrying. This blade was used to cut sacred herbs, and is a symbol of the Fire Element. The “Golden Sickle” can actually be used in place of the sword or blade as a tool in Elemental Magick in addition to being the “herbal boline” or dagger. In addition to the advocacy of the use of the sickle among neodruids, Douglas Monroe received a lot of grief (as well as a lot of followers) when he presented the story of the ‘Fferyllt’ or ‘Pheryllt’ to the public as being a race of pre-Druidic ‘Dragon Priests’ who resided in the mountains of Wales called “Snowdonia” or “Snowdon.” We might even entertain the theory that the Pheryllt were the Danubian exiles or that the Tuatha D’Anu had been to the British/Scottish Isle (called ‘Albion’) before the coming of the Human Celtic Druids of a later time. Either way, the connection between the Fferyllt and the Elven-Ffayrie Dragon Priests like the Anunnaki Alchemists is unmistakable.

Most of the modern Druids who are skeptical of Monroe’s work, Barddas, Pheryllt-Druidism, and the Elven-Ffayrie Tradition that makes claims to a lineage prior to the 17th century are uninformed. Much of their current Druidism is either Wiccan based (and Wicca is

an eco-feminine interpretation of Druidry emerging in to the early 1900s) or completely against the Pheryllt, Barddas and the Elven-Ffayrie Tradition. The only recent exception I have seen in Mainstream Druidry was when Druid John Matthews released a new edition of Rev. Robert Kirk's masterpiece "*The Secret Lives of Elves and Faeries.*"

Following the lore given concerning the Sidhe, we can determine that they are the largest or rather the tallest descendents from the Tuatha D'Anu. It is often difficult to judge the size of full-blooded Elven-Ffayrie because most of them have the ability to alter it, "shape-shift," and "poly-morph." The form that the Sidhe took after the coming of the Milesians was an ethereal or akashic-astral form that would allow them to transition easily into the Otherworld, an alternate dimension. It could only be in such a form, spirit-like, or invisible, beneath the surface of Human perception, that they would be able to remain in the same Green World, but in the "Hollow Hills" and the "Lands Beneath." Because of their ethereal nature, the Elvish Wizards and Drwyds remaining in the physical world said that "twilight" (either dawn or dusk type) is the best condition of time (called a 'natural threshold') to see their "spirit-forms."

"Druidism" was not truly a "religion" to the Drwyds, who viewed this craft more like a philosophical artform of life, but like Moses, they were charged to lead a people with their mystic abilities and natural philosophy in the form of the teachings and lineage of the Dragon

Kings and Elven-Ffayrie Wizards and Priestesses. Cultural religion was again needed to motivate and unite the masses, this time in Keltia, which was quite vast and consisted of many diverse tribes and clans. For this reason, the classical writers speak of Druidism as the “Religion of the Celtic people.” The observing and interested humans adopted many of the Elven-Ffayrie traditions as a ‘religious way of life’. By today's standards the Druid Way might be more correctly viewed as a “spiritual way of life with a quantum-magickal paradigm for which to view the world.”

Religious customs included baptismal rites of the Water Element, which are pre-Christian and represent the “Under-world Initiation.” Baptism could not be specific to modern Christianity alone because a Jew baptized Jesus himself. Funeral traditions involved a three-day wake which involved staying with the dead for three days, after which the actual funeral ceremony was observed. The La Tene culture was prone to cremating their dead whereas the Ancient Ones preferred burial in mounds and tombs. The idea of the Elven-Ffayrie living in the burial mounds and Dragon Kings living in tombs and pyramids may have even given rise to the “Vampyre-mythos,” yet another misunderstood and misrepresented faction of the occult.

Pliny the Elder speaks of the Elvish Drwyd custom of ‘cutting the Mistletoe.’ There has been so much controversy surrounding the nature of this tradition that it almost makes one laugh (or cry over the stupidity).

Everyone seems to have an opinion about how Mistletoe grows, the range of it in ancient times, on what trees it can grow on, or not at all. It actually does grow on Oaks, but not very often. Mistletoe became associated with ‘Alban Arthuann,’ the Winter Solstice, or Yule by the Druids. The names of the Mistletoe in Gaelic languages translate to mean ‘all-heal’ and ‘high branch.’ The sacred herb was considered the active ingredient in all herbal medicine and magick and thus it was incorporated in nearly all of their homeopathic tinctures and ritual incense blends as a “mystically activating” ingredient.

When the Milesian Celts finally equalized with the remaining Dragon heirs, Elvish Druids and Ffayrie Priestesses, they were no longer their own race isolated on a private island or mainland forest, for the first time. To maintain and preserve their most sacred traditions, history and mystic rites (a part of which you hold in your hands right now,) they had to form an ‘Order,’ ‘Mystery School,’ or ‘Secret Society.’ From this they reserved themselves to the ancient and secret groves to learn and teach their way, independent of Human eyes. Yes, many of them were now a large part Human, but those who still maintained any part of this tradition remained apart from the ‘herd.’ Thus was born the ‘Bardic College,’ and the ‘Druid Order,’ the modern origin of the “Wizard’s School” archetype. While some secret cabals had existed prior, the Druids maintained influence in the Celtic World (Keltia) for one-thousand years.

Gaelic-Welsh was the official language or national language of the Elven-Ffayrie of the British Isles often written in Greek letters. There were, however, other characters not used for common purposes called the “Ogham Forest Alphabet.” Today this system is considered primarily a divination tool in the “New Age,” but can more appropriately be used for ‘High Forest Magick’ and communion-communication with the woodlands. The Ogham alphabet was used in the construction of coded wood and stone signs spread all throughout Keltia readable only by the Elven Drwyds and members of the secret society. It is now a more commonly known system, along with the Nordic Runes. While it was forbidden to write many of the sacred teachings down, lore was maintained at hundreds of ‘sylvan libraries’ formed from leaves and bark of trees to make the characters and letters. The Romans destroyed many of these and St. Patrick is said to have personally burned or overseen the destruction of more than 200 of them. Such became cardinal enemies against the preservation of the Elven Way.





**MARDUKITE
CHAMBERLAINS**

THE DARK AGES

ELVEN HISTORIES – ELVEN HOLOCAUST

THE OMEGA & RECONSTRUCTION

The “Elven Holocaust” is a period in history that is synonymous with what classical historians call the “Dark Ages.” The Church of Rome controlled all matters of religion, science and government in the “known world” during this era. Suppression caused the mysteries of the ages (the “Great Magickal Secrets”) to be all but lost to civilization. This superior wisdom is only recently being reintroduced to mainstream awareness. [The actual phrase: “Thousand Year Elven Holocaust” is coined in the literature of the Dragon Society (modern Dragon Kings) clarified by the public literary works of Nicholas de Vere.]

Until the Dark Ages, the Dragon Kings were the noble class of Europe. Kingship or “Enlil-ship on Earth” was originally granted based on “royal blood” and “genetic integrity” as overseen by the dragon-priests, the “true” wizards of what is now considered “mythological history.” In addition to Anunnaki lore other derived biblical figures carry this line including Abraham and Moses and eventually the Davidic House of Judah, Old Testament lineage. Other dynasties were maintained in Egypt and elsewhere in Europe with the emergence of the Tuatha D’Anu. Parts of the original tradition have seeped into many surviving systems of Hebrew mysticism, the Edaphic Tradition and the preserved secrets and histories of the “Holy Land” held by secret societies.

Judeo-Christian lore forsakes the Anunnaki system for the vision of monotheism held where Enki is the “wrathful God” of the Old Testament who worked with his “angels” (or names eventually passed on to Marduk when he attempts succession for “Enlil-ship”) on Earth to perform remarkable feats.

The immediate descendents of Enki are primarily the Babylonian “Elder Gods” of Mesopotamian Tablets, cousin to the Nephilim and Watcher races (specifically Anu and Enlil-derived) mentioned in some translations of accepted scripture. This bloodline manifested in the form of the Elf Kings and Queens of legend.

The Elven Holocaust is specifically the chaotic period between 751 AD and 1736 AD, which was immediately followed up with rule by way of the Anti-Witchcraft & Magick Acts. Collectively, the Elven Holocaust mandated the destruction of all “witches” meaning the magick-using folk, those of Elven and faerie ancestry. Nicholas de Vere used the word “holocaust” to describe the era because of the semantic connections to racial genocide resulting from memory of World War II. The true royal blood that was maintained by the Dragon Kings until 751 AD, ceased to reside in the royal households. Kingship became the decision of the Roman Church for political and administrative ends. Curiously, up until the Dark Ages, the Dragon Kings and Elves were actually coexisting peacefully with the Church, especially since they knew the truth about Jesus and the Old Testament.

Merovingians were descended from the knights of Solomon's Temple and later maintained their tradition and genetic memory through the orders of Freemasons, Cathars and Templar Knights, all of which (until recently) required a family lineage of membership to be considered for admission/initiation. [The modern Dragon Society apparently observes this tradition more strictly.] The Merovingians were the "Knights of the Temple" protecting the mysteries of Rome until they were "dispatched" in 751 and replaced by the Carolingians who had no affiliation with the Elves and Dragon Kings. [Nicholas de Vere says all of this may have had initial stages of execution as early as 664 AD.]

The Elven Holocaust was made enforceable by a forged document that was presented in 751, but which allegedly originated in the 4th Century under the pen of Emperor Constantine, a Dragon King. When Pope Sylvester cured him of leprosy, Constantine supposedly donated the entire wealth and power of the Roman Empire to the Church. For some reason, this was not taken advantage of for four centuries! Then, the document titled: The Donation of Constantine arrives using vocabulary and other allusions not typical (or even existent) in the 4th Century. With the activation of this "trust," the Roman Church assumed control over the "known world" and thrust civilization into the Dark Ages. This certainly could not be conceived of as the original and true vision of Jesus Christ for his "church," which the non-Paulinean Gnostics have always believed should not be restricted to politics,

buildings or even physical words. Consequently, the Dragon Kings were replaced by those crowned by the Vatican.

After the “Age of Faerie” was forgotten, the Danubian Druids became the mythological and legendary deities of the Celtic people, the Sidhe were thought to always have resided in the invisible world, and the era of magick ended. It gave way instead to a false lineage to rule Aeurope in the guise of ‘Holy Mother Church,’ while it was being run and transformed by the dark decisions of “powerful” people. Although the Gnosticism of the original Christians inspired the secret gospels as well as Christ himself who was initiated in these mysteries, those of the Dark Ages who led under the name of Christ’s work developed a religion of propaganda, control and genocide.

While the surviving members of the Elven-Ffayrie hold some resentment against specific ignorant members of the “Christian Tradition,” they do not find any contradiction between Christ’s actual teachings and their own. The misuse of a “Religious Empire” by the Church, however, marked the beginning of the “Dark Ages,” a time when even Christians were leaving the Catholicism to start their own protestant religions. In breaking with the original Church, however, these new religions continued in removing elements from the Bible and altering wording to fit particularly interpretations and inclinations. No longer being a part of Rome, they also lost access to the Vatican records, even if they be ones

not made public. During the Dark Ages a new version of the Bible emerged eliminating all references to the Elven-Ffayrie Histories, mysticism, reincarnation, some of the work of Jesus and several full 'books.' By this time, the Elven-Ffayrie Dragon folk were construed as "demons" and "devils" to the New Church.

The Church saw the Elven-Ffayrie as a threat. No longer would they be considered the true 'Sons of God.' No longer would they be thought of as the true ruling class of Aeurope. The "Time of Elves, Magick and Gods," gave way to the "Time of Men" and their ways. The Elven Histories become fictitious mythology. For example, in one myth God comes to Lilith when she is bathing her children and asks her to present all them to Him. Being embarrassed by those who were not clean by the time of God's arrival, hid away the unwashed.

Knowing full well the truth, God asked her if she had presented all of them. She replied by saying, "Yes," and those Elven-Ffayrie who had been hidden from God were cursed by being hidden from the eyes of Men. An even more disturbing genesis is found concerning the Nordic Elven-Ffayrie. In this version, the Elven-Ffayrie beings emerge or were born from the maggots who fed on the corpse of the Norse Wizard and Giant, 'Ymir.' Other legends of the Dark Ages depicted the Elven-Ffayrie as fallen angels. Concerning the 'pixies,' the Church explained that they were the souls of the children who died before being baptized into Catholicism.

History-keeping is dangerous business. Entire traditions, races and people have been pushed out of existence because of biases and errors in record keeping. Once written things are rewritten, re-recorded, then changed again. With each new discovery one must alter what was previously accepted as fact, or be a victim to ignorance. A nation will take over another and then rewrite their history. This was the case when the Romans finally conquered the Celts and annihilated Elvish Druidism, forcing most survivors “underground.” This is an interesting use of terminology indeed, because instead of seeing the Elven-Ffayrie Drwyds as moving to a land physically beneath the surface world, they instead go underground or remove themselves from public sight.

In ancient times the Druids handled all matters of authentic kingship. They would in fact designate the rulers and no Celtic King was complete without a ceremony overseen by a Druid Elf, and one of their representatives to “advise him” during his rule. The ‘royal line’ again being connected to the Elven-Ffayrie Tradition, and so they installed their own blood into that of Kings and Druids so that it would be maintained throughout generations alongside (but separate) from the general Celtic population. Some historians will actually distinguish between the physical characteristics and appearance of the Druids compared to that of the common Celt. It is for this reason that modern seekers or reconstructionists must be careful in not assimilating all aspects of “Celticism” that are not purely Druidic,

“Alferic” or Elven, if their intention is to maintain an Elven-Ffayrie Tradition that is at all authentic.

During the time before the wretched Dark Ages, all the kings and priests were Elven-Ffayrie. We can perhaps assume that the 5th century King Arthur is probably the last of the famously great Pagan Celtic Kings prior to the control of the Empire. The leaders during the Dark Ages that thrust civilization into ignorance were not the great mystical seers and sages of the age prior which became known as “pagan” or “heathen.” During the Dark Ages, the Church was not the beacon of light it once was (or could be) and mainly ruled in an age of darkness. All of the magick of the prior world was marked “evil,” except that which was used by Moses and Jesus and those who could seemingly do “miracles” by God’s hand alone. Indeed, the Dark Ages begins when Rome starts deciding the coronation of kings and replaces the Elven-Ffayrie, dispatching them much like the Jedi are ambushed and annihilated in “Star Wars: Episode III.” Only a select number of them survived and were forced “under-ground.” At the beginning of the Elven Holocaust, political changes occur, further books are removed from the bible and it becomes a crime to even be of Elven-Ffayrie blood.

The original legacy of the Dragon Kings spans many regions and eras following the development of human culture in Mesopotamia. Historical references to dragons often confuse many novice students of this topic. The Elves, faerie races and dragons do not resem-

ble “stereotypical” fantasy appearances in their truer physical genetic form on the Earth Planet. While the phenomenon is global, it is the affect of Mesopotamia on the rising European civilizations that we are most interested in. These races are all “humanoid” derived from a parenting race, inter-dimensional extraterrestrial alien sky gods of ancient times, the Anunnaki (those who come to Earth from the heavens/stars) or “Anunagi” (star-dragons). The noble Elves are actually “tall,” not dwarfed and the Anunnaki may have had scaled skin, but they weren’t little green men or “winged-serpents.” The Anunnaki are tall (in fact, “Nephilim” is often mistranslated by biblical scholars to mean “giant”) with angular (narrow) features, pale skin, and a more oblong skull than ape-men of the period. Even the Mayan “Popol Vuh,” the Book of the Dawn of the Gods, reveals that modern man was actually the fifth attempt (generation) by the “Sky Gods” to fashion the workers.

Sumerian and Egypto-Babylonian tablets and secret lore of the Dragon Kings suggest that a specific dynastic bloodline was extended from the Anunnaki, which spread across human civilization as a ruling priest-king caste. This caste was historically in power up until the times of the Roman Church. The “winged” nature of the Sky Gods (Elder Race) is synchronously depicted in all “hieroglyphic” representations from the three seeded civilizations: the Sumerians, the Egyptians and the Mayans (and also in the Indus River Valley).

Angelic lore, and the “battle” between them, originates here, specifically derived from the genetic memory of the ancient “War in Heaven” and extended to the dispute between Enki and Enlil (the “Bull of Heaven”). Enki becomes “Lord of the Earth,” eventually exiled here from “Nibiru” by the Anunnaki because he falls in love with a member of the race he created. This means that Orthodox Christianity honestly considers Enki to be Lucifer or Satan, but then he is also the Yahweh of the Old Testament, so... But Enki is the only one of the Chief Anunnaki that originally had any empathy for humanity – followed by his son, Marduk. And yet his draconic image has been demonized. And even Enlil once spoke of Marduk as an “evil serpent” that the world needs to be rid of.

Among the medieval secret societies this current of “angelic rogues” materialized as the Baphomet (the swan-winged “dragon”), which also evolved into a symbol of the “devil” or the Christian embodiment of Enki as the spiritual scape-goat for the world's problems. It is obvious that the true and ancient mythology (history!) has become jumbled over the last two millenniums outside of the tradition of Dragon Kings. This controversial topic has had an increased public awareness in the New Age for the last two decades. A legal debate also ensues concerning the legal right of authorship to print the actual “bloodline research” that emerged or leaked from the “Dragon Court.” Lawrence Gardner (unseated from the “Dragon Court”) has received most of the public credit and profit

from Realm of the Ring Lords and Genesis of the Grail Kings (and other later titles). The material in question is really derived from the work of the current Sovereign of the Dragon Court, Nicholas de Vere.

The modern Dragon Court does not solicit or accept membership since it is a dynastic hereditary tradition. The “Outer Court” research and materials have been available to the public for some time. It is then strikingly odd that so many believe the group exists only to take the money from unsuspecting fools seeking initiation. If anything, like the Hermetic Order of the Golden Dawn (GD), they were the victims of plagiarism by an excommunicated member. The Dragon Court is not very concerned with the rest of humanity or money, except that they passively believe in the reinstatement of the pre-Vatican caste system, boasting that no current prominent social or political leaders carry the genetic faculties to be a true “Lord of the Earth.” Without the guidance of the Elves and dragons, they believe the fate of human existence will be self-destruction by “geocide.” After the formal absence of the Dragon Kings (enforced by the “Vatican” via the Elven Holocaust) the world was subjected to the ignorance and spiritual handicapping of the Dark Ages and ultimately a mechanistic science. Interpret this message however you please: these events blatantly caused the destruction of the Earth Planet.

It is very important to understand that Druidism was not always restricted to the westernmost tips of Europe. The

original “Danubian” influence of the Tuatha D’Anu stretched all the way back to ancient Mesopotamia as we have seen. Further confirmation can be found by evidence that the annual convocation of all Arch Druids (“Arch Dragons”), Elves and dragons was held at the “Drunemeton” in Galatia, modern-day Turkey, a peculiar place for a western European center if indeed it be only restricted to western Europe. The real significance of this easily confirmed fact is commonly overlooked. The semantic connection between “Druid” and “oak” is practically cliché, but it is less known that scholars show a relationship between “drui” or “draoi” with “serpent” and “dragon.” This is why the Arch-Drui and Ban-Draoi are called the “Grand Dragons,” “Imperial Dragons” or even “Pen-Dragons” of Keltia. We are told that St. Patrick drove the last of the “serpent-dragons” from Ireland and once removed from society, dragons later came to be associated with the caves they hid in.

The genetic integrity of the Dragon Kings and Elves is under constant scrutiny as “racism.” This is not surprising in our eclectic world of diversity celebration, but it is also an incorrect assertion. That is not to say ignorant people have not used this lore in the past to support racism. This has unfortunately occurred. Hitler apparently burned the book about the red-haired green-eyed dragons before reading it, because he misinterpreted the Elvish Blue Folk (Hyperboreans) as the royal caste of Dragon Kings. But that is not what the present topic is about. This concept of preserving royal bloodlines and dynastic traditions has a familiar presence in history,

particularly concerning the descent of rulers, kings, monarchs, pharaohs and any other claims to “Enlilship” on this planet. The Mesopotamian originating “chosen people” of “Yahweh” remained such by exercising separatism in their marriage (sexual) practices, instinctively preserving their genetic memory. In fact, the Babylonian Elamites (ancient Jews) acquired knowledge (via legend) that their race was unique as explained by their creator (Yahweh).

Although there exists a modern “Imperial and Royal Dragon Court” and “Order of the Dragon Sovereignty,” the strength of the Dragon Kings fell with the Elven Holocaust. This was an effort (quite successful actually) by the Roman Church to exercise all religious and political control of the known world, which ultimately threw Western Civilization into the Dark Ages. With the establishment of the Anti-Witchcraft and Magick Acts, the Elves, faerie folk and Dragon Kings were considered witches by heredity. This is what forced the remaining Elves into the “Underworld” and the dragons into their caves. Everything metaphysical from this point on-wards became confined exclusively to secret societies. For, in In 751 AD, the last Elven Mergovians, “Keepers and Guardians of the Temple,” said to have been descendents from Solomon’s ancient occult temple-builders, are disbanded and excommunicated from Rome and the blessing of Holy Mother Church. They are replaced by the Carolingians. Up until the 6th and 7th centuries, Gnostic Wizards and Drwyds actually worked closely with the Catholic Church. They saw Jesus as a

figure of each of their own traditions. This disturbed the later heirs of the Church who saw the Elven-Ffayrie as a threat to the 'Seat of Rome' and the Vatican's new power to select kings and rulers contrary to the wishes of the Drwyds and the Elven lineage. The 'Sons of Man' feared the 'Sons of God' would rebel and thus the 'New Church' was formed independent of them, with only a shred of the original Gnostic vision remaining. The focus of the Church now: to take control of Aeuropa and eradicate "paganism."

The church installed leaders that could be easily controlled by its own inclinations. Under religious pressure, royalty was then forced to uphold the Church's wishes to outlaw all witchcraft and magick. Even though the Church openly borrowed many ancient customs in order to ease the conversion of the pagans, the laws were put forth to quickly suppress all "untainted" traditions. Pope Gregory IX launched the famous Inquisition in the 13th Century. This was later fueled by the ridiculous text, the "Malleus Maleficarum," a completely useless witch-hunter's manual. King Henry VIII was the first to outlaw witchcraft as a significant "state" offense, authorizing "burning at the stake" as capital punishment as early as 1542. Queen Elizabeth I increased the strictness of the law in England in 1563. This was a peculiar move by someone who was so personally fascinated by the occult and who had, in fact, employed a "royal court magician," the famous John Dee. It is obvious that she protected Dee from the same mandates she herself installed or upheld, referring to him as her "astrologer royale."

Various laws were in place throughout Europe allowing the lethal persecution of witches until being repealed in 1736 (after the public revival of Freemasonry and neodruidism). At that point it was replaced with the Fraudulent Mediums Act, imprisoning those guilty of making claims to witchcraft or observed performing spellcraft, but it no longer authorized executions.

When the Church replaced the Dragon Kings with their own, the consciousness of the masses shifted. The significance of the role of the Priest and Priest-King in prior times is unparalleled in contemporary society. The dictation of what is “real” or “of the realm” was alone determined by the “ruler” (*measurer*) of the land. What the king believed was real and anything not brought to light by the king himself, was not real. Truth-dispensation was a dangerous occupation during the Dark Ages, mishandled in a manner that caused the history of this period to be so mangled, shrouded in the same darkness used to designate the era. First, magick was what constituted all life and government, then it was demonized in its entirety as Satanism by the Church. Once the original practices and practitioners were sufficiently “out of the spotlight” long enough to be nearly forgotten, both church and state finally dictated that witchcraft and magick was an illusion; was not real (by the adoption of the Fraudulent Mediums Act). Even prior to the union of the Church and Rome, Rome had handled their politics in this way, as seen with their encounters with the Celtic Druids and Elves.

The 'Anti-Witchcraft and Magick Act' is what finally drove the last of the Elven-Ffayrie underground under penalty of death. To be of the Elven-Ffayrie ancestry was now to be, by heritage, a "witch," and the true witchcraft was indeed always passed down through family traditions and genetics. This only changed as a result of "New Age" publications being brought to the mainstream over the last few decades that could teach in a single book what others had spent a lifetime gathering and dying for. In 751 AD the Church-State was empowered to commission death sentences to anyone who claimed to be, or could be proved to be, a "witch." Those who survived become the more familiar 'folk country witches' of the Medieval Ages. Very simply, magick was outlawed, and with it a series of traditions and lore and important sciences. Without this knowledge, the civilization in Aeurope was thrust into a dark era indeed, dark with ignorance, suppression and murder.

When the dark overloads of the Church finally left or died out, they left not only the Church, but also all it had affected in a shambles. Many of the practitioners became confused with conflicting aspects of the evolved Christianity, and those now left in charge had little more to offer than to say, "Have faith." However, the Vatican still had possession over the wealth and records of the Roman Empire and some of the Elven Kings, not to mention what they had acquired during their residence there. Works once attributed to legend are now resurfacing like the Dead Seas Scrolls, the Apoc-

rypha, the Book of Enoch and the Gospel of Thomas, to name a few. Only the initiates of the Inner Vatican Circle once knew of this lore.

Concerning the Elven-Ffayrie specifically, the people of the Renaissance and even modern society can usually distinguish their beliefs into one of the following categories:

1. The Sidhe-Sylvans are a distant genetic relation to Mortal Humans.
2. Ffayrie beings are ‘Nature Spirits’ which inhabit the Green World Forest where magickal things happen.
3. The Elven-Ffayrie race are descendents from the “Fallen Angels” or the “Children of Lilith,” and basically demons or devils.
4. Fey creatures are the ancient ancestral sprits (genetic relatives,) particularly European, who were so attached to the land that they remained, albeit beneath the surface, or “invisible,” upholding their pledge as Gaea’s Guardians, even in death.

Throughout the Dark Ages, the persecution of magick drove its beliefs, practices and practitioners out of public sight. The remaining magickal blood and lineage was then split in two. One group went into the deep woods where these Nature-oriented shamanic-like peo-

ple could maintain the “folk-witch” traditions in secret. Magick was also carried by another faction, an elitist group that maintains a better known chain of secret societies that coexist with mortal society and play an significantly important role on global events and affairs, while at the same time existing almost independently and “above” that same society. The “secret society” (Elven Council) of the Dark Ages did not exist with the same societal role as in the Age of Faerie, nor do all people see it as very significant today. The lineage has also fallen along the way and continues to be removed from the original Elven-Ffayrie race. It has endured its own evolution and so its members remain today, reconstructionists. “Distant descendants” with “mystical inclinations” who were not actively a part of pureblood lineages that ruled these secret societies for thousands of years. These folk have and continue to be granted membership “on-commitment.” This occurs (or has occurred in the past) when an organization’s membership is on the decline. Just as the Danubian Drwyds broadened their restrictions when they were in danger of losing their tradition and culture, so have organizations today.

Between the Ancient Drwyds and the neodruids of today, there stands a long lineage of Masonic organizations, each claiming to have a secret knowledge about our history, as well as practical metaphysical lore. Nearly all secret, mystical and magickal cabals and sects have at one time been incorporated into this story and have common ground. We can assume from the

Elven Histories that after its “star origins,” the magickal tradition mainly emerged from the Mediterranean/ Mesopotamian region forming a delta of Sumerian, Greek and Egyptian traditions sharing the umbrella title: “Hermetics.” This original “Hermetic Tradition,” is what many modern occultists are capable of tracing their varying “secret traditions” back to. It in fact was a result of the archetype for the magickal systems and mystic-cultural traditions that began in Mesopotamia. As a result of the knowledge migrating across Europe, different factions began to emerge in different times and under different regional nationalities, each preserving the stream in their own way and by their own cultural semantics and vocabulary.

The elitest practitioners of Modern Hermetics trace some of their lore and tradition to the Gnostics. Gnosticism was the highest religion of the Hermetic-Delta until the arrival of the Roman Empire. After this, the tradition is developed in Western Aeurope where it is maintained by the Celtic Druids of the La Tene culture until it is finally pushed to the very shores of the ocean and its islands as well as the Northern-Hyperborean reaches of the European mainland. Finally it is forced underground, but it is certainly not obliterated. The tradition is split in two between the secret mystics in the woods and the paladin-rangers who rise up against the Crusades, naming themselves the “Cathar” and “Knights Templar” (Knights of the Temple) who were pledged to uphold the legacy and culture of the “True Church,” which had descended from Hermetic-Gnostic-

ism and was no longer being upheld in Rome.

Something very curious occurred in the year 1717. Both the knight-rangers and the Mystics rose again and in public view. The neodruids and neomasons (or free-masons) emerged in England. For the purposes of a true lineage traced on paper, this is where nearly all of the existing related neo-traditions and organizations can truly be traced in modern times. Only after the end of the Dark Ages do both the ‘Ancient Order of Druids’ and the ‘Ancient Order of Freemasonry’ come forth in plain sight in England. From there they spread across the world in some revival form. Many scholars viewed (and continue to view) these reconstructionists as completely without grounds and call(ed) them frauds. This continued through much of the 1900s as well, and although allegedly having past through an era of “Enlightenment,” humans have still been subjected to the same ignorance.

The knight-ranger lineage became the Illuminoids who inspired the Masonic Traditions today with their neodruid ideals. The other arm, the Mystics, became the Rosicrucians, Mystics of the Rose-Cross. Illuminoid Masons and Rosicrucians who were more interested in the magickal aspects of the Hermetic tradition formed the “Hermetic Order of the Golden Dawn,” or “GD.” This was an elitist and secret organization up until the publication of a version (or interpretation) of the system by Aleister Crowley. This was later clarified and republished in the authentic Golden Dawn format by Israel

Regardie. Crowley was a protestant mystic. He left with the teachings of the Golden Dawn to lead his own Masonic organization, “OTO,” the “Ordo Templi Orientis” (and “AA”). The mystical and magickal forces these organizations were dealing with were (and continue to be) Anunaki in origin, which is evident from our prior publications concerning the “*Necronomicon*.”

The solitary folk and family traditions did not have the same ties to the more organized revivals throughout the Dark Ages and after. In addition, it has only been for the last hundred years that the folk-hereditary magickal practitioners have had access to neodruidry, and the GD Ceremonialism of Medieval and Renaissance sorcery. This fueled the emergence of “Wicca” in the modern “New Age.” For the first time in over a thousand years, a mystical Nature-oriented religion could exist in the public eye. This new Keltoid-Norse eclectic Faerie Tradition was published openly and maintains organizations with open membership and access to all information and lore. It is particularly useful for those who do not already have some kind of access to the magickal tradition by blood lineage and heredity for themselves (independent of an instructor.) This could be interpreted as somewhat dangerous. While this “New Age” becomes increasingly refined, more hereditary traditions and knowledge are brought to the public eye, like that of the Elven-Ffayrie tradition. Other systems will often borrow heavily from the Celtic and Norse mythologies to fill-in-the-blanks or construct a solid pantheon of deities in which to worship!?! A range of

topics in Druidry, Enochian Magick, the Kabbalah and the Grimoires of Medieval Ceremonial Magick are suggested study as a part of the curriculum for any Wiccan or New-Ager and the information is no longer hard to come by.





**MARDUKITE
CHAMBERLAINS**

THE ELVES & THE DRUIDS OTHERWORLDS & UNDERWORLDS THE EVOLUTION OF A SPECIES

In prehistoric times, the Anunaki were performing genetic experiments on the Earth Planet, mixing their DNA with the primitives to breed a class of workers. Eventually some of the “Sons of God” took “Daughters of Men” for brides and thus physically producing a new form of hybrid. This original faerie race was granted “Enlil-ship” or kingship on Earth with the final post-diluvial (meaning, after the “Flood”) departure of the Anunnaki, resulting in the priestly Dragon Kings, Elf Kings and Queens of legend, first emerging from the “fair folk” (“blue race” or “white race” according to Ur-antian catalogues) of Mesopotamia.

The Elven royalty formed elaborate royal courts, a caste system and dynastic lineages that led the agricultural (field-working) “quarter-breeds” by the decree of Enki (Yahweh of the Old Testament) who had last assumed divine “Enlil-ship” while residing on the planet as “Lord of the Earth.” The Elves become the “Children of Eru” (Anu) or “Children of the Stars” who “inherit the Earth” (starting with Eridu, pre-Sumerian civilization founded by Enki) in the Mediterranean/Mesopotamia region, called (you guessed it) Middle Earth, the placing of “meeting” or “crossings” between the Heavens and the Earth, which may be either metaphorically or physically otherworldly in nature, as some scholars like

Zecharia Sitchin and Erich von Daniken allude to space-ports.

The Elven race was descended from the Shinning Ones, the star race, angels or “Sons of God” depending on your preference. The original Anunnaki and Nephilim are obviously the Sky Gods and divinities encountered in world religion. The original Elven avatars with full “wizarding” blood became the “Earth Deities” of myths. For example, the heroes and mystics of Celtic mythology are verifiably members of the Tuatha D’Anu.

Most of the more mystically inclined Elves transitioned into the Otherworld with the coming of the Sons of Mil (rise of humans) and yet the legacy continued in the form of Druidry until the times of Saint Patrick and the Elven Holocaust. After the repeal of the more critical Anti Witchcraft & Magick Acts, it was no longer punishable by death or imprisonment to be of Elven and Faerie ancestry. By this time it would take the best of the Grimm family to recover any accounts from an age now lost to “fable” and “fantasy.”

Along with the revival of neodruidism, another important mystical revival was occurring underground called the “Faerie Faith,” which adopted this lore into modern daily rural living. But these are all earthborn traditions of magick learned by observing the Shinning Ones in their practices. The Edaphic Tradition is the actual innate spiritual system of the Elven Way accessible directly by genetic memory.

Elves practice green magick primarily, though other abilities and interests can develop. A ruling house of Dragon Kings first had possession of the “*Sacred Book of Magick of Abramelin the Mage*” before it ever saw public distribution.

The Golden Dawn System (GD), Rosicrucian materials and the relatively recent revival of the Enochian Tradition (by the GD) have all been credited to the recovery of similar privately housed collections. More “natural” forms of magick emerge from a practitioner’s individual connection to Nature. This kinship with the Earth Planet is one overt aspect that significantly separates the ecological morality of the Dragon Kings from the type of societal leaders we commonly see today by literally “commoners.”

In contemporary lore, the Elven folk become a catch-all category for a host of Nature-spirits. Some types that occur in various cultural/regional traditions include the Dark Elves of the Unseelie Court, the misunderstood devas, the “Sidhe” or High Elves of the Seelie Court, the Linchetto of Etruscan-Italy, the Quendi of Sumerian Eridu and finally, the Silvani/Sylph woodland inhabiting Nature guardians, sometimes called Wood Elves. Modern ritual styles that are derived from elemental magick will often call elementals from their ancestry at appropriate corners of the circle/nemeton. In the modern Edaphic practices, “Elves” usually replace gnomes as the guardian of the north/earth and the djinn of the fire element are replaced with dragons or fire-drakes.

According to traditional Elven-Ffayrie lore, “change-lings” are replacements of humans, often newborns, who in exchange for their stolen child, an elf-child will be left in its stead. While this idea has been passed down for centuries, it is not actually a traditional practice of the Elven-Ffayrie, and to say it is from their low reproduction rate is not, in my opinion, a reason to further this ungrounded belief. Although Humans have been granted temporary access to the Other-world from time to time, these seers would probably not say they were “stolen,” and no sickly fey was left in their place. It may be that either the “Changeling Theory” is used at times when in relation to the practices of “transitioning” or “transignation” or the belief may have stemmed from the demonization of the fey folk during the Dark Ages. There is lore from all over the globe that gives evidence for encounters between mortals and “Elves” or “star beings.”

Popular books of fairies today still insist on emphasizing the idea of ‘faery theft,’ and it may very well have happened at some point. It may be that this happened when they did steal select humans to breed with, or as an act of rebellion by some of the Other-world beings. It may also be that “star beings” mated with the human population all throughout the ages since the original coming of the Igigi-Watchers. Of course, the preservation of the Elven-Ffayrie blood was always a factor, and so the only way it would have been necessary to go against this idea is for self-preservation by any means necessary. To clarify, Elven-Ffayrie inter-

action with Humans is not at all common and sexual unions between them are even less common. The only time something close to “fairy theft” appears in our lore is in the case of “transignation,” when some may not be willing or even aware of themselves being used as a simulacrum.

In the anthropological examination of Elven-Ffayrie by W.Y. Wentz (“Fairy Faith in Celtic Countries”) a new and more likely story of the ‘fairy theft’ takes form. It is possible, perhaps, that after the invasion of the Milesian humans and the attempts at entrapping the Danubian race in addition to their flight for the hills and caves, that they occasionally kidnapped the unattended offspring of the people who had conquered them. Furthermore, the Elvish Drwyds themselves, after being driven underground to hide in the dense forests and old groves, may have kidnapped potential apprentices to pass down their knowledge to, then returning them to the Society of Men.

From cases like that of Robert Kirk (and perhaps Thomas Rhymer and others) we know that select mortals (perhaps of Elven-Ffayrie lineage) have been taken to the Otherworld Faerieland. It is about the only time in Faerie-lore when the Otherworld beings interact with mortals in a surreal yet vividly tangible manner. On the other hand we know that the Elementals are capable of imbuing all types of life with their spirit and are able to use a simulacra from birth or “walk-in” at some point during the person’s “more able” years, like

around puberty. Either of these abilities, ‘transition’ or ‘transignation’ requires great feats of magick on the part of the Otherworld being. The effect is either permanent, for the purpose of a fixed mission, or for a seven-year term (another source says thirteen years).

Elves and Ffayrie have the ability to disorient the wanderers that happen upon enchanted fey woods. There is an old saying; “Faerie folk live in old oaks,” which is derived from this belief. Superstitious survivors of the Ffayrie-faith warned travelers passing through such forests to wear their cloaks (clothes) backwards, or inside out (reversed) to ward away the enchantments and glamour that could get someone lost. Clouds, heavy mist and dense fog are all related to the Otherworld and Elven-Ffayrie. Physical Wizards would sometimes use fog to aid in accessing the Otherworld, and under such conditions, the Otherworld beings can more easily transition onto the surface world. Misleading wanderers through a forest may not be necessarily a malicious or even playful act. Sometimes the Elven-Ffayrie just want to keep people from certain locales, perhaps powerful thresholds or portals between the worlds.

The Elven-Ffayrie beings have often been described as peculiarly restless. This is certainly displayed in their nomadic lifestyle, undoubtedly running deep in their genetic memory of being on the move for thousands of years. The Seelie Sidhe Court of the ancient Danubian race does not constantly shift their living circumstances because of some mundane dissatisfaction. On the con-

trary, the regular movement of the Court is mainly for traditional purposes (e.g. “it’s always been that way”) and partly to feel “normal” as part of an underling “compulsion,” for lack of finer terminology. While it is not necessarily the case for the solitary creatures of Elven-Ffayrie, the Danubian Sidhe relocate to a new dwelling space at the beginning of each Quarter. These times of movement were marked by ceremonial observations, the ‘Four Albans,’ which is to say the equinoxes and the solstices of the year. It may be that the continuation of the ceremonial observances by the agricultural folk was, for the purposes of the Elven-Ffayrie, nomadic triggers to indicate movement, like the migratory cues for birds.

The dwellings of the Elven-Ffayrie are constructed in a manner unlike that of Humans. The Elven style is “natural,” it is set into the land, built in harmony with the energies of the land and not apart from it. Elves will come to a large tree and say, “Hm...I could live in this.” And then a Human will come by and say; “Hm...let me cut this down to make a home to live in.” The homes of woodland animals do not disrupt Nature and yet Humans feel they deserve to be an exception when guest to the Forest. According to the accounts of Robert Kirk, the Sidhe resided at the time, in the faerie “mound,” “hill” or “howe.” In describing the space/time of the Otherworld Faerieland, Kirk found that, in truth, the Otherworld was far too vast to be contained within a single hill (representing hyperspace). Interestingly, many of these “Hollowed Hills” are the ancient

burial sites of Elven-Ffayrie ancestors of the surface world. The Tuatha D'Anu and royal bloodlines of the fey would preserve their ancestors in "tombs." Pyramids are almost like artificial mountains that the Egyptians used to bury people near and in a place that is not known to really have them (and the chambers are like caves). Residing in these tombs unnecessarily gave rise to an "undead" quality to their tradition that is carried out by a more "Gothic" stream of this mystic lineage.

Most Elven-Ffayrie dwellings are natural and thus temporary because of their frequent migration and the fact that they spend little of their time actually home. Yet when we speak of the nomadic life of the "Trooping Faerie" of the Seelie Sidhe Court, we are not including the solitary and sylvan folk who do not participate in these "Rades." They are significant because these are the best times for the Elvish Wizard to actually see the movement of nature-bound Otherworld beings from the surface world, providing us our memory of elemental beings. The Unseelie Court does not share in the Seelie's celebrations and are like the solitaries when it comes to these 'rades.' The solitaries and sylvan folk represent the more "earthy" beings that give rise to impressions of dressing in leaves and wearing acorns for hats, because the Sidhe Courts of the 'High Elves' actually dress in grand attire.

In making reference to the physical world of Humans as opposed to perceptions of the "other worlds," the terms

“Middle Earth,” “M.E.,” “Mid-branch,” and “Middle-world” all imply the third-dimensional plane. Each “point” in Middle Earth (space) has a center, called “midhe” in which the ethereal “Recursive Spiral” of space/time ascends and descends, coiling into upper and lower frequencies/dimensions, ultimately connecting and unifying all things (but at a different perceptual level from the vantage point of physical beings.) Make no mistake to think of the spiral-like Multi-verse in terms of absolute “upper” and “lower” worlds. We use this terminology as only an abstract differentiation to describe the effect or relationship we perceive as one plane or level of existence with another, but they are all connected as one.

Essentially, if we were to use modern science and hyper-geometry to view the Universe or Multi-verse as infinite, than there would be an infinite number of “smaller/ lower” or “larger/upper” levels of existence or dimensions. Elven lore suggests they are instead a type of hyperspace that is all in one, but is subjective to experience, particularly as humans define “time.”

The “Lands Below,” as Robert Kirk experienced them, possessed its own moon, stars, and even a sun. He explained that by appearance, they seemed more vividly real than even those of the physical world. The Hollow Hills have their own sky? Remember that the Other-world, that which is unseen from our view of reality or has not collapsed or condensed into our reality, is indeed without limit. While there is a perceived separa-

tion between the Middle World and the Otherworld, the idea of Faerieland being some “Subterranean” or “Underground” realm is not clearly displayed in any of Kirk’s experiences (or the lore of others) except for portals and entrances. This generalization merely shows that they exist, again, beneath the surface of perceptions – as if simply behind a door or gate that we are unable to simply peer through in day-to-day life.

Based on the mortal view of reality, the limitlessness of existence is collapsed into specific natural conditions make the thresholds between worlds possible or more accessible. They must be conditions that will allow for a significant amount inter-dimensional activity, both physical and subconscious. While there are many kinds of thresholds, those which occur regularly each year are known as the ‘Four Albans,’ interpreted literally as the “Four Lights” or more poetically, “Four Torches.” Note the use of the “alb-“ prefix that denotes the Elves.

Elvish Wizards believe that the best time to see the fey beings from the surface world perspective is spring-time and also between Beltane and Midsummer, the months of May and June. The best time, according to folklore, is the “Midsummer Faery-Rade.” It occurs six weeks after the setting of the Pleiades at Beltane. These conditions are second best at Samhain (or Halloween) when the Pleiades rise. But Samhain is not one of the “Four Albans,” which has led some to speculate which of the eight “Aldaran” or “Festivals” actually trigger Faerie movement. Students of the modern Mardukite Anunnaki

Necronomicon cycle are no stranger to the specific times of year that particular “Gates” seem to be more accessible to beings on “this side.”

Faerie-Rings are naturally occurring circles or rings on the ground that are set apart in Nature. Most of the time it is a bit of grass that grows higher or darker than what surrounds it, or it might be a ring of mushrooms as they are found growing with the trees and in forests. Faerie-Rings are signs not only of Elven-Fairy activity in an area, but also the places in which a transition into (or from) the Otherworld is most likely or has occurred. Scientists who have studied this growth tell us that there is a “mycelium” or “fungus” that grows beneath the ground to cause the abnormal growth and/or the mushrooms. Terrence McKenna (in “The Archaic Revival”) indicates that the original spores were probably not native to the planet Earth. The appearance of mushrooms or any fungus or moss in the physical world may simply be the way in which that energy is perceived in the third-dimension and may have “hidden” implications at other levels of understanding.

Wizards suggest that falling asleep in a Faerie-Ring or Elven-Mound will increase your chances of Otherworld contact. Likewise if you run around one nine times you will do the same. The main issue with physically transitioning into the Otherworld for Humans is the ability to sense the vibrations of a portal and manipulate the energy and it may very well be that since we live in a matrix-reality it is not the physical body that is always

transported – being that everything is connected, our consciousness is already connected to everything that is. An old pattern of thought that experiences only a limited spectrum of sensory perception must be dismissed. There are frequencies both above and below everything that Humans are capable of sensing and while these may be perceived as separate levels, it is only the individual and subject consciousness that sees this way – for there is only one reality. If you don't know how to look for something and use the wrong microscope, you will yield poor results. Even a microscope requires the limited experience of an observer to become a useful tool at all.

Ley Lines or “Dragon Lines” are naturally occurring lines across the surface of the Earth Planet that vibrate a more significant magnitude of energy than surrounding areas. These lines are often linked to sacred sites (hengese, etc.) and vortexes (threshold portals). Some believe the cause is an underground water source or mineral veins. It is more likely connected to magma flow and/or the electromagnetic field of the planet (produced by the core). British antiquarian, Alfred Watkins, first noticed the existence of the leys in 1925. Sensitive mystics then learned how to trace or follow the lines of power through dowsing. In the Edaphic Tradition and some neodruoid systems, the currents are called “dragon lines,” synchronous with the “flight path” of “dragons” or Anunnaki as they moved from sacred site to sacred site. These sites may have been chosen because of their energetic locales and the strong-

er EM currents may have guided navigation (like birds) or even assisted the power source of the “flight vessels.”

Ley lines can sometimes display physical characteristics. In addition to the sacred sites that share these alignments, a sensitive seeker may find that the natural terrain is different near ley lines than the surrounding area. Trees have a tendency to grow bigger and live longer when they are privileged to manifest on a ley line. These trees might even possess an older, gnarled and knotted appearance. Sometimes a whole group or line of trees will bend toward a power spot or an underground water supply. Ley lines can become more overtly apparent when viewed from “above.” Stay aware of the places of wilderness that feel “more alive” or “enchanted” to you (by inclination) and then test your intuitions with dowsing methods.

Wizards and mystics of the ages are unsurpassed in the ability to recognize the true power of Nature, particularly if there is a concentrated energy in a particular area. These places become “magickal,” sometimes identified as such by the consecration of a grove or henge as a nemeton for magickal work. Different locales and terrains will vibrate unique qualities or polarities, which can be used to amplify raised energy of a similar nature. Natural amplifiers, like the presence of quartz crystal, can certainly affect the resonance of a space. Such can also be intentionally introduced to an area if not already present. The natural qualities of an “amplifier” or other ritual “catalyst” share a resonant/harmonic relationship

with the field of a physical space, which combine to create the “net” vibration.

To be hit by an arrowhead of the Elven-Ffayrie is to be “Elf-Shot.” It is a commonly poked about topic in contemporary lore and thus will require much clarification and clean up. The consequence of being hit by an arrow is always some degree of ‘faerie-sight,’ or the ability to, at the very least, see the fey that shot you. The most serious of consequences might include a permanent transition into the Otherworld, which Humans would see as death in the physical world, because the body often remains. This does not occur overnight and would be first recognized as an illness that would purge the physical body so that the spirit could be free. This is not something that can be self-induced.

Elf-Shot is exceptionally peculiar in nature because it can occur intentionally or as a mistake. In fact most of the time it is unintentional, and is the result of a Human being in the line of fire between rivals of the Seelie and Unseelie Court. Since the wounded are able to see the “attacker,” the Elven-Ffayrie are generally cautious to allow this to happen. However, Elf-Shot can occur without the victim even really being aware of what has occurred, and if they are not perceptive, may not see the one who shot them. Even if it does not produce illness, it can have other unpleasant side effects like discord between friends and neighbors.

“Foison” is a game in which members of the fey will

“steal” Human food. This is not to be misinterpreted as an act of malevolence. Again, it is a “game.” It is said that they eat the essence of foods and not the foods themselves and are often depicted as thin, and ethereal in nature. Thus, they will absorb only what is necessary from foodstuff. There are reports from farmers in Celtic Countries (Keltia) concerning the inside of their stalks being carefully eaten leaving the outside intact and whole. Modern folk might just think it to be the result of some pests, but often it does not appear eaten, rotted, infested or otherwise touched.

The foods prepared in the Faerieland are said to be the most exquisite, being natural and organic, drawn from the sweet essences and nectar of Nature. There is a really well known belief that if you eat any foods during your stay in the Otherworld, you will be forever trapped there. Although Robert Kirk was eventually trapped in Faerieland, it was not the result of eating the food there. He had tasted it and continued to transition back and forth several times. However, the ‘want’ or ‘memory’ of it lingered for it could not be equaled in the physical world. The Anunnaki Tablets describe an exchange between Enki and Adapa concerning the dangers of the “Food of Death” in the “Otherworld,” when in fact Adapa had been offered the “Food of Life” and refused it. There would seem to be a connection between the fey and foodstuff for metaphysical purposes as well. Wizards and Mystics traditionally use food offerings in their workings to entice the Elven-Ffayrie, other Elemental Beings and helpful energies to their magick circ-

les. They will also leave ‘milk and sweat-bread cookies’ out to invite them into their home. Often the energy currents of these Otherworld beings can be extended to the Wizard or anyone calling on them (or another ancestral energy current) without a “physical apparition.”

The “Geirt Coimitheth” or “Just-Halver” is an anomaly of the Otherworld. Its titles are references to the abilities and function of the entity, also called a “joint-eater” or “marrow-eater,” a reference to the function of it feeding on the energy or essence of humans, possibly even a human Elven-Ffayrie Simulacra. Humans will ‘live-to-eat’ or eat for pleasure while the fey will generally only eat-to-live and take only what essences and nutrients are necessary for survival. The “Geirt Coimitheth” is actually a shadow, or the shadow of a person, a “co-walker” that simply feeds on what the host eats. It is just as likely that the being has been given attributes that are not original to its cause but have been brought forth into existence via the powers of the mystical thoughtform.

Some modern Elves that “transign” and manifest on the surface world are indeed ridiculously “skinny” allegedly that very reason. In legend, some who had been granted access to the Otherworld, often came back to the Middle World with these beings “attached.” They would begin to lose weight, and never really gain it back. Due to the lack of substance in an aetherial/astral plane, there is a shortage of foodstuff, or any substance (or chemical) that is ingested, but the memory of such remains. Those

who maintain food and drug addictions in the physical world will have great difficulty in satisfying these cravings in a spiritual dimension. We are cautioned that the addictions conditioned on the spirit can actually remain after one's lifetime but may not be able to be satisfied. While truly ethereal beings have no need to eat physical substances, the Elven-Faerie are not indigenous to the Astral World and once ate regularly as we do.

Using the same semantic paradigm, the "co-walker" is a creature of Elven-Ffayrie who walks the Middle World of humans in disguise. They can take on a human form, via "Simulacrum Transignation," or they can simply take on the appearance of a human. Like all elementals, they reserve a right and ability to remain invisible (yet present) or to mimic and camouflage themselves in their surroundings, and possess the traditional form-changing abilities common to the fey. These abilities are most often used to assume animal forms.

The "Giert Coimitheth" is just one example of a co-walker who shadows a human form and of them I have just recently written. Others exist as well, some not so clearly classified, who simply shadow the Elvish descendants or assume the full transignation or "walk-in" on physical simulacra. There is still a lot of debate about the semantics and vocabulary that should be used for this spiritual phenomenon. Other lore suggests that the co-walker may act as a "spirit-guide," "guardian ang-elf" or "co-magician," and they can be of any elem-

ental nature.

The Elves of the Unseelie Court share many of the same attributes as their relatives of the Light. Their appearance is tall and slender like the Sylvan Elves, with long angular and hardened faces set in a humorless expression of a stoic fashion. Their eyes appear small, squinted, and hollow (yet burning and piercing). They are used to residing in a Realm of Darkness and take habitat in large underground labyrinths and caves. Dark Elves will typically lead solitary lives, though there is a city that houses the Unseelie Court, that which Robert Kirk was unfortunate enough to seek out. They are called “Dark” because they are no longer one-to-one with the “Tribe of Star-light,” they have set themselves apart, exiled from the Seelie Court to lead their lives even further into the “underground crevices.” They are still the “fey-folk” but their submission to anger and brooding has left them blinded to the pursuit of love and harmony.

Some modern references to the Dark Elves have called them “Drow” (rhymes with “cow”) and yet I do not find this word in the ancient Elvish languages. There is, however, a reference to “Daetenin” or Dark-Dragon folk, as well as the unseelie word “Ishmaen” which is an Elven slur towards those Wizards who have inverted their magick or birthright. The Dark Elves are not inherently evil; they simply remain perpetually bitter about their conditions of existence as a result of the “Rise of Humans.”

The Elven Histories study made prior has focused on the varying lineages occurring on the surface world concerning the “royal bloodline” of the Sidhe or High Elves and Drwyds. There is another sect of Elven-Ffayrie who are forest-oriented, called the “Wood Elves.” They are the spirits who are frequently contacted in “green magick” or Earth-oriented magickal systems.

The “Sylvanus Folk” actually resided in the Otherworld prior to the transitioning of the Tuatha D’Anu Sidhe and were not a part of that lineage (though they could interbreed) but maintained their own distinct branch of the tree. The “Sylves” or Wood Elves became known as the ‘Keepers of the Trees,’ though not necessarily inhabitants of trees, as we see with the Dryad. The Sylves tend to the trees that house the Dryads. The “Sylphs” are the “Keepers of the Flowers and Herbs” and “Guardians of the Wind Element.”

The Sylvan Folk are essentially the caretakers of the Green World of Nature. The Sylves or Elves (masculine) are keepers of the “Elven Garden,” which is to say the forests. The Sylphs or Ffayrie (feminine) are the keepers of the “Ffayrie Garden” or flower/herb gardens. By “keeping” we mean “tending to” the life from the perspective of another dimension, as a tree’s spirit is inter-dimensional, just like all life. It exists and affects other planes of existence. This type of metaphysical gardening is acknowledging that, and not a mundane act to these folk. They do not garden for exercise or to make the yard “look nice.”

The Sylphs and Sylves tend to their gardens as a parent would a child, imbuing (charging) it with love and energy. This is an important practice in a magickal tradition where all intentional acts are considered magickal. To them, tending the Earth is not performed out of idleness or “passing the time.” They take great pride in their work and are able to move tremendous amounts of energy through it. The Sylvan Folk believe that their life purpose or lesson of “dharma” required for their Ascension – or return to the Source – is to become beings of “Perfect Love.” This is not the same as the carnal lustful love of Humans and is best represented between the relationship of the meta-gardener and their children.

“Gardener” may, indeed, be too passive of a word from the English language, which is probably why J.R.R. Tolkein used the title “tree-herder,” implying a more active role. The Otherworldly Elves do not have facial, arm, hand, chest, back, pubic, leg, foot, toe or orifice hair. This also matches descriptions of other inter-dimensional beings and the genetics of “aliens,” particularly the perception carried of the “Grays.” The modern society of humans has even become more interested in removing unnecessary body-hair, even if for aesthetics. As for the rest of their appearance, it matches the tall slender form that we have spoken of previously.

The Sylvanus Folk have a strong dislike for hardened steel and iron. To these ancient Watchers throughout

history, these metals have only been associated with destructive ends. All Elves hold some kind of feelings against humans who do not uphold the Faerie-Code or the Sylva Forest Code, particularly those human responsibilities of ecological planetary protection and stewardship that are inherited with global domination. The forests and natural places are both the home and children to Elementals, and are deserving of respect. The beings themselves are specifically found in the remote and virgin (untouched) woodlands (and even seemingly desolate wastelands) where the physical and subconscious threshold veil between the surface world and the Elven Otherworld is the thinnest and most accessible.

True Elves are slow to make friends and even slower to allow disharmonic relationships or enemies. In their relationships with humans and human Wizards, Elves have been known to first test those who would be potential allies. Those of the Seelie Court, along with the Sidhe, are particularly civil towards mortals, except where the destruction of the environment and life is concerned. The mystical practices of both the Danubian Sidhe and the Wood Elves is what comprises the tradition of “Elvish Wizardry.”



**MARDUKITE
CHAMBERLAINS**

**ENCOUNTERS WITH THE STARS
MORTALS & ELVES
AND THE LIFE OF REV. ROBERT KIRK**

Prior information concerning the transition of beings between worlds have mainly focused on the moments when the Otherworld beings will come to inhabit the surface world of Men. The story of Robert Kirk is amazing because it chronicles a man who went into the Otherworld, became an initiate of the Elven-Ffayrie Tradition and returned able to share it. We are not referring to anything like the use of guided meditation or other “New Age” concepts – Reverend Robert Kirk was able to physically access the Otherworld like no other mortal in recently recorded history. What’s more, he was able to gain access on repeated occasions, not simply by happenstance or coincidence. He was even allowed to keep a journal and sketch-diary of his adventures and accounts. The legacy of Robert Kirk’s life and work is so monumental for the modern pursuits and studies of the Elven-Ffayrie that I am often wary of resources that make no mention of these accounts, even in passing.

Elemental or mortal transitions, as well as contact with any type of “nature spirits” requires appropriate conditions or circumstances as well as the ability to direct or channel large amounts of energy. During appropriate times, Kirk was able to return to the same ‘Faerie Howe,’ or hollow hill and gain entrance at will. I make

mention of these things to entice you, for the story of Rev. Robert Kirk truly should begin, well, at the beginning...

Robert Kirk was born in the year 1644, the seventh son of an Episcopalian minister. Kirk later became a minister himself, in his home parish of Aberfoyle (Perthshire, Scotland.) While a devout Christian, Kirk was actually interested and influenced by Faerie-lore his entire life, though he was unable to accept “magick.” He did, however, see the importance in preserving the magickal and ancient Gaelic-Welsh language, and oversaw a Gaelic translation of the Holy Bible, personally translating the Psalms and Proverbs. Kirk’s missionary work was like the Bardic Culdee of the past who preserved the Celtic and Drwyd symbolism in the *Book of Kells*, an “illuminated” manuscript of the Four Gospels in the Gaelic language.

It is clear (to the present author at least) that Robert Kirk was never really intending on becoming a monumental “New Age” figure or advocate for the “occult” and ‘mystery traditions’ of the fey. In his writing, however, he does display at least a familiarity with archaic Hermetic-Gnostic and Rosicrucian doctrine, and makes references to such in “*The Secret Commonwealth of Elves, Fauns and Faeries.*” The nature of Kirk’s personal research is unclear, but it is likely that he would have had access to obscure manuscripts as an esteemed member of the Clergy. With a strict religious upbringing, he would have been reluctant to delve into

metaphysical matters, and it comes as no surprise that his 'pagan' interests were a concern to his father.

The infamous "Faerie Howe" where Robert Kirk's body was eventually found, was a place that he had visited frequently throughout his life. One day, Kirk actually discovered, or rather was revealed, the entrance to the "Faerieland Otherworld." By means of a special knock at the right times of month and day, Kirk would be granted repeated access to the alternate dimension. In his published accounts, except for the recently released "*Secret Lives of Elves and Faerie*," his private journals, he does not always speak of these matters concerning the Otherworld in first person. He prefers instead to attribute these reports to those seers he has interviewed as part of the research. His work was based on journals from 1688-1692 implying four years of practical "Otherworld Initiation" to compliment his research in folklore.

"*The Secret Commonwealth of Elves*" was never published in its complete state, and was never in print at all during Robert Kirk's lifetime. Some scholars believe that any first person references concerning mysticism, the Otherworld Tradition and the Elven-Ffayrie encounters themselves, were replaced as "accounts from seers" or edited out of the manuscript altogether before eventually being published into a Christian society as authored by a Christian minister. In spite of this, Kirk emphasizes and insists that there is no real conflict found between his own religious beliefs and what he

comes to learn and experience concerning the Elven-Ffayrie. The only real contradiction emerges in the minds of Fundamentalist Christians who see these beings as demons and devils. Kirk even goes as far as to say that he feels that it is his mission to clarify the misconceptions concerning the fey among his Christian brethren.

It may very well be that the Antiquarian writers of Robert Kirk's time period, continuing with the Brothers' Grimm, John Aubrey and Iolo Morganwg (to mention a few) all felt that there was a part of folklore and the Faerie Tradition hidden within, that was quickly disappearing from contemporary society. More modern reconstructionists like myself, Andrew Lang, R.J. Stewart and John Matthews have felt the same in the sense that the Elven-Faerie Tradition, as well as the legacy and involvement of Robert Kirk as part of the tradition, must be preserved without fail.

After a disturbing encounter in Faerieland concerning a chance episode with a solitary Dark Elf, Robert Kirk took it upon himself to seek out the city of the Unseelie Court and attempt to apologize for the rise in tension resulting from his appearance in the Otherworld. Apparently, he had not yet realized that by actually setting foot on the ground of the Dark Elves, he was in violation of the most severe of Unseelie laws. The Unseelie Court sentenced him to death, but the Seelie Court intervened and decided instead that Kirk should remain forever "prisoner" in the Otherworld. This perm-

anent transition would still leave his physical body dead in the Middle World. He is allowed one night to set his affairs in order in the 'Lands Above' in good faith, of which he leaves his journals behind for his son, then returns for his sentence.

Some time after Kirk's death, he appears to a relative and claims that he will again appear at the Christening of her daughter. At that time, her husband is to throw a dagger at the apparition and if so, then the enchantment of the Faerieland would be broken and he could return to the Middle World. When the Christening came and Kirk appeared, those present were so astounded that they did not move to throw a dagger and so Kirk remained in the Otherworld. Years after, another attempt is made toward the family that resided in Kirk's house at the time. They are informed by a vision of him to baptize their child in that room and stab a dagger in the seat of the chair where Kirk sat to write. If they did this, then he would be free again. Again, this is not tried and Robert Kirk is never freed, showing again that many folk still live in a dark age of ignorance where they cannot even come to conceive of that which they are forced to behold. Perhaps the Otherworld simply was indeed Kirk's fate.

Mortals seeking the nature-bound Elven-Ffayrie should first start by reaching the natural and untouched woodlands and virgin forests. By this, I mean those places where Humans are not falling trees and houses are not being developed or even in view. Also avoid pla-

ces overrun by electromagnetic transmission through power lines and satellite dishes which can cause mystic-interference. While urban parks are nice for walks, picnics, or maybe even studying or working with a specific tree current, most of these have been planned, planted and arranged, and are not left to grow wild. They are usually host to too much Human foot traffic to be good places to meditate or connect with Nature and those spirits that inhabit it. Some National Parks and National Forests are prime locales for this work. Concerning foot traffic in general, you should walk slowly, quietly and deliberately when on a vision quest or passing through wild forests. If your energy is such that you are scarring away all the wildlife with fast movement, ruckus or chatter, than you will be most likely doing the same to the “nature spirits.” They really do have a dislike for human noise, so stop and sit often, perhaps against a tree. Be patient. You may wish to practice breathing exercises that will calm your vibrations and put you in tune with the frequency of the forest. Calm your body and still your mind. Activate your “light body” and “light shield” if you are proficient at this skill.

In your ventures, should you happen upon a natural physical entrance to the Otherworld, lore suggests that you should not disturb it, or do anything immediately at first. Stop and wait. Watch and be patient, again. If nothing changes, try encircling it nine times and then wait some more at the doorway. You might try knocking three times if this will not disturb anything loose. Ano-

ther secret knock sequence is 1-2-3 or /-//-///. If an initiate has not been given the “key” by personal apprenticeship to the Elven-Ffayrie folk, then there is only trial and error. Do not, however, be a menace as this will only work against your efforts. After three passive attempts, your other option is to set up a “Circle of Power” to help meditate and calm your mind, and if you desire, practice rites of “opening the thresholds” by calling Elemental powers or currents of energy by ritualistic applications. The fey folk are usually attracted to Elemental Magick because it specifically asks for their aid and uses energy streams they are akin.

When selecting areas of exploration in the forest, keep in mind that the Elven-Ffayrie are also attracted to places of where land meets water. These might be ponds, streams, waterfalls, or your archetypal “babbling brook.” In both the physical world and the astral plane, these are very common places of encounter, and since all is one they are all interconnected throughout existence. Running water is related to irrigation, which is very important for successful agricultural work, a skill first mastered in ancient Sumeria. For mystical cultures, “nature spirits” and agriculture walked hand-in-hand. Being closer to the Elemental world, these “pagan” or “pre-Christian” farmers were more significantly influenced and affected by these spirits. Elemental beings or “nature spirits” have an affinity for the land, the Earth and her energy currents. A society or individual that spends more of their time working the land, gardening, harvesting, and putting forth energy and care into the

Earth and soil, is going to attract the attention of “nature spirits” and make the chance of encounter greater. It boggles me how members of an industrialized society who have little connection with the Green World, will wonder why “God never talks to them.” I usually ask them what all they expect to hear from the Universe over the roar of their engine and the annoying blast of radio announcements. It is a consciousness shift back to a focus on Nature and the Earth Ways that one can hope to have such a transcendental experience.

The Elemental Spirits and beings encountered in magical practices are typically neutral in polarity and crystalline in nature. This means that they are charged with energy in the manner of a mirror that will reflect the polarity of the willpower, intentions and emotional energy of the Wizard. This is the power of the thought-form and how the psyche divides oneness into the polarities of “good” and “evil” that actually disharmonize wholeness. Hence, rituals of light will attract “good” spirits and those dark sacrificial ceremonies we often hear of in horror stories will actually result in the summoning or interest of energies of an ‘evil’ polarity. Energy, as Wizards understand it, is basically attracted to other energies of a like nature. Rituals and rites that are oriented toward a specific goal will attract that energy if successful. Shamans often use sage and/or sweetgrass as an incense to clear an area of unwanted, static or negative energies. Another possible formula is ash, elder and hawthorne burned in equal parts. This also helps in charging the area with a vibration that is

most likely to attract the Sylvanus Folk, if that is your desire. The fey folk are attracted to small shiny objects, mirrors and trinkets, and are also partial to the colors green, red, blue and yellow. Natural folk acoustic music is also sure to entice them. Remember that the Elven-Ffayrie are traditionally interested in celebrations of life and love, so you must invite them to a bright shining place that is fun and whimsical and not somberly ceremonial or negative in any way.





**MARDUKITE
CHAMBERLAINS**

**THE
ELVEN-FAERIE
GRIMOIRE**



THE ELVEN-FAERIE GRIMOIRE

Much contemplation has gone into the presentation of the “Elven-Faerie Grimoire” in print. This is something that has seen many versions and interpretations throughout the New Age, both in America and abroad. It exists in the “under-ground,” but has been frequently drawn from for titles that have appeared in popular occult sections. More than simply the “*Book of Enchantment, Shadows & Light*” for a “coven,” “circle” or “grove” that I was a part of in the 1990's (our particular chapter was called the “*Elven Fellowship Circle of Magick*”) it is a part of the new consciousness of earth-oriented nature mysticism – a living grimoire, in as much need of re-evaluation from time to time as any of the Elven “words of light” that one seeks to solidify on the printed page.

It is difficult to fully bring the “Elven Way” to life using books. It is experienced in nature as a lifestyle that some are drawn to innately and others are not so inclined. First and foremost it is a mystical system, by human standards, that is closely aligned to what is called “green magick” in that the emphasis is on the energy of the woodlands, trees, wilderness and forests. The shamanism of the wilderness are closely in proximity of maintaining the same pursuits of the hidden properties connecting all life and existence in the Universe. Although most New Age texts equate the Elves and other elemental or faerie races exclusively with the Otherworld or Astral Plane, more enlightened

practitioners know of the connection between the races and the “very real” folk who are known as the Tuatha D’Anu, who emigrated from Mesopotamia as a group of very specific dynastic families.

“Elven magick” is called such to distinguish the system (also called the Edaphic Tradition) from others in the New Age, but to the Elves themselves, magick is simply “magick” and it comes from an innate faculty, not some “supernatural” facet of life. Once again: Magick is not a “supernatural” power. On the contrary, magick is actually quite “natural.” When we refer to magick, we are referring to the study and use of the creative force of the Universe that exists, as some might describe, at a sub-atomic or invisible (shadow or otherworldly) level.

The true magick of the Elves is innate to them and does not require the years of study and training that the Wizard Schools of humans and “Fey-Touched” must resort to. The Elven-Ffayrie simply do not see magick as something “outside” of themselves. They develop and refine their skills over periods of self-discovery. The wisdom of experience can only come from time, and this is something that the Elven-Ffayrie are not short on.

The Elves view magick as a part of art. When something created or changed becomes charged or imbued with positive energy as a result of intention, it becomes art. Magick in any of its various forms will create, transform or even destroy some aspect of “reality.”

Magickal feats are accomplished by activating the mind's subconscious powers through the use of symbolism and imagery to aid in focusing and directing energy. Through the "ritual movements," "breathing exercises," "ceremonial dance," (and any other intentional actions) the entire mind and body becomes actively involved in bringing about a desired result, whatever that may be. All intentional acts are magickal because they move energy and cause change or an affect in accordance with one's will, intention and desire. Finally, music and the vocalization of incantations, intentions and affirmations are ways of intellectually commanding energy and are often incorporated in magick.

Magickal abilities and power come from within first and foremost, the part of the "individual" that is not separated at all at the most fundamental oneness of reality. The Elvish Wizard becomes the Ultimate Catalyst, the "Akasha" (or "Fifth Element" to the Earth Wizard) and the spirit of "Connectedness" on the 7-rayed Elven Ffayrie star. As the perceived "Fifth Element" or "Quintessence," the Elvish Wizard channels the energy currents of the Elemental Forces. These energies are considered external "higher powers" that are summoned ceremonially, by will, or often simply by the energy attracted to the use of directing currents or summoning an element purely from the mind, which is the grand conductor of all ceremonies. Whether in meditation or by way of ritual, the Wizard uses a form of ancient etiquette when calling and dismissing external and "thought-formed" energies – or entities,

depending on your semantic beliefs.



THE ELEMENTS OF THE ELVEN WAY

The Elven-Faerie tradition first and foremost speaks of a unifying oneness that is interconnected with all life in the Universe. However, as the energy from the Source has been filtered via the universal consciousness of all life, what is perceived as “levels,” “vibrations” and “frequencies” are merely the way in which a subjective individual is perceiving the oneness. These levels and so forth are all in existence as one in equality and it is only the mind that must work backwards, climbing the ladder of genetic memory, that they are able to achieve this by unifying the symbols, making the crystal whole, and not succumbing to the further fragmentation of physical condensation.

Some schemas that follow do relate in some ways to the “Four Element” paradigm that has been drawn from the Mesopotamian/Mediterranean tradition of the Middle World Wizards, the Elven-Ffayrie, however, often catalogue their Elemental Magick by 3, 6 and 9. In Elven Wizardry, the current of an element is called “duile” by the Gaelic-Welsh fey. Wizards in the “New Age” have also called these “aires,” after the “Four Winds.” Sometimes the elements are misunderstood, because ‘Nwyvre’ can be interpreted as both ‘Akasha’ and ‘Fire,’ but as you will see, the Elvish Wizard interprets the Fire Element a bit differently from their Otherworld perspective.

THE THREE-FOLD ELEMENTAL SCHEMA

Element of Land: bone, tissue, muscle, skin, soil, ground, minerals, crystals, plant life, vegetation, and mainland ecosystem.

Element of Sky: oxygen, lungs, voice, circulatory system, winds, upper atmosphere, clouds, vapor, and winged life.

Element of Sea: blood, fluids, hormones, neuro-chemicals, natural bodies of water, running water and marine life.

THE SIX-FOLD ELEMENTAL SCHEMA

Element of Stone: brown magick, animals, business, gems, metals and soil.

Element of Earth: green magick, agriculture, ecology, fertility, forests, herbalism and trees.

Element of Vapor & Cloud: indigo magick, quantum physics, Otherworld magick, psychic powers, spirits and time travel.

Element of Wind: yellow magick, alertness, books, communication, confidence, knowledge, study, reading and writing.

Element of Sun: red & orange magick, alchemy, art, courage, healing, love, passion, strength, success and attraction.

Element of Sea: blue magick, creativity, dreams, emotion, glamour, the moon, love, enchantment, mysticism, peace, tranquility, understanding and visions.

THE NINE-FOLD ELEMENTAL SCHEMA

Element of Salt – Land: nighttime, northwest, white, consecration ceremonies and purification.

Element of Earth – Land: midnight, north, green, trees/forest growth magick and fertility.

Element of Stone – Land: evening, northeast, brown, crystal magick, charging and protection.

Element of Wind – Sky: morning twilight, east, yellow, new beginnings, insight and summoning.

Element of Star(fire) – Sky: dawn, southeast, white, dreams, wish magick and awareness.

Element of Sun – Sky: noon, south, gold, insight, willpower, strength and leadership.

Element of Vapor & Cloud – Sea: twilight, southwest, astral magick, Otherworld work and enchantments.

Element of Sea – Sea: sunset, west, blue, subconscious magick, dreams, healing and love.

Element of Rain – Sea: dust, west-northwest, purple, emotions, emotional healing, cleansing, love and beauty.

The Elemental Magick of Elvish Wizardry is typically composed of three main levels of progression or degrees of experience. They relate not only related to the development of one's abilities, but are also the steps that must be taken in ritualized meditation for effective physical magick.

1. Dedication: study and initiation.
2. Purification: grounding and creating sacred space.
3. Invocation: calling forth and dismissing Elementals.

In utilizing the rites of Elemental Magick, a Wizard gains astral (subconscious) spiritual experience with a specific element. While all the normal ritual observations will employ the four Elemental Quarters of the Middle World, Elvish Wizards will often focus on a single element at a time in their broader work outside of 'Casting a Circle of Power.' Working with a single ele-

ment at a time allows the Apprentice Wizard to gain experience and “authority” with a particular element prior to calling upon its powers in a ceremonial setting. However, if an affinity to a particular element emerges be warned that you will begin to assimilate attributes of that elemental type. For example, a Wizard who works with the Air Element most of the time will begin to develop a more ‘flighty,’ ‘spacey’ and ‘imaginative’ personality. A ‘Fire Wizard’ might develop an increased sense of ‘courage’ and ‘passion,’ but also ‘irritability’ if untempered.

There are four main styles or types of magickal practice in the Elvish Tradition. They are the ceremonial/ritualistic (Air), energy and/or light work (fire), the use of astral or spirit vision to access the Otherworld (Water), and the tree magick of the forests (earth.) This “grimoire,” or more appropriately, “*Book of Light (and Enchantment)*” is a collection of such practices as observed by Elvish Wizards. This book does not, however, claim to substitute a magickal primer for the novice. [Beginners may benefit from working through the eclectic magickal apprenticeship given in the Mardukite Truth Seeker Press edition of the “*Magick & Mysticism*” series, also available in a single volume as “*Magick.*”.] The following are the “Elemental Keys” of the four primary ‘duile’ as used in Elemental Magick of the Lands Above. Elsewhere in lore they are referred to as “Elven Keys, ” and they are clearly related to the “Gifts of Faeire” of the Tuatha D'Anu.

THE FOUR-FOLD ELEMENTAL SCHEMA

Element of Earth: Elven Key to foundation and fertility, Kingdom of Stone, North, midnight and winter, ruled by King Ghobas, pentacles and holed stones are indicative of the Stone of Fal.

Element of Air: Elven Key to communication and intellect, Kingdom of Wind, East, dawn and spring, ruled by King Paraldas, wands and feathers represent the Spear of Lugh.

Element of Fire: Elven Key to transformation and protection, Kingdom of Flame, South, noon and summer, ruled by King Djin, the blade, staff and ‘golden sickle’ are representations of the Sword of Nuada.

Element of Water: Elven Key to inner wisdom and well-being, Kingdoms of Sea, West, dusk and autumn, ruled by King Niksas, the goblet, chalice, cup, mirrors and pools follow the tradition of the Cauldron of Dagda and Kerridwen.



NEMETONA
CASTING THE CIRCLE OF POWER
[ELVEN]

Although meditative work is common and effective, there is a subconscious desire inherent in wizardry that seeks uniform physical ritualization and ceremony. For these purposes, all ritual and ceremonial observations should occur within the “Circle of Power.” Here, the Elvish Wizard creates a microcosm (miniaturization) of the Universe. Currents of Elemental energy are represented through symbolic objects or tools. The ‘Circle of Power’ is really the atomic sphere, fractal in nature, duplicating itself, in “smaller” and “larger” dimensions, “above” and “below” the frequencies and vibration of the “physical world.” It will help to envision it not as a circle, but a 3-D “sphere.” This “Magick Sphere” is not only a microcosm of the cosmos but simultaneously is a macrocosm (expanded or enlarged view) of the sub-atomic and cellular worlds existing “beneath” the mortal perceptual vision. All these varying worlds or dimensions are connected in the “Absolute Reality” or the unified field of what the Druids call “Ceugent,” where exists the Source of All Being and Creation.

The ceremonial preliminary method of casting a “Circle of Power” or “Magick Sphere” varies throughout the known systems of practical occultism. More variations probably exist in the “New Age” concerning the “Rite of the Magick Circle” than any other aspect of metaphy-

sics. The ‘Magick Sphere’ or ‘Nemeton’ is a sacred place of power. It is suggested that, if you can, this magick should be brought to the wilderness and forests. Find a clearing, or if possible, a “grove of trees.” There you may even call on Earth and Stone as you erect your own “stone circle” or “henge of stones.” The size of your “kirc” or “sacred circle” will vary with the location used and the number of participants expected to be present at a given time. Understand that when you bring this magick to the same place repeatedly, especially when you are permitted to leave your stone circle or physical embodiment of the circle erected, the woodlands will become reminiscent of the ancient archetypal “Enchanted Forest’ as it becomes charged over time.

According to classical accounts, the “nemeton” is a “sacred space” using the terminology of ancient Druids and Elves (as the same vocabulary appears regarding groves and henges). The famous “Drunemeton,” an annual gathering place of ancient Druids, dragons and Elves, existed in Galatia (modern-day Turkey), revealing the geographic expansion of the ancient Druidic world.

An ancient deity, Nemetona, appears in lore as the “Goddess of the Grove,” closely related to the Dagda, a lord of the forest and Kernunnos (Green Man). Stonehenge and Woodhenge are examples of ancient structures that were built to mark a nemeton. Groves and henges can easily be “artificially” planted or manufactured, so long as they are “left open to the sky.”

Sacred space is important for practical magickal work. The wizard must be free of physical restraints during an operation. Creating distinguished and sacred space allows the subconscious mind to catch up with the salient belief that “something magickal is about to happen” (see also casting a circle). Druids and Elves followed the energetic vibrations or currents (ley lines) of Nature to certain “power spots” and distinguished natural terrain that is seemingly magickal or “enchanted.” Wizards of green magick continue to do this today, seeking out places of personal and overt power to work their magick from the wilderness. Research the vibrations and energetic currents of the trees and find the natural representations that reflect the current stream (ray) your desire best. Consider other astrophysical alignment possibilities to celestial bodies and events, the Moon and/or Sun at particular times during the seasonal cycle (e.g. the solstices and equinoxes).

The nemeton of a solitary practitioner obviously will not have same space requirements as one intended for group (coven) use. The center of the nemeton is typically marked with an Altar. The same rules apply to the altar: the size and shape are dependent on your needs. Be sure to leave enough space to be able to move around the altar without affecting the boundaries of the nemeton. For group magick, practitioners will require much more space to move around freely. Take note of the energetic tension difference between when you are alone and when you are in a crowded room. Having to move around other people in close quarters will auto-

matically cause the aura to draw its energy in, rather than building it up or projecting it outwardly.

When you are ready to perform your magick, go to your “altar.” For projective magick, it is customary to call forth and visualize a white field of light to surround yourself with (or another relevant vibration of light) and ask your “Higher Self” (or interconnected consciousness) to guide and protect you in your magickal endeavors. After this the Elvish Wizard asks for peace, grace and acknowledgment from the elemental spirits in the Universe. The ritual can then begin.

Take a ‘goblet of water,’ holding it up to the west and say:

May the Spirits of Water bestow their blessing.

Take up the ‘bowl of salt,’ and hold it up to the northern direction and say:

May the Spirits of Earth bestow their blessing.

Sprinkle a portion of the salt into the water and hold it up facing north and affirm:

By this alchemical expression do I hereby transform and purify my being, consecrating my spirit to the Source of All Light

**and the Children of Light, the Ancient
and Shinning Ones.**

Take up the ‘incense powder’ or stick and hold it up to the east and call:

**May the Spirits of Air bestow their
blessing.**

Hold up the ‘incense burner’ to the south and say:

**May the Spirits of Fire bestow their
blessing.**

If you are using an incense stick light it, otherwise the coals you would have had to prepare ahead of time. Add some incense to the burner and affirm:

**By this alchemical expression do I hereby
transform and purify my being, stripping
away old skin, leaving my mortal body,
affirming my Elven (Ffayrie) soul, consec-
rated to the Source of All Light and Star-
fire.**

Allow the incense to burn. Use the chalice of salt-water and go to the north, working clockwise around the circle, sprinkling the water lightly as you walk. Be sure to ration your use so that some remains. Once you have moved about full circle, returning again to the north, go to your altar or ‘work space’ and take up the incense

burner (adding some more if necessary) and go to the east, moving again around the entire boundary of the circle, slowly and deliberately. Your actions should express that you are walking or testing the boundaries of the “ends of the Universe,” as represented within the “Magick Sphere.”

Go to the north with your ‘magick wand,’ carrying it in your projective hand (the one you write with) and begin to inscribe your circle, tracing or defining it on a metaphysical level. Using the wand, your projective arm usually crosses the body as you walk clockwise in your initial conjuring of the ‘Circle of Power.’ Empower and/or envision your arm as an extension of your will, and the ‘magick wand’ as a further extension of that, representing where your will meets that of the external energies your will has summoned and attracted. See bluish-white energy projecting from your wand and imprinting the horizon of your circle at waist height.

Once you have circumnavigated the ‘kirc,’ return to the central altar and address the Universe:

Here I stand at the Entrance of the Golden Threshold. Between the Finite and Infinite Universe do I stand. The mortal spark burns deep within my being and I am flawed. The Elven spark burns deep within my being and I am flawless. Once I acknowledge the connectedness I share with the Source of All, I am complete and at one

with all life in the Universe. I am a ‘Child of Starlight.’

Feel the presence of the ‘Forces of Nature’ surrounding your “Magick Sphere,” being attracted to the “Circle of Light,” that you conjure. Acknowledge and call out to them:

I feel many varieties of energy imbued with Light and Life from the Otherworld coming to the edge of my Circle of Power. I hereby invite you in, all friendly spirits who aid in the positive magick of Nature. Witness and defend my ritual. Shield and protect this Sacred Nemeton, the Holy Mandala consecrated to the Light, the Children of Light, the Ancient and Shinning Ones. Being a Child of Starlight, I stand here to recognize and honor my ancestors and preserve the Elven Ways. May the Universal Spirit burn deep within my spirit.

Take the ‘pentacle’ or ‘holed-stone’ from the altar and go to the north. Trace your ‘Sign of Earth’ with the tool and see it green. As the portal opens, see a Sylvan Tree Elf emerge from the Otherworld to join your ritual. It matters not that you must at first envision or imagine in your mind’s eye these events. The energy must be summoned through like energy and so you must first be able to see and project clearly in you mind an energy

that you wish to connect with or channel, as if you are already channeling or receiving this current. Speak the Earth Key:

Moh-ar Dee-ah-el Heh-keh-teh-gah. Ahd-hoo-ee Glee-im Awe-guhs Foil-chah nah Speer-ohd-dee deh Cah-reeg en-duil-yah Awe-guhs Tah-lave See-uh ar aye-it sho. In the names of the Northern Quadrangle, I call thee spirits and powers of stone, leaf, land and the pentacle, to witness and defend this rite, shield and protect this ‘Magick Sphere.’ King and Queen of the Gnomes and Sylves, on this side of the Sacred Circle are you invited.

Go to the east and trace the ‘Air Sign of Portal’ with the wand, seeing it yellow (or purple.) With the threshold veil lifted, envision the emergence of a Sylphen fey coming to your circle from the Otherworld as you intone the Air Key:

Oh-roh Ee-bah Ah-oh-zodpee. Ahd-hoo-ee Glee-im Awe-guhs Foil-chah nah Speer-ohd-dee deh Spay-er en-ghee-huh Awe-guhs Nay-all See-uh ar aye-it sho. In the names of the Eastern Quadrangle, I call thee spirits and powers of the sky, wind, air and wand. Shield and protect this ‘Magick Sphere. King and Queen of the Sylphs and Sprytes of the breeze and flow-

**ers, on this side of the Sacred Circle are
you invited now.**

Bring to the south the ‘sword,’ ‘sickle’ or ‘blade,’ and trace your ‘Fire Sigil’ in the air with the tool and see it red. As you open the portal of the south, you see a draconian figure emerge from the Otherworld, coming forth to join your magick rite. Speak the Fire Key:

**Oh-ee-peh Teh-ah-ah Peh-doh-keh. Ah-
nahsh Glee-im Awe-gu-hs Foil-chah nah
Speer-ohd-dee deh Gree-uhn Awe-guhs
chin-nuh See-uh ar aye-it sho. In the names
of the Southern Quadrangle, I call thee
spirits and powers of the skystar, sun, flame
and sword. Shield and protect this ‘Magick
Sphere. King and Queen of the Fire-Drakes
and Dragons, on this side of the Sacred
Circle are you invited now.**

Take the ‘chalice’ or ‘cup’ to the western direction and with it trace the ‘Water Sign of Portal,’ seeing it blue. From the west you see a member of the merfolk, or undine, appear from the Otherworld mists as you intone the Water Key:

**Em-peh-heh Are-es-el Gah-ee-oh-leh. Ah-
neer Glee-im Awe-gu-hs Foil-chah nah
Speer-ohd-dee deh Gah-lahk En-oo-esh-ka
Awe-guhs mwir-uh See-uh ar aye-it sho.
In the names of the Western Quadrangle,**

**I call thee spirits and powers of the moon,
sea, water and grail. Shield and protect
this ‘Magick Sphere. King and Queen of
the Merfolk of the wave, on this side of the
Sacred Circle are you invited now.**

You are to have left each of the representations of the ‘Gifts of Faeire’ or ‘Elemental tools’ at their respective directions. Once these “keys” have all been activated, return the altar or central workspace and affirm:

**Guh Renv-en en-na Too-huh deh Dahn-
non Bahn-ahk-tree or-een. Cos-eent en
Nuh-dee-huh doh are aye-it show. Etz-are-
peh. Heh-coh-mah. Nah-en-tah. Bee-toh-
em. In the names of Akasha, Nyu, Spirit of
the Quin-tessenal Fifth Element, I call the
Spirits of the Tuatha D’Anu, the Danubian
Sidhe, the Ancient and Shinning Ones.
High Elves of the Otherworld, shield and
protect this ‘Magick Sphere.’ Spirits of the
Wood Elves, you too are invited to my
Circle of Power.**

Visualize the boundary of the sphere clearly, as it descends into the ground beneath you and into the sky above. See its auric shield as a bright ‘force field’ of light and energy complete with your ‘Sigils of Elemental Portals’ burning brightly in each of the cardinal directions. Each of the Elementals called to the circle stand guard near their corresponding seals. Meditate on

what is happening and hold the images clearly in your mind. Finally intone:

Elemental Spirits of the Otherworld shield and protect this ‘Magick Sphere.’ Be a witness now and co-magician in the magick I summon here in this Sacred Space. Guardians of the Universe, Watchers and Portal Messengers, come now to witness and aid in the celebration of Light and Love enacted here in my ceremony. May the grace and blessing of the Source of All Being and Creation pervade in my spirit forever and always.

The circle of power is now ready for magickal workings. Be sure to “Extinguish the Powers of the Magick Sphere” before finishing and departing from your Sacred Space.





**MARDUKITE
CHAMBERLAINS**

NEMETONA - EXTINGUISHING THE CIRCLE OF MAGICK [ELVEN]

Regardless of the nature of the tradition that the circle of power is summoned in, at the end of the rite, the energies that are called must be thanked and dismissed. The Elemental energies used in crafting or casting the “Circle of Power” must be extinguished. This is an important formality maintained by Elvish Wizards. Without a ceremonial manner of opening a circle so closed, there is nothing to distinguish the Sacred Space of the Nemeton from the ordinary or surrounding space.

The “Magick Sphere” exists as a psychological and spiritual thought-formed boundary to confine and focus the energy channeled by the Wizard. It has a second purpose as a “Circle of Protection” for the Wizard when dealing with metaphysical currents from the perspective of an individualized consciousness. Finally it represents the fractal reality that has been discussed in prior sections.

To open a circle sealed by magick, or otherwise extinguish the powers of the circle so cast, move around the boundary of the circle counter-clockwise, thanking and dismissing the Elementals while retrieving the tools left there. If you have traced any sigils, lore suggests that you retrace them in reverse, ‘erasing’ them and sealing the portals that they access, even if they are mental

doorways alone, you don't want to leave these things "open." If you began or oriented your Nemeton to the north and Earth Element, then you will want to finish there, so begin in the west. If you started in the east, begin your extinguishing in the north, always working backwards, counterclockwise or 'tuathal,' for the purposes of opening the circle at the end of a rite. Use the following formal incantations in the order most appropriate to your needs.

**WEST: Slahn Ah-we-leh Speer-ohd-dee
deh Gah-lahk En-oo-eesh-kah Aweguhs
Mwir-uh. Guh-rehv Mee-luh mah Ah-
guhv. Depart in peace Western spirits of
moon, sea, water and grail. May the
energies of the Water Element return to
your place of dwelling until you are
again called.**

**SOUTH: Slahn Ah-we-leh Speer-ohd-dee
deh Ghree-uhn Awe-guhs Chin-Nuh. Guh
rehv Mee-luh mah Ah-guhv. Depart in
peace Southern spirits of skystar, flame,
sun and blade. May the energies of the
Fire Element return to your place of
dwelling until you are again called.**

**EAST: Slahn Ah-we-leh Speer-ohd-dee
deh Spay-ir En-ghee-huh Awe-guhs Nay-
ahl. Guh rehv Mee-luh mah Ah-guhv.
Depart in peace Eastern spirits of sky,**

wind, air and wand. May the energies of the Air Element return to your place of dwelling until you are again called.

NORTH: Slahn Ah-we-leh Speer-ohd-dee deh Cah-reeg En-duil-yuh Awe-guhs Taw-luhv. Guh rehv Mee-luh mah Ah-guhv. Depart in peace Northern spirits of leaf, land, stone and pentacle. May the energies of the Earth Element return to your place of dwelling until you are again called.

Bring the last of your ritual tools back to your central working space and address the Universe:

Slahn Ah-we-luh En-too-huh deh Dahn-non Awe-guhs. Guh rehv Mee-luh mah Ah-guhv. Skee-uh deh Dree-uckt Show. Many thanks and blessings to the spirits who have gathered here. Depart in peace spirits of the Tuatha D'Anu, Wood Elves, Sidhe, and all Ancient and Shinning Ones who have blest me with your mystical presence. Return to the Sidhe Hills and Faerie Dwellings until you are again called forth. May the grace of the rays of the Source of All Being and Creation go with all who have come to join in this magickal work. I depart in peace to my place of dwelling until I return here again in magick's hour. The 'Magick Sphere' stands open now,

but is never broken. Awen (Ah-oo-een).

With these last words, the energies of the circle itself must be extinguished. Raise your arms and see the bluish-white energy burn brightly. Quickly lower your arms and see the energies of the Nemeton ground and fade.



GIFTS OF FAEIRE CONSECRATING SYMBOLS OF POWER

This rite is particularly useful for the charging or consecration of the ritual tools that represent the “Gifts of Faeire.” It may also be used to ceremonially charge amulets and talisman for other magickal purposes. Essentially, all implements or tools of magick must first be consecrated (dedicated and charged for a magickal purpose) before being considered more than the mundane physical objects they might be interpreted as. Magickal tools are considered so because the Wizard is able to connect an energy to the tool it represents. Remember that like forces attract when concern-ing metaphysical energy.

Conjure your ‘Circle of Power’ and then say:

**May peace and love full my spirit so I may
be a beacon of light and life projecting
such energy outward in all directions of
the Universe. May the Ancient and Shinn-
ing Ones hear my call. I ask the spirits of
the Earth who are friendly to the Elven
Ways to join me in consecrating this sac-
red icon to thy tradition. Come now and
bless this [name(s) of talisman(s) to be
consecrated,] so that you will more easily
recognize it when I present it to you in the
future.**

You will need your item(s) handy. To make these instructions simpler, let us say that if this rite is not being used for an “Elemental tool,” then the item should be of such a nature that it is not being used for a single-use spell. For example, you might charge a runic pendant to attract love energy into your life, but Elven Wizardry is not used to gain the specific love of so-and-so, such as you might find in a targeting love-spell. True Elvish Magick is timeless and not restricted to a specific event or person (usually) and therefore the construction of general talismans that attract love would be a better use of the rite.

Bring the tool to your working space or construct your talisman during the ceremony. When ready, say:

Hail to the Sidhe, the High Ones, and to the Sylvanus, the Sylphs and Sylves and the Wood Elves themselves. Hail to the Lords and Ladies of the Land, Sky, and Sea. Greetings to all Creatures of Faerie. Mark well what is witnessed here on this day/eve. May the Eternal Source of Ever-present Light, look favorably now on the magick I conceive.

In order for this consecration to be effective, you must charge the item with your intentions. This requires some proficiency in the ability of energy channeling. [For those eyes falling upon this with no prior experience, you are now bidden by these words read here to never

misuse what is discovered in our grimoire of rites and secret spells. By this oath between us I will offer the clue needed to make this work.] You will need to feel and see your thought-form, goal or Elemental current clearly outside of yourself. Breathe this energy or aetheric matter in and feel it completely wash through your body as you absorb it through your every pore. Feel it run through your circulatory system. Assimilate this energy (so it had better be positive) and focus it on your arms and hands, projecting it from within and releasing or pushing it into the item.

Take the symbol of power to the north with the ‘bowl of salt.’ Set the bowl on the pentacle, or Earth-stone (unless your ritual is to consecrate your Earth-tool, the ground will work) and set the item in the bowl of salt and/or sprinkling some of the salt on it saying:

Look here and witness ye Spirits of the North. By sprinkling this [n.] with the Salt of the Earth do I consecrate it by the names and Seals of the Earth Element.

Bring the symbol to the southeast with the ‘incense burner’ and, if there is not sufficient smoke, add more incense. For this rite you will want to select an essence to burn that correlates to the talisman or purpose. Pass it through the smoke and say:

Look here and witness ye Spirits of the East and South. I pass this [n.] through

the burning herbs that waft through the air. In doing so I do consecrate it by the ancient names and seals of the Air and Fire Element.

Continue your sunwise movement to the western direction, and use your ‘bowl of water’ and/or ‘sacred vessel’ to sprinkle some of the water onto the item saying:

Look here and witness ye Spirits of the West. I pass this [n.] through your realm by sprinkling it with your water of life and renewal. By the secret names of the Sea do I consecrate this symbol as witnessed by the Water Element.

If you are consecrating symbols representing the ‘Gifts of Faerie,’ it is customary to call on and charge the tool with the energies appropriate to the original artifacts.

Stone of Fal: North/Earth, Master Morfessa
Spear of Lugh: East/Air, Master Esras
Sword of Nuada: South/Fire, Master Uscias
Cauldron of Dagda: West/Water, Master Semias

While a tool should be consecrated in ritual prior to its use as a sacred ritual implement, there are no rules in archaic lore concerning how long a tool will hold a charge or how often an item should be ‘re-consecrated.’ We can discern, however, that people, places and things become charged overtime by the energies that they reg-

ularly have exposure to. As a general idea, metal will hold a charge longer than wood, and any solid will hold energy longer than a liquid.





**MARDUKITE
CHAMBERLAINS**

CREATURES OF FAERIE

RITE OF ELVEN-FFAYRIE CALLING

The Creatures of Faerie do not submit themselves to the will of Wizards like those spirits conjured and encountered from medieval grimoires, which are in actuality thought-formed ancestral extensions of ourselves. The Creatures of Faerie will certainly not cater to the whims of Men. Thus, there is no ritual or ceremony that will ensure the conjuration of the Elven-Ffayrie. However, for the initiated Elvish Wizard, there are various methods hidden and dispersed throughout esoteric lore that can be used to entice, gain favor, and/or establish a working relationship with “nature-bound spirits.” This is a prerequisite for any ceremonial or “at will” contact in the tradition of Elven Wizardry. Workings of this nature will require access to the physical Green World where you believe “nature spirits” reside. You need not even bother with this in an urban setting where you are almost guaranteed to be disappointed.

Once initial contact has been made, initiating it in the future will become increasingly easier (more innate) with each time. When a relationship has commenced, be sure to ask the spirit(s) their names and signs and their preferred method of future contact. This is the manner in which Fey-Touched Humans will be able to become privy to a mystical apprenticeship far surpassing what has been considered “acceptable” by them to print in this tome. They permit the (Outer Circle) surface workings to be printed by which they may observe and

test those Wizards who take up Earth stewardship. Certainly they will screen potential “Elf-Friends” and “Ffayrie-Allies.” Even I have had a great many things kept from me of the deepteachings because they know quite well that I would very much want to publish them, breaching my oath. Instead, in this book, I have manifested an “objective guide,” have relayed Nature’s own “recruiting manual” for the awakening and truly enlightened folk who have forgotten who they truly are in a world of depersonalization and disenchantment.

If you are reading these words in the dark half of the year, you may still have time to prepare an initial rite of contact on Beltane or Midsummer. For this you will need the “Silver Wand,” an apple wand with three silver bells hanging from white ribbon, and it should, of course, be consecrated prior to this rite.

Use this wand to conjure your circle. Then, starting in the north-east, sprinkle ‘petals of Primrose Flower’ moving deosil around the boundary of your circle. As you do this, say:

**Under stone, under sea, under every blade
of grass. In the winds, in the flames, in the
circle that I cast. Elf and Ffayrie, come to
me. Grant me favor and be blest.**

Ignite your incense coals in your ‘cauldron’ or ‘burner’ at the southwest. Heap on some incense, an herb-and-twig mixture, and feel the smoke extending from your

“Magick Sphere” into the Otherworld acting as a beacon to your call. Then say:

I have studied the way of Sidhe. I shall awaken every tree. I have called to share my home, with Undina, Sylpha, Elf and Gnome. I emerge from a world of mortal strife, here to partake in Faerie life.

In the northwest, prepare three small ‘shot glasses’ with ‘elderberry wine’ or milk and honey. Along with this you will set out ‘sweetbreads’ or cookies. Place the settings in a delta (triangular) pattern. Take up your ‘bowl of salt’ and sprinkle a circular boundary around the food offering as you speak:

Gifts of Faerie granted me, Elemental tools here on display. Now a gift I give to thee, to ignite a bond ‘tween you and me. Overnight I’ll leave this food, in hopes we’ll meet here very soon.

The following day the remains of the food can be removed. The essence of the offering will already have been taken – or not. The food itself may or may not still be there. “Nature spirits” will often send their animal allies to feast on the physical remains once the essence has been enjoyed. Typically, the Elvish Wizards will make regular food offerings to the Otherworld Fey. These are to be left at regular intervals in the same place.

Circles of Power for the sole intention of calling the Elven-Ffayrie can be consecrated or conjured differently. Elemental callings can be modified to meet the needs of contacting the Sylvanus Folk, who maintain their own Elemental hierarchy. The following are the suggestions listed in the original Elven-Faerie Grimoire:

East: Air, Tree Elves
South: Fire, Sprytes (Pixies)
West: Water, Mushroom Fey
North: Earth, Woodland Gnomes
King: Lord Oberon (Auberon)
Queen: Lady Titania

In your woodland travels or spiritual walks in the forests, valleys and mountain ranges throughout the Middle World, you may very well find something in Nature that your inner voice tells you is a gateway threshold to the Otherworld. At these places you can conjure a circle for the purposes of Faerie-calling but be advised: do not disturb the physical environment, do not make a lot of noise, and keep ritual incantations to a minimal and lighthearted. Keep them directed specifically to the “nature spirits.” You might speak something like:

**I am a spirit of peace. Let peace ring
throughout the entire Universe. May my
energy and vibration be that only of peace,
love and harmony that I extend to the
Creatures of Elphame. Know that I [*your***

magickal name] come to you in admiration and respect. I seek contact and initiation to your Otherworld, in grace and goodness. I shall not disturb, trespass or break the solemn vows between us. I seek to be your companion and will adhere to the boundaries of that friendship. By the grace of the All-Source, please come forth and make thyself known.

Elven-Ffayrie lore depicts animals as messengers of the Otherworld. Some are considered “more sacred” than others in their metaphysical symbolism. But all woodland, marine and flying creatures represent the connection of all life being “One” in the Universe, and all life is one and equal at the Source. Animals maintain a role, almost as if ambassadors, negotiators or again, “messengers” between the “World of Men” and the “World of Nature,” or the physical visible world and the unseen Otherworld. Working with animals in both the physical world and in spirit will grant favorable attitudes toward you from the fey.





**MARDUKITE
CHAMBERLAINS**

ELVEN WIZARDRY

FAERIE SPELLCRAFT

Elvish Wizards create their own unique prayers, called “spells” by some and “intentions-based creative visualization therapy” by others – yeah, that’s right, I went there. They can be created by the individual for any particular need or occasion. Remember that magick to the Elves is a creative art, one that the Masters take great pride in. In order to write your own magick, however, you will need to be acquainted and proficient with traditional rites and the rules of spellcraft. To those uninitiated, a “spell” is a short magickal working performed in a Circle of Power in order to bring about a desired result that will appear to occur as if by itself. This does not necessarily occur momentarily and can take days, weeks, even months and years to manifest, depending on the situation.

The most common uses of “Faerie Spellcraft” are protection, fertility & abundance, prosperity & wealth, and the banishment of negative energies and/or the warding away of unwanted energy. There are many other uses of magickal will like the ever popular “single use love spell” that are not dealt with in this tradition of magick.

Resorting to popular lore, the most popular days for mag-ickal work in the Elven-Ffayrie tradition are “Elf Day” or “Tree Day” (Tuesday) and “Fey Day” (Saturday). However, each of the planet-oriented days of the

week represents its own attributes or colored arm of the “Elven Star.” Note that there are seven days, seven colors, seven notes of music and naturally seven (6+1) points on the “Elven Star.”

Monday: Moonday, blue, “G” note, pearl stone, silver

Tuesday: Elf Day/Tree Day, red, “C” note, ruby, iron

Wednesday: Woden’s Day, orange, “D” note, opal, quicksilver

Thursday: Thor’s Day, indigo, “A” note, sapphire, tin

Friday: Freya’s Day, green, “F” note, emerald, copper

Saturday: Fey Day, violet, “B” note, onyx, lead

Sunday: Sun Day, yellow, “E” note, diamond, gold

Herbs can sometimes be used as “Elf Amulets.” Acorns will aid in fertility rites, and acorns found by moonlight are symbols of prosperity and abundance. They are the fruit and seed of the oak tree is a nut used in herbalism and ritual magick. Acorns have a long history of traditional use for fertility, love, and protective purposes. They should, unless otherwise advised, always be gathered in daylight hours, preferably at noon. Keep your chosen intention for the amulet in the mind while collecting them. In ceremonial magick, wands made from oak are often capped with a large acorn tip. This is also done with cones such as those from the pine. Such are excellent for growth magick. In divination for love, a couple will each drop an acorn in still water and watch

to see how they respond to each other. In a spell to encourage a friend to initiate a romantic interest, seven acorns are placed on a small square of white cloth and tied up with a red cord or ribbon to form an “amulet bag.” After sleeping with it under your pillow for three consecutive nights, bury it beneath a rose bush and call out for the person to come to you. The indigenous shamanic cultures also used acorns as a food, either in nut form or crushed to make “oak flour.” This powdered substance could be made into an antiseptic.

Apple-seeds are natural items of love-drawing magick (also poisonous). The common apple tree is actually a hybrid, the result of years of crossbreeding to bring us the familiar fruit we know today. The original apple species, the crab apple (*malus hupehensis*) produces much smaller fruits, resembling cherries. The Rosaceae family of apples is actually shared by over 3,000 different species including the ash, bay/laurel, cherry, hawthorn, peach and plum trees. In Druid folklore, apple is associated with the Queris or Quert Ogham and is the traditional wood of love magick.

Most scholars associate the apple with the Isle of Avalon, called “Emain Ablach,” which is also interpreted as “Isle of Glass” to some. In fact “Affalon” may be a mutation of “Appleland,” which was most likely the setting for an ancient orchard or grove. A famous shamanic ward (or wand) known as the “craebh ciuil” or the Silver Branch was fashioned from apple wizard-wood. The fruit is sacred to mystics because when cut at

the midsection, it reveals the image of the pentagram. It is also significant to the harvest time, the festivals of Lughnassadh and the autumn equinox. In ancient times the harvest was traditionally begun with a toast of cider. At Yule, the apple-wine “wassail” was used ceremonially for tree blessing. Perhaps one of the best-known folk references to the apple comes from the Judeo-Christian version of the “Garden of Eden” cycle, where it represents the “Tree of Life” or World Tree; though it seems doubtful crab-apples would have been the favored “god-food.” The fruit is also found in natural healing remedies for anemia and in the Ayurvedic Healing tradition as preventative medicine. They are good sources of both Vitamins A and E and can be used for purifying the body of toxins and lowering blood pressure.

According to faerie lore, fern-seeds, when activated properly by a Creature of Faerie, will render their bearer invisible. Bay leaves ward away the enchantments, spells and glamour of others when placed under the tongue. Pine-cones, again found by moonlight, are symbols of good fortune, health and well-being. Perhaps the most famous of ‘Elf-Amulets’ is the ‘trefoil,’ ‘trifolium,’ ‘shamrock’ or ‘four-leaf clover’ that is so commonly carried for luck or to ward away warfare. All the herbs mentioned require cutting or removal from the land and so it is customary to ask the plant’s permission in order to delegate an understanding that a spiritual being exists within. A common chant of the ‘magickal herbalist’ is:

With this strike may you grow stronger.

“Magickal herbalists” have also designated specific herbs to be held particularly sacred to the Elven-Ffayrie Magickal Tradition. These are dandelion root, chamomile, mistletoe, elder flow’r, hops, Irish moss, rosemary, rose-hips, raspberry leaf, mint, mullien, skullcap and slippery elm bark. These can be used by themselves or with each other for attracting the attention of the Otherworld folk in ritual as well as mixed with black tea and drank as an infusion. Not only are they calming herbs, but they will also aid one in attuning to the energy of the Green World of Faerie.

To protect a home, an Elvish shaman would use sage and fern to clear out negative energy, Sigils of protection can be traced on the four outer walls to conjure a “magick shield.” Using, for example, the “Sign of Awen” an “Elf-Sign” or some protective “rune,” “Ogham” or the “Dragon’s Eye” will usually suffice for banishing or warding against typical types of unfriendly (malignant) energy. A traditional Gaelic-Welsh incantation for this purpose is:

**Cosaint agus beanachtai yn n’Deith do
talamh seo. Dibir na ole agus dona.**

Ask the aid of “helpful” Elementals. Decide and fix on a target or current that you wish to block. Envision a representation of the unwanted energy or current and feel that it is the embodiment of that which you wish to

block. See the auric energy that is projected from this being as blocked or shielded, as if encased in a bubble, then say:

**I command you, by the names and letters
of the Most High, to depart in peace!**

See the astral form dissolve into the aether with your words.

The keys to effective spellcraft are: clarity of intention, the ability to raise internal energy and merge it with helpful external ones, visualization of the desired goal clearly and the willpower to properly release the energy summoned from within and without. The keys, in this order, form the rudimentary steps taken in the practice of spellcraft. The following are some additional tips to aid your spell-weaving:

-- Incorporate only those tools and items that are of a like energy to that which you wish to connect with. All others are distractions.

-- Visualization skills will be the make-or-break key to your mystical prowess.

-- Only call forth spirits and summon energies that are specific to your purpose.

-- Ask the Universe (spirit guides) for assistance in carrying (channeling) or directing the release of ener-

gies via the appropriate channels.

-- Do not dwell on a ritual working already performed or on what the nature of the results will be for at least three days afterward. This keeps the energy used in that spell out “working for you” and not contained or restricted to the vicinity of your thoughts.

-- Most importantly, it is essential that you believe in your abilities. Remember the ancient proverb that all intentional acts are magickal.





**MARDUKITE
CHAMBERLAINS**

ELVEN WIZARDRY HEALING & PROTECTION FAERIE MAGICK

Consecrate a Circle of Power in the place requiring blessing, protection and/or healing. Set out your ceremonial tools or representations of the “Gifts of Faeire” in their correlating directions. Enter the circle from the northeast by procession if there are multiple practitioners.

Go to the center of your workspace unless you are working in a group that allows for using “Elemental Stations.”

Light a white candle in the center and say:

**May there be peace within my being
completely.**

**NORTH: May peace ring out and extend
across the northern expansions.**

**EAST: May peace ring out and extend
across the eastern plains.**

**SOUTH: May peace ring out and extend
to the peaks of the tallest mountains.**

**WEST: May peace ring out and extend
to the depths of the deepest sea.**

Light more white candles as well as a blue and a red one if you are using this rite for “healing.”

NORTH: May peace, love and harmony extend to every living being and space in the Universe, especially [name of what is to be blest.] Great Bear of the North, I call now on your strength and the wisdom of the Earth Element. Offer your blessing towards me and extend your protective/healing power on [n.]

EAST: May the purity of the Air Element enrich all work performed here. May the Winds aid me in purifying the energies of [n.] Hawk of the Eastern Dawn, I call now on your agility and the wisdom of the Sky Element. Offer your blessing toward me and extend your protective/healing power towards [n.]

SOUTH: May the purifying flame purge and annihilate that which is unclean, especially in this place/for [n.] Great Stag of Southern Flame, I call on your virility and the wisdom of the Fire Element. Offer your blessing toward me and extend your protective/healing power towards [n.]

WEST: May the blessing of the purifying and healing powers of the transforming

waters be upon me in the work that I do towards [n.] Wise Salmon of the Western Sea, I call upon thy True Knowledge and the wisdom of the Water Element. Offer your blessing toward me and extend your protective/healing power towards [n.]

Return to the center of your workspace and recite the “Elvish Wizard’s Benediction” or the “Drwyds’ Gorsedd Prayer.” You can use a version from the other ceremonies in this grimoire or you can use the more commonly known one, given here:

Dyro, Dduw, dy naw erth, deall Ae yn heal gybod; Ae yng n gwybod, gwybod y cyfiawn; Ae yng ngwybod y cyfiawn; Eigarn Ac a garu, caru pobhanfod; Ac ym mhob hanfod caru Duw. Duw a phob dai oni.

Grant us/me O God, thy protection; and in protection, strength; and in strength understanding; and in understanding, perception; and in perception, the perception of righteousness; and in the perception of righteousness, the love of it; and in the love of it, the love of all life; and in the love of all life, the love of God and all goodness. May the Source of All Being and Creation extend currents/ rays to protect/heal this place/person.

Bless the target with saltwater and burning incense. A 'smudge-stick' of sage might also be used. Bless the 'bowl of water' and sprinkle it on the person and around the person, or in each room of the house and around the outside of the property. With the saltwater, say at each point:

**By the Elemental Powers of Earth and
Water do I cleanse and consecrate [n.]**

With the incense:

**By the Elemental Powers of Flame and
Wind do I purify and bless [n.]**

Returning the center of the circle, complete the rite by saying:

**May there be peace [in this home/at this
place/with this person] May it/they absorb
the protection/healing channeled to this
space "now made sacred" [or if at the Grove,
"most sacred."]**

If there is a shaman present, they may wish to seek the nature of the ailment of a person by communicating with their Otherworld "shadows," "spirit guides" or some other kind of energy work. Supplemental healing and protection spells can be performed here. When the ceremonial goal has been satisfied, thank the powers and extinguish the energies of the "Magick Sphere."

THE ELVEN WAY

A SELF-DEDICATION CEREMONY

AWAKENING

Regardless of whether or not you decide to join (or form) a “coven,” “circle” or “grove” (whatever you choose to call a close-knit magickal group) you will first need to perform a “Self-Dedication.” Dedication rites differ from initiations because the dedication is performed solitary, alone in the woods or high on a hill. This ceremony is not necessarily a “magickal working” in the sense that you are not “casting a spell” or “conjuring a spirit.” In this way, it is viewed more like the type of rites used for “Seasonal Celebrations” of the “Wheel of the Year” found commonly in modern traditions or similarly, a personal “Rite of Passage” (e.g a handfasting wedding”).

The Self-Dedication Ceremony is a form of psychological magick because its purpose is to change the internal modes of thinking or life perspective. As with all ceremonial texts, feel free to alter these as your intuition guides you, so long as you do not begin to tear away at important symbolism. In a Self-Dedication Ceremony, the Elvish Wizard, or soon-to-be Elvish Wizard, has discovered a arcane tome of mystery such as the one you are currently holding and realizes (or awakens to the realization) that either they are of the Elven-Faerie-Dragon legacy themselves, or for some “unknown” reason, they feel a peculiar inclination to these mysteries and wish to be initiated onto the path.

While the rite is not given at the beginning of the “The Elven-Faerie Grimoire,” it would logically be the first ceremonial observation of any practicing student. It is not only a good introduction for your psyche to the world of ritualized symbols and abstract energies, it is also important for establishing a relationship with the metaphysical (spiritual) world and intelligences. Magickal ability is accumulated over time as a result of a constant growing relationship of understanding between the practitioner and the natural world. “Magickal Authority,” if you will, is the result of longtime relationships with the Elements.

You do not necessarily need to have already acquired your ritual-ceremonial apparatus. Conjure the ‘Magick Sphere’ in whatever manner you may have practiced, even if you have only envisioned yourself doing so in your mind as you read this grimoire (which can be a form of magick in itself if the energy is properly directed.) This time, as you move about to trace the boundary of the circle by hand or wand, you will set out an ‘Elemental Candle’ at each cardinal direction as is common in all forms of Elemental Magick and Wizardry. Do not light the candles until you are addressing the element of that direction, and do not use the incantations from “Casting the Circle of Power” (etc.) until you are already a “dedicated practitioner.” Some of the speech in Elvish Magick is “phonetic Enochian,” “Gaelic charms” and Mesopotamian incantations that should never be uttered by the “uninitiated.”

Once the area has been deemed “Sacred Space,” go to the central workspace (you do not need an “altar”) and stand or kneel, facing north, saying:

In my mortal form I am known as [name all know you by] but today/tonight I come to you in my Elven-Ffayrie form with the name [a chosen magickal name or “true name”]. I come to you now, Spirits of the Universe as an “Elf-Child” [“Ffayrie-Child” for females, “Elf-Friend” for mortal practitioners who do not believe themselves to be genetically part of the Elven-Faerie legacy.]

Take the ‘bowl of salt’ and remove a pinch, placing it on your tongue. Feel the salt of the Earth entering your blood-stream and becoming a part of your entire body as you say:

I am a child of Earth. I am a child of the stars. I have studied on my own in preparation, but now I seek the Spirits of Nature to be my teacher, an instructor to me concerning the sciences of the Universe. Hidden in your folds lies the answers of Creation and Life. We are one. I am one with the entire Universe. I seek to share a relationship with thee.

Stand and move to the north and light the ‘green can-

dle,' saying:

Spirits of the Enchanted Forest, of plants and rocks and trees, awaken and know me [magickal name]. I come with peace within, seeking your aid in learning thy mysteries. I vow to ever uphold thy secrets, walking the path of wisdom and enlightenment. I am a follower of the Elven Ways.

Trace a seal or symbol of the Earth Element that you will wish to use in magickal rites and to ignite the mystical properties of Earth in the future, envision it green as you intone:

By this Sign shall we know each other.

Go to the east and while lighting the 'yellow candle' say:

Spirits of the Enchanted Breeze, of winds and sky and Air, awaken and know me [magickal name]. I come with peace within, seeking your aid in learning thy mysteries. I vow to ever uphold thy secrets, walking the path of wisdom and enlightenment. I am a follower of the Elven Ways.

Trace your 'Sigil of Air,' envisioning it yellow and say:

By this Sign shall we know each other.

Move to the south and speak the following as you light the 'red candle' there:

Spirits of the Enchanted Mountain, of sun and star and flame, awaken and know me [magickal name]. I come with peace within, seeking your aid in learning thy mysteries. I vow to ever uphold thy secrets, walking the path of wisdom and enlightenment. I am a follower of the Elven Ways.

Trace your 'Fire Sign' and see it yellow, saying:

By this Sign shall we know each other.

Finally, address the west while lighting the 'blue candle' and say:

Spirits of the Enchanted Sea, of waves and lakes and rain, awaken and know me [magickal name]. I come with peace within, seeking your aid in learning thy mysteries. I vow to ever uphold thy secrets, walking the path of wisdom and enlightenment. I am a follower of the Elven Ways.

Trace your 'Seal of Water' in blue as you intone:

By this Sign shall we know each other.

Return to the center and take some anointing oil, some-

thing of your personal choosing. In metaphysics you always anoint with oil from the feet to the head (upward) and bless or wash from head to foot (downward).

Anoint your feet and say:

Blessed be the feet that bring me here this day/night and enable me to touch the ground of the path of the Ancients, treading the 'Right Way' always, never deviating from the path of enlightenment and wisdom.

Anoint your knees saying:

Blessed be the knees that bend to give reverence to the Higher Power of the Universe that gives me the strength to move on the path of light and the ability to make or break my stride.

Anoint the palms of your hands and say:

Blessed be the hands that lift in praise of the Higher Power. They are my commanding hands of power. I acknowledge their ability to direct my will, as they are extensions of my active mind.

Anoint the heart (left breast) saying:

Blessed be the flame that burns within my heart that I may know the True Love of the Universe and also so I may recognize the path by what I feel deep and true.

Anoint the lips and say:

Blessed be the lips that speak the sacred words of incantation. May the words they speak only further my evolution and never idle or in vain. From here I may utter the words of power to the All, but will remain silent to non-believers.

Finally, speak the following as you anoint your forehead:

Blessed be the mind that seeks to understand its own nature and allows me the ability to seek the knowledge and guidance of my Higher Self, which is at one with my mind. Let my thoughts be pure and only of a nature that will contribute to my Ascension.

Elven Wizards will usually consecrate a personal item, emblem or artifact, like a pendant or necklace, which they will wear as a sign of their dedication.

Hold up your talisman saying:

**May the Spirits of Nature and the Universe beyond,
see and bless this symbol of my dedication.**

Thank the energies and extinguish the circle.



THE ELVEN WAY

A CIRCLE INITIATION CEREMONY

AWAKENING

“Sylvan Magick” is mainly related to trees and so the groups of practitioners that come together to learn and celebrate the Elven Way call themselves a “grove” instead of a “coven.” While magick can be performed solitarily, “circle magick” or “group magick” requires at least three people, one to represent each of the most basic Elemental Stations: Land, Sky and Sea. You know from previous study that there can be potentially nine “duile” or Elemental Stations for participants without having to divide the elements further. There is also the possibility of using tree names as titles for practitioners or ceremonial stations when incorporating the “Elven Forest Tradition” such as the Ogham.

A coven or grove must first logically begin with initiating each other. You would not be able to officially initiate a third person into a group of two, unless the two people had first initiated each other. But, this doesn't make much sense does it? In the past, the leader of a coven was so by her status. The leader of a grove would be an Arch Druid or Grand Master. These High Priests and Priestesses were not “initiated” into their own groups, they were “installed” or at the very least led as a result of their experience from a prior initiation. This is really only acceptable for the founding leaders. All others must be ceremonially installed into the group by other initiated members.

It is difficult in modern times to actually find a group using an authentic Faerie Tradition that has not been watered down by the general pop-interpretation of the Western Magickal Tradition. This is not surprising due to the lack of decent mainstream Elven-Faerie lore to draw such practices from that are not restricted to a specific lineage or family tradition. This particular rite was adopted in 1998 by the “*Elven Fellowship Circle of Magick.*”

The area of initiation should be an outdoor Nemeton. Choose a place where the group can meet repeatedly and form a connection with this terrain over time. This place must allow for an absence of worldly distraction and the ability to practice rituals without the unnerving discovery from disruptive onlookers. Construct your Nemeton of stones, being sure that the diameter is large enough for all participants. A group of three can easily use a circle nine feet in diameter. Do not overlook the significance of the “Megalithic Yard” when constructing stone circles as well. A single unit (1MY) is equivalent to 2.72 feet, making a ceremonial site possibly 8.16 or 10.88 feet in diameter by this rule. Be creative.

A “Magician Sponsor” leads the blindfolded individual to be initiated to the northeast corner of the Nemeton, where the leader, originator or “ceremonial magician” greets them (referred to as the “Guardian of the Grove” in the ceremonial text). He stands at the threshold holding a sword.

GUARDIAN OF THE GROVE: Who is it that you bring to the Gates of this sphere most sacred and secret?

MAGICIAN SPONSOR: A child of Earth and Star who seeks entrance into our mysteries.

GUARDIAN: Do you present this person to the Grove, vouching for their conduct and dedication to our circle?

MAGICIAN: Yes, it is I who sponsor this person and must guide them now, for they are currently blinded to the mysteries of our Nemeton.

GUARDIAN: Then, this Gateway Portal to the Sphere opens, but is never broken. You may enter by the Unspeakable Password.

The Magician Sponsor guides the Initiate to the center of the circle where they are set before the existing membership of the grove.

GUARDIAN: Answer Initiate. Do you seek entrance into the mysteries of the Elven Fellowship Circle of Magick [or another name for your personal group]?

INITIATE: I do.

GUARDIAN: Answer Initiate. Do you come here of your own free will, free from the pressures of peers or others and free of ulterior motives?

INITIATE: I do.

GUARDIAN: Again Answer. Are you willing to sear an oath to the secrecy of the Mystic Wizards of the Earth now before this Council and the spirits we have called?

INITIATE: I do.

GUARDIAN: Then kneel and submit yourself to this Elven Council.

The initiate kneels and the Guardian of the Grove begins to encircle them deosil.

GUARDIAN: You enter the Enchanted World of the Elven-Faerie unsolicited. You step foot on the ground held most sacred to the Keepers of the Earth who maintain and celebrate the ancient Earth Ways. Under penalty of death, no mortal shall step foot on our court unbidden, and thus you now render yourself to our bidding. You enter a place that is not a place in a time apart from time and still you are here. Fear has no place in our world, in the

Otherworld, and it is our will that you should fall and perish on the blade I hold before you in sentence for such blasphemy. By bringing fear in your heart to our world you will undoubtedly attract evil. How do you enter our world, Initiate?

INITIATE: With perfect love and perfect trust.

GUARDIAN: Magician Sponsor, has this initiate been properly prepared? Has s/he completed their self-dedication? Is the initiate recognized by the Elemental Portal Guardians of the Watchtowers?

MAGICIAN: They are prepared. They are dedicated. They are recognized by the Elemental Realms.

GUARDIAN: We shall see. May the Source of All Being and Creation grant us protection; and in protection, strength; and in strength, peace; and in peace, understanding; and in understanding, knowledge; and in knowledge, wisdom; and in wisdom, love; and in love, the love of all things; and in the love of all things, the love of the Universe.

The Magician Sponsor brings the Initiate up from their knees and guides them on a cross-quarter journey be-

fore returning the center again. In ancient times, such would have been conducted in a cave or underground labyrinth. This text is simply one version, portions of the Chaldean Oracles have been used for others. The Magician Sponsor guides them first to the south and the Guardian of the Grove reads from the center of the circle:

In the beginning was the void of Nothing, a canvas with no form, a screen without picture. But then came Light, that which gave all existence its form, waves of infinite possibility sprawling across the matrix-fabric of the Universe.

The initiate is brought to the east:

When the fires of life burned down to the glowing embers, they breathed into existence the Air, the element of knowledge, and the Elven-Ffayrie spirits of the trees and breeze.

Across to the west:

More tangible did the formless Spirit of Light become yet, when the Waters emerged. But the currents of energy chased one another to become even more solid.

Around to the north:

The Formless Fire gave birth to Air, and the gaseous Air gave way to water. The sea would yield finally to the land, Element of Earth, a powerful and stable foundation on which the less tangible manifestations could reside. This Earth is the planetary spirit of G'ea and she has had 'keepers' and 'guardians' existing in all times and places to maintain the balance of the Elemental World and thwart all that would cause disharmony.

Returning to the center:

As you have come to us in the darkness of ignorance, know that we are the 'Keepers of the Earth,' the 'Guardians of the Green World of Nature' and 'Scions of the Secret Knowledge from the Otherworld.' As you emerge, reborn into a realm of Light and enchantment, your existing name is no longer appropriate and is retired at the boundary of the Sacred Grove. We shall know you as [*circle name for Initiate*]. Welcome Elf/ Ffayrie Lord/ Lady [n.]

The blindfold is removed. All the existing members come forth and greet the initiate. There is then a celebration and feast in honor of the neophyte who has been

ceremonially installed into the mysteries of the Elven Tradition for the purposes of group study and practice.



NEMETONA CONJURING THE CIRCLE OF POWER GROUP LITURGY

The Nemeton can be conjured by the means you have already learned, a mental vision thereof, a mixture of “Casting” and “Group Liturgy,” or just by using this rite alone. The incantations used in Elemental Ritual Magick are not necessary for ceremonial observations of the seasons and “rites of passage.”

This rite can be used by any number of participants and can be amended for any type of group work or “Circle Magick.” The ceremonial observation is most effective in a circle of trees and/or stones. You don’t need to actually “cast a circle,” unless your intent is to raise concentrated energy for active ritual magick or “spell-work.” Once the participants are prepared, procession to the northeast corner of the Nemeton bringing all tools and items with you and begin.

I. OPENNING BENEDICTION

King of the Elves: May the Source of All Being and Creation grant us favor and protection; and in protection, strength; and in strength, peace; and in peace, understanding; and in understanding comes the True Knowledge of the ‘Right Way’; and in the grace of this knowledge may we be granted the will

to use it; and in that will, the wisdom to temper the use of knowledge; and in temperance comes mercy; and thru mercy, love; and in love we find the Source of All Being and Creation.

Faerie Queen: The recursive spiral path passes through Annwn ('ah-noon') and returns to the love and favor of the Source. Blessed be the All, El and Elastar.

All: Blessed be the Universe.

II. GRAND INVOCATION

King of the Elves: To bathe in the aethyr of new light and life that swirls about the galaxy. To cleanse away iniquity and mortality so we may join in the harmony of all living beings. Here we stand, beneath the Oaks, beneath the Stones, coming to the place we watched our ancestors go to commune with the Spirit of the Universe.

Faerie Queen: Eleni silir lamesse om entiemmann. The stars shine brightly upon this meeting of our people. The Elven-Faerie Star shines brightly on us now at the hour of our meeting. Elen sila lumen omontielvo.

All: Elen sila lumen omontielvo.

III. ELEMENTAL BENEDICTION

Faerie Queen: Let peace ring out through the four quadrants of the Universe. Within our being may we find peace at the center. In the Secret Grove we meet to share peace. Then, as we go about the lives we lead on the 'Surface World,' we radiate the currents of love and peace and attract the same.

King of the Elves: Here we stand strong, coming together in answer to the call of our inner vow as Guardians and Keepers of the Earth. Here we stand, side-by-side, heart-to-heart and [the circle joins hands] hand-in-hand. [Release hands.]

North Wizard: Guardian of the North, realm and spirits of the Earth Element, 'nature spirits,' Gnomes, Kobold and Drwyds of Falias, hail and welcome to this Nemeton. Extend the currents of peace and stability.

Eastern Wizard: Guardian of the East, realm and spirits of the Air Element, Ancient and Shinning Ones, Elves and Drwyds of Gorias, hail and welcome to this Nemeton. Extend the currents that enable enlightenment.

Southern Wizard: Guardian of the South, realm and spirits of the Fire Element, Dragon Priests, fiery sprytes, pict-sidhe and Drwyds of Finias, hail and welcome to this Nemeton. Extend the necessary ener-

gy for strengthening the will.

Western Wizard: Guardian of the West, realm and spirits of the Water Element, ancestral spirits, merfolk, Drwyds of the past and the Otherworld city of Murias, hail and welcome to this Nemeton. Extend the currents of personal well-being and those that enable the insight of wisdom.

IV. BARDIC VERSE & STORY

Traditionally, a gathering of Elvish Wizards will recite lore and legend at ceremonial gatherings and festival celebrations for the purposes of the preservation of those stories. This is called an ‘Eisteddfodd’ in the Gaelic-Welsh language, an ancient ceremonial tradition of processions, candle-lighting, stories and “sermons” that were shared. The theme of what is typically shared will relate to the nature of the occasion, the most common being accounts of Elvish History as well as stories of the ancient Celtic-Norse mythos of Western Aeurope.

V. FESTIVAL OBSERVATIONS

Perform any operation or ceremonial celebration that the group has come together to accomplish. [In addition to seasonal workings, this ‘Liturgy’ is also appropriate for solar and lunar events, but is was not necessarily in-

tended for ritualized spellcraft and active magickal work.]

VI. THANKING & DISMISSING ELEMENTAL SPIRITS

King of the Elves: May the Source of All Being and Creation grant us favor and protection; and in protection, strength; and in strength, peace; and in peace, understanding; and in understanding comes the True Knowledge of the 'Right Way'; and in the grace of this knowledge may we be granted the will to use it; and in that will, the wisdom to temper the use of knowledge; and in temperance comes mercy; and thru mercy, love; and in love we find the Source of All Being and Creation.

Faerie Queen: Let peace ring out through the four quadrants of the Universe. Within our being may we find peace at the center. In the Secret Grove we meet to share peace. Then, as we go about the lives we lead on the 'Surface World,' we radiate the currents of love and peace and attract the same.

Western Wizard: Guardian of the West, spirit of the Wave and realm of Sea, we thank thee for thy attendance this day/eve as you witness and remember the ceremony we practice in memory of the rites of our ancestors. May you return again when hence we call. Hail and Farewell. Go in peace.

Southern Wizard: Guardian of the South, spirit of the Flame and realm of Fire, we thank thee for thy attendance this day/eve as you witness and remember the ceremony we practice in memory of the rites of our ancestors. May you return again when hence we call. Hail and Farewell. Go in peace.

Eastern Wizard: Guardian of the East, spirit of the Wind and realm of Air, we thank thee for thy attendance this day/eve as you witness and remember the ceremony we practice in memory of the rites of our ancestors. May you return again when hence we call. Hail and Farewell. Go in peace.

Northern Wizard: Guardian of the North, spirits of Stone and Wood and realm of Earth, we thank thee for thy attendance this day/eve as you witness and remember the ceremony we practice in memory of the rites of our ancestors. May you return again when hence we call. Hail and Farewell. Go in peace.

VII. CLOSING BENEDICTION

King of the Elves: Before departing from this place, we release the field surrounding the Nemeton, grounding the energy of Earth, releasing to the Sky the energies of Air, pushing down the currents of Fire deep into the 'Core of Gaea' and pouring the Water back into the Sea.

Faerie Queen: **As we have come in peace, so do we leave in peace. We are the ‘Children of the Stars,’ beings of light, life and love. In departing, we project and radiate peaceful energy and positive power throughout the Universe, dispersing the energies gathered here.**

All: **Blessed Be.**

King of the Elves: **Y Gwir Yn Erbyn Byd.**

All: **The Truth Against The World.**

Faerie Queen: **May our circle now stand open, though it is still a circle and never broken. The ‘Magick Sphere’ of the ‘Grove of [group name]’ ever rests here.**

All: **Awen [“ah-oo-een”]**





**MARDUKITE
CHAMBERLAINS**

ELVEN-FAERIE ALARDAN SEASONAL CEREMONIES THE GROVE FESTIVALS

In contemporary traditions, the annual revival calendar is called the “Wheel of the Year,” a sort of festival observance calendar of “pagan” holidays that are based on the natural cycles of the seasons and old pagan customs. Contrary to popular belief, the complete wheel of the eight sabbats (as it is given in the “New Age”) is a relatively modern standardization. Two wizards implemented it into the New Age Movement: Gerald Gardner (founder of the modern Wicca tradition) and his friend Ross Nichols (founder of the Order of Bards, Ovates & Druids). Virtually every ancient seasonal observation can be correlated to one of the sabbats, but the literal symbolism of the full wheel is actually redundant. For example: the Celtic festival of Beltane (May 1st) correlates to the symbolism of the summer solstice, both are landmarks for summer, the season of maturation. The festival of Beltane is a “flower festival” marked by the physical observation of short-lived “may-blossoms” in Nature, marking the beginning of the “agricultural” summer. The solstice is actually a celestial or astrophysical event that marks a cosmic “turning point” in the year, and while modern calendars call it the “first day of summer,” the ancient folk called it “mid-summer” or the “height of summer.”

The four fire festivals drawn from Celtic lore are supplemented with the two equinoxes and the solstices,

comprising the modern eightfold “wheel of the year.” It is metaphorically referred to as a wheel that is constantly “turning” the seasons through the annual cycle. The sabbats, as they have been called in Wicca, occur between six and eight weeks apart. Not all wiccan and neodruidic traditions of the New Age observe all eight festivals. Different regional-cultural revivals also carry their own semantics and vocabulary for festival observations. In the Druidic Tradition based on the Elven-Faerie folk, the four “fire festivals” are called the Four Albans (“Lights”), which also coincide with the wheel of the Welsh Celts.

Many of the ancient festivals coincide with modern religious and symbolic or secular holidays. Some Christian fundamentalists really believe that it is the pagans who have subverted their own sacred holidays as anti-Christian demonstrations. This could not be any further from the truth.

All research shows evidence that the Roman Church and “Celtic Church” actually set their holidays to coincide with the dates and relative symbolism of pre-Christian customs. Not only did they do this to smooth the conversion from a rural agricultural pagan tradition into an urban religio-centric Christian one, they also were still actively seeking to “create” a religion, since none of these modern observances are really a part of Christ’s own tradition, but reenactments of the biblical scriptures. Jesus was a Jew, a Kabbalist, a Dragon King descended from the throne of David and an Essene

(Gnostic). John the Baptists was also an Essene, evident by his use of the baptismal rite of the Essenes, which was not observed by any other sect but the Essenes (for that region and era). The Church took ownership of this ceremony as well.

The following are the traditional standardized dates of the pagan festivals as well as the more common observances found during these energetic thresholds.

April 30-May 1: Beltane, May's Eve, Calen Mai ("First of May"), Tana's Day, Walpurgisnacht and May Day.

June 21 (20-22): Litha, summer solstice, Alban Heruin, mid-summer and St. John's Day.

July 31-August 1: Lughnassadh ("Marriage of Lugh"), Cornucopia, Calen Awst ("First of August"), Lammas and Lammas Eve.

September 21 (20-23): Mabon, autumn equinox, Alban Elved, harvest-equinox, Rosh Hashanah and Thanksgiving Day.

October 31-November 1: Samhain ("Summer's End"), Shadowfest, Calen Gaeof, Feast of the Dead, All Saint's Day, All Soul's Day and Halloween.

December 21 (20-23): Yule, winter solstice, midwinter, Alban Arthuan, Jul, Saturnalia and Christmas.

January 31-February 1: Imbolc, Brighid's Day, Calen
Geaef, Oimele, St. Blaise's Day, Candlemas, St.
Valentine's Day and Groundhog's Day.

March 21 (20-22): Ostara, Eostre, spring equinox,
Alban Eiler, Sheelah's Day, St. Patrick's Day and
Easter.

SAMHAIN – ALARDAN FESTIVAL

Though there is some debate over this matter, the New Year traditionally begins on the eve of November (Oct 31-Nov 1) when the threshold between the physical world and the Ancestral Realm of the Otherworld is thinnest. The 'Feast of Ancestors' is pronounced 'sow-en,' and has unmistakable correlations to Halloween. The pumpkin carving tradition emerged from the ancient 'Jack-O'-Lantern,' a reference to the lights carried by the Elvish Wizards in the forest. The Drwyd tool known as the 'Pelen Tan' emits a light in the spectrum most sacred to the Otherworld: ultraviolet or cobalt blue. These lanterns are made from painted glass bowls carried and hung with candles lit within them for an Otherworldly luminescence. The rites of the seasonal ceremonies are performed along with the "Conjunction of the Circle: Group Liturgy," and both can be adapted for solitary practitioners.

NORTH: I call thee Northern Spirits of Lasse, Cloch,

Arbor and Elessar. Join me powers of Leaf, Earth, Tree and Stone, in this celebration of my ancestors. I come to the Sacred Grove this estevar [evening] to be reunited and guided by their asha [spirit].

EAST: I call thee Eastern Spirits of Gaeth, Gwai, Nel and Fin. Join me powers of Wand, Sky, Cloud and Rain, in this celebration of my ancestors. I come to the Sacred Grove this estevar [evening] to be reunited and guided by their asha [spirit].

SOUTH: I call thee Southern Spirits of Re'Aitai, Anar, Arva & Teine. Join me powers of Skyfire, Sun, Flame and Fire, in this celebration of my ancestors. I come to the Sacred Grove this estevar [evening] to be reunited and guided by their asha [spirit].

WEST: I call thee Western Spirits of Kh'dek, Muir, Kyela and Pehlora. Join me powers of Ice, Sea, Love and Water, in this celebration of my ancestors. I come to the Sacred Grove this estevar [evening] to be reunited and guided by their asha [spirit].

NORTH: Glora Duath. The Sun is overcome by darkness. On this estevar, a night that is not a night, the invisible evala [cloak] between this world and the ancestral realm of the Otherworld is thinnest.

EAST: I call upon the ancestral power of the Elfinkind within me to give me clear knowledge of Kaloren [the 'Right Path' or way].

SOUTH: I stand on a threshold between time to witness the death of one year and the rebirth of another. As Keepers of the Earth, Guardians of the Elven-Ffayrie Cor Anar [Wheel of the Sun/Year]. I charge the Duath [darkness] to give way to alb [light] at the Solstice of Midwinter, the turning point of the Sacred Earth Year.

WEST: By the tradition of the Ancient Elvish Wizards who enticed the spirits of the Otherworld with food offerings, I call forth the spirit of my ancestors from Arth Asha [the spirit world] and share in this feast with me. Take from this offering the essences you so desire.

Then you may celebrate your feast, remembering to leave a portion in the northern quadrant.

NORTH: Behold, I do see before me, the Sidhe who have graced my vision with their presence. They manifest to me, crossed over, transitioned from the Palace of the King. From the ancestral mounds they have come this night to celebrate the Samhain Alardon [Festival] with me.

EAST: Here I stand at Saeth Duir, Guardian of the Threshold Portal. I am a portal messenger and before me the winds rise up to offer their hail. I thank thee spirits of the eastern direction for celebrating with me.

SOUTH: As the ancestral asha [spirit] departs, we wish peace and love for their return to the ancestral plane. I ask only that you leave me with your hereditary guidance that it may be a light to illuminate Kaloren [the ‘Right Way’ or path].

WEST: From the ninth wave do I come and from nine elements was I created. In nine states of being do I channel my power and peace multiplied times nine and I can hope to enjoy the fruits and bounty of another year.

NORTH: I stand in the north, Guardian of the Threshold I am and the portal to the Otherworld I here seal. The ancestors, energies and spirits of the dead have passed this gateway and I bid them peace on their departure. New life comes from death when Nature is allowed to unfold her mysteries unhindered. As Keeper of the Earth I shall await the New Light forthcoming at our next meeting.

ALBAN ARTHUANN – ALARDAN FESTIVAL

Long before the observation of Christmas, Wizards celebrated the (re)birth of the Sun King at Midwinter on the evening of the 21st of December into the 22nd. Pine trees, evergreen wreaths and the symbolism of Oak, Holly and Mistletoe are not specific to the Christian winter tradition and originated with ‘pagan’ Druids. “Santa Claus” from the Nordic mythos, is a “jolly ol’

elf” who can be attracted through the offering of milk and sweat-breads (cookies). Consider the use of red, green and white candles to illuminate your night work. You might set them on a “Yule Log.” Being the longest night of the year, you will conjure your Nemeton for the purposes of seasonal observations at night. The days grow longer after this night and thus the Sun is depicted as being reborn.

NORTH: This eve I call upon the Spirit of the Forest. Come forth Aldaron, Herne, Dagda, Kernunnos, the Green Man and the Antlered One. You do I call upon strength of the Earth, elemental forest spirit on this the darkest of nights.

EAST: La’Aer, Gaeth, Suk’anar Estevar. I call on the power & energy of the Winds of the Air Element on this the darkest of nights, a time of new beginnings.

SOUTH: From the south do I bind the energies of Re’-Aitai, Skyfire, Leollyn, great Anar, Sun whose power will steadily grow.

WEST: Muir. Muir. Suk’anar Estevar. I call on the power and energies of the splashing water on this night, darkest of nights, as Midwinter is the turning point of winter and the Sun’s course.

NORTH: The turning point is a birth, one marked by the growing power of the Sun Father, Leollyn. As Keeper of the Earth I have witnessed how new life

comes from death and change, or that nothing truly dies, only changes.

EAST: The Cor Anar [Wheel of the Solar Year] turns. I stand encased in a season of hibernation the Morning Star of Spring [“el tuile”] and offer this season of new beginnings and new hope.

SOUTH: Gaea. Gaea. Vasta. Vasta. I awaken and arouse the Earth Mother to bare witness of the rebirth of the Sun King. Send forth your energies of creativity and inspiration. Lend to us your fiery strength.

WEST: In the Suk’andar [darkest] Estevar [night] I call the energy of Leollyn [Sun King] who is born or reborn here at Alban Arthuann [the Winter Solstice] as the “Child” Sun King. From Numen [the west] I ask to receive the intelligence and wisdom to better use my abilities. Through self-knowledge I increase my understanding of the Universe.

Light the solstice candles on the Yule Log in the north. If you have any evergreen wreaths, light candles in these too. Use as much of the “stereotypical” red and green symbolism as well as the ‘holly-ivy-oak-pine-mistletoe’ currents of energy, as possible.

NORTH: On this Suk’andar [darkest] Estevar [night] I call forth Lord of the Forest by the names: Aldaron, Ninastre and Saer’ir to celebrate with me the great-

est of seasonal mysteries and cycles of change.

EAST: The time draws near. The Sun King is to be reborn as a child. May all the ‘nature spirits’ and animals awaken and know his birth.

Wait in your circle until midnight, continuing your festivities until you wish to close by celebrating the birth itself. You can continue at midnight, have an all-night vigil until dawn, or you can return before dawn the following morning.

EAST: Vasta. Vasta. Awaken powers & spirits of Gaeth [wind], energy currents of La’Aer [the Air Element]. Hear the call of the Ekahal [Elvish Wizard] as I rouse you from hibernation. Rejoice! Rejoice! The Sun King is reborn!

SOUTH: Vasta. Vasta. Awaken powers and spirits of Arva [flame], energy currents of Teine [the Fire Element]. Hear the call of the Ekahal [Elvish Wizard] as I rouse you from hibernation. Rejoice! Rejoice! The Sun King is reborn!

WEST: Vasta. Vasta. Awaken powers and spirits of Muir [the sea], energy currents of Ear Pehlora [the Water Element]. Hear the call of the Ekahal [Elvish Wizard] as I rouse you from hibernation. Rejoice! Rejoice! The Sun King is reborn!

NORTH: Vasta. Vasta. Awaken powers and spirits of

Aldaron [the forest], energy currents of Lasse and Gael [leaf and stone]. Hear the call of the Ekahal [Elvish Wizard] as I rouse you from hibernation. Rejoice! Rejoice! The Sun King is reborn!

EAST: Great and Ancient Oak, how is it that you grow on high hill and plains?

SOUTH: Mysterious and Ancient Oak, why is it that you conceal in your branches the wounded Llew Lleollyn?

WEST: Wise and Majestic Oak, growing between two enchanted lakes, is your thirst quenched?

NORTH: Great and lone Oak resting silently on fertile land, why does the sky darken over your canopy?

Dismiss and thank the elemental energies.

IMBOLC – ALARDAN FESTIVAL

Imbolc is a Celtic “Candle Festival,” which is observed with a candle light vigil from the evening of January 31st into the dawn of February 1st. Even if a vigil is not observed, a candle is left to burn all night long for the protection of the home and family. Meditation on the flame of a candle has the ability to put you into a trance-hypnotic state, the same state that you enter when

zoned-out watching television. Fire gazing, in general, has been known to produce calming states. The inner mind becomes open and the reception of visions and prophetic inklings can result. When you focus your conscious mind on a stimulus like flame, running water, a glistening pool, a polished stone, the stars (etc.,) you allow the inner mind to become active. These possess natural energy currents that do not “override” our senses (like when you driving, listening to the radio, working, etc.) It is best to sleep after this ceremony as the subtle energies of Imbolc are best received at night through subconscious dreaming.

NORTH: I call thee Northern Spirits of Lasse, Cloch, Arbor and Elessar. Join me powers of Leaf, Earth, Tree and Stone, in this celebration of the turning of the Cor Anar [Wheel of the Solar Year] and the strengthening of Glora Anar [the Sun]. Bless now this Tuile Alta [Springtime Light] lend your powers to this candle.

EAST: I call thee Eastern Spirits of Gaeth, Gwai, Nel and Fin. Join me powers of Wand, Sky, Cloud and Rain, in this celebration of the turning of the Cor Anar [Wheel of the Solar Year] and the strengthening of Glora Anar [the Sun]. Bless now this Tuile Alta [Springtime Light] lend your powers to this candle.

SOUTH: I call thee Southern Spirits of Re’Aitai, Anar, Arva & Teine. Join me powers of Skyfire, Sun, Flame and Fire, in this celebration of the turning of

the Cor Anar [Wheel of the Solar Year] and the strengthening of Glora Anar [the Sun]. Bless now this Tuile Alta [Springtime Light] lend your powers to this candle.

WEST: I call thee Western Spirits of Kh'dek, Muir, Kyela and Pehlora. Join me powers of Ice, Sea, Love and Water, in this celebration of the turning of the Cor Anar [Wheel of the Solar Year] and the strengthening of Glora Anar [the Sun]. Bless now this Tuile Alta [Springtime Light] lend your powers to this candle.

NORTH: May all beings, woodland creatures and bipeds, find security, warmth and protection in the Alta Nwyrve [light of the sacred fire], which I extend as an expression of peace and love throughout the Universe.

EAST: From the Radiance within and the new A'lahn [light] that shines in the Aiet [east], may the beings of G'ea [the earth planet] no longer be subjected to the impenetrable Duath [darkness].

SOUTH: Tuile F'yonn, the 'Light Season' is soon upon us. As some sprigs of Tuile [the spring season] and new hope do appear, the Elvish Wizards come to commune with the 'Elements of Nature,' coming to this Kirc [sacred circle] in springtime anticipation.

WEST: Gaea breathes the breath of renewal, weav-

ing a web of enchantment that spreads across the land. May the spirits of Tuile F'yonn [the season of light] bless the land with love and abundance. Currents of Ear Pehlora [the Water Element] send forth thy spring rain to nurture the life as it strives to mature.

NORTH: Great Lord of the Forest [Aldaran], come forth and use your ancient magick to bless the land, making it fertile and green. Renew the life of every living Asha [spirit/soul] of Arda G'ea [the earth planetary plane of existence] above or below the Surface World.

EAST: Voice that beckons in the winds of dawn, grant me thy guidance and inspiration.

SOUTH: Voice that echoes strangely through the stillness of the noon's midday heat, speak your secrets.

WEST: Vision that emerges to give form to the voice heard at the sunset and in the moonrise, bless me with thy gifts.

Regardless of the number of practitioners present, you will retain the "I" (singular,) as you imagine or visualize this imagery.

EAST: I am the wind across the plains and sea. I am a hawk high above the cliffs. I am a raven on Druid shoulder.

SOUTH: I am the fire that inspires the minds of sentient spirits. I am the flame that burns in the passion of lovers. I am the light beacon that permeates the Universe.

WEST: I am a wave of the sea. I am the variegated sound coming from the sea. I am a valley lake nestled between two plains.

NORTH: I am a hill of poetry. I am the finest of flowers and trees. I am a stone left to watch creation since the beginning of the planet body.

Thank and dismiss the energies and entities summoned wishing them peace in their departure. Return to your place of dwelling bringing your candle. You consecrate an area of prosperity and protection in the home with it. If possible, allow it to extinguish itself.

ALBAN EILER – ALARDAN FESTIVAL

The Spring Equinox goes by many titles including Ostara, Eostre, Ostera, Eastre and finally Easter. Alban Eiler is usually recognized on the dawn of March 21st. These kinds of festivals can actually run three days in duration, observed perhaps from the 20th to the 23rd. The eve of a month or the 21st of the month are typically festival days. If the ground permits you should make this a seed-planting ceremony. You may use pots if conditions are not appropriate. Note: the indication of

equinox is a reference to the equality of the day and night durations.

NORTH: I call upon the Spirit of the Forest at the dawn of the Tuile F'yonn, the Spring Season of Light. Come forth Aldaron, Herne, Kernunnos, you who come when I call on the strength and power of the Earth Element and forest currents. Merge your energies with that of the Grove, this Sacred Nemeton. Come and celebrate the Spring Equinox.

EAST: La'Aer, Gaeth, Tuile F'yonn. I call upon the power and energy currents of the winds of the Air Element on the dawn of the Spring Season of Light, a time of new beginnings. Be here now to witness and remember my ceremony.

SOUTH: From the south do I bind the energies of re'-aitai, skyfire, and great Glora Anar, the strength of the Sun that has returned. The air of the east blows to the south and is warmed. Come now and celebrate Alban Eiler [the spring equinox].

WEST: Muir. Ear Pehlora. Energy and power of the water and sea, I call thee here now to share in the ancient observation of the equinox, the festival of balance between day and night.

NORTH: As all beings yield to the new A'Lahn Tuile [light of the spring season], I plant the seed and call on the powers of the 'Elements of Nature' to bless it

and encourage its growth.

As part of the seed-planting ceremony, you can plant an appropriate flower at each direction or use temporary pots. If necessary, you may have to visualize the seed-planting process.

EAST: At the eastern ward I plant the seed of psychological well-being.

SOUTH: At the southern ward I plant the seed of spiritual well-being.

WEST: At the western ward I plant the seed of emotional well-being.

NORTH: At the northern ward I plant the seed of physical well-being.

EAST: Spirits of La'Aer [the Air Element], caretakers of flowers and trees, take and scatter my seeds among the fertile soil. Bless and keep safe the life that begins at Tuile [the spring].

SOUTH: Sier Arva [sacred fire], searing flame, spirits of the same, ensure that the Radiance of E'Graine Glora Anar, the bright sphere of the Sun, nourishes the seeds with heat and light.

WEST: Spirits of Ear Pehlora [the Water Element], the gentle rains and Muir, Element of Sea, come

forth and bless this new life with your lustral waters, moisture and nourishing rain.

NORTH: I place the life of the seed in the hands of Gaea and the invisible caretakers of the Green World of Nature. O Spirits of Talamh [the Earth Element] accept the seed of life into your folds.

EAST: Spirits of the Duile [fey elements], you have been called to the Kirc [sacred stone circle] Nemeton to observe, recognize and remember the work done here.

SOUTH: Today do I call upon the strength of the heavens, light of the Sun and splendor of the Element of Fire.

WEST: Depth of the Sea and radiance of the Moon.

NORTH: Stability of the Earth Element and firmness of stone.

EAST: Speed of lightning and swiftness of the Wind Element.

NORTH: The phases of Gaea and the Green World of Nature are marked and observed with the rotation of the Cor Anar. The Wheel turns again.

Thank and dismiss the energies conjured to your celebration.

BELTEINE – ALARDAN FESTIVAL

The Belteine or Beltane festival is named such after the Fires of Bel or ‘Belinos,’ an ancient Drwyd Wizard of Elven-Faerie descent. It was the dawn of “Belteine” when the Tuatha D’Anu arrived in Ireland and set fire to their ships. The most commonly known tradition of May Day is the “May Pole,” which is danced around while weaving ribbon. This is observed on May 1st, though the festival begins the night before [May’s Eve] with the construction of two large bonfires side by side, which are consecrated to Bel and the Source of All Being. The ancient Celts marched their cattle in procession between these flames before sending them out to pasture. This ceremony of Belteine is typically observed at noon.

NORTH: I greet you Alardon, Spirit of the Grove and Green World. I call to me the northern spirits of Lasse, Cloch, Talamh and Arbor. Join me powers of Leaf, Stone, Earth and Tree as we celebrate the mysteries of creation at the height of F’yonn Thuile [the ‘season of light’].

EAST: I greet you Gwai, Spirit of the Sky. I call thee from the east to celebrate the forthcoming Laer Reudh [the summer season] by the Fires of Bel. Currents of Gaeth, Fin and Nel, spirits and powers of the Wind, Air and Cloud, grant me thy inspiration and guidance.

SOUTH: Spirits of Laer Reudh Arva [summertime flame], now is the time to emerge and shine brightly. Southern currents open the Evala Duir [hidden door] of thy mysteries. Join me in celebration of summertime anticipation.

WEST: I call from the Kirc, this sacred Nemeton, Kh'dek, Muir and Ear Pehlora. Spirits and forces of the last receding Ice, the warming Sea and the Element of Water and Rain, join me now in this Beltaine Alardon [festival].

All the candles should be lit from a central flame or bonfire consecrated to Belinos. In the event that candles are not appropriate, lanterns and torches can be substituted. Try to maintain a motif or red, yellow (gold) and green.

NORTH: Lady of the Earth, Lord of the Greenwood, Spirits of the Grove, creatures of the woodlands, come now to this Nemeton and share in the spiritual fire of Bel(inos).

EAST: May this sacred time of Belteine rekindle the heart and inflame the spirit of all living things in creation.

SOUTH: As Keeper of the Earth, Guardians of the Elemental Mysteries, I stand to observe the turning of the Cor Anar [Solar Wheel of the Year]. Glora Llew Anar [spirit of the Sun] I await the day of your sol-

tice climax as you grow in strength each day.

WEST: F'yonn Thuile, the Light of Spring is coming to a close, making way for Laer Reudh [the summer season], today Twythron Thrimidge [the month of May] sacred to the Dwyr [great Oak Tree].

NORTH: The Elements of Nature heed my call and opey. Open your oaken door and reveal thy mysteries. I serve the Earth as do all the Elivsh-Ffayrie Wizards and magick-folk. I seek its wisdom and harness the energy currents of its power. To these I am a keeper and guardian.

You might consider a recitation of the 'Cad Goddeu,' also known as the "Battle of the Trees." In any case, retain the "I" in these following statements and visualize them.

NORTH: I am a Cloch [stone] hidden in the Saeth [unseen folds] of Talamh [the Earth] and in Milana Abrahor Terr-est [an ancient emerald forest].

EAST: I am a yellow Alta [ray of light] of Glora Anar [the blessed Sun].

SOUTH: I am a Dwyr Arva [flaming door] concealing the mysteries of creation.

WEST: I am the blue-crested wave under Isil El'orel [the Moon] concealing the mysteries of the purple depths of Muir [the sea].

Observe the tradition of the Maypole and feast.

NORTH: Laer Reudh [the summer season] comes to us quickly now by every bud, blossom and leaf.

EAST: On the dawn of the morrow, the Earth shall be set upon her ‘Golden Path’ to the season of maturity.

SOUTH: The great Cor Anar [Solar Wheel of the Year] continues to turn, now bringing us every nearer to the ‘Red Season.’

Thank and dismiss the energy and entities called to the Nemeton.

ALBAN HERUIN – ALARDAN FESTIVAL

The ‘Summer Solstice’ marks a time of mystical significance in Aeuropa. For as long as we can remember, Elves and Druids (or those claiming to be) have sought to perform Midsummer Rites and vigils at sacred stone ‘Kircs,’ like Stonehenge (Salisbury Plains, England.) There are thousands of remains and several hundred sites worth investigating in addition to the more famously researched ones. While the festival begins the day before, this ceremony is begun ten minutes before the dawn of the solstice itself, usually June 22nd.

NORTH: I call upon the Spirit of the Forest in the twilight of the great Elven-Ffayrie Rade between the worlds, before the dawn of Laer Reudh, the ‘Red Season’ of summer and maturity. Come forth Alardon, Herne, Kernunnos, the Green Man, they who come when I call on the strength and energy of the Earth Element or the Enchanted Forest. Merge your energies with this Sacred Grove.

EAST: The time is drawing near. Forthcoming is the peak of the power of Glora Anar [the Sun King] to bless the lands of G’ea. May the spirits of La’Aer come forth to share in their seasonal observation.

SOUTH: Hark! On the horizon waits the Sun on the longest day of Cor Anar. Arva, Teine. I summon the spirits of flame and high noon’s heat to come forth on the occasion of Alban Heruin [the summer solstice].

WEST: The dawn of Glora Anar [the Sun] is upon us, only moments away. I ask ye spirits and energies of Muir [the sea] and Duile Ear Pehlora [Element of Water] to come forth and share in the Summer Solstice with me.

NORTH: Glora-Anar. Mighty Sun Father, share your energy with me now in your time of greatness. I am a keeper of the northern ward, Guardian of the Earth while you sleep.

EAST: Glora-Anar. Mighty Sun Father, share your energy with me now in your time of greatness. I am a keeper of the eastern ward, Guardian of the direction of your genesis.

SOUTH: Glora-Anar. Mighty Sun Father, share your energy with me now in your time of greatness. I am a keeper of the southern ward, Guardian of the mid-day peak in your travels through the sky.

WEST: Glora-Anar. Mighty Sun Father, share your energy with me now in your time of greatness. I am a keeper of the western ward, Guardian of the direction of your omega and daily retirement.

Moments before dawn say:

Sun, be here now.

Continue when dawn is peaking.

EAST: As Guardian of the East, I see that the Sun is upon us.

SOUTH: Hail to the Great Sun King who rises in the sky. Hail Llewolynn.

WEST: Hail to the Great Sun King who warms the oceans and the sea.

NORTH: Hail to the Great Sun King who is the sup-

reme light bearer in the Enchanted Forests.

EAST: I smell the fragrance of the summer flowers.

SOUTH: I am warmed by the spirit burning within.

WEST: I am blest by the love that flows throughout the Green World of Nature.

NORTH: May the love and energy called here for the Alban Heruin Alardon [festival of the Summer Solstice] to be shared in peace by all spirits present for this occasion.

Thank and dismiss the spirits present.

LUGHNASSADH – ALARDAN FESTIVAL

The ancient festival of Lughnassadh, pronounced “loo-nass-ahd,” is observed on August 1st and means literally, “The Wedding of Lugh.” It symbolizes a marriage to the land or the beginning of the harvest, which runs the entire autumn season until Samhain. Lughnassadh is a time of blessing the harvest and offering a sacrifice of the first cut. Bring to the Nemeton a sufficient supply of fresh bread and wine. The tradition of “Lammas Towers” is a competition to see who can build a bigger bonfire that stands upright for the longest period of time, and is usually observed at night.

NORTH: I call thee Northern Spirits of Lasse, Cloch, Ar-bor and Elessar. Join me powers of Leaf, Earth, Tree and Stone, in this observation of the turning of the Cor Anar [Wheel of the Solar Year]. Bless now this harvest time. Darkness appears in the north as the ‘Wheel’ spins.

EAST: I call thee Eastern Spirits of Gaeth, Gwai, Nel and Fin. Join me powers of Wand, Sky, Cloud and Rain, in this observation of the turning of the Cor Anar [Wheel of the Solar Year]. Bless now this harvest time. We prepare for an inevitable winter.

SOUTH: I call thee Southern Spirits of Re’Aitai, Anar, Arva & Teine. Join me powers of Skyfire, Sun, Flame and Fire, in this observation of the turning of the Cor Anar [Wheel of the Solar Year]. Bless now this harvest time, spirits of Dan Harad [the southern direction].

WEST: I call thee Western Spirits of Kh’dek, Muir, Kyela and Pehlora. Join me powers of Ice, Sea, Love and Water, in this observation of the turning of the Cor Anar [Wheel of the Solar Year]. Bless and observe the onset of the harvest, and the wedding feast of Lugh as observed by the [name of the Grove].

NORTH: This Calen [day]/Estevar [night] I gather in the sacred Nemeton of the Grove to observe the Ancient Elven-Ffayrie festival of Lughnassadh. Here we mark the beginning of the harvest season. Here I

celebrate the wedding feast of Lugh where all friendly spirits are invited.

KING OF THE ELVES: In order to eat, whether plant to us, or meat to other-kin, something must die. This is the law of Nature: that no energy shall be created or destroyed, only finite in number, changed and altered through processes. The energy can be used up but it cannot be utterly annihilated.

FAERIE QUEEN: When we eat of the sacred harvest, or the hunt, honor must be given to the sources of that energy that we take into ourselves. By this we honor the being that is the source of the food, and the Source of All Being and Creation who is the source of the essence of life that is within the being and food.

Go to the central workspace and take up the bread, holding it out and asking for benediction from the spirits.

NORTH: Elemental powers of the ancient and sacred Terrestai [the everlasting or eternal forest of the Universe], spirits of Nature, Earth and Stone, you who I am prone to calling on in the Tuath [north], spirits of the fields and harvest, spirit of the grain, I thank thee for your precious wheat, rye and corn. All who share in the feast of this bread will also share in your eternal blessings of bounty and prosperity.

Return to the central workplace and replace the bread with the wine, taking it up and asking for benediction.

WEST: Duile Muir Ear Pehlora, Elemental powers of Water & Sea, energy current of Muin [the vine], I thank thee spirits for your precious drink, as we might drain blood, so do we drain the wine from the grape as a part of the harvest. Spirit of the wine, bless this drink and all who share it.

NORTH: All ye friendly spirits who have gathered at this Sacred Grove, this most holy mandala [magick circle], may you share in this feast in honor of the first harvest, here sacrificed in offering of the wedding celebration of Lugh.

Here you may celebrate with the sharing of the ‘bread and wine’ feast. Regardless of the number of participants, save a portion to be offered in the northwest saying:

May the spirits of Nature accept this sacrifice sowed and reaped from a combined effort between the Earth Children and the Ancient and Shinning Ones.

NORTH: Nature is the greatest of all teachers and so the Keepers of the Earth share in the mysteries of creation, Guardians of the Cor Anar [solar year]. We come in seasonal celebration eight times annually. Here in the place of ancients I gather the Elemental energy currents to weave a place worthy of such celebration.

EAST: Split wide the fruit of the seeds that have been sown and open the door to the ancient mysteries. As we share in the harvest, so do we share the wisdom of the energy that makes its growth possible.

SOUTH: Source of All Being and Creation, kindle the formless and sacred Nwyvre [divine fire] of gnosis and inspiration in my head. Share in the eternal Alta [light] that is inextinguishable and an ageless source of true wisdom.

WEST: Great Spirit of the Western Winds that blow over the sea, energy and beings of the sunset's beauty and evening twilight, share the blessing of the 'elixir of wisdom' before leaving the Nemeton in peace and love.

NORTH: Deep within the secret folds of the forest lies the Sylv-an Library, omniscient source of Elven-Ffayrie lore, Books of Light and 'Akashic Records.' Share with me your ineffable wisdom and I share with you the wondrous energy of the mystic elemental temple, consecrated here for the festival observation of Lughnassadh. Partake in our harvest and accept the sacrifice of [the name of the group or Grove].

EAST: There is soon to be a great seasonal change upon us, and in preparation for this, the harvest must be brought in to sustain life in a season of

death. Spirits of La'Aer [the Air Element], Giet Romen Gaeth, powers of the Eastern Wind, exchange in the energies of the 'Magick Sphere' before departing.

SOUTH: Behold the passion of Laer Reudh Anar, the 'Summer Sun' that dims as the Duath [dark] half of the year commences. Change is an everpresent factor of Nature, as observed in the seasonal cycle of life, death and renewal. Mark well the observations remembered here and return to this place when called again to acknowledge the equinox of the autumn. Share in the currents of peace and love entwined about this space before returning to your place of dwelling.

All: Let the harvest season commence.

ALBAN ELVED – ALARDAN FESTIVAL

The ancient name for this festival can be translated literally to mean, "Light of Elves." The ceremony is generally practiced as a part of a "Thanksgiving Feast" in honor of the harvest, and is observed on September 21st. As with Alban Eiler (the Spring Equinox,) the forces of light and dark, or day and night, are in balance with one another on this day. With light giving way to darkness, the season of death soon sets in. Harvest festivals are typically observed at dusk. For this ceremony you will need to prepare a feast to be consecrated

and a 'satchel' or 'pouch' of Mistletoe herb to be ceremonially charged.

NORTH: This Kus'anar [evening/twilight] I do call upon Aldaron [spirit of the forest], Herne, Dagdha, Kernunnos, the Green Man. You are summoned to gather here this Alban Elved [Autumn Equinox or 'light of Elves']. You, who answer the calls for strength of Stone and powers of Earth, come forth and celebrate the ancient mysteries with me.

EAST: This Kus'anar [evening/twilight] I do call upon La'Aer [Element of Air]. You are summoned to gather here this Alban Elved [Autumn Equinox or 'light of Elves']. You, who answer the calls for intensity of Wind and powers of Sky, come forth and celebrate the ancient mysteries with me.

SOUTH: This Kus'anar [evening/twilight] I do call upon the Southern Ward, energy currents of Re'Aitai, Skyfire and the final rays of strength extended from Glora Anar [the Great Sun King] who is fading. You are summoned to gather here this Alban Elved [Autumn Equinox or 'light of Elves']. You, who answer the calls for strength of Flame and powers of Fire, come forth and celebrate the ancient mysteries with me.

WEST: This Kus'anar [evening/twilight] I do call upon Muir, Ear Pehlora, come forth and gather here this Alban Elved [Autumn Equinox or 'light of Elves'].

You, who answer the calls for fluidity of Sea and powers of Water, come forth and celebrate the ancient mysteries with me.

NORTH: At this time, those who live by the ways of nature, magick folk and woodland creatures, all make haste to ready their harvest before the frost. Now we take rest and offer thanksgiving to the spirits of the harvest and Earth.

EAST: I come in acknowledgment and recollection of the ancient ways, that I keep in active memory by restoring and maintaining the Elven Traditions. I adhere to the secret and sacred oath between G'ea [spirit of the Earth planet] and the Keepers of the Earth, her mysteries and traditions.

SOUTH: Now I stand to recognize the ever turning Cor Anar [wheel of the Solar Year] at a time of equinox, the balance of light and dark. The harvest is at its midway point and must be underway if we are to survive the winter. The last scythe shall fall at Samhain. We come to extend our thanks for the food that will sustain us through the dark months.

WEST: From the Gwaith [shadows] of D'yonn Reudh [autumn] comes the season of Hrive D'yonn [winter] and death. Gaea [the Earth Mother] shall never perish so long as her faithful Elven-Ffayrie Guardians are there to serve and protect her.

NORTH: The harvest has been taken in and plans are being made. I guard a season of inner exploration as the Earth [Gaea] and Sun [Glora Anar] hibernate in winter [Hrive D'yonn].

EAST: The secret symbolism of the Cor Anar [Wheel of the Sun] results from self-realization. I guard the season of new growth and beginnings as Gaea and the Sun awaken in Tuile F'yonn [the spring season].

SOUTH: The powers of the Elvish Drwyd Wizard shall not perish if the traditions do not cease to be observed. At this time of year, the Keepers of the Earth will often gather in the secret forest to reaffirm their oath to Nature as it recedes in slumber. Let the Earth rest easy in her season of hibernation knowing the Guardians are everpresent in watching over her. I guard a season of fullness and maturity as Glora Anar [the Sun] warms Laer Reudh [the summer]

WEST: At this time Isil El'orel [the Moon] sits in balance with Glora Anar. I guard and mark the ebb and flow of the Autumn [D'yonn Reudh].

Here the Northern Guardian, 'King of the Elves,' 'Faerie Queen' or solitary practitioner will prepare a bag of mistletoe. It is consecrated in ceremony then hidden away for future use. Each participant will subsequently prepare his or her own amulet bag and bring them before the Northern Spirits for consecration.

NORTH: May this sacred herb, the Mistletoe, be consecrated to the future use of Sylvan Druidecht [Elven Forest Magick] and henceforth activate all herbal remedies and potions I prepare for the next year. May the amulet bag itself be charged as a symbol to guard away misfortune.

Invite the friendly spirits gathered at your Nemeton to join in the essence of the feast you have prepared. When you have completed, carry an offering to the north. Offer a part of the feast to the energies and entities before thanking and dismissing them.



**THE
GREENWOOD
GRIMOIRE**



MARDUKITE

THE GREENWOOD GRIMOIRE & THE ENCHANTED FOREST

Green is the color of Nature and the color most sacred to the Elven-Ffayrie. The place of Forest Magick must be the Green World, that is, the space of Nature that is enveloped by Green. Wherever you look you should see green or the earth tones of the land and perhaps the azure sky above. Sometimes the treetop canopy can even conceal the sky's color. The Green World is described as that space in the physical world that is synchronous with the energies of the Elemental Kingdoms. Forest Magick, by definition, is mainly concerned with the Earth and Air Elements. While the Ogham forest tradition of divination has been reprinted countless times over, what the Elves offer on these matters is far richer than any existing treatise on "Tree Magick."

A "silva" or "sylva" is a treatise or discourse cataloging the nature and function of the forests, with the properties of psychological, spiritual and emotion natures in addition to the physical. The "*Sylva D'Ogam*" or "*Book of Ballymote*" is where most of the current "Neodruidic Ogam Tradition" has been derived as well as the controversial "*Book of Barddas*." The "*Greenwood (Forest) Grimoire*" is based on the "*Sylva Druieachd*," the "*Treatise of the (Sylvan) Forest Wizard*," and for those with an inclination to the mysteries of the 'deep woods,' it will serve as your guide through the Enchanted Forest.

Concerning this idea of “tree worship” among the Elvish Wizards, we don’t do it. Wizards do not worship trees any more than one might worship any of the various symbols used to represent a divine spirit in religion. The Elves use the trees, which they see as a symbol of the Creator and All-Absolute. By understanding the trees and the way in which they grow, the Elves understood the expansiveness of fractal life far before and far better than Fibonacci and other modern mathematicians did.

Realize that all life and energy is a progression of energy that moves or grows in the same manner (program) as the trees. This is an important key to the system. It is generally thought that the trees are inanimate and unintelligent beings, and yet this could not be farther from the truth. While they do not have the same degree of “freedom of movement” like many other creatures, their memory is older and more superior to that of other beings and they have the ability to be charged (absorb energy) from their natural surroundings. Trees will even live in groups and communities, and are seldom loners by nature. “Awakened” trees will more easily communicate with one another, and if there is a shortage of trees to talk to, they will produce them, through “layers.” The branches or roots will actually re-root to form a new tree, while still connected to the mother.

Trees are actually quite sentient beings and they have the ability to communicate if “Awakened” or “remem-

bered.” They can speak only to the quieted consciousness of an Elven Wizard. The Dryad of the tree is like the spiritual program inhabiting the system that allows its growth. This tree-like consciousness growth can be seen in the “Dendryte” neural formations in the brain. The spirits within the trees, which have many names in the Elven Tradition, become a part of any wood taken from it for magickal purposes. In fact, all the objects or tools of the Elven Forest Tradition are crafted from tree parts. The manner in which the wood is taken and used is what separates the Elves from the mortals who think nothing of frivolously tearing at trees. Essentially the Elvish Wizard will ask permission of the spirits of a tree, plant or animal, before taking any part of its lifeforce, such as is seen in the practices of the archaic shamans and true herbalists. One reason for this “permission seeking” is that it establishes in your psyche that there is a being present and some kind of relationship between you exists.

There are essentially three main types of wood as indexed by the loremasters of the Elven Tradition. “Wood” is generally the part of a tree that is no longer attached to the tree, either from removal or some other means. The three types are:

- Dead-wood (dre[d]gwood)
- Green-wood (wickwood)
- Live-wood (wizardwood)

The wood that you find littered all throughout the forest

floor is “dead-wood.” For whatever reason, it has been broken away from the trees (and it always does) and mixes with the leaves and decaying foliage to form the soil after its decomposition. It is the best for kindling fire but be sure not to clear it completely away from the forest floor, as it is a necessary part of the ecosystem. While it can be used for amulets, talismans and various things, it is not generally recommended for permanent magickal tools. [While I admit that my own staff at present was collected from the forest floor, as well as many magick wands I have used, true lifelong Elven ritual or ceremonial power symbols are best acquired from a live source once you are an experienced Wizard.]

Green-wood or wick-wood, when taken from the forest, actually causes the spirits of a tree to retract from it, or emigrate. This does not occur when removed by an experienced Elvish Forest Wizard. Wick-wood is any wood taken from a live tree by a mortal without asking permission by the code of the Elven Way. Humans have a tendency to remove plants and trees with hostility and for this reason the spirits of Nature will have little respect in return for such mortals.

Wizard-wood or live-wood is that wood which is removed from a living tree by a Wizard or Master Herbalists after first have asked to remove the piece, giving a reason for its use and thanking the tree (or plant) for its sacrifice. The article removed becomes automatically blessed by the spirits of Nature and is charged with positive intentions. If you feel an inclinat-

ion to leave an offering for the spirits of a tree or “nature spirits” in exchange for their sacrifice, then do so. Always follow your intuition concerning practices of Forest Magick.

Ogham Groves were commonly planted and tended by Elvish Drwyds. Within the forest, a ring of specific specimens of tree would be maintained and observed. The idea of a “tree calendar” probably emerged from these practices whereby wise Wizards were capable of reading the “Signs of Nature” through interpretation of the appearance of these trees. While many have assumed that this was merely a form of “fortune-telling” or even mundane divination, these observances would be used to predict weather and animal patterns.

At certain times of year, and under certain conditions, different species would “behave” or appear in either climax or recession relating to their energy frequency and vibration. This lore was carefully, albeit cryptically, recorded. Watching the growth of Nature was just as sure a sign of the seasons (the life-dependent agricultural wheel) as using the cycle of the Sun for the same ends.



**MARDUKITE
CHAMBERLAINS**

THE LIGHT BODY & ASTRAL GROVE ASTRAL MAGICK – HIGH MAGICK

Many of the techniques of Elven High Magick are some-times categorized as “energy work,” “light work,” or “astral work.” The ability to use the currents of energy in magick is dependent on the understanding (or at least realization) of a higher dimensional web-matrix or field in which energy is subjected to, in order to give the light or energy a means to take form or manifest, e.g. a screen [versus trying to imagine a picture of projected light into “empty space,” of which there is no such thing.] It is essential that the Elvish Wizard become fluent in the use of “auric energy” and life-force currents. These frequencies or vibrations emanate from all things and can actually be perceived by one so sensitive. The currents or rays, abundant around you even now, are not fixed and will carry energy by intention of ‘whim and will,’ meaning, your thoughts.

You can try this famous exercise: go outside on a day when the sky is light blue and lay down in the grass, perhaps on a hill. Allow your attention to drift as you quiet your mind. Focus on the clouds, if any, otherwise, the blueness of the sky. Bring your awareness away from the things of a mortal world and life. Raise your arm and put your hand about a foot in front of your face. Place your index finger and thumb together as if you are pinching something. Bring them apart about an inch and soften your gaze and look between them. What

do you see? What is that? Energy streams and strings are indeed all around us. They project from all living things and can be altered via emotion and will. Even the physical placement of non-living objects (as seen in the study of “feng shui”) seems to have an affect on the currents around us.

“Dowsing with your feet” is a common practice of the Sylvan (Forest) Wizards. They will give in to their inclination or inner intuition when selecting a particular tree, rock, stick, etc. From this they have often said that it was really the tree who chose them. The relationship between the Wizard and the Green World will be unique for each, and for this reason the inner teachings have always been taught by Nature herself. Others, like myself, are able to provide a future seeker with the necessary core materials by which any person with the sincere desire can become initiated into the “Inner Mysteries of the Forest.” The potential “Ovydd Forest Wizard” will have to go into the Green World for an extended period of time to work with the forest currents, but the “Astral Grove” always exists to start with.

Trees are known to have healing qualities. Almost any species of tree is capable of channeling pain and negative energies down into the magma core of the Earth to be transformed. It may seem odd to send such energies down into the Earth to be incinerated, but it makes less sense to keep them on the surface unchecked. Since we are all one organism, the Wizard must cure also his own pain for him or her to be able to ease the

pain of anyone else or even the Earth itself. Equally so, it is actually in our best interests to help in relieving the suffering of that which is outside of us right now so that it does not creep into us later. We are all connected in the Universe, and what one or two people feel in one place, is not at all restricted to affect only them alone.

Use your intuition to find a “Healing Tree.” Ask its permission to heal your pain (emotional, physical, etc.) Soften your gaze and see if you can see the auric glow emanating from the tree, like what you saw between your fingers in the previous exercise. Sit with your back to the tree, using its trunk to support your spine. Sit straight and comfortably. Feel and see your auric body merge with that of the tree. Focus on your connection to the tree until you can no longer easily distinguish between the boundaries of your body and the tree. Bring your pain to the surface, sending it down the trunk into the ground and feeling that it is being incinerated in the fiery core below, now completely independent of yourself. Always thank any spirits of Nature specifically when you are done performing your work. It is also customary to tend or groom one another in the Green World, a sign of friendship observed from the “Animal Kingdom.”

By activating your consciousness within your astral form, just as you would to partake in “Astral Projection,” you are entering your “Light Body” or “Body of Light” (the “aura.”) If you do this in the wakened state without the intention of Astral Projection, then you will

be able to use this shift in consciousness as a means to better recognize the “subtle energies,” streams and strings that seem invisible to the uninitiated. This technique for “astral preparation” is the same method used for energy, light-work and Tree Magick. Some things on the Surface World are better understood and manipulated from the dimensional paradigm of that which envelopes the Middle World.

Initially entering the Light Body is a matter of visualization and will (both of which are internal) as is all energy and light-work. This is very different from the verbal and ceremonial form of magick used by the Elementalist Wizard. The currents of the forest are strong, but are slow in their build-up of “eventual power.” Forest Magick does not have the same flare and “immediate accessibility” that Wizards find when working with the more active Elements of Nature. Progress and communication efforts tend to be slow, matching the speed and frequency of the Green World. To work the magick of the woodlands, the Sylvan Wizard must slow their own vibration to the heartbeat of the forest and envision their “light-shield” a brilliant emerald green.

Sit comfortably with back erect or lie down. I do not suggest sitting cross-legged or without back support. Begin by focusing all your awareness as a light in your feet. Draw this energy initially up from the ground and concentrate all of your focus on this area until it is completely filled with light. Slowly bring this light-

awareness throughout your entire body, moving it from your toes, feet, ankles, legs and knees upward into your thighs, pelvic region, solar plexus, stomach, chest and shoulders, then finally into your arms, neck, head and reaching its destination in forming a halo-crown about the top of your head. By this method, the Wizard becomes a “Pillar of Light.” Feel the light extending from your body and strengthening your auric shield. [The Western Magickal Tradition observes a similar version of this rite, called the “Middle Pillar.”]

Accessing the Astral World begins first with the ability to project one’s consciousness into their Light Body. Secondly, the Wizard must consciously detach their Light Body from the physical simulacrum that it localizes as a “home.” In Forest Magick, the Wizard does not detach into the astral, but maintains this heightened sense of awareness as a prerequisite for any light-work or energy-work. The Otherworld Shaman does this too, but their work is conducted on the Astral Plane within the Astral Grove or some other locale. Unless the seeker has discovered a physical portal into the Otherworld [as discussed prior concerning the search for fey] your best chance for Otherworld experience will be through “Astral Travel.”

Guided visualizations, meditations and journeys are by far the most widely published techniques for Otherworld travel. Somehow, the student is intended to memorize, read or record to tape/CD a 1000 to 5000 word fairy tale, which they are then supposed to envis-

ion in the mind. The symbolism can possibly trigger certain subconscious reflexes to spark astral encounters. Guess what? You can do this with any Grimm's Faery Tale once you enter the Light Body. Although valid to a degree, these "guided" methods tend to be the least useful techniques for our present purposes. Astral Travel certainly taps into that imaginative side of us that is best seen in children. But we are all "Children of Light," and so by connecting with that part of ourselves that is closest to the light, we become free again like children and able to partake in the bliss of being at one with the All. To visit your Astral Grove, first become proficient in entering the Light Body.

Once you have done so, you will need to envision a catalyst for teleportation, which is to say a "threshold," "gateway" or "portal," in which to launch your astral form. The Element of Water is a powerful catalyst, and females often find familiarity in using dark pools and lakes as their doorway. A more stereotypical threshold is the archetypal image of the megalithic trilithon as seen in Stonehenge, with two standing stones and a lintel stone connecting the two on top. Personal signs or sigils of the Elements can also be viewed as portals. Still another possible visualization is a "Flaming Door."

Regardless of the method you choose, you must be able to project your conscious awareness into your Light Body and then project that body through an envisioned portal or representation of a door, which will trigger the subconscious into releasing the mind into the Astral

Field. Simply envision the portal firmly, seeing it standing before you in your mind's eye. Take time to note all of its details. Make it real. Using the power of will, you can move your astral form through the portal, and you will still believe yourself to be in a physical body with the same ability to sense and perceive, assuming the launch or transition was effective.

Once you have successfully launched yourself through the imagined portal, many things can occur. You may emerge in darkness: the Underworld Initiation, in which you will be forced to move your mind through a complex labyrinth, often the result of blocks or barriers of the uninitiated mind. You may find yourself in the "astral stellar void," where all kinds and natures of energy and light moves this way and that, existing as waves of possibility and not really taking on any concrete form or finite existence (this is also known as the White Place) or the shell of the void (before the Source) where exists the Nothingness. The Astral Grove will be found in the "Infinite Enchanted Forest," and if you do not arrive there via intention from your portal catalyst, you will have to "will" yourself there. Being composed of infinite streams of light and energy, your Astral Grove can be formed and constructed by your intentions. Nothing on the astral plane has form except as the finite perspective of an individual observer experiences it by interacting with it. Thus, there is a lot of room for play and magickal practice and experience in the Astral Otherworld, especially if access to a physical grove is limited.



**MARDUKITE
CHAMBERLAINS**

GROVE MAGICK – HIGH MAGICK TREES & FORESTS

All magick that is derived from the typical “Western Elemental Magickal Tradition” is derived from ancient Hermetic mysticism extending back to the Anunnaki, the Egyptian Priesthood of the Pharaohs, and Wizards of Greek (Mediterranean) and Mesopotamian descent. All of these traditions, as well as those used by the Elvish Wizards for 6,000 years, make use of a circle that represents a Universal microcosm and macrocosm. The Forest Magick of the Sylvan Elven-Ffayrie uses the circle or clearing that is in the midst of a circle or “grove” of trees. This becomes the Nemeton for the Forest Wizard and is the most ideal.

In Elvish Forest Magick, there are no requirements concerning the boundary of a circle or how it should be marked. Stones are not always appropriate and they may disrupt the energies of the tree circles and clearing that can already be seen as distinct circles. Forest Magick is less formal and more deliberate in its actions and use of any kind of catalyst apart from pure will and mental ability. When Elementarists merge their practices with that of the woodlands, they may carry a bag or pouch of smaller gems or stones, which are set out indicating the points and directional stations of the wheel.

Circle stations are not clearly indicated as seen in the rites of Elementalism, particularly because nearly all the

real work of the Sylvan Wizard is performed and practiced alone. Although difficult in modern times, the ability to plant and tend your own physical grove is recommended for advancement in Elvish Forest Magick. This can be used for both mystical and meditative purposes and should be consecrated by the means given subsequently. Over time it will take on an “Enchanted” quality that is in response to the repeated exposure to mystical energy and thought-forms. The following groups of trees seem to appear in Elven and Celtic-Druid lore on repeated occasions.

- The Elven-Ffayrie Triad-Trees are Oak, Ash and Thorn.
- The Seven Chieftain Trees of the Cad Goddeu are Apple, Ash, Hazel, Holly, Oak, Pine and Yew.
- The Seven Noble Trees of the Grove are Apple, Alder, Birch, Hazel, Holly, Oak and Willow.
- The Nine Sacred Woods of Need-fire are Ash, Apple, Cedar, Hazel, Holly, Mistletoe, Oak, Pine and Poplar.
- The Traditional Tree Calendar Grove consists of Birch, Rowan, Alder, Willow, Ash, Hawthorn, Oak, Holly, Hazel, Apple (or Vine), Ivy, Reed (or Pine) and Elder.

The following rites can be used individually or in succession as applicable.

THE REQUEST & THE BLESSING
OF THE SAPLINGS

Before planting or even breaking ground, go to the future place of the Grove with the trees to be planted. Take any other members of your “spiritual fellowship” with you, if any. All present should enter their Light Body for the remainder of the rites. The leader stands in the center and says:

Here I [we] have [are] gathered in this place of light. Here I [we] find a place to make a Sacred Space that I wish to honor with the planting and stewardship of a Sacred Grove. May this Holy Nemeton be a place of peace.

Conjure the circle, using stakes to mark the boundary of the circle, where the trees are to be planted. Use the most appropriate liturgy. The forest spirits will not be as concerned about your ritual formalities for these rites.

NORTH: I [we] come forth to this sacred place and call the spirits of the land to join us here. In this Nemeton do I ask permission to raise and tend a Sacred Grove, following the tradition of my ancestors.

EAST: Here on this sacred spot do I [we] acknowledge my [our] vow[s] as Keeper[s] of the Earth. Here I [we] pledge to be Guardian of the Grove, a Nemeton that will be ever consecrated as sacred. Here may the sylphs and sylves, ‘nature sprits’ of the woodlands, come and make holy and enchanted.

SOUTH: May the future trees of this Grove, these saplings here, be blest by the Creatures of Faerie, the Four Elements and the Sun above. May its light strengthen and nourish the trees and offer all life visiting here peace and love.

WEST [holding hands over buckets of water]: May the spirits and powers of the Element of Water, Sea and Rain come forth and bless the vessel of water. I apply it now in benediction to these saplings, that they may be blest by your grace. Be generous in nurturing the Grove with your gentle rains.

Burn incense and carry it thrice about the circle, working clockwise. Feel the energy of the area beginning to equalize to the changes about to take place. Envision the work to be done and project it into the terrain as if you are informing it ahead of time before digging. Finally, return to the center and say:

By the grace and permission of the Forces of Nature and the Spirits of the Universe, I now break ground in peace, love and compassion. I open this circle now to undertake this work, but the circle is never broken.

Plant the Grove.

THE CONSECRATION OF A NEW GROVE

Take the remaining soil and bring it to the center of the circle and say:

May the Spirits of the Earth and Land bless this bit of soil and the region in which it is used. Bless those who use it in their expression of love to nurture newly planted life.

Bring this consecrated soil to each of the trees to be used as topsoil. Wood chips can be used if more appropriate in dryer climates. Feel the love and compassion as you complete the planting stage for each of the trees. Return to the center and consecrate large vessels of water, saying:

May the Spirits of Water and Sea bless this water and the region in which it soaks. Bless those who use it in their expression

of love to nurture newly planted life.

Clean and clear the area before performing a Dedication.

BLESSING FOR THE PLANTING
OF A SINGLE TREE

Go to the space and ask the spirits of the land for permission before you break ground. Be sure to do all work in your Light Body. As you dig and plant, say:

I plant this tree in peace, love and compassion. May it be to others and myself a symbol of the same.

When you are almost finished and ready to complete with topsoil or wood-chips, call down and consecrate the soil with Divine energy while saying:

May this earth feed and nourish this sacred life, a symbol of peace, love and compassion.

Complete the planting, and then consecrate the vessel of water and say:

May this water bless and nourish this sacred life, and may the Elemental Spirits of Sea and Water send forth the rains to ever maintain it.

Water the tree healthily with your consecrated water and connect with the auric/light field of the tree (which will be easier with a proficiency in Tree Magick) saying:

**By the Elements of Nature were you sown.
By peace and love will you be grown. I am
Keeper of the Earth and have overseen
your birth. I am a Guardian [Scion] of
Elven Ways and your steward for all my
days.**

CONSECRATION & DEDICATION OF THE GROVE

Before its use as a Nemeton, the Grove should be consecrated to G'ea, the Earth Mother and to the Universal Spirit (Source of All Being and Creation.) This dedication can be used on the same Grove repeatedly over time.

**NORTH: May the Sacred Grove awaken
to the mysteries of the Everlasting Forest.
May it grant Elvish Wizards, and those
who come in peace, the same strength and
protection the Sacred Grove offered the
Ancients. May the ground on which it
stands, be purified and blessed.**

**EAST: Here before the Sacred Grove and
the 'nature spirits' now awakened and
drawn to my work, do I vow stewardship**

to the Sacred Grove and the mysteries of the Everlasting Forest. I am a Guardian of the Earth Mother, keeper and protector of her ancient ways.

SOUTH: I summon forth the energy & power of the Great Sun Father of the Sky. Spirit that grants light and life to the creatures of the Earth, send forth thy Rays of Radiance and instill strength and well-being into the Sacred Grove.

WEST: May the spirits of the Water and Rain Elements look upon and bless this Holy Nemeton, consecrated and dedicated to the mysteries of the Universe. Nurture and give life while protecting from deluge and fierce storms.

You can also use this rite to dedicate existing groves. You may wish to supplement with individual Tree Awakenings as well as Rites of Elven-Ffayrie Calling in order to awaken and enchant the region. Doing so repeatedly will turn your Grove into a portion of the forest eventually thought to be “enchanted” and “more alive.” Such is the true Elvish Magick!

RAYS OF LIGHT ELVEN ENERGY PLAY THE CIRCLES OF EXISTENCE

According to the traditional lore of the Bards and Druids, the “Three Rays” are energetic manifestations that pass through the Three Spheres (or great divisions) of Existence. The innermost circle is “Abred,” which is the physical world, a plane of condensed energy including the Green World of Nature. The next sphere is “Gwynedd,” the Otherworld (or Astral) that exists as a “higher” spatial dimension enveloping the physical world. Finally there is “Ceugent,” which is to say “Nirvana,” or the “Kingdom of Heaven,” where resides the Source of All Being and Creation and (in some traditions) those spirits who have achieved “Supreme Ascension” back to the Source.

The “true magick” of the Elves, which is to say “energy and light-work,” requires calling on the “Divine Radiance” and the colored “Rays of the Forces of Nature.” These auric streams of energy and consciousness are summoned by will, intention and emotion collectively. Once the Wizard is in a meditative state and has projected awareness into the Light Body, the color of the auric “Light Shield” can then be altered to meet that of the energy desired to be attracted. Call the energy down as a beam of light from the stars and then allow yourself to assimilate its essence.

The properties of the Three Rays of Awen are as forth-

coming. The Three Divine Rays of “silver,” “crystal-line” and “gold” are further divided (fragmented or condensed) into the seven bands of light. The primary rays will be called upon in Elvish High Magick. The various colored rays are more immediately useful currents derived from the primary rays as used in “energy and light-work.”

THE SILVER (LEFT) RAY

Sound/Letter: I (“ee”)

Polarity: Female, dark, passive, lunar.

Quartile Element: Water (some aspects of Earth)

Elvish Element: The Sea

Physical Manifestation: The Mineral Kingdom

Threshold Time Period: Dusk, sunset, autumn.

Elessar (Elf-Stone): Silver (hematite)

Light Bands (Rays): Indigo, violet and blue.

The Properties of the Light Rays:

Violet (Saturn): Astral vision, darkness,
Otherworld work, wisdom, wards.

Manifestation: Element of Vapor/Cloud

Indigo (Jupiter): Beauty, enchantment, emotions,
love, music, play.

Manifestation: Element of Rain

Blue (Luna): Compassion, dreams, healing,
peace and understanding.

Manifestation: Element of Sea

THE GOLD (RIGHT) RAY

Sound/Letter: O (“oh”)

Polarity: Masculine, light, active, solar.

Quartile Element: Fire and Air

Elvish Element: The Sky

Physical Manifestation: The Animal & Human
Kingdoms

Threshold Time Period: Dawn, sunrise, spring
and summer.

Elessar (Elf-Stone): Gold (tiger’s eye)

Light Bands (Rays): Yellow, orange and red.

The Properties of the Light Rays:

Yellow (the Sun): Knowledge, intellect,
confidence, and inspiration.

Manifestation: Element of Skyfire

Orange (Mercury): Communication, courage,
being aware, wishes.

Manifestation: Element of Star

Red (Mars): Transformation, healing, strength,
willpower, and leadership.

Manifestation: Element of Flame

THE CRYSTALLINE (MIDDLE) RAY

Sound/Letter: A (“ah”)

Polarity: Neutral, crystalline, reflective, akasha.

Quartile Element: Earth (also Akasha or
‘Quintessence.’)

Elvish Element: The Land

Physical Manifestation: The Plant & Tree
Kingdom

Threshold Time Period: Twilight, midnight,
winter.

Elessar (Elf-Stone): Black or Green (obsidian)

Light Band (Ray): Green

The Properties of the Light Ray:

Green (Venus): Life-force, balance, healing,
growth, true love.

Manifestation: Element of Earth

The traditional Elven-Ffayre Star of the Earth Wizard is a seven pointed septogram. The Elemental symbolism is different from the more commonly known Earth “pentagram” (earth, air, fire, water and Akasha.) The Elvish Wizard sees these elements as more than simply “rock” and “air,” but the very manifestation of the Seven Rays of Power (Color) descended from the Source of All Being, that which makes up the very essence of all Creation. The Seven Rays are correlated to the “seven spiritual centres” in the body called “Chakras,” as well as being related back to the primary Three Rays, which you can cross-reference for further corresponding attributes.

THE VIOLET RAY: INTERCONNECTEDNESS

Spiritual Element: Fire of Spirit (Nwyvre of Akasha)
Chakra/Light-Centre: The Crown (halo) or Flower of
Life (7th Chakra)
Gemstone: Amethyst specifically.

One of the core beliefs and teachings of the Elven Tradition concerns the unity of all life. Everything shares energy strings that exist as one on a “higher” spatial plane. Quantum metaphysicists have already begun to perceive how this works at a subatomic level.

The mainstream consciousness of Humans is slowly migrating back into this paradigm. Sylvan light-work, like that which allows a seed to grow faster, is dependent on the belief or premise that thoughtforms and emotion have the ability to charge or affect the energy around us. This energy may be focused as a colored ray by being filtered with intention and emotion like placing a piece of colored film over a light projector. The Violet Ray is the highest in frequency of all the rays and should be used only for the highest of mystical work (e.g. “Transcendental Magick”) including matters involving the higher self, working with inner-intuition and connecting with the All.

THE PURPLE RAY: THE SEA

Spiritual Element: Water of Spirit

Chakra/Light-Centre: Heart or Merkaba (4th Chakra)
Gemstones: Quartz, quicksilver, silver, sapphire, and
turquoise.

The Sea is powerful. It is the perfect representation of the “inter-connectedness” envisioned in the first point. The tides of the Sea in the form of waves represent its will and ability for movement. The Sea and Water Elements have also been associated with the Moon and the “emotional nature” of things, appearing either in gentle tides or fierce waves. The Purple Ray is called upon to aid in centering and purifying our emotions, use of will and intentions. It is the second highest magick on the “Ladder of Lights,” by which one can reach the Higher Self of the Violet rung.

THE BLUE RAY: THE MOON

Spiritual Element: Water
Chakra/Light-Centre: Sex Organs (womb) and Spleen
(2nd Chakra)
Gemstones: Hematite, Pearl, Topaz and Lapis Lazuli.

While the Sun is a necessary condition for life derived from light, the Moon influences the beings of light. The ancients thought the Moon was a luminary body, but we know now that it actually reflects the Sun’s light much like the Sea. The ebb and flow of water is influenced by the magnetic pull on the earth by the Moon. There are 13 lunar cycles in a solar year and just as many mens-

trual periods for a woman. The Moon might affect cyclic psychological and behavioral rhythms of a life form. For example, different people generally have “higher” or “lower” energy at different times of day, week, month and year. These patterns are unique to each individual and discovered only through self-reflection. The Blue Ray is called for peace and protection, which is why it is used in the casting of a Circle of Power. The disruption of the Blue Ray (2nd Chakra) causes depression and anxiety (the polar opposites of peace and security) and so use of this ray may aid in restoring that personal balance.

THE GREEN RAY: THE WOODLANDS

Spiritual Element: Earth

Chakra/Light-Centre: Ground (feet) or base of spine
(1st Chakra)

Gemstones: Amazonite, Aventurine, Emerald, Moss
Agate and Serpentine.

The inclination toward the Green World is the epitome of Elven Magick. Woodlands and forests are to the Elven-Ffayrie what water is to a fish. The Green Ray life force energy is used in “tree communication rites” and growth magick. A subversion of the Green Ray in its pale (greenish-yellow) form will produce jealousy, envy and discord. When used properly, the Wizard will change their Light Shield to the color of the forest that they wish to commune with. The tree is most sacred to

the Green Ray because it grows its branches like the snowflake, the “Sign of Awen” or the “Elf-rune.” The current can be used as indicated above in addition to healing and centering (grounding.)

THE YELLOW RAY: THE SUN

Spiritual Element: Air of Spirit/Akasha

Chakra/Light-Centre: Mind (Third Eye) or Brow
(6th Chakra)

Gemstones: Citrine Diamond, Gold, Tiger’s Eye and
Topaz.

Just as the Moon is the celestial sphere most sacred to the Silver Ray, the Sun brilliantly illuminates the Golden Ray. All Three Rays of Illumination were thought to originate with the Sun, which like all Stars, must have originated in the “White Place,” a plane of infinite light. White Light is indicative of the Crystal-line or Middle Ray, and the use of a prism reveals that all Seven Rays are actually contained within. Crystals can be charged with any color or intention through will and emotion. The Yellow Ray is called forth for the purposes of intellect and wisdom (by whatever class and color that may fall under.) It is interesting that the Blue Ray and Yellow Ray that surround the Green Ray also share some of the Middle (Green) Ray’s reflective properties.

THE ORANGE RAY: THE WINDS

Spiritual Element: Air of Fire

Chakra/Light-Centre: Throat (Respiratory) or Breath
(5th Chakra)

Gemstones: Amber, Carnelian, Jacinth and Opal.

The Winds are particularly sacred to the Sylph-Ffayries. It is by the power of the Air Element that the seeds of fire can be blown and scattered in order for the continuation of life in Nature. The powers of wind are not often thought of (or reflected on) because they are unseen and less tangible than other manifestations of energy. If the Wind is at your back, it can be an ally for movement. If blowing in the right direction, it can aid in carrying communication. The Orange Ray is used to relay communication that you really want to stand out. It is the color of attraction and of gaining attention. Next to red, it is the color with the longest wave-length (shortest frequency) and reaches the eye quicker than the Rays indexed prior. Leaders will often charge their Light Shield with the energy of the Orange Ray.

THE RED RAY: THE MAGICK

Spiritual Element: Fire

Chakra/Light-Centre: Solar Plexus (stomach) (3rd
Chakra)

Gemstones: Red Jasper, Red Agate, Ruby and Rose
Quartz.

Practical Magick, like Bardic Elementalism, is often a seeker's first step into reprogramming the mind to believe in its own abilities through "ritual." Using ceremonialism, the novice mind gets used to the idea that it can make things happen consciously, by thinking "magickally." All intentional actions (performed deliberately) are considered "magick." All events that occur in accordance with one's will are equally magickal. These are not the statements or beliefs of someone who lives as if they are a victim, and not an active participant, of reality. Having the longest wave, the Red Ray manipulates the most intense of emotions: passion, love and anger.



RAYS OF LIGHT ELVEN ENERGY PLAY COMMUNING WITH NATURE

Working with some form of the Three Rays of Radiance, perhaps in a “Triad Rite,” prior to working with the entire spectrum, is generally recommended, especially for those new to energy and light-work. The rites can be performed anywhere, either in a physical setting or on the astral, and should be performed from the perspective of the Light Body once it is activated. Face the northern direction. Call down the Radiance in the form of the Silver Ray, feeling and seeing it descend upon you and to the left as you intone the sound “I” (or “ee.”) Raise your arms as you inhale the tone and bring them down to your sides as you exhale or intone the sound, using your arms to draw or pull down the air (Ray). Do this with the Middle Ray descending through you with the sound “A” (“ah,”) and the Gold Ray upon you and down to the right with the utterance “O” (“oh”). While this was the order in which the Celtic Drwyds instructed it, it is also effective by manner of the Elvish “A-O-I” sequence as well.

An effective exercise to aid in the directing (projection) of the energy is called “A Day at the Pool.” Enter the Body of Light and begin first at your Astral Grove, asking for the grace of the Source and the protection of your Higher Self. Travel through the “Everlasting Astral Forest,” until you find a still pool or lake. Begin training your will as you draw in energy (possibly inhaling)

and use your Astral Form to bend and pick up a rock from the shore. Hold it a while, make the imagery concrete as you build your will in being able to focus on the energy raised. Use your will (and exhale) as you cast the stone onto the still water, releasing and projecting the energy. Pause a moment to witness the resulting ripples, and then repeat.

For peace and protection about yourself or to be called to a space, conjure between your hands a ball of compressed blue-white energy. Feel its radiance warming and cooling your hands at the same time. It may help if you perform a “Triad Rite” first and call on the Blue Ray in your construction of the ball. Use the Three Rays to give the ball substance then incorporate the Blue Ray to give it finality as a shield or filter. If this does not work, try rubbing your hands back and forth repeatedly while drawing down the initial Radiance, and then bring them apart and focus your energy and attention between your hands. When the ball is adequately felt and visualized, feel the “Radix” or “Rad” of the ball emanating outwardly and affecting the local space, driving out negative energy. Directing positive Radiance towards a target is known as a “blessing.”

The Light Shield is the auric covering of a being that filters the energy that is projected and received. The color of the energy will determine which Chakra of the body is projecting the most into the shield. Each of the colors are perceived to have “positive” and “negative”

qualities usually based on whether the effects appear “constructive” or “destructive” to our spiritual evolution, emotional well-being, psychological state and physical health. Nothing is usually what it seems on the surface alone. Wisdom in healing a physical ailment is achieved when one looks beyond only the physical symptoms and finds an underlying sickness equally contributing. Without getting to the problem by the root, it will continually grow back. If you only treat what you can see on the surface, you will have a reoccurring weed.

At the very core of your being there is a violet egg or oval-like sphere that represents the essence of our spirit. The rest is part of an elaborate biochemical vehicle. First, the violet egg (the fragmented shard of the “dark crystal”) is encased in a pink shell for protection, composed of true love and purity. This violet-pink spirit is the true part of us that came from and can return to Ceugent. It is our connection to the Source, the Middle Ray, and is responsible for the activation of our entire internal Chakra (energy propulsion) system that projects our Light Shield. The Chakra-based Light Body is your link to the Gwynedd Astral Otherworld (Realm of Light) the second perceived level of your spiritual existence.

When the white energy of the Light Body has stabilized (or equalized) it is then able to manifest the colors of the spectrum. These Rays use the body’s Chakras as a “step-down transformer” to conduct energy from the

Divine Radiance. The fourth level of your spiritual existence consists of both a silver and a gold encasement that seals the auric energy in. The fifth level is the Light Body itself, the outer aura and Light Shield. It is the part of us that people see when they say they can see auras. Your energy and emotional state will influence the nature and strength of your auric Light Shield and vice versa. It is possible to neutralize negative or destructive aspects of an emotion (color) by changing the Light Shield to an opposing color. For example, you might counter “red” anger with “blue” peace. Meditate on the nature of the multiplicity and oneness of the perceived levels of the “spiritual self,” and see your auric energy strong.

Tree Magick is a unique and personal form of magick used by Elvish Wizards to awaken the individual consciousness of trees one by one. These awakened trees form groups or chains, completing a complex network of communication with other awakened or “Enchanted” trees. Through the ability known as “Communion with Nature,” the Elf is capable of learning spiritual lessons from the awakened tree spirit as well as gaining access to the “Earth Memory.” Advanced use of these abilities include activating a ring of awakened trees to guard an area like your home. Linking with the Forces of Nature, a sensitive adept can feel when the surrounding charged area has a “visitor” or is being disturbed.

The Forest Magickal Tradition is so colorful and vast

that an entire lifespan can be dedicated to its ways. A perfect example is how the Ovydd Ogham system (and correspondences) were designed to be almost unlimited in application. To ‘Commune with Nature,’ your mastery over the initial visualization and willpower will be tested. The following prerequisites must be met before any further work is performed.

- Go to the sacred woods where you practice your art of energy-play and lightweaving. This will most likely be the Nemeton or place where you have developed your aptitude in the Elven Way. Spend some time meditating on the “Elven Tradition.”
- Project your awareness into the Light Body.
- Adjust your Light Body to match the green energy of the woodlands.
- Use muscular inclination (‘dowsing with your feet’) to guide you to your tree. At first you will want to work with only a few tree types, but eventually you will be able to awaken the entirety of the forest.
- When working with individual trees, approach slowly and from the north (when possible.) Be sure to have meditated and quieted your mind before doing so. Do not bring a mind cluttered with worldly matters to your energy-work.
- Sit close, within an arm’s reach, and focus on both your Light Shield and the auric radiation of the tree. Match the frequency and vibration (color) and then merge the two energy fields as you

spread your palms wide on the surface of the trunk.

- Retain contact with your left hand, completing the circuit with your right by using some catalyst for the energy like sticks, stones or the ground.

Now that you have performed your preliminaries, what follows will depend on what type of Green Magick you have set out to accomplish. Not all communions are intended for actual communication, which can be a lengthy process. For communion you must clearly visualize the circuit of energy you are conducting. The pillar of the tree itself represents the “Tower of the Green Ray,” the pure Middle Ray of crystalline reflection and refraction. Take this into your circulatory and nervous system via your left (or receptive) hand spread on the trunk. Make it a part of you, and then send it forth to the ground after passing through your catalyst, just as you would an electric circuit! The root structure of the tree takes this in, circulates it through its internal nervous system, passing through trunk, branch and sprig before be passed back to you. So long as both are sending and receiving, there is absolutely no energy drain.

The life-force energies actually get filtered (increase in their strength and purity) from this process, beneficial to both (like removing corrosion from a wire connection or contact.) [Just like in mortal sexuality, the energy projected from the Wizard is returned, permanently changed and empowered by the “signature” of the part-

ner, in this case the tree. Mortals have a habit of not using the Pillars and Rays (often unknowingly) in their sexual activity and thus cause damage to their Chakra system and Light Bodies.]

Once you have communed, you can communicate. Close your eyes and see a whitish etheric cloud between you and the tree, slightly above your head. Both of you share this field and have the ability to project into it. Understand, the tree will not verbally “talk” to you. It prefers to communicate in the timeless language of symbols and imagery; hence the picture is worth a thousand words.

When linked together any verbal use of communication (with a few exceptions) is for mainly your psyche, and unnecessary for the communication process with Nature. Trees are more likely to hear and feel the emotion and tone of your words than the words themselves, and it is to this that they will respond to. Use the cloud as a thought-bubble to project your desire to communicate. Then wait and see what happens.

Tree communication is often slow work, even for an adept. The magick of the Green World is unique because it brings the Wizard to the level of Nature, the spiritual dimension and Otherworld. Other forms of magick, like medieval sorcery, seek to bring these forces into the mortal realm. By working with Nature in her own domain, a Wizard so dedicated has access to the whole spectrum of Rays and Elements via a mut-

ual and harmonic relationship, and not restraint of these forces by ‘cattle prod commands.’ There are several tools that will help you in your efforts.

There are different sets of “Ogham Tools” that are often haphazardly all referred to as “Ogham Sticks,” while three different versions exist, each with a different title. Each set is kept in their own “Crane Bag” or magickal pouch. The “Ogham Sticks,” themselves, are sticks/twigs of the same type, cut to the same size and polished. An alternate version uses woodchips as “runic wood-stones.” Each of the sticks or chips will have one of the Ogham glyphs burned (preferably) or painted thereon. The “Ogham Sticks” are used for high-divination and “cryptomancy.”

The “Ogham Wands” will range from eight to sixteen inches in length and should be constructed from the correlating tree for each Ogham rune, or a tree of similar energy for the ones you can’t find. The “handle” of the wand should be shaved flat on one side so that you have a surface to put the runic glyph. The other end should be shaved to a stake-like or spear-like point so that it can be pushed several inches into the ground. The Wizard maintains hold of the handle to complete the circuit. The Ogham Wands are used mainly for communication and spiritual communion with Nature.

“Ogham Rods” are used specifically for divination. They are pieces of dowel or thin wood that are cut to equal lengths, twenty-one in all. Some scholars suggest

this ancient tool set is responsible for the children's game "pick-up-sticks," which is what an objective observer might see when they are cast, interpreted and retrieved. They are held in one hand about a foot away from the ground, and then dropped. Using the rune and Ogham symbols as reference, the Wizard interprets any omens found or "read." When used in conjunction with tree communication, simple acts of divination can become powerful workings of Elven High Forest Magick.

The "Elf Stones" are the most sacred of tools used in Sylvan Magick. They can be used for any purpose, whether divinatory, tree communication or energy/light-work. Each of the three stones taps into the heart of one of the main Elven Elements or Rays of Awen. The most traditional set of "Elf Stones" (aside from the all green version of Terry Brooks) are usually Tiger's Eye (Gold Ray,) Hematite (Silver Ray) and an Obsidian (black) or Aventurine-type (green) to represent the "Middle Ray" of origination. The stones will not only aid in connecting with the Three Rays, they can also aid in connecting with the Seven Rays of Divine Radiance that are hidden within.

As a tool of divination and tree communication, the "Elf Stones" act as an "Elven Pendulum" indicating a positive or negative response depending on where the gold and silver stone lay in relation to the black/green indicator. Link up to a tree from your Light Body and ask it if it is in need of a Guardian and Caretaker or if it

wishes to begin a mystical and spiritual relationship with you. Drop the stones at the base of the tree and see how they fall. If the gold one is closest to the indicator, the answer is “yes,” and the answer is “no” if the silver stone is closer. The “Elf Stones” operate on the same principle (or current of magick) that “foot dowsing” and “muscle testing/inclinations” work. These methods are all great for Forest Magick, but are dependent on the sensitivity and awareness of the practitioner and are not as blatant interpretable as “tarot cards.”

The lore of the “Tree Awakening” comes down to us from the original “Greenwood Forest Grimoire.” It is a powerful rite when performed by Sylvan Adepts (yet anyone can follow these steps.) Call down the Three Rays and enter your Light Body. Make physical contact with the tree. Speak the Elven-Gaelic name for the tree three times, followed by the English name, and finally the names “Aldaron,” “Daghda” and the Guardian of the particular tree you are working with. Knock three times and break contact. The tree is Awakened!

Concerning appropriate verbal incantations for this work, use one that is sacred to you or reminiscent to the Sylvan Wizards and Pheryllt Dragon Priests, such as those suggested by Douglas Monroe. I was at first skeptical of the “Charm of Making” being a reiteration of some Hollywood nonsense, from the movie “Excalibur,” but as it turns out, it may be authentic after all.

Anail Na’Drack, Uthvass Bethudd, Dochiel Dienne.

THE SYLVAN FOREST CATALOGUE
SYLVA DRUIEACHD
OGHAM

THE ALDER TREE

Elvish-Celtic Name/Letter: Fearn/"F"
Druid Guardian: Forann
Archetypes & Deities: Strength, Bran the Blessed
and Macha.
Quadratic Element/Colour: Fire/Crimson
(‘flann’)
Polarity: Male (solar)
Month of Cor Anar: January
Sacred Animal/Bird: Fox, Ram/Gull (‘faelin’)
and Ravens
Gemstones: Beryl, Serpentine and the Gold Elf-
Stone.
Ffayrie Herb(s): Fern
Traditional Uses: Charcoal, dye, and housing
foundations.
Divinatory & Energy Expressions: Foundation,
protection, guidance, resistance to
water/enchantment.

Oghamic lore attributes the Alder Tree to the element of Fire; however, an investigation into its mysteries would reveal that it also has an affinity for water because Alder wood holds up quite well against it. In fact, Fearn is capable of actually living in water. Parts of “water-

towns” like Venice are built on piles of Alder wood. Since the element of Water and the magick of enchantment and glamour are so closely related, this Ogham will ward away such when used as a talisman, protecting against an enchantment from others. Because of its unique aquatic growing ability, it represents a bridge or link between this world and the Otherworld, as well as “bridges” in general.

One of the signs that this is a Fae tree is that when it is first cut, it will appear as though it were bleeding. Such omens forced the ancients to consider that maybe this wood should not be often cut, and so there is a mystical taboo or “geas” concerning its use (though it often is used.) It allegedly makes the best charcoal and the bark yields a blood-red dye. Fresh shoots produce a cinnamon-shaded dye. These Fire Element and red attributes are most likely the reason for, or the result of, its use in battle.

According to the “Cad Goddeu,” the Alders were at the head of the battle, “first in the foray,” right there on the front line. Warriors sought Alder wood for their shields. The blood-like sap of Fearn is equally reminiscent to the wounds endured in battle, like those of Bran the Blessed. Alder energy drives the warrior spirit, allowing one to stand fast in battle or conflict, or when confronted with an overabundance of external pressures. Just as the head of Bran arrived in the midst of battle to reveal important prophecies, so must the Elvish Wizard be open to the inner voice at all times. Wards of

this wood, meaning wands used as protective talismans or amulets to keep away certain energies, are highly effective. Of course, to obtain one by Wizardwood you would have to touch the tree with a blade, which is taboo except by the most adept of Elvish Wizards. Ask the spirits of the tree to enter the ward and to aid in safeguarding against will, magick and enchantment of others toward you, your family, and/or the owner of the ward.

Sometimes, Alder is used for medicinal purposes. The inner bark can be boiled in vinegar and used to anoint the skin to remedy various skin conditions, it tightens gums when used as a mouthwash (or soothes a toothache) and can even be used to help treat and kill head lice as well as helping the scalp recover afterward. [As with any folk medicine mentioned within these leaves (pages,) the present author suggests a more thorough investigation on the part of the seeker (reader) concerning homeopathic and holistic medicine before self-treating with any herbal suggestions.]

THE APPLE TREE

Elvish-Celtic Name/Letter: Quert, Queris/"Q"
Druid Guardian: Qualep
Archetypes & Deities: Empress, Avalon,
[C]Kerridwen and Mannan Mac Lyr.
Quadratic Element/Colour: Water/Green ('quair')
Polarity: Female (lunar)

Sacred Animal/Bird: Unicorn/Hen (‘querc’)

Gemstones: Rose Quartz and the Silver Elf-Stone.

Ffayrie Herb(s): Wild Strawberry and Rosebush (‘quenda.’)

Traditional Uses: Dietary (fruit) major food of the Elves, drinking (cider,) woodcarving, and the “Silver Branch” (or “bough”) Apple Wand.

Divinatory & Energy Expressions: Love, beauty, the union of mind and spirit between lovers, eternal life (perpetual youth), abundance, fertility and healing.

Most scholars interpret the name of the Isle of Affalon (Avalon) as the “Isle of Apples,” also known as the “Isle of Glass.” Both the Apple and Avalon have a peculiar connection to the Elven-Ffayrie Otherworld. An examination of Avalon using the most ancient of resources will reveal that it was called “Apple-land,” and most likely was home to an orchard or elaborate set of groves. The priestesses maintained a mystical tradition sacred to the Silver Ray and used the Apple Wand in their ceremonies. The Craebh Ciuil or “Silver Bough” is used for healing, beauty, peace and harmony, as well as Otherworld Magick. The Apple Branch is also the central tool to the magick that would summon or call the Fey. Lore suggests that it is a forked branch, unpainted, with three silver bells hanging on white, silver or blue ribbon.

Another reason for the tree being sacred is that when the fruit is cut in half, you can see the image of the pentagram, the five-rayed star. Quert is sacred to the harvest, the festivals of Lughnassadh and the Autumn Equinox. A toast of cider is always conducted in the honor of the Apple Tree Spirits at the beginning of harvest as a means of blessing and consecrating the harvest efforts. All of the hybrids now common throughout the world emerged from the original Crab Apple tree. The fruit itself helps those with asthma or chronic pneumonia sufferers.

THE ASH TREE

Elvish-Celtic Name/Letter: Nuin, Nwyn,
Nion/"N"
Druid Guardian: Nebgadon
Archetypes & Deities: The World/Universe,
World Tree, Lugh, Ogma, and
Odin/Woden.
Quadratic Element/Colour: Air/Green or Clear
(‘necht’)
Polarity: Crystalline (reflective to any polarity)
Month of Cor Anar: March
Sacred Animal/Bird: Adder or Serpent/Snipe
(‘naescu’)
Gemstones: Sapphire and the Green or
Crystalline Elf-Stone.
Ffayrie Herb(s): Magic Mushroom (‘fly agaric’
in Europe, ‘psilocybin’ otherwise)

Traditional Uses: Spears, maypoles, pool cues, paddles, oars, hockey sticks, wands, dream pillow herbs, sea/water magick and healing.

Divinatory & Energy Expressions: Triumph, completion, overview, protection, overcoming mental strife, and the ‘World Tree’ that links the inner and outer worlds.

There are three main wands of the Sylvan Tradition – excluding the Apple Branch just mentioned. They are the Oak, Ash and Thorn. While the Celtic Drwyds are best known for their Oak wands, the Spear of Lugh (Gift of Faeire) was fashioned from Ash wood. The original Elven wands were therefore of Nuin, in imitation of the spear, and often carved into a spiral, like a Unicorn’s horn, always representing the Air Elemental alignment. Ogham tools constructed from Ash wood are used for inspiration, enlightenment and naturally, knowledge.

Nwyn is the most likely candidate for a “Tree of Knowledge” or “World Tree” (Yggdrasil) often referred to in Nordic-Elven lore, or even the Kabbalah for that matter. This tree represents the microcosmic-macrocosmic Universe and is used to model the different levels of existence (dimensions) as different branches. Elves will often refer to the Middle World or physical plane as “Mid-Branch.” Being completely crystalline in nature, the Ash tree actually has the ability to be one sex for a while and then switch. The bark is used to reduce fever.

The leaves can be used to remove toxins from the system in the form of a laxative, and/or in the treating of snakebites. The sap can aid in relieving kidney stones and bladder infections. When the leaves are unavailable, the bark is often used with similar results.

THE ASPEN TREE

Elvish-Celtic Name/Letter: Eadha, Aethin,
K'emmír/"E"

Druid Guardian: Essu

Archetypes & Deities: The Tower, Brighid,
Rhiannon and Keyne.

Quadratic Element/Colour: Water/Silver or Red
(‘erc’)

Polarity: Female (lunar)

Other Trees Sharing the Current: Poplar &
Cottonwood

Sacred Animal/Bird: White Mare/Swan (‘ela’)

Gemstones: Grey Topaz, Opal and the Silver Elf-
Stone.

Ffayrie Herb(s): Bracken

Traditional Uses: Shapeshifting magick,
divination, shields and Rites of Passage.

Divinatory & Energy Expressions: Overcoming
barriers and problems, facing fears,
overcoming death, working through
emotional distress and matters of
ambition.

The Aspen Tree is aligned to the use of intuition and the uncovering or revelation of secret or hidden knowledge. Long have Wizards sought this tree for its oracular properties. From the meditative state of the Body of Light, the winds through the leaves and makes both a sound and flickering sight that is conducive to scrying and receiving visions and prophecies. Slightly more robust, the Poplar and Cottonwood Trees carry the same energy currents. The Cottonwood, particularly, is more highly aligned to the masculine/solar polarity, and is known as the “Giant Aspen.”

Eadha represents the mysterious lessons that are necessary to have overcome in order for spiritual completion on the Earth Plane, and finally the “Grand Ascension.” The Aspen Tree has many associations with death as both Jesus and Judas of the Judeo-Christian tradition were hung on Aspen Trees – well, actually Judas hung himself. Wands and Talismans of the Aspen will represent the overcoming of death or bad habits. They are also used in rites of “karmic balancing” and revenge. The measuring rod used to fit coffins to people was often made of Aspen wood. But Aspen is not the last of the Ogham Trees, it is the nineteenth, reminding us that there does exist some other step after the physical transition of death.

The “Doctrine of the Transmigration of Souls” is carried both by the Elven-Ffayrie and those descending Wizards and Druids of the Elvish School of Pythagoras. The doctrine states that the spiritual egg of true exist-

ence at the very center of our being is not tangible, and is not destroyed when the physical body or vehicle perishes. It instead extends its own light outward to make a vehicle to carry it through the spirit world. If more lessons must be learned, the Light Body or spiritual self will find another catalyst or vehicle in which to access the knowledge, sometimes called reincarnation. This continues until physical Ascension takes place, and the being or spirit is so full of light that physical incarnations are no longer necessary, except for the purposes of teaching others if that self-actualized individual personality so wills it. The Aspen Tree does not have many medicinal uses, save one: Nature's Aspirin. The bark is powdered and administered (perhaps in capsules) to relieve fevers and mild tension (pain).

THE BEECH TREE

Elvish-Celtic Name/Letter: Phagos, Sultan,
Atarya Dwyron/"Ph"
Druid Guardian: Pharon or Oberash (Alba-Sun)
Archetypes & Deities: The Sun, Virgil,
Grandmother of the Forest, Ogmha and
Oenghus mac Og.
Quadratic Element/Colour: Skyfire or Water/
Orange-brown or Sky Blue
Polarity: Female (lunar) usually, otherwise
reflective.
Sacred Animal/Bird: 'Draig-Teine' or FireDrake/

Crane or Bluebird

Gemstones: Fire Opal, Blue Topaz, Azurite and each Elf-Stone individually.

Ffayrie Herb(s): Morning Glory

Traditional Uses: Writing tablets, book covers, woodcraft, tree communication.

Divinatory & Energy Expressions: Archaic knowledge, writing, communication, the Summer Solstice (Alban Heruin), runes, victory, and letting go of old patterns.

The Beech Tree is one of the secret Ogham characters that seem to have been incorporated later into the system, possibly by reconstructionists themselves. It is not included in any of the traditional versions of the Ogham, though it does appear in the first line of the “Cad Goddeu.” The Beech and the Oak trees are the subject of the first quatrain of the prose, and the two share a connection, representing the ultimate Godparents of the Forest (Atarya Dwyryon.) Elvish lore will usually depict Phagos as the feminine counterpart of the masculine Oak.

Phagos is a sacred tree to both Elves and Dragons. According to lore, it is the most closely aligned to humanoid energies, and the Dryad within is the easiest to communicate with. In spite of its ease of use, the Beech Tree is usually slighted out of all texts on Tree Magick based exclusively on the “New Age Ogham.” Communication is simply a part of this current, however, and in addition to making writing tablets, hard-

cover books of old often used Beech wood. Phagos may also be a useful current to aid in working with ancestral spirits. The Beech Tree also produces an edible nut called a “mast.” Excellent cooking oil can be derived from it.

THE BIRCH TREE

Elvish-Celtic Name/Letter: Beith, Beithe, Beth,
Belwen/”B”

Druid Guardian: Boibel

Archetypes & Deities: The Stars, New Moon,
Bel, and the White Goddess,

Quadratic Element/Colour: Air/White (‘alban’ or
‘ban’)

Polarity: Female (lunar)

Month: November (New Year)

Sacred Animal/Bird: Cow/Pheasant (‘besan’)

Gemstones: Flourite and the Silver Elf-Stone.

Ffayrie Herb(s): Fly Agaric Mushroom

Traditional Uses: Wands, broomsticks, protection
for children and wards.

Divinatory & Energy Expressions: New
beginnings, renewal, fertility, cleansing,
purification and birth.

The Birch Tree marks the New Year and so it is sacred to the time of Samhain. Its purifying current is called to drive out the old spirits and static energies of the old year. Such is the primary function of the ‘magickal

broom,’ and not physical flight. Old folk magick ceremonies will often begin with the sweeping out of the area as a means of neutralizing the energy of the magickal workspace or Nemeton. The flying aspect of the witchcraft tradition emerged from the use of the mushrooms that grew in the Birch shade and provoked “spirit flight” when ingested. Such methods of “astral travel” would lead seekers into the Otherworld via hallucinogens. [These practices of “shadow magick” are used by the Elven-Ffayrie, but because of the current legal restrictions on mushrooms, there is a moral dilemma in describing or advocating their use.]

Beith is a symbol of new beginnings because the tree is known for producing new trees from the twigs that fall from the parent trees. It is also the first tree of the Ogham tradition and so it is commonly the first forest lesson encountered by Druid students. Only from a positive result concerning the ability to awaken, communicate and utilize the current of the Birch Tree, the Bardic (first degree) graduate of Element-alism would be permitted to enter the Ovydd training of the second degree. The New Year marks the transition into the “Dark Half of the Year” from Samhain to Beltane. Though not observed even close to November, the Birch Tree is most closely aligned to the energy of the Spring Equinox (Alban Eiler) forcing many scholars to question the validity of the accepted “Tree Calender” of reconstructionists.

The Birch Tree is the ‘Lady of the Woods,’ often replac-

ing the Beech as the Silver Pillar (next to the Ash/Yew and Oak) in the Forest Magickal Tradition. Medicinally, the oil from the bark can be used to make a skin lotion, which helps a variety of skin conditions. The buds of the Birch flowers are used to help stomach pains and ulcers. Chewing on twigs will help in keeping the teeth clean, and a tincture of the leaves and/or bark will help relieve mouth soars. The teas and tinctures have a purifying quality that causes frequent urination when ingested. The oil in the bark can be used to repel insects. Apparently, modern scientists have discovered that a chemical in Birch known as “methyl,” makes this all possible.

THE BLACKTHORNE TREE

Elvish-Celtic Name/Letters: Straif, Straife/”St,”
“Z”

Druid Guardian: Stru

Archetypes & Deities: Temperance (needed,) The
Falling Tower, The Arch Druid, Scathach
and Skadi.

Quadratic Element/Colour: Earth/Purple or
Bright (‘sorchá’)

Polarity: Female (lunar)

Other Trees Sharing the Current: Plum (‘emrys’)

Sacred Animal/Bird: Wolf and Black Cat/Thrush
(‘stmolach’)

Gemstones: All three Elf-Stones combined.

Ffayrie Herb(s): Stinging Nettle

Traditional Uses: ‘Thunder and Lightning Staff’ or ‘Dark Staff’ (a.k.a. ‘shillelagh,’) cudgel weapons and warding against evil and illness.

Divinatory & Energy Expressions: Cleansing, control, operating by force, confusion, restraint, resentment, sudden change or renewal, strife and protection.

The Blackthorne, also called the “wishing thorne” and the “faerie tree,” represents the active dark side of Nature. The thorns can be carried or used as a symbol of the “Ffayrie Tradition.” When allowed to grow wild, it forms an impenetrable bramble, yet it is important to clarify that when allowed to grow, Blackthorne is a tree, not a bush. In the physical Green World, the hedge of thorns helps to hide a grove as well as secret portals to the Otherworld. Using the divinatory or metaphorical symbolism for divination, the same hedge represents barriers and distractions causing confusion and anger.

Dark Power is not restricted to Dark Elves and actually has nothing to do with the Unseelie. The darkness and shadows often hide those parts of ourselves that we don’t always want to accept, like the Shadow Self. When we see how we handle frustration and anger, often we are left to deal with aspects that we do not like and want to change. You can’t change the fact that sometimes you get thwarted on your path and will come across barriers and challenges. You can change your reaction and increase your ability to cope with and han-

dle these struggles in life. In Olde English, to “suffer” is to “experience.”

The Shillelagh or “Sylvan Blasting Rod” is made from a Blackthorne branch and has runes of power burned all along its surface. The actual engravings have worn away over time, but lore suggests that a repetitive sequence of names and words of power is most likely what would be inscribed thereon. In spite of its many titles, this is not a tool of malevolence. On the contrary, it was used to protect against such malignant energy in an active manner, so as not to leave the “white witch” defenseless against the “Dark Arts.” Strength, wisdom and self-actualization occur when you can face and control your dark nature without being controlled by it. It cannot be healthily suppressed as “evil,” because in doing so you are rejecting a part of yourself. Blackthorne tea concocted from powdered bark, induces a calming effect, as is common with Ffayrie trees that when ingested, help to slow one’s vibration down to the Green World frequency. Straif produces a purple berry called a “sloe,” which is a necessary ingredient for “sloe-gin” alcohol. Ink and dye is also made from the sloe berry. Blackthorne is sacred to Samhain primarily, followed by Beltane.

THE CEDAR TREE

Elvish-Celtic Name/Letters: Chakris/”Ch”
Druid Guardian: Shavae

Archetypes & Deities: The Sacred Grove,
Brigid and Arianrhod.
Quadratic Element/Colour: Air/Blue and Green
or Pale Yellow.
Polarity: Masculine (solar)
Sacred Animal/Bird: Ewe/Goldfinch
Gemstones: Yellow Chrysoprase and the Gold
Elf-Stone.
Ffayrie Herb(s): Juniper
Traditional Uses: Incense of purification, space
and home blessings, calling and
summoning spirits.
Divinatory & Energy Expressions: Height of
psychic awareness and spiritual abilities
and knowledge of all times and places.

Cedar is not a traditional Ogham. Its character was added with the other four glyphs of the 5th Aicme, an “aicme” being a group of five Ogham letters of “fedha”/ “fews.” The wood was considered most sacred in “binding” spirits so conjured, which made it the prominent wood used in Solomon’s Temple. While some “New Age Ogham” revivalists have called this rune, “the Grove,” after the Cedar Tree’s ability to purify the area of the Grove Nemeton. The rune, however, is more appropriately dedicated to the Cedar Tree itself.

In Forest Magick, Cedar wood and essence is commonly used as a purifying incense, like Shaman’s Sage. The smoke is best utilized for consecrating the

Circle of Power, especially for purposes of spirit summoning, ancestral work, or any Babylonian-Sumerian rites. It is called the “Tree of Light,” making it sacred to the Imbolc Alardan and also Alban Arthuan/Yule, mainly because it is an evergreen.

THE CHERRY TREE

Elvish-Celtic Name/Letters: Oadha/”Da,” “Dh,”
and “Th”

Druid Guardian: Ambash

Archetypes & Deities: The Wild Hunt, Herne and
Pan

Quadratic Element/Colour: Fire/Burnt Umber

Polarity: Masculine (solar)

Sacred Animal/Bird: Bear/Red-Tailed Hawk and
the Phoenix.

Gemstones: Obsidian, Sard(onyx), and the
Crystalline Elf-Stone.

Ffayrie Herb(s): Cherry Fruit & Flowers

Traditional Uses: Communication with animals
(brown magick,) kindling sacred fires,
declaring and ending wars and
woodcarving.

Divinatory & Energy Expressions: Sweetness,
joy, delight, passion, love, conflict,
competition and attraction.

This is a popular wood for art and woodcraft because of its distinct coloration and the ease of workability. Cher-

ry wood is naturally charged to amplify the will, and makes a good wand for alchemy or transformation magick. The current can be used for workings to further an existing war or end and prevent them. The Cherry Tree is symbolic of sexual passion and the power and intensity of the orgasm. It is sacred to Beltane and Midsummer or Alban Heruin. Oadha is not a Ogham Tree and yet it seems incomplete not to consider it.

THE ELDER TREE

Elvish-Celtic Name/Letters: Ruis, Ysgawen/"R"

Druid Guardian: Ruben

Archetypes & Deities: The "Hanged Man,"
Vulcan, Boann and Nikneven.

Quadratic Element/Colour: Earth/Blood Red
(‘ruadh’)

Polarity: Crystalline or Female (lunar)

Month: The 13th Month (Samhain)

Other Trees Sharing the Current: Bourtree

Sacred Animal/Bird: Badger and Black
Sow/Pheasant or Rook "rocknat."

Gemstones: Bloodstone, Red Jasper and the
Crystalline Elf-Stone.

Ffayrie Herb(s): Nightshades

Traditional Uses: Exorcism, banishing,
regeneration magick, elderberry wine and
faerie-sight ointment.

Divinatory & Energy Expressions: Self-reflection
(examination) the end of a cycle,

completion, change and crossroads.
NOT TO BE CUT FOR WOOD!!!
THE LEAVES ARE POISONOUS IF
INGESTED!!!

Some superstitious folklore mistakenly calls the Elder Tree an ‘unlucky tree.’ Elvish lore simply says that it is unlucky to cut one down, bring inside and/or grow indoors. Those who cut them might fall to misfortune and death, and thus you have been warned of this Forest Code now. Elder Knowledge is ‘Crone Knowledge,’ and should be protected and preserved, much like the elders of a society and their folk memory. For Ovydd Oghamancers, the Ruis current is one of the most difficult to awaken for ‘Tree Communication.’

The Elder Tree is not large, only 30 feet high at maturity, but it is powerful and resilient. Elder is a strong wood and can withstand varying conditions. The bark of the deadwood can be used to make a very dark dye and the leaves yield a deep ‘forest green’ dye that Ovate Druids would often use to color their cloaks. When mixed with alum and salt, the wood will make a deep violet dye. The Elder is a sacred Elven-Ffayrie tree apart from the Ogham, and its sap yields a Faerie-sight ointment. A headdress of deadwood twigs will enable its wearer the same ability.

As stated above, the Elder is the “Crone of the Forest,” the “Venerable Mother.” She is so sacred to the forest people that her wood is protected by the geis, taboo to

be removed as livewood (even to Wizards.) Those who use the wood for furniture and miscellany are haunted by the spirits of the wood, and come upon misfortune. [The destruction of an ancient Elder and Thorn Elven-Ffayrie forest to make room for a DeLorean plant in Ireland resulted in the disappearance of the company altogether.] Trees thought to be of a “dark nature” or “unlucky” actually tend to do the best at ridding a space of negative energy or clearing away illness. A tincture of Elder Flow’r will purify the bloodstream if ingested. The leaves can be used to form a solution that can be used externally for dressing bruises and swellings and makes a harmless pesticide. The berries are rich in Vitamin C and are used to make a delicious wine. They can be boiled down to make a shampoo that will have a darkening effect on the hair.

THE FIR/PINE/ELM CURRENT

Elvish-Celtic Name/Letters: Ailim, Ailm, Elma,
Ffynidwydden, Pinwydden/”A”
Druid Guardian: Achab
Archetypes & Deities: Green Man or Horned
One, Merlyn, Abban, Am-Mesh (Gaea,)
Arianrhod and Sezh
Quadratic Element/Colour: Earth (subordinate:
Fire)/Jade Green, Light Blue or Speckled
(‘alad’)
Polarity: Masculine (solar) but strongly aligned
to the Earth Mother.

Other Trees Sharing the Current: Redwood
Sacred Animal/Bird: Cow, Stag or Deer/Lapwing
(‘aidhirdeog’)
Gemstones: Moss Agate and all three Elf-Stones
combined or by current.
Ffayrie Herb(s): Cowslip
Traditional Uses: Forest Magick, regeneration
magick, Earth-wands, torches and
firewood for sacred fires.
Divinatory & Energy Expressions: The Elves,
ancient knowledge, primal power, high
views or objectivity, penetration, strength
and the eternal Earth-memory.

Trees of the Fir/Pine/Elm current represent the pure primal Earth current that connects all life in the Green World of Nature. Elm, particularly, has been singled out as the ‘Tree of Elves’ and is not used for woodwork, per taboo, and it has a hard resistance to being split. As a result of the now frequent ‘Dutch Elm Disease,’ the species is not often planted anymore. Overcoming this barrier shows the strength of the Elm. Clearly the Elm shares many of the same spiritual attributes as the Fir/Pine Ogham and so it is included with them in this treatise. It has a connection to rites of invisibility, agricultural magick and protection.

Fir and Pine Trees are tall and slender in comparison to the Elm. They are also evergreen while the Elm is deciduous. The tallness of the Fir, Pine and Redwood varieties of tree show their “objectivity” and “high

views,” that is their ability to see clearly and judge fairly. Because of its nature to grow new trees from old sprouts thought to be dead, the Fir-Pine is a symbol of endurance, eternal life, and of course, regeneration. While we might scientifically divide this current into hundreds of subspecies and hybrids, all of them represent the ‘Middle Pillar’ and carry the energy of the Green Ray in its purest form. The ease of communication and use of these trees in Sylvan Magick have led me to suggest that an apprentice work with this forest current before the others like Birch and Beech. The Ailim current is useful for growth and fertility spells for both the “Green World” and personal needs, as well as rituals and ceremonies pertaining to marriage and relationships. The Fir Tree is a source of charcoal, tar and turpentine.

THE FURZE/GORSE TREE

Elvish-Celtic Name/Letters: Ohn,
Piswydden/”O”

Druid Guardian: Oise

Archetypes & Deities: The Sun, Lugh and
Adraste.

Quadratic Element/Colour: Fire/Yellow and
Gold (‘odhar’)

Polarity: Masculine (solar)

Other Trees Sharing the Current: Spindle
(‘gwyrted,’) the Linden Tree (‘ohum’)
and Basswood or Lime tree.

Sacred Animal/Bird: Rabbits and Bees/Scrat
(‘odorocrach’)
Gemstones: Periodot and the Gold Elf-Stone.
Ffayrie Herb(s): Heather
Traditional Uses: Honey, food for animals,
fertility magick and purification.
Divinatory & Energy Expressions: Wisdom,
spiritual fulfillment, optimism, projection
(like rays) and protection.

To call this Ogham a tree is stretching a bit, but it is a woody hedge plant and was sacred enough to be mentioned in the ancient “Cad Goddeu: Battle of the Trees.” [Interestingly, not all trees that appear in the prose are documented currents. Some scholars believe the Battle of the Trees was a skirmish to determine rank and stature in the Oghamic Tradition] This low prickly shrub (not typically taller than a man) is used for purification when present and/or is burnt as incense. If you find it difficult to find or work with this energy current, find a tree (perhaps the Linden Tree) of similar properties of which to make your “Ogham Wand,” and draw on that energy to aid in your work with Ohn.

The Gorse-Furze bush is closely related to Broom. “Ohun,” the Linden Tree, also shares its current, and is a good substitute when working with this energy [but Americans without access to a Gorse bush probably are not going to find a Linden Tree nearby either.] Not only is Ohun sacred to the Stars, but also to the magick and enchantment of love, beauty, glamour and personal att-

raction. Its metaphysical color is orange (as opposed to yellow) but it retains the alignment to Fire. Finally, another version of Linden is Basswood.

THE HAWTHORNE/WHITETHORNE TREE

Elvish-Celtic Name/Letters: Huatha, Huathe,
Huath/"H"

Druid Guardian: Huiria

Archetypes & Deities: Judgment, Balance,
Olwen and Hurler

Quadratic Element/Colour: Fire/Violet, Purple or
"Terrible" ('huath')

Polarity: Crystalline

Month: April

Sacred Animal/Bird: Dragon or Goat/Night
Raven ('aadaig')

Gemstones: Amethyst, Tanzanite and any related
Elf-Stones.

Ffayrie Herb(s): Primrose Flow'r and May
Blossoms.

Traditional Uses: Love and marriage rites, wands
and wards acquired between April 21 or
Beltane (May 1st) and the end of May.
The wood is not usually taken otherwise
or is grown locally for magickal protection.

Divinatory & Energy Expressions: Purity,
restraint, chastity (but also love and
marriage proper) and prosperity.

Huatha is a Ffayrie tree with an geis (taboo) on its wood removal during anytime except that which is prescribed above. Staves, wards and wands of Hawthorn have powerful protective properties, particularly against magick and spells of others. This wood is used to make the Whitewand, just as the Blackthorne wood is used to make the Darkstaff. Remember to take the wood only in May as it is clearly sacred to the Beltane threshold, and even then with ceremony, preferably by an Adept (Master) Forest Wizard. Without doing so, the wood will bring misfortune to the bearer as a result of disturbing these spirits.

While they are typically cut back to form a “haw” or hedge, the hawthorn can live a long time (by the even tree standards) as well as reaching dozens of feet in height. In fantasy stories and faery tales, Hawthorn wood forms barriers or walls around enchanted places and castles. Elven-Ffayrie lore refers to it as the ‘Wishing Tree.’

Medicinally, the Hawthorn berries can act as a blood thinner, which can relieve heart problems. A tea from this berry makes a mild calmative or aid for insomnia. If the leaves are added to this tincture, it can help a sore throat or added to a grain alcohol for the same result. The leaves are smaller than Oak, but quite similar in appearance.

THE HAZEL TREE

- Elvish-Celtic Name/Letters: Coll, Koll/”C” & “K”
- Druid Guardian: Cai (Kay)
- Archetypes & Deities: The High Priestess, Star Mother (Goddess,) Llyr and Mannan mac Llyr.
- Quadratic Element/Colour: Water/Midnight Blue or Brown (‘cron’)
- Polarity: Feminine (lunar)
- Month: July
- Sacred Animal/Bird: Salmon/Crane
- Gemstones: Lapis Lazuli, Sapphire and the Silver Elf-Stone.
- Ffayrie Herb(s): Bullrush
- Traditional Uses: ‘Dowsing Rods,’ wands, divination sticks, baskets and thatch work. The nuts are used for love spells and to make drinks to induce ‘Spirit Vision.’
- Divinatory & Energy Expressions: Manifestation of creativity, divination, intuition, spirit vision and skrying.

The Hazel Tree appears to us as a current of great insight. Its nuts fall into lakes to feed the “Salmon of Wisdom.” The stream of Hazel-Salmon is the energy of “inner knowledge,” that which is often sought in divination or in accessing the Akashic Records of Omniscience, “the perfect knowledge of all things.” Hazel rods can be used to form divination sticks, which

when tied together or carried in a bag, represent a powerful protective amulet. The branches, usually ones found that are “forked,” make good ‘dowsing rods,’ tools of muscular energy-testing for finding water or tracking “ley lines.”

The “Hazelnut Tree” is commonly depicted in lore as the “Tree of Sacred Knowledge,” which concerns the true nature of the self and the Universe, and should not be confused with Eden’s “Tree of Knowledge,” which is metaphoric. The nuts of the tree are edible, and can be powdered to make a drink that can induce “spirit vision,” as well aid in relieving colds and related sore throat symptoms. The Water Element is strong in the Koll current, especially when it is frequently found around water. The energy is most similar to that found with the Willow Tree.

THE HEATHER & MISTLETOE CURRENT

Elvish-Celtic Name/Letters: Ur (Heather) &
Uchelwydd (Mistletoe) “U” & “W”

Druid Guardian: Uriath

Archetypes & Deities: The Hermit, All Heal,
Freya and Grainne

Quadratic Element/Colour: Air/Purple or
“Resinous,” (‘usgdha’)

Polarity: Crystalline

Sacred Animal/Bird: Bee and Lion/Lark
(‘uiseog’)

Gemstones: The Three Elf-Stones.
Ffayrie Herb(s): Heather and Honeysuckle.
Traditional Uses: Healing, attracting rain and
perfume (Heather)
Divinatory & Energy Expressions: Healing,
clarity, reviving, All-Heal and passion.

There are two types of Heather: red and white. The Red Heather attracts passion and is a symbol of sexual energy and lust. The White Heather wards against passion and sex and symbolizes purity and chastity. The Red Heather is sacred to, and picked, at Midsummer or Alban Huruin, while the White Heather is aligned to the Spring Equinox or Alban Eiler. As you may have guessed, Heather is one of those Ogham currents that really is not a tree. In some translations of the Oghamic system, this runic character is actually represented by the Mistletoe, which Elven and Drwyd lore would suggest is the most sacred of all herbs. Both Heather and the Mistletoe share similar attributes.

Mistletoe lore is mainly the product of the Celtic Druids. It was considered most sacred when found on the Oak Tree, a rare but very possible event (in spite of the beliefs of modern skeptics.) It is sacred to the Air Element because it passes itself along the tree top canopies and does not root in the ground. When cut with the Druid's Sickle, a white linen sheet would be placed below to catch it, being sure that the sacred herb never touched the ground. This herb was then consecrated and used in all herbal medicines, giving the Mist-

letoe the folklore name “All Heal.”

THE HOLLY TREE

Elvish-Celtic Name/Letters: Tinne, Celynen/”T”

Druid Guardian: Teilmon

Archetypes & Deities: The Golden Chariot, the
Holly Man/King, Ares and Govannan.

Quadratic Element/Colour: Fire/Dark Gray
(‘temen’)

Polarity: Solar (masculine)

Month: June

Sacred Animal/Bird: Warhorse and Warhound/
Starling (‘truith’)

Gemstones: Ruby and the Gold Elf-Stone.

Ffayrie Herb(s): Monk’s Hood (Aconite)

Traditional Uses: Spear making (combat and
protection), Midwinter/Yule, chariot
wheels, charcoal and grown to bring good
fortune and ward off evil.

Divinatory & Energy Expressions: Movement,
vigor, ‘Best in Fight,’ holiness and
sacredness, the Wheel of the Year (Cor
Anar,) and Nature’s cycles.

Many of the modern day customs of Christmas emerge from the pre-existing observations of Elvish Drwyddon, the ancient and national religion of the Celtic people who dominated the British Isles and Irelands as well as the European mainland. The Holly Tree, a small ever-

green, may have been the first “Christmas Tree,” although all evergreens are sacred to winter and the festivals celebrated during that season. The red Holly berries hang like ornaments and at a glance, the red and green symbolism is easily recognizable. The three sacred herbs of Yule match the three Ogham herbs: Holly, Ivy and Mistletoe, although Holly is actually a tree.

It is beneficial to grow a Holly Tree in your grove or garden to attract positive energy and ward against the negative currents. Holly wood burns well when still green (freshly cut,) but it is taboo and against the Faerie Code to do so. Burning undried wood, particularly a species held so sacred to the Elven-Ffayrie, is blasphemous. The boughs or wands can both summon and repel lightning. The alignment to war and conflict concerns the ongoing struggle for supremacy between the Oak King, ruler of the “light half of the year” and the Holly King who is keeper of the “dark half of the year.”

The Tinne current actually shares many of the same energy as the Oak, and with good reason. The only major difference aside from the obvious size is that Holly is an evergreen and Oak is not. At Midsummer (Alban Heruin) the Oak King loses the battle over the Sun’s control to the Holly King who yields it back to the Oak King on Holly Day, or approximately Yule. This is all metaphorical, and the lore is used to describe and explain the properties and polarity of natural forces

at varying times of year. In addition, a good detoxifying tea can be made from Holly leaves.

THE IVY CURRENT

Elvish-Celtic Name/Letters: Gort, Uruin,
Eiddew/”G”
Druid Guardian: Gath
Archetypes & Deities: Justice, the Golden Spiral,
Swan Maidens, Cuchulain,
C(K)erununnos and Orion.
Quadratic Element/Colour: Earth/Sky Blue
(‘gorm’)
Polarity: Feminine (lunar)
Month: September
Sacred Animal/Bird: Boar/Swan (‘geis’)
Gemstones: Chryso(beryl) and any related Elf-
Stones.
Ffayrie Herb(s): Lichen and Moss.
Traditional Uses: Exorcism rites and used to
make the spiral that wraps around natural
wands.
Divinatory & Energy Expressions: Cooperation,
healing and the ‘inner spiral.’

In the helix growth pattern of the Ivy, the Elves observe the ‘Golden Spiral’ or the entwining of the DNA structure. While not usually thought of as a tree, the Ivy does possess the ability to develop bark and grow strong when allowed to. The Gort current unifies the spiral and

the wand. A spiral (sometimes fashioned of metal) is sometimes wrapped around the length of a wand, or for the true herbalist, this would be the Ivy itself. The spiral represents creation and so incorporating it with magickal tools gives them an “active” quality. It is sacred to the Autumn Equinox or Alban Elved.

THE MAPLE TREE

Elvish-Celtic Name/Letters: Shorin/”Sh”

Druid Guardian: Mabon

Archetypes & Deities: Ymir the Giant (Norse)
and Mabon (Celtic.)

Quadratic Element/Colour: Fire/Fiery Red,
Orange or Amber

Polarity: Masculine (solar)

Sacred Animal/Bird: Fox/Horned Owl

Gemstones: Gold Elf-Stone, particularly the
Tiger’s Eye.

Traditional Uses: Spells of binding, strength and
unity of the family, maple syrup and red
and orange-rayed magick.

Divinatory & Energy Expressions: Energy
(vibrancy), strength, good fortune, family
life and transformation.

The Maple Tree is not one of the traditional Oghams. In fact, it is not found anywhere in Oghamic lore. I have included it here because North Americans and Canadians have a lot of access to this current, and it is power-

ful one. Maple does not make an appearance in the Cad Goddeu. The ancient Druids of Britain and Ireland, where the Ogham allegedly originated, may not have even encountered Shorin. [The present author grew up in Minnesota where the Maple Tree is as rampant as the Cottonwood and Aspen are to Colorado where this is being written.] You may use this energy current to connect with a species of similar attributes that you do not have access to. Shorin is sacred to the Autumn Equinox or Alban Elved, also called “Mabon” in some Celtic Traditions.

THE OAK TREE

Elvish-Celtic Name/Letters: Duir, Dwyr,
Derwen, Dar/”D”

Druid Guardian: Daivaith or Dagda

Archetypes & Deities: The Emperor, the Oak
King, the ‘Flaming Door,’ Obraash, Lugh,
Dagda, W’Odin, Thor and Helios (the
Sun.)

Quadratic Element/Colour: Fire/Gold and Black
(‘dub’)

Polarity: Masculine (solar)

Month: May

Other Trees Sharing the Current: Hickory and
also Holly

Sacred Animal/Bird: White Mare, Lion/Tiger,
Salamander and Serpent or Adder/Peacock
or Wren (‘druin’)

Gemstones: Yellow Topaz, Amber (petrified tree sap), gold and the Gold Elf- Stone.

Ffayrie Herb(s): Acorn ('uri' or 'uru') and Mistletoe.

Traditional Uses: Protection for homes and doors, Elven-Druid magick, fertility magick and timber, especially for doors, bats, sticks and clubs. The 'gall' can be used as a powerful talisman called the "Adder's Egg," "Druid's Egg," or "Druid's Gem."

Divinatory & Energy Expressions: Strength, leadership, material gain, longevity (endurance), the doorway to mysteries, ineffable/absolute truth and solid protection.

The acorn is a fiery seed of life. It is perhaps the most potentially powerful elf amulet found in Nature (that is not of the gem and stone variety.) Oak Groves have a tendency to grow because the "acorn never falls far from the tree." Ancient Elves and Druids believed that eating the acorns would allow one to receive divine and ineffable truth via inspiration (gnosis.) The Oak is a "busy" tree with a vast tradition. It may very well be the most sacred tree on Gaea.

Deep within the forest stands the tall and gnarled Oak Tree branching out wide drawing you nearer and nearer to the mysteries of the dark (secret) grove. Their lies the 'great door' leading to the inner mysteries of true mag-

ick. True magick is that which brings us ‘Absolute Truth’ and contributes to the evolution of our Ascension. It is the Oak alone that represents the final degree or level of study in the Elvish School of Drwyd Wizardry, the path to self-realization and absolute awareness. While it is the final and most notable lesson of the Oghamancer in their advancement to the Drywydd degree, it is actually listed as seventh in the Ogham alphabet. [As a student of the Elven-Ffayrie tradition, you realize that seven is a very significant number for completion (or the whole,) as prior studies have explained.]

There is an old saying about how Dwyr is a long-lived tree: “300 years to grow, 300 years to mature, 300 years to die.” In that time they will commonly acquire what are known as “galls.” These spherical growths might be caused by the hives of insects that live there until their larvae is mature. They are seen as great symbols of power, even if they are not the legendary tool (talisman) known as the “Adder’s Egg” or “Druid’s Gem.” The “Grandfather of the Forest,” guards the door of May at Beltane.

The Oak Tree is aligned to the Fire Element, and the manifestation of the Fire current in the form of lightning is not foreign to Duir. It is struck more often than any of the other species observed, almost as if it is calling it down. Oaks prove their strength and endurance by withstanding the frequent lightning. The result is often a more gnarled and tangled looking tree. This alignment

to fiery energy and lightning makes the Golden Wand of Oak the most commonly sought after tool for Nature-oriented magick. The wood is also used for the handles of ceremonial blades. Another tree that shares the current of the Oak, though more passively, is the Hickory Tree or “axara.” Its energy attributes are similar to the Oak, but on a more mundane or tangible aspect of the energy current concerning the acquisition of material gain, good fortune and abundance.

THE REED & BROOM CURRENT

Elvish-Celtic Name/Letters: Ngetal, Corsen,
Erun/”Ng”

Druid Guardian: Noimahr

Archetypes & Deities: The Wheel of Fortune,
Olbaal, Gwydion, Morgana and
Morrighan.

Quadratic Element/Colour: Air (subordinate:
Water)/Grass Green (‘nglas’)

Polarity: Feminine (lunar)

Month: October

Sacred Animal/Bird: Dog and Stag/Goose
(‘ngeigh’)

Gemstones: Aquamarine and appropriate Elf-
Stones.

Ffayrie Herb(s): Reed and Broom

Traditional Uses: Fertility and Love Magick,
writing pens, brooms and pipes.

Divinatory & Energy Expressions: Effort, direct

action, application and harmony.

Broom is a specific kind of “Reed grass.” Reed can actually be any tall wetland grass. It grows out of the water into the sky, making it the “Water Tree.” This title is often reserved for the Willow Tree, but in this case, the Reed is literally derived from the water. It is not aligned to the Water Element in the same manner as the Willow Tree.

The Reed represents the connection between the inner and outer worlds and the harmony and balance of those energies. The outside of the plant is very bark-like and as a result it is considered an Ogham Tree. It can be hollowed out to make a pipe or a pen can be made from just the right piece.

Ngetal is a subtle current, working its tides of fertility and enchant-ment very slowly like seemingly still water. Any form of “aquatic magick” or consecration of tools and talismans aligned to the Water Element can benefit from the addition of the Reed current.

Broom is actually called such because of its use in making fine brooms. [From previous lessons you would have learned that brooms are used in some folk magickal traditions for the purposes of clearing or purifying a sacred space.] Interestingly, both the Broom as a plant and object are sacred to Samhain.

THE ROWEN TREE

Elvish-Celtic Name/Letters: Luis, Ceridinen/”L”

Druid Guardian: Loth

Archetypes & Deities: The Star, Epona and
Macha.

Quadratic Element/Colour: Air/Red or Gray
(‘liath’)

Polarity: Feminine (lunar)

Month: November

Other Names for this Current: Mountain Ash

Sacred Animal/Bird: Bear and Unicorn/Duck
(‘lachu’)

Gemstones: Smokey Quartz, Diamond, Silver
and appropriate Elf-Stones.

Ffayrie Herb(s): Yarrow

Traditional Uses: Personal empowerment,
protection against enchantment, Astral
(Spirit World) and Otherworld work.

Divinatory & Energy Expressions: Awareness,
insight, empowerment, self-control,
evanescence, protection, nurturance and
motherhood.

The Rowen Tree produces berries, which, like the Apple Tree fruit, contain the five-pointed pentagram, the sign of Nature’s Elemental forces or the “Gaea system.” The Ogham offers protection while traveling as well as from others’ enchantments. For this reason, it is commonly used for walking sticks or staves and its protective properties make it beneficial to plant a Rowen Tree at

the entrance of your home, property and/or Sacred Grove. The Air of Moon correspondence makes it a prime choice for the ‘witches wand.’

Luis is called the ‘Quickening Tree’ because of its active magickal power using the Air Element to mix with or carry the passive feminine current. The leaves and berries, once dried, can be used as incense. Don’t forget to add a pinch of Mistletoe. Burning them will call forth the energy of the ancestral realm and Otherworld, as well as “Nature Spirits.” The Rowen Tree is represented by the Unicorn, the epitome of all that is beautiful and enchanting, as well as presenting a link between worlds. The Unicorn current tempers that of the Dragon. These energies should always be used in balance of one another. It is easy to fall into the over-intellectualization and power-hungry nature of the unbalanced “Dragonmind.” Rowen is also sacred to the beginning of winter (Samhain).

THE VINE CURRENT

Elvish-Celtic Name/Letters: Muin,

Gwynwydden/”M”

Druid Guardian: Muriath

Archetypes & Deities: “The Lovers.”

Quadratic Element/Colour: Water/Variegated

(‘mbracht’)

Polarity: Feminine (lunar)

Month: August

Sacred Animal/Bird: Scorpion and Lizard/
Titmouse ('mintan')

Gemstones: Aquamarine and appropriate Elf-
Stones.

Ffayrie Herb(s): Neckweede and Blackberry/
Raspberry.

Traditional Uses: Grapes, wine, meditation and
revealing truths.

Divinatory & Energy Expressions: Inner-
development, self-realization and
comprehension.

The Vine, though not necessarily a tree, is ranked among the Ogham. Its sacred threshold time of the year is the harvest, specifically the Autumn Equinox or Alban Elved. It has been used to make grape wine for thousands of years. The traditional use of wine and the revealing of truths is derived from the ability to gain information gathered via loss of inhibitions. Muin represents the hidden, but just-below-the-surface realizations, sometimes necessary to understand the next step or to break through a barrier. With the ability to scale walls, the Vine knows no boundaries.

THE WILLOW TREE

Elvish-Celtic Name/Letters: Saille. Awn, Helyg,
Helygen/'S'

Druid Guardian: Saliath

Archetypes & Deities: The Moon, The Silver

Huntress, Diana of the Forest and
Arianrhod.
Quadratic Element/Colour: Water/Bright,
Opalescent or Fine ('sodath')
Polarity: Feminine (lunar)
Month: February
Sacred Animal/Bird: Hare and Cat/Owl and
Hawk ('seg')
Gemstones: Opal, Pearl and the Silver Elf-Stone.
Ffayrie Herb(s): Moonwort
Traditional Uses: Lunar magick, feminine
magick, fertility magick, banishing
depression, baskets and wicker-work.
Divinatory & Energy Expressions: Beauty,
enchantment, rhythms, cycles, secrets and
an indication that emotional healing is
necessary.

The Willow Tree has a high affinity for water meaning that it likes to drink a lot of it and will soak up as much as it possibly can. It is aligned to the ray of the Moon, intuition, emotion, beauty and enchantment. Saille represents the archetypal lunar-water energy current like the "Moon Goddess" or the "Triple Moon Goddess," and other streams mentioned above. It is aligned to feminine rhythms and cycles, and not only in relation to monthly rhythms, but the greater life-cycle of "maiden-mother-crone."

A Willow-wand can be used for lunar and water-oriented rites, magick relating to the feminine as well as

dreams and the priestess tradition of “drawing down the moon.” Saille is a healing Ogham, mostly on an emotional level. By linking to the Willow [in the way you did when you first leaned your back against a tree and felt its aura] you can open the channels necessary to sort, retain or release the emotional pains and past energy you carry. The Willow Tree is metaphorically the “Grandmother of the Forest,” the one you can tell anything to because she has already been there herself.

THE YEW TREE

Elvish-Celtic Name/Letters: Ioho, Ywen/”I,” ”J”
& ”Y”

Druid Guardian: Iachim

Archetypes & Deities: “Death,” Arawn,
Arianrhod, Dagda Mor and Hermes.

Quadratic Element/Colour: Earth/Dark Green or
Very White (‘irfind’)

Polarity: Crystalline

Sacred Animal/Bird: Spider/Eagle or Eaglet
(‘illait’)

Gemstones: Emerald and the Three Elf-Stones.

Ffayrie Herb(s): Bryony

Traditional Uses: Bows, poison and poisoned
weapons.

Divinatory & Energy Expressions: Completion,
changes, renewal, transformation,
forthcoming rebirth, the next step, the life
and death cycle and communication.

The Yew Tree typically stands at the end of the Ogham journey, no matter which of the two alphabets are used to catalogue it. Ioho is the sign of completion, in a manner much deeper than that felt with the Elder Tree current. It is not so much an ending as the gateway to the Otherworld, or that is to say the absolute promise that there is life after death. Yew shares the frequency of a select few other Ogham Trees in (re)generating new trees from the laysr.

At the end of the forest journey, the Yew Tree reminds us that it is not an ending because nothing ends. By riding this current you can be reborn and transformed. After completing the “Initiation of the Forest,” the Oghamancers can rightfully call themselves a Sylvan Wizard with the ability to awaken the woods and be known as a forest-friend or “elf-friend.” The journey most certainly does not stop here because mast-ery requires more than just reading, but years of dedication, observation, personal reflection and practice.





**MARDUKITE
CHAMBERLAINS**

**Sylva D' Cad Goddeu: The Battle of the
Trees Treatise
[Goddeu Brig (c. 400 BC)]
(Elvish Version, translated 1999 AD)**

1. The Canopy of Lady Beech Tree is greening quite late, now changed and reborn from her winter state. When the Beech prospers thru Elvish rite and ceremony, the Oaks come alive, may God bless the trees.

2. I discovered in the Fern Seed a secret I tried, Old Math ap Mathonwy was just as blest as I. Nine factions of ability God has given me as I am Akasha of nine Elements and nine types of tree.

3. Plum, Quittle, Whortle, Mulberry, Raspberry, Pear; black cherry and white, yes they were all there. From my view from Elfynton a city no one saw, I watched the trees and green things hastening along.

4. Awakening from their slumber they now forth set, to form characters or letters of a secret alphabet. The wanderers were astounded and the warriors were dismayed at the hierarchal conflict taking place that day.

5. Under tanglebloom and rock, a struggle most dread and behind lies another kindling in the head. The Alder Tree on the front line began the battle cry, but Willow and Rowen Tree hadn't yet arrived.

6. Holly emerged from the woodlands and made a sound and strong stand, armed with thorny spear points that could certainly harm a man. The drumbeat of the mighty Oak made heaven and earth ring as he is Guardian of the Door or so every Druid sings.

7. The Gorse held his own in battle and the Ivy was in his prime, the Hazel served as arbiter at this enchanted time. Relentless and savage was the Fir and cruel was the Ash Wood, they could not be discouraged, try and stop them, no one could.

8. The high and noble Birch Tree was one of the last to be seen, not as a sign of cowardice, but of high esteem. There were healers to aid warriors and the injured folk, but the long-enduring Poplar Tree in battle often broke.

9. Many of them were left to die on the field of fight, from the torn and broken condition left from the enemy's might. Vengeful was the Ffayrie Vine and particularly the Elms, who I exalt here officially as the Ruler of the Elves.

10. A strong chieftain was the Blackthorne and his enchanted fruit and the unbeloved Whitethorne who shares the same suit. The swift acting Reeds and the Broom with her brood, and Furze is going forward until he is subdued.

11. The venerable Yew stood gloomy at the fight's fringe, seeing Elder slow to burn in the trees left to

singe. There was the blessed wild Apple Tree laughing in his pride, as he hid and watched from Faerie Mounds by the rock side.

12. Away in shelter lingers the Privet and Woodbine; they were inexperienced in warfare as was the courtly Pine. I, however, will go unmentioned because I was not big, still I held my own and fought with trees on the fields of Goddeu Brig.





**MARDUKITE
CHAMBERLAINS**

**Deea Canayen Istari Elandra: The Elvish
Wizards' Sacred Year
(Cor Anar: The Wheel of the Sun)**

DYONN: The Dark Season

Narbeleth: Winterfilthe (October)

2nd – Alardenna: Festival of Elven-
Ffayrie Spirit Guides

31st – Samhain: Night of Ancestors

Yestare: Newmoth (November)

1st – New Year's Day

11th – Lunatasidhe: Eve of Faerie

Rithon: Foreyule (December)

21st – Alban Arthuann: Winter Solstice

24th – Holly Day

25th – Oak Day

Narvinye: Afteryule (January)

18th – Danuhal: Festival of D'Anu

FYONN: The Light Season

Ninui: Solmath (February)

1st – Imbolc: Festival of Brighid

15th – Hal Pan: Festival of Pan

Sulime: Rethe (March)

21st – Alban Eiler: Spring Equinox

Virith: Astron (April)

7th – Yn Offeryn: Day of Offering to the
Sidhe

23rd – Hal Kernunos: Festival of the
Green Man

Lothron: Thrimidge (May)
1st – Beltane: The Fires of Bel

REUDH: The Red Season

Norui: Forlithé (June)
21st – Lithé or Alban Heruin: Summer
Solstice

23rd – Elnassadh: Wedding Festival of
King and Queen of Faerie

Cerveth: Afterlithé (July)

Uruime: Wedmath (August)

1st – Lughnassadh: Wedding Festival of
Lugh

Iavaneth: Holymath (September)

21st – Alban Elved: Autumn Equinox

[Note: While the above calendar uses the months that the reader is most familiar with, lore would suggest that the transition of one month to another really takes place on the 21st, as opposed to the 30th or 31st.]



The Wizards' English-to-Elvish Quick Reference for Magickal Rites

A: N

AIR: Fin, Gaeth, La'aer, Vilya

AN: En

ARMY: Alvar

APRIL: Astron, Verese, Virith

AUTUMN: D'yonn, Reudh

AWAKEN: Vasta

BOOK: Parma

BOW: Luva

BREATH: Anail

BREEZE: Hwesta

BRIGHT: Alta, Kaloren

BROTHER: Desh-Herain, Keroth

BROWNIES: Bwbachod, Bwca

CHAKRAS: Elaith Tor

CHARM: Diceta

CLOAK: Evala, Saeth

CLOCKWISE: Deisel

CLOUD: Nel

COOSHIE: Cu Annwn

COUNCIL: Alured

COUNTERCLOCKWISE: Tuatal, Tuaithbel

COUNTERSPELL: Bak'yah

COWALKER: Coimimeadh

DARKNESS: Avathar, Duath, D'yonn, Lumbule,
Sukanar

DAY: Aune, Calan

DECEMBER: Ringare, Rithon

DIVERT: Devir, Nishtai
DRAGON: Draig, Drakr, Elaynor, Telaynor
DRUIDIC: Alferic
EARTH: Cloch, Kemen, Salan, Talamh
EAST: Aiet, Romen
ECLIPSE: Sukatanar
ELEMENTS: Duile
ELF KING: Auberon, Aubrey, Avery, Oberon
ELFLAND: Alfheim, Aelfheim, Elfheim, Elphame
ELF POWER: Alfi, Elfrida
ELF-STAR: Elen, Undomiel
ELF STONE: Elessar
ELF-WISE: Alfred
ELF WIZARD: Ekahal
ELVEN: Alferic, Aulfen, Anunaki, Delphine, Elandra,
 Elvyn
ELVEN STEED: Coomlean, Roch
ENCHANTMENT: Druieachd, Onlay
EVERLASTING FOREST: Terrestai
EVIL WIZARD: Ish'maen
FAERIE HILL: Sidth Bhruach
FATHER: Desh-ketai
FESTIVAL: Alardan, Eisteddfodd, Hal
FFAYRIE: Abrahor, Erlina, Fey, Nissa, Noldo, Shea
FIFTH ELEMENT: Akasha
FIRE: Aldan, Arva, Nwyvre, Sier, Tiene, Yeata
FLAME: Arva
FLAME OF DRUIDS: Druilanach
FOLKLORE: Nole
FOREST: see woodlands
FORTHCOMING: Zha
FUTURE: Zha

GENIUS/GIFTED: Shea
GLASS: Kh'dek
GLYPH: Certa
GUARDIAN OF THE HOME: Desh-miria
HIGH ELF: Noldo
HOLY: Ainya, Aire, Felonia, Seelie
HUMANS: Firimir, Janda'hai
ICE: Kh'dek
INCANTATION: Bricht, Obaidh
INSPIRATION: Eridu, Tenine
INTENSE: Torlo
IRON: Anga
JANUARY: Narwaine, Narvinye
JEWEL: Mir
JULY: Afterlithe, Cerveth, Cermie
JUNE: Forelithe, Narie, Norui
KNOWLEDGE: Nole
LEADERSHIP: O'forfamir
LEAF: Lasse
LEAVES: Lassi
LETTER: Cert
LETTERS: Certa
LIFEPATH: Kimen, Yahae
LIGHT: A'lahn, Alb, Alta, -enya, Kaloren,
LORD OF THE TREES: Aldaron
LORE: Nole
LOVE: Kyela
LOVE OF INANIMATE OBJECTS: Feas
LOVE OF MAGICK/ELVISH WAYS: Feln
LOVER WHO IS A LIFEMATE: Myhidr
LOVER WHO IS NOT A LIFEMATE: Nieve
LOYALTY: Dorai

LUNAR ENERGY: Kanith
MAGICK: Druieachd
MARCH: Rethe, Sulime
MASTER: Nia
MAY: Lotesse, Lothron, Thrimidge
MEDICINE BAG: Les
MIDDLE: Endea
MIST: Hisie, Hithe
MOON: Elor'el, Isil, Kanith
MONDAY: Isilya
MORTALS: Firimir, Janda'hai
MOTHER: Desh-mieve
MYSTICALLY CHARGED: Zorvain
MYSTIC VISION: Aisling
NECROMANCY: Taghairm
NIGHT: Estevar, Sukanar
NORTH: Formen, Tuath
NOVEMBER: Newmath, Yestare
OCTOBER: Haibaeth, Narquellie, Winterfilthe
PEACE: Easa'ahae
PLANE: Arda, Arth
QUEEN OF THE STARS: Anu, Varda
SALT: Salan
SATURDAY: Elenya
SEA: Ear, Muir
SEPTEMBER: Yavanath
SHINE: Lor
SHINNING ONES: Anunaki
SIDHE: Abroren, Noldo
SILVER BRANCH: Craebh Ciuil
SISTER: Desh-iriai, Kieran
SKY: Gwai

SOUTH: Dan, Deas, Harad, Hyarmen
SOURCE OF ALL: Ea, Eru, Iri'a
SPEAR: Alger
SPELL: Bricht, Decitia, Druieachd, Orth
SPIRIT/SOUL: Asha, Eila
SPIRIT OF THE FESTIVAL: Tufyl
SPIRITUAL ADVISOR: Ekahua, Ekahuei
STAR: El, Ela, Elen, Eloya
STAR/SKYFIRE: Re'aitai
STAR-HEART: Eloya
STONE: Cloch
STONE CIRCLE: Cir, Circ, Cor, Kirc, Kirk
STORM: Romin
SUMMER: Laer, Laire, Navrin, Reudh
SUN: Anar, Anor, Grain, Glora
SUNDAY: Anarya
SUN FATHER: Leollyn
SURFACE WORLD: Or'mn
TREE: Alder, Arbor, Orne, Tor
TREEDAY: Aldea
TREE SPIRIT: Aldaron, Ninastre, Saelr'r
TUATHA D'ANU: Abroren, Erusen
TUESDAY: Aldea
TWILIGHT: Kusanar, Undome
UNSEELIE: Avathar, Devir, Ish'maen, Sheltieth
UNSEELIE DRAGON: Daet'enin
WEST: Andune, Annun, Iar, Numen
WHEEL OF THE YEAR: Cor Anar
WIND: Gaeth
WINTER: D'yonn, Hrive
WIZARD: Drui, Ekahal, Ekashai, Istar, Istari (pl.)

WOODLANDS: Abrahor, Daevaun, Milana, Taur,
Taure, Torrest
WORLD TREE: Torlornos, Yggdrasil



Words of Light: A Comprehensive Elvish Dictionary

- ABRAHOR: (A) The woodland realm of the Forest, the Wood Elves.
- ABROREN: (A) Elves of Abrahor, the Forest and woodlands.
- AETHYR: The substance of the Astral World, a sub-atomic field, which light exists on.
- AFTERLITHE: July
- AFTERYULE: January
- AICME: (G) A set of five Ogham letters. There are four such sets in the original Ogham.
- AINE: (G) The Queen of Faerie
- AIRE: (Q) Holy or divine.
- AIRBE DRUAD: (G) A mystical force field, esp. an impassable barrier or hedge.
- AISILING: (G) A mystic vision or dream.
- AIYA: (Q) Holy One, but not in reference to God.
- AKASHA: The Fifth Element, spiritual fire that is embodied by the union of all Elements.
- ALARDAN: (M) A festival or gathering of Elven-Ffayrie.
- ALB: A prefix or root often referring to Elves, literally Light.
- ALBAN ARTHUAN: (G) Yule or the Winter Solstice.
- ALBAN EILER: (G) The Spring Equinox
- ALBAN ELVED: (G) The Autumn Equinox
- ALBANIA: Land of Elves
- ALBAN HERUIN: (G) The Summer Solstice
- ALBANY: Land of Elves

ALBION: Land of Elves
ALBREDA: (G) Wisdom of the Elves
ALDARON: (Q) Lord or spirit of the trees and forest.
ALDEA: (Q) Treeday, Trewsday or Tuesday.
ALFERIC: (SY) That which is Elvish Magick or
Druidic Forest Magick.
ALFI: (G) Elf Power
ALFRED: (G) also alfredo, Elf-wise, both Elvish
counsel and council.
ALGER: (G) Spear
ALTA: (Q) A brightness, bright light or light.
ALURED: (G) Elven council or court.
ALVA: Lugh's sister-in-law in Celtic Mythology.
ALVAR: (G) An army of Elves.
AMA: (SH) Blood
ANAIL: (G) Breath
ANAR: (Q) Sun
ANDUNE: (Q) West
ANG: (SY) The element and metal of Iron.
ANGA: (Q) The element and metal of Iron.
ANNUN: (SY) West
AOIFE: (G) The Queen of Faerie
ARDA: (Q) A plane or region.
ARTH: (S) A plane or region.
ARVA: (A) Flames, esp. the energy current of the Fire
Element.
ASHA: (SH) Spirit or soul.
AUBREY: (G) Elf King
AURE: (Q) Daylight or sunlight.
AVERY: (G) Elf King
BA'ISTEACH: (G) Rain, esp. the energy current of the
Water Element.

BAK'YAH: (A) A magick word used for counterspells.
 BARDD GWEWLL: (G) A particular shade of azure sky blue dye used for Bardic cloaks.
 BEAN-SIDHE: (G) A mourning spirit often appearing around the time of one's death.
 BLEEDING: A part of foison, the inside of foodstuff is removed while it looks the same.
 BRICHT: (G) Spellcraft or magick require a vocal incantation.
 BROWNIES: Earth Elementals who are usually the Elven-Ffayrie chefs.
 BWCA: (G) also bwbachod, meaning Brownies.
 CAERLLEN: (G) Ffayrie-mounds, literally Ghost Hills.
 CALAN: (S) Daytime or sunlight.
 CERMIE: (Q) July
 CERTA: (Q) A glyph, character or rune. Plural, Certar.
 CERVETH: (SY) July
 CHOR'N: (A) A dark or black auric energy, esp. putrescence.
 CIR: (SY) Circle or ring, esp. a stone circle.
 CLOCH: (G) Stone
 COIMIMEADH: (G) A Co-walker or Elemental being who appears to be Human.
 COIRC: (G) A sacred vessel, esp. the ceremonial cauldron.
 COOMLEAN: (G) An Elvensteed or horse.
 COOSHIE: (G) An Elven Hound or familiar.
 COR: (SY) Circle or ring, esp. a stone circle.
 COR ANAR: (Q) The Solar Wheel of the Year
 COROLLAIRE: (Q) Ffayrie-hill or howe, literally greenmound.

CRANNCHUR: (G) The divinatory art of casting sticks,
 esp. Ogham.

DAETENIN: (A) Dark or unseele, esp. dragons.

DAEVAUN: (A) Woodlands or forest.

DAN: (SH) South

DEEA CANAYEN: (F) Calendar

DELPHINE: (T) Elven

DESH-IRIAL: (T) Sister [proper]

DESH-KETAI: (T) Father [proper]

DESH-MIEVE: (T) Mother [proper]

DESH-MIRIAI: (T) Guardian of the Home

DESH-NERAIN: (T) Brother [proper]

DESHTAI: (A) To be honorable in following one's
 destiny.

DES'TAI: (TU) To be honorable in following one's
 destiny.

DEVIR: (A) To divert from the right path or follow the
 wrong destiny.

DICETIA: (G) A charm or spell.

-DOR: (Q) Suffix indicating a world or plane.

DORAI: (TU) Loyalty and duty felt towards loved-
 ones.

DRAKYR: (A) Dragon

DRAVIDIANS: The Tuatha D'Anu and later Sidhe.

DRYS: (GR) An Oak Tree, spirit of the tree or wren
 (bird.)

DUATH: (S) Darkness

DUILE: (G) The Faerie Elements or Spirit of the
 Elements.

EA: (Q) also I'ria, the Source of All Being and
 Creation.

EAR: (Q) Sea

EASA'AHAE: (L) Peace
 EDAPHIC: (SY) A lifestyle of tending the soil/Earth,
 esp. Sylvanus Tradition.
 EKAHAL: (SH) Elf Wizard
 EKAHUA: (SH) A female spiritual advisor or Ffayrie
 Enchantress.
 EKAHUEI: (SH) A male spiritual advisor or Elf Wizard.
 EL: (A) Prefix or root indicating Elf or star.
 ELA: (SH) Stars
 ELAITH: (A) The spirit of a being or Star-Essence.
 ELAITH TOR: (A) Tower of Spirit or the auric-chakra
 system of a being.
 ELAN: (A) An Elf, literally Child of the Stars.
 ELANDRA: (A) Elven
 ELAYNOR: (A) also elynor and elinor, literally Star
 Dragon.
 ELEN: (TU) Elf-Star or Elf-Friend.
 ELENARI: (TU) Elf-Friend or Saturday.
 ELENYA: (Q) Saturday or Saturday.
 ELESSAR: (Q) Elf Stone
 ELF-DAY: Tuesday
 ELF LEAF: Rosemary
 ELFRIDA: (G) Elf Power
 ELFSHOT: In reference to when a mortal is struck by
 an Elf Arrow.
 ELGAR: (G) Noble Elf, High Elf, or Danubian Sidhe.
 ELIA: (A) The spirit or soul of a being.
 ELM: Tree of Elves
 ELOR'EL: (A) Moon
 ELOYA: (A) Star-Heart
 ELPHAME: Elfland, literally Protected-by-Elves.

ELVEN HISTORIANS: see remembrancers.

ELVEN HOLOCAUST: The Dark Ages, a period from 751 AD-1736 AD.

ELVIN: (G) Elf-born or Elf-Friend.

ELVIRA: (G) Elf-Friend

ELWIN: (G) Elf-Friend

ENDOR: (Q) The Middle Earth world of Humans or Physical Plane.

ENNOR: (SY) Derived from endor, meaning world of Humans.

-ENYA: (Q) Suffix meaning day or light.

ERA: (T) The Earth, land or Middleworld.

ERLINA: (G) An Elf, Sylph or Ffayrie.

ERU: (Q) The Source of All Being and Creation.

ERUSEN: (Q) Children of the Stars or Tuatha D'Anu.

ESHE: (SH) Elf-Friend

ESTEVAR: (A) Tonight, this night, evening or nighttime.

EVALA: (SH) Cloak

FAERIELIGHT: A folklore name for the Jack-O'-Lantern.

FAERIE RING: A naturally occurring circle or ring of high grass or mushrooms.

FANA: (IT) Goddess of the Woodlands

FANA: (Q) An invisible veil, esp. veil between worlds and dimensions.

FAUNI: (IT) Female equivalent of silvani.

FAUNUS: (IT) God of the Woodlands

FAY: (FR) Ffayrie

FEAS: (SE) Love towards a material object, e.g. "I love books."

FELONIA: (A) Sacred

FELN: (SE) Love towards magick and the Elven Way.
FER-DAN: (G) Bardic Druids who were scouts,
messengers and news collectors.
FER-LAOI: (G) Bardic Druids who serves as
metaphysical poets and musicians.
FEW: (G) An Ogham runic character
FEWS: (G) Ogham runic characters, plural.
FFERYLLT: (G) see Pheryllt.
FIDTH: (G) An Ogham runic character.
FIN: (SH) Air Element
FIRIMAR: (Q) Mortal humans
FOISON: (SY) A game where Otherworld beings will
steal the food of Humans.
FOLLETTI: (IT) Female woodland spirits, a lineage
from the Etruscan Kingdom.
FORELITHE: June
FUTHARK: (SC) The Norse Elven Runic alphabet.
F'YONN: (SY) Rebirth season, spring, literally the
Light Season.
GAEL: (A) Stone or gem.
GAETH: (G) Wind, esp. the energy current of the Wind
Element.
GALADHAD: (Q) Trees, plural.
GALDROSTAFFYR: (SC) Using the Norse Runes in
the manner of Ogham Magick.
GE'A: (A) also Gaea and Gaia, the Spirit of the Earth.
GEIRT COIMITHETH: (G) see just-halver.
GEIS: (G) A mystical restriction or prohibition with
costly consequences if ignored.
GILLACHT: (G) Puberty
GLAM DIAN: (G) The most severe Druidic curse, like
excommunication.

GLAMOUR: A mystical enchantment where the physical nature/reality is altered.

GLAMOURY: An Irish-Celtic tradition reviving the Elvish Otherworld Tradition.

GLORA: (SH) Sun

GNOMA: (GR) The genetic family of the Gnomes, Kobold and Dwarves.

GNOME: Guardians of the Earth, Keepers of the Soil, esp. rocks and gems.

GRAIN: (G) Sun

GREENWORLD: The physical world region that is synchronous with Elemental Realms.

GWAI: (AL) Sky

GWAITH: (Q) Shadow

HAL: (SH) Festival day

HARAD: (SY)

HERMETIC MAGICK: An underground Greco-Egyptian mystical tradition.

HISSIE: (Q) Mist

HITH: (S) Mist

HOLED STONE: also Holey Stone, the Druidic Birth Stone or tool of the Earth Element.

HRIVE: (Q) Winter

HWESTA: (Q) Breeze

HYARMEN: (Q) South

IMBAS: (G) Divine inspiration or gnosis, literally Fire-in-the-Head.

I'RIA: (T) The Source of All Being and Creation

ISH'MAEN: (F) Unseelie Wizard [unfriendly slur]

ISILYA: (Q) Moonday or Monday.

ISTAR: (Q) Wizard, pl. istari.

JANDA'HAI: (D) Mortal Humans, literally Round-Ears.
JUST-HALVER: also Geirt Coimitheth, a spirit feeding on the essence of what one eats.
KALEANAE: (L) Watcher, esp. of the Universe or a plane/dimension.
KALOREN: (A) The bright path or right way.
KANITH: (A) Lunar energies
KEMEN: (Q) Earth Element
KEROTH: (TU) Brother
KH'DEK: (Q) Ice or glass, esp. when used as a magick tool or catalyst.
KIERAN: (TU) Sister
KIRK: (G) from Scottish Circ, meaning a sacred sanctuary, esp. a stone circle.
KOBOLD: also kobolda gnoma, the blacksmiths of the Elven-Ffayrie.
KUSANAR: (T) Twilight
KYELA: (SY) Love
LA'AER: (A) Air Element
LAER: (S) Summer
LAIRE: (Q) Summer
LANDS ABOVE: The physical world or world of Humans.
LANDS BENEATH: The Underworld or Otherworld of the Elven-Ffayrie and Sidhe.
LASSE: (Q) Leaf, pl. Lassi.
LAVENDER: Elf Herb
LEOLLYN: (G) The Sun Father, esp. Llew and Lugh of Celtic Mythology.
LES: (G) An herbal medicine bag or 'juju pouch' carried by Shamans.

LIA FAIL: (G) Stone of Fate brought to Tara in Ireland
 from the Otherworld.
 LINCHETTO: (IT) Night Elves, a lineage from the
 Etruscan Kingdom.
 LIVEWOOD: see Wizardwood.
 LOR: (A) To shine or shine bright, esp. in relation to
 knowledge.
 LOTESSE: (Q) May
 LOTHRON: (S) May
 LUMBULE: (Q) Darkness
 LUVA: (W) Elvish bow
 MACDACHT: (G) Prepubescent childhood
 METON CYCLE: also Great Year, any period of 19
 years.
 MIDDLE EARTH: The physical world of Humans.
 MILANA: (T) Forest
 MIR: (SY) Jewel
 MYHIDR: (AL) A lover who is a Life-Mate but not
 necessarily a Soul-Mate.
 NAIDENACHT: (G) Infancy
 NAN: (SY) Valley
 NARBELETH: (SY) October
 NARIE: (Q) June
 NARQUELIE: (Q) October
 NARWA: (SY) To remember, like an awakening.
 NARWAIN: (S) January
 NARVINYE: (Q) January
 NEL: (G) Cloud
 NIA: (A) Master
 NIEVE: (T) A lover who is not a Life-Mate.
 NINASTRE: (T) Master of the Woods, esp. Kernunnos
 or Dagda.

NINUI: (S) February
 NISHTAI: (A) Not to walk or follow one's destiny.
 NISSA: (SC) A Sylph or Sylve, esp. female.
 NOLDO: (Q) High Elf or Danubian Sidhe.
 NOLE: (Q) Lore, folklore or knowledge.
 NORUI: (S) June
 O'FORFAMAR: (SY) Leadership
 ONLAY: (G) A charm or spell fixed on a home or
 specific area.
 OR'MN: (A) The Surface World, Middle Earth or world
 of Humans.
 ORNE: (Q) Tree
 ORTH: (G) A charm or spell.
 OSTARA: (G) also Ostre, Oстера and Easter, Alban
 Eiler, the Spring Equinox.
 PARMA: (Q) Book
 PEHLORA: (A) Water
 PERIZADA: (G) Ffayrie-born or Fey-touched.
 PHERYLLT: (G) also Fferyllt, a race of pre-Druidic
 Dragon priest-kings in Keltia.
 PIXIE: (G) Usually defined as female winged sprytes,
 actually is the Scottish Pict-Sidhe.
 RAELL: (A) Refuse or trash, esp. energy or habits one
 wishes to be rid of.
 QUENDI: (G) The first-born Elves of Aeurope.
 QUENYA: (G) The original language of the Quendi,
 depeicted as (Q.)
 RADE: Times of mass transition of the Seelie Court.
 RE'AITAI: (G) Star, esp. the energy current of the
 SkyFire Element.
 RECOGNITION: The innate ability for sensitive Elven-

Ffayrie to recognize other ones.

REMEMBRANCERS: Elvish historians and loremasters.

RETHER: (G) March

ROCH: (A) Elvensteed or horse.

ROMEN: (Q) East

SAETH: (SY) Cloak, esp. of invisibility.

SAELR'IR: (A) Spirit of the Forest

SALAMANDER: also draco salambe, Elemental Fire-Drakes.

SALAMBE: (GR) The genetic family of Salamanders and Fire-Drakes.

SALAN: (G) Salt, esp. the energy current of the Earth Element.

SATURDAY: Fey-Day

SEAN-SGEAL: (G) A folktale or faery-tale.

SEELIE COURT: The Blessed Court, esp. positive Elven-Ffayrie spirits and Sidhe.

SELEK'TAR: (F) A spiritual advisor, usually female.

SENACHIES: (G) Bardic Druids who used the Ogham, esp. historical musicians.

SENDACHT: (G) Old age

SHADOWLAND: also Summerland, realm of the ancestral spirits of the past.

SHAMROCK: also Trefoil and Trifolium, the four-leaved clover.

SHEA: (G) Fey-touched and/or genius/brilliant.

SHELTIEETH: (T) Unseelie, unblessed or dark in polarity.

SHOL: (SY) Elven Breath, like the Dragon's Breath, esp. healing energy.

SIANA: (SY) Yes

SIDHE: (G) pronounced shee, the High Elves of the Seelie Court, esp. Danubians.

SIDTH-BHRUACH: Silverwand or Ffayriewand, esp made from the Apple Tree.

SIER: (A) Fire Element

SILPHE: (GR) The genetic family of Sylphs and Sylves, esp. the Sylvanus Folk.

SILVANI: (IT) also Sylvani, a masculine spirit of the woods, esp. an Elf.

SIMULACRA: An imitation or substitute, esp. Human shells in which Elf spirits reside.

SLATAN DRUIEACHD: (G) A Druid's staff.

SLAUGHMAITH: (G) The Good People, esp. the Sidh or Sidhe.

SOLMATH: (G) February

STEMLINE: The straight or middle line used to align Ogham notches.

STONE OF SCONE: Lia Fail or Stone of Destiny.

SYLVA: A treatise on trees or Elvish Forest Magick.

SYNDARIN: also Sinddarin, a Sylvan Language of the Wood Elves, depicted by (S.)

SULIME: (Q) March

TAGHAIRM: (G) Necromancy or the art of summoning (talking to) the dead.

TAURE: (SY) also taur, Forest.

TERRESTAI: Everlasting Forest, perhaps a reference to the Universe.

TIR-NAN-OG: (G) A mystic island of perpetual youth or perhaps the Otherworld.

THUILE: (SY) Spring

TOR: (A) Tower, lookout tree or tree hideout.

TORLO: (A) Intense strength, brilliance or brilliant light.

TORLORNOS: (A) World Tree or Tree of Life.

TOROTH: (A) Strength of the Oak Tree or immovable Oak.

TRANSIGNATION: An Elemental projects their spirit/consciousness into a mortal body.

TRANSITION: The movement between world and dimensions.

TREE OF LIFE: also Yggdrasil, the metaphoric World Tree.

TREFOIL: also Trifolium, the Shamrock or four-leaved clover.

TROSAD: (G) A ceremonial or ritualistic court for Wizards.

TUAITHBEL: (G) Counterclockwise

TUATHAL: (G) Counterclockwise

TUILE: (Q) Spring

TUESDAY: Elf-Day

UBAID: An ancient Sumerian Anunaki priest-king dynastic lineage.

UIAL: (SY) Spring

UNDOME: (Q) Twilight

UNDOMIEL: (Q) Elven-star, esp. a seven-rayed star.

UNICORN: A Creature of Faerie representing innocence, love and beauty.

URIME: (Q) August

URUI: (S) August

VARDA: The Queen of Stars, also Anu and Eru, literally Star Mother.

VASTA: (SY) Awaken

VIRESE: (Q) April

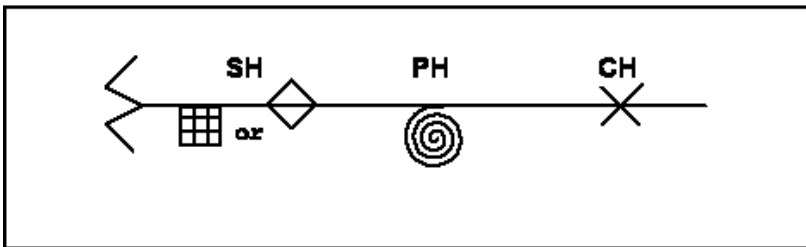
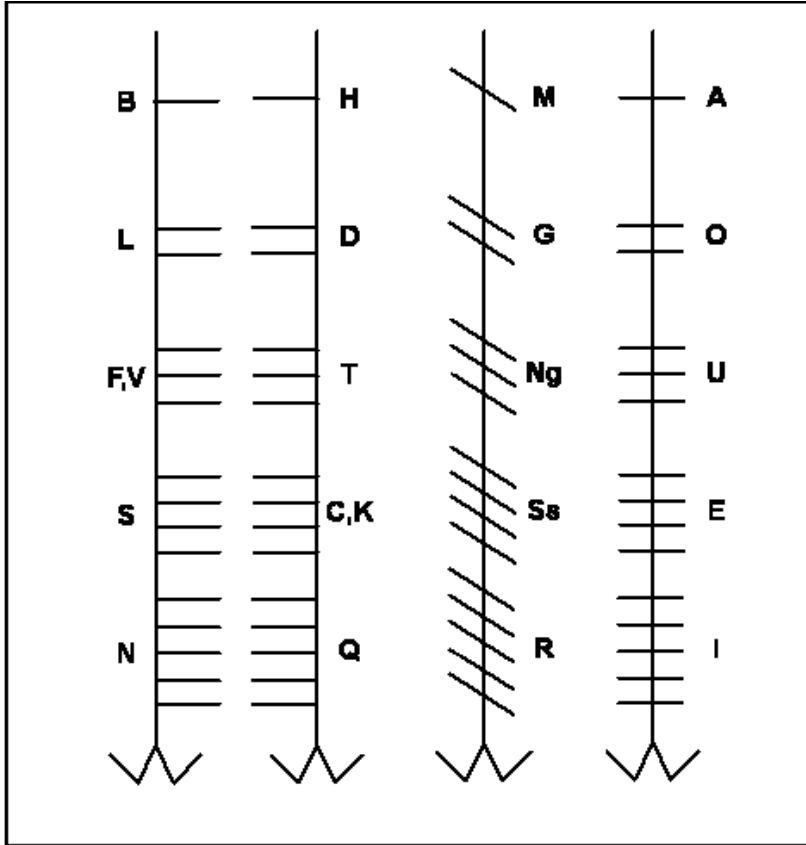
VIRITH: (S) April
WEDMATH: August
WINTERFILTHE: October
WIZARDWOOD: also livewood, that which is removed
 from the tree by a Elf Wizard.
YEATA: (S) Fire Element
YGGDRASIL: (SC) The World Tree, usually the Ash
 Tree.
Y TYLWYTH TEG: (G) Name of race residing in
 Celtic Caerllan or Ffayrie-mounds.
ZEISATU: (SY) Consciousness or thoughtforms.
ZHA: (T) The future or what is to come next.
ZIGGURAT: Pyramid-styled buildings used as temples
 by the ancient Anunnaki.
ZORVAIN: (SY) Mystically charged, esp. with an
 intention.

[KEY TO ORIGINS: The source of a word is indicated
 by the letter or letters immediately following each bold
 entrée. They are (A) Abroren, (AL) Alloryne, (D)
 Drae'sturi, (F) Firefen, (FR) French, (G) Gaelic-Welsh/
 Common Celtic, (GR) Greek, (IT) Italian, (L) Lis'tarii,
 (M) Miaren, (Q) Quenya, (S) Syndarin, (SC) Scandina-
 vian/Norse, (SE) Silver Elves, (SH) Shiri, (SY)
 Sylvanus Folk, (T) Tyr Tylwyth Teg and (TU) Tulari.]



























**MARDUKITE
CHAMBERLAINS**

THE OGHAM ALPHABET



THE GERMANIC-ELVEN RUNES

					
Fehu F	Uryz U	Thuryz Th	Ansuz A	Raydo R	Kano C K
					
Gebo G	Wynjo W	Hagalz H	Nauthyz N	Iasya I	Jyza J
					
Eihwaz Y	Fyrth P	Alguz X Z	Scwelu S	Teywaz T	Berkana B
					
Ehwaz E	Mannan M	Laguz L	Ynguz Y	Dagaz D	Uthyla O

Would you like to know more???

Enter the Realm of the



**MARDUKITE
CHAMBERLAINS**



**NECRONOMICON
ANUNNAKI BIBLE**
Edited by Joshua Free

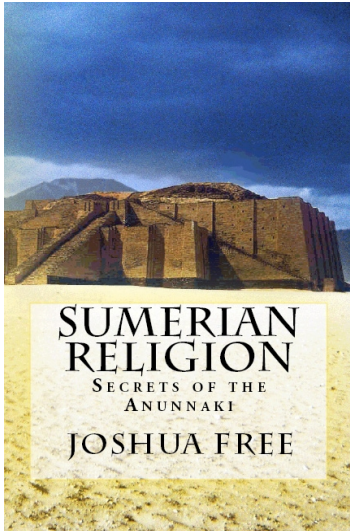
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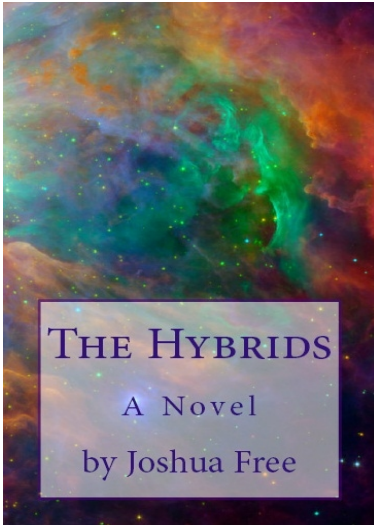
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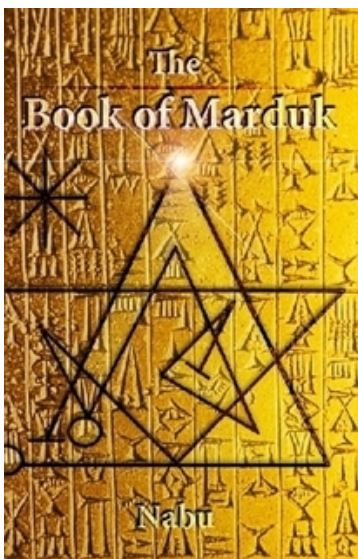
THEY WERE CREATED
BY THE UNIVERSE. . . TO
SAVE THE WORLD THAT
WOULD REJECT THEM!

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BOOK OF MARDUK by NABU

Translated by Joshua Free

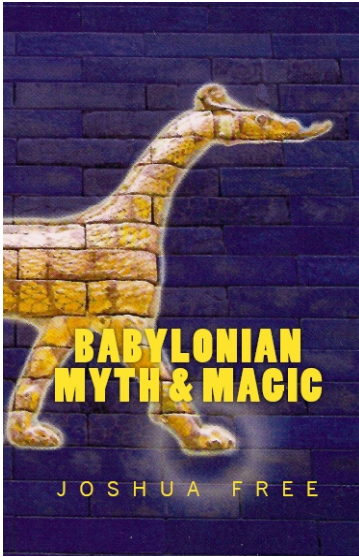
Prolific writer, Joshua Free, commissions the re-release of the 'original' Mardukite Anunnaki devotional companion of the modern revival organization known as the Mardukite Chamberlains.

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by Joshua Free

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**ABOUT THE AUTHOR:
JOSHUA FREE**



First known as "Merlyn Stone" in the 1990's, **Joshua Free** reappeared on the scene in 2008 with the launch of *Mardukite Ministries* on the Summer Solstice that year.

He is now *Archbishop-Patesi* of the *Mardukite Archdiocese of North America* and the *Marduk-ite Chamberlains, Nabu Maerdechai*.

His prolific writings include: *Arcanum*, *Book of Elven-Faerie*, *Sumerian Religion*, *Babylonian Myth & Magic*, *Necronomicon Anunnaki Bible*, and *The Sorcerer's Handbook of Merlyn Stone* among several others.

In 2011, he released his first novel of published fiction titled *The Hybrids*.