

Dark Mirror



Ostara (Spring Equinox) 2014

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Behind the Mirror

Dear readers,

Welcome to the Dark Mirror Spring Conference Issue-this edition reports on yet another successful conference. The cover shows our dark mirror surrounded by spring primroses, and daffodils. This 'Spring Conference' issue reports on another successful conference, evocations of the season, some 'giant' news and articles on Egyptian magic. Enjoy!

The editor welcomes news from local moots about their events and activities, directly or via their RC. News from our local moots encourages others to join and demonstrates just how active the pagan community is in this region, so please share your news.

Thanks to all contributors to this issue.

Blessed Be

Harvey – DM Editor

Dark Mirror submissions

Dark Mirror (DM) is read by Pagan Federation District Members and most likely many other Pagans. The aim of the Dark Mirror continues to be to reflect the work of the local PF (PFDCI) and its members, illuminate news and events in our area, and to provide a platform for local pagans to share their thoughts, poems, prose, stories, recipes, craft items, views, and articles of general pagan interest. Articles can be ca 3-4 pages of A4 (inc. images).

Send your submissions in any digital format to the DM editor via email

DarkMirrorMagazine@gmail.com or by mail to:

Dark Mirror c/o Pagan Federation DCI, Torcroft, Commons Lane, Shaldon, TQ14 0HN.

Copy deadlines

Please get your articles in by the deadline and the editor will do their best to get them into the newsletter that aims to be with members by the relevant festival.

ISSUE	DEADLINE
Spring Equinox (Ostara)	21st February
Summer Solstice (Litha)	21st May
Autumn Equinox (Mabon)	21st August
Winter Solstice (Yule)	21st November

PF Members only advertising

Please note that we now offer FREE 3 LINE advertising entries to members

Disclaimer

Dark Mirror is the District Newsletter of the Pagan Federation - Devon, Cornwall and the Isles (PFDCJ) and is only available to members of the Pagan Federation. The views and/or opinions expressed within this publication are not necessarily those of the editor, printers, PFDCI or the Pagan Federation. Mention within this publication should not be seen as an endorsement of any events, meetings, moots or products, and no responsibility can be accepted by us for such items.

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District managers report

Dear All,

"Spring is nature's way of saying, "Let's party!" (Robin Williams)

This time of year should be full of hope and promise, and many of us are blessed and can step out with happy faces. Today, Nature is full of excitement in our District with the sun back in strength bringing flowers, fresh grass and birdsong, The power of a smile carries across time and space, and the magic each one of us can make is to smile at everything and everyone knowing that they will take the energy onwards. As the fire returns it feels safe. But a moment to reflect on the last few months might need us to keep in mind that it has been and continues to be very difficult for those affected by floods, storm and earth changes. When I was battling to tie back ripped off metal farm gates in the chaos, and the tree losses on my hill got to double figures, it would have easy to believe that the Mayans got it wrong by 2 years...

Our Spring Conference 2014 in Bude has now happened (March 8th), and once again, I am so happy to report to you that it was another very well supported and much enjoyed event. I have come across a great review which you can find on this link:

<http://cornwallschoolofmysteries.co.uk/pagan-federation-conference-devon-cornwall/>

Thank you so much All! I am glad you enjoyed it. Over 200 people came from 2 countries and 14 counties in all. Around 50% stayed and more would have if they could. I am told more chalets will be available next year. A fuller report on our spring event is later in the newsletter. Massive thanks to the conference team who really work hard to make it look easy. Another chance to enjoy Pagan World is April 12th, when PF Wessex are holding their Conference in Wiltshire with a great line up of speakers. Another date for your diary, Lammas Picnic on August 17th at the Hurlers. More details to come.

On the subject of good speakers, Interfaith activities are on the increase. In Devon, Torbay and Totnes now have very active monthly meetings, and are well supported by Pagans, Christians and other faiths. Plymouth and Exeter were ahead of them, and Cornwall is setting the standard for us all with the work of Dor Kemmyn. Is there a new group near you? Let us know. I have found the talks I have attended to be well chosen and of great interest to us all.

Sadly, it is not all as happy in the District as I would like. There have been a few incidents of direct conflict between people with Pagan lifestyle choices and people with Christian beliefs within our District. These have been very difficult to resolve, including within the legal system. I would love to see no more Hate Crime on any level and am working on that (in my chosen way!). I am certain the more we can mix together in a safe setting, the easier it may be for these misunderstandings to be set-a-side. We are people of faith and believe in the power of love, and that we have in common.

On a lighter note I gave my maypole new ribbons today, and may your Beltane be Beautiful too. Brightest of Blessings for the Greening days to come.

Maia

District Manager

Pagan Federation Devon, Cornwall & Isles

☸ Devon Cornwall & Isles Spring Conference 2014

There is no doubt that the conference was well supported and a great success. The planning and excellent standard of volunteers on the team and choice of speakers made for an interesting line up and activities. The venue at Penstowe Park, Kilkhampton, Bude is perfect for the event and the staff there are so helpful.

The Conference begins for many on the night before the big day. Many choose to stay in the chalet accommodation offered in Pentowe, which with self catering and 4 sharing works out very well. The charge for a weekend chalet is very reasonable. Over a 100 arrived for the pre-conference evening; which begins with the very popular Infernal Quiz. The winning team had some of our high calibre speakers in it, and the standard was very high. The mead flowed and many had such a great time that they had a problem with breakfast.

The day dawned sunny and bright, and the numbers swelled to 200 as locals, stall holders and day visitors joined us. Levannah opened the conference with a gentle honouring of spring and a huge blast of healing to Damh the Bard. He had to cancel this year due to a fall, but is now recovering (and will be fit and well in time for the Wessex Conference he assures me).

This year, the speakers for the day were chosen for their high level of expertise and experience in their fields. We were most blessed with them all. We had 4 main speakers, and for a full account I highly recommend Alan's review online at 'Cornwall School of Mysteries'. In summary:

Philip Shallcrass gave a moving account of his life story, weaving magically along the path that he had taken to reach 'Greywolf' Head of the British Druid Order. This was well received and most inspiring.



Christina Oakley Harrington (co-founder of Treadwells and well known historian) spoke to us about the origins of The Golden Dawn from the early days to a membership organisation. Her research has certainly added to our knowledge in deep and most meaningful ways; many spoke to me afterwards excited by her talk.



Rae Beth, famed for her work as a Hedgewitch, explored her personal experience of the 'otherworlds' that took us into the realms of magickal reality. Hardly a sound broke the flow of her true witness accounts, great advice and most interesting conclusions.

The final speaker was Al Cummins, a young man (soon to gain his PhD with Prof Hutton) with some incredibly interesting new ideas. His theme was 'Scissor Magic' which he explored with a no holds barred approach, linking poetry, magic theory and practice with the spontaneity of the ever present universal

energy. He certainly led us to think outside the box, which was most refreshing.



Simon Costin of the Museum of British Folklore spoke to us about the latest news from the Museum of Witchcraft, Boscastle, and the conference raffle was once again well supported by our most generous stall holders and members with wonderful prizes, and our conference delegates raised £300 for the Open Sesame Project at the Museum.

The closing ceremony was as gentle and meaningful as the opening, and we all received a gift of seeds for the Spring. This was followed as always by excellent piping by Merv and his Good Wife who led us a merry dance through the manor house; a fantastic spiral and group hug gave us a lively end to a heady day of great stories, wonderful sharing and new ideas.

After supper, many returned to the hall for a night with Kate and Corwenn, who had drafted in Paul Newman at short notice, as Damh the Bard had not been able to come due to injuries incurred when he fell over his delightful new pup I gather. He was really missed, but Paul did the company proud. The night ended with DJ Summerisle playing the music he knows we all love into the early hours.

The following day was beautifully warm and sunny, and many of us went to Boscastle for the trip round the Museum of Witchcraft to see that latest exhibits including the exciting new little doors for the Open Sesame Project. I know many stayed for food and walks in the area, making this one of the most perfect ways to spend a pagan weekend ever. Don't miss it next year lords and ladies – I already know who we are hoping to book to speak, dance, sing and entertain us and we will please you of that I am sure.

Maia
District Manager.

Messages of the season

Extracts from the Spring Conference Closing Ritual (Adrienne, Fferyllt, Pendragon, and all present)

Evocation of springtime

Glad is the Gathering of Spring; Bringer of Brightness and Quickener of the Heart.
A joyous time of balance and harmony, both within and without.

Harken now to the burgeoning enchantment,
that shapes new hope and new vigour.
In this Season of Growth, and Blossom, and Beauty;
The Turning Wheel requires that all awaken from their rest,
and expand outward into the energising light.
The Sun grows stronger and Winter fades.
Rebirth and fertility has returned to this Ancient Land.

Dragon-lines pulse with life force, sap is rising, the sensual Earth is Awakening.
Woodlands are bursting with the sound of birdsong,
plants readily unfurl leaf and flower in the new warmth of day,
animals eagerly leave the dark solitude of hibernation, and so shall we.

Time to rise up from the Darkness and rejoin Life. Time to manifest our Dreams.
Time to Run Wild in the Spring Dawn; and Celebrate the Renewing of Life.

Elemental Spirits of the Spring, impart your blessings to these Folk gathered in Celebration.

© Fferyllt



Evocations to the elements of spring

Air

Warm spring breeze and gentle rains come from the place of the Dawn.
Air brings to the season of Spring, germination and birth, and
Opens the way to the renewal of life, and the dawn of inspiration.
With the return of spring,
The balance of dark and light balances the mind.
Commune with your inner voice and awaken to the Breath of Life.
Hail and be welcome Air!

Fire

The strengthening Sun warms the dormant seeds back to life.
Fire brings to the season of Spring,
Expansion, new growth, fertility and vital sexuality.
Dragon and Serpent energy bring balance and
The power for transformation.
Join the sacred dance of the fire within and the fire without.
Hail and be welcome Fire!

Water

River water flows and brings life to the fields.
Water brings to the season of Spring,
Receptivity, inner knowing and balanced emotions.
Be cleansed, follow your heart and trust your intuition.
Let enchantment, dreams and healing flow throughout your being.
Hail and be welcome Water!

Earth

The ploughing of rich soils welcome the return of abundant growth.
Earth brings to the season of Spring, eggs and seeds, buds and shoots.
Mother Earth provides fertility, germination and medicine.
Walk the ancient Dragon paths,
Greet the nature spirits and connect to the rising earth energy.
Hail and be welcome Earth!

By Fferyllt with inspiration from Glennie Kindred, *Sacred Celebrations*.



Evocation of the spring God - Cernunnos

Cernunnos, Cerne, Horned Lord of the wilderness
Green Man, bearer of the sacred flame
Our guide from the darkness and the into the light

Harken to our call

We ask for the wisdom of your voice,
the sound of your song,
the strength of your arms,
the pace of your hooves,
the vitality of your loins,
the scent of your flesh,
the life in your breath,
and to shelter beneath your horns.

Grant us the joy of the new dance,
the sound of the new song
the seed of new hope for new growth
and be our spark in the flame of the new life of spring

Horned one, wild and green one welcome.

©Pendragon

Evocation to Elen

Elen

Green Lady of the sacred ways
Bringer of balance
Guardian of the paths that cross the sacred earth

By the moon that beams on forest trees
The sun that glints amidst the leaves
The flash of antlers in the green
Do we invoke Thee o Elen
Tined queen of the wildwood paths

Illuminate our path
Guide our journey through craft and life
Guide us as we emerge from the darkness of winter to the light of spring

©Adrienne



Blessing of the season

Bless the seeds for the coming season,
may they will grant chant and healing, new understandings and new actions.

Blessing of the elements (gift eggs of the Goddess)

Air - Rebirth and Promise

Fire - Creation and Fertility

Water - Power of Potential

Earth - Fullness of Life

Sharing of the Seed

Now is the time for sowing an planting. What do you want for yourselves and the world?

Look within at the empty spaces in your being that long to be filled.

Take these seeds touched by the Ancient Ones of Springtime, and plant them in your heart.

Seed passed to all present

Ritual closed with the chant - "Lady sing your circlebright"



News and events

Cornwall

RC Report

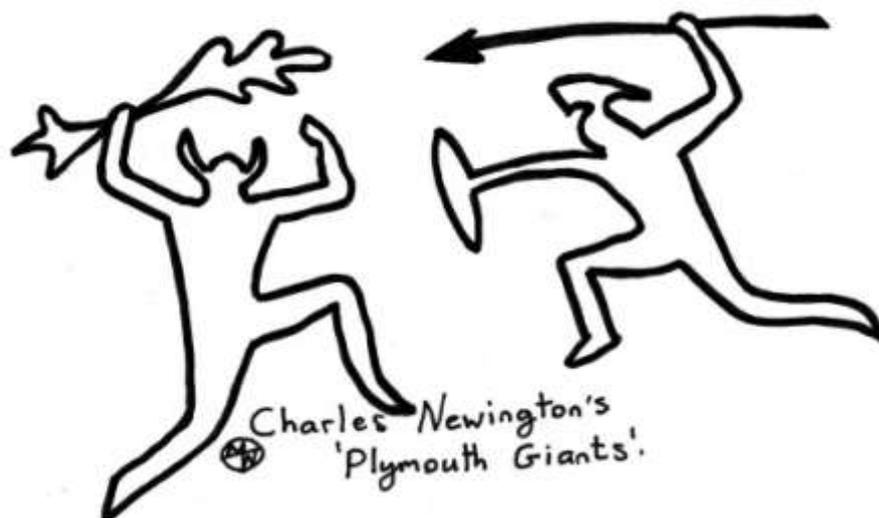
As you know, Fiona recently stood down as RC for Cornwall, and leaves with all our thanks, yet is still busy behind the scenes.

Our new RC Cornwall is Eve, whom most of you know. Too soon for her to report in detail, but she will soon be out and about, so watch this space.

Devon

Devon News Return of the Plymouth Giants (by Michele)

Public art and 'just who is going to pay for it' is always a bone of contention. Its relevance to the local community and cultural heritage is vital for its acceptance. Artist Charles Newington, creator of the Folkestone White Horse in 2003, has submitted a proposal to Plymouth City Council to recreate giants upon the Hoe.

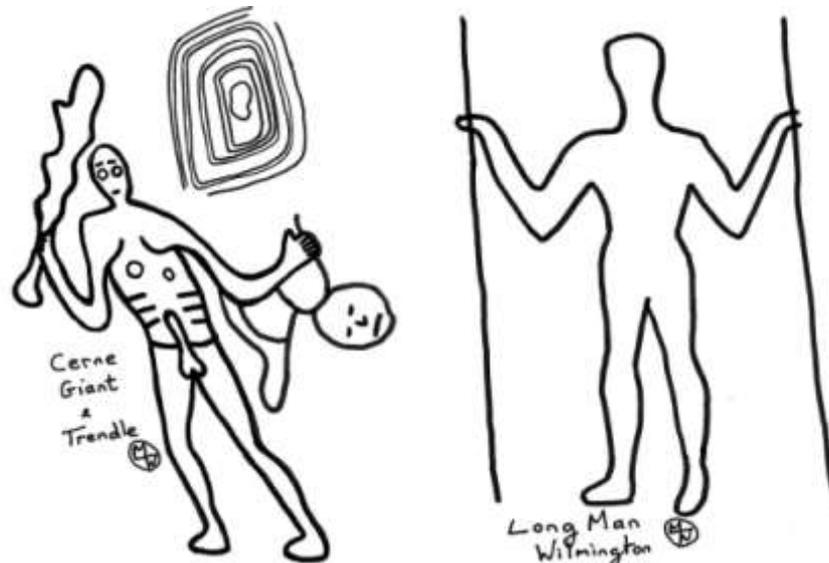


No one is certain when the original giant was first carved into the white limestone beneath the Hoe. The Mount Batten promontory in Plymouth Sound, was a prehistoric port controlled by the Celtic Domnonii tribe who traded mostly in copper. At this time as populations increased, imposing tribal harbour markers, like a huge rock cut giant, would have been vital and appropriate. Mount Batten prospered from the Late Bronze Age (1000 BCE) (Before Current Era), it declined by 50 CE (Current Era) when it was surpassed by the fishing village of Sutton. The Plym estuary silted up around 1230 CE allowing Plymouth to prosper as the main port town.

Audit records belonging to the Corporation of Plymouth contain references, dating from 1486, to 'clene' and 'cuttyng of Gogmagog, the picture of the Gyaunt' 'apon ye howe'. Entries indicate the maintenance cost in 1530 was 8d, however in 1567 a 'new cutting' had increased to 20d. Perhaps this is when one 'gyaunt' had become two. Certainly, the Elizabethan historian Richard Carew recorded two club-wielding figures in 1602 named Gog and Magog. Charles II had the Citadel constructed in 1666 over Sir Francis Drake's existing fort. This destroyed the carvings; sadly, no drawings of the giants survive.

Charles Newington's ideas for the new giants are influenced by the text *History of the Kings of Britain* by Geoffrey of Monmouth (1100-55). It details the supposed history of Britain, as settled by Brutus, a descendant of the Trojan hero Aeneas. In the story Brutus whilst travelling in the Mediterranean questions a statue of Diana and is told 'there lies an island...guarded on all sides by sea, which was once the abode of giants.' When Brutus arrives with his men, the tribe of native giants are ready to defend their territory. Goemagot was the chief giant, 12 cubits tall (18 ft) and capable of wielding an uprooted oak as a club. Brutus's Lieutenant Corineus grabs the giant, wrestles him upon the Hoe and throws him down at Lamgoemagot (Giants Leap), modern day Lambhay hill.

Several individuals called Gogmagog confusingly appear in various religious texts and in many muddled folk lore tales. In Britain, Gogmagog is a name shared by several paired ancient oak trees, at Glanvilles Wotton, High Stoy and Glastonbury, sacred to Druids and ancient British Thunder Gods alike. Gog and Magog the protective guardian giants of London, the Cockney 'Fierce Ones', who govern the twin hills of the Walbrook have become quite biblical, but retain something of the brilliance of Pagan Gods. Gig-na-gog is said to be a presiding giant of an Irish barrow near Beardville. In the past, even the Cerne Abbas Giant has been referred to as Gogmagog.



A return of the Giants to Plymouth Hoe can be nothing but good for the prestige of the area. They will never have the ancestral stature of the Cerne Giant or the Long Man chalk figures, but will remember the power of Plymouth Sound's ancient guardian. Hopefully grants from the Arts Council and other organisations will be forthcoming to fund the 67ft figures. One of the proposed iconic giants is wielding a tree like club but the other has a distinctly aggressive Trojan appearance with spear and helmet. I'm not sure I like him on our turf!

References and further reading:

www.plymouthherald.co.uk/Historic-chalk-giants-resurrected-Plymouth-Hoe/story-20410043-detail/story.html

plymouthlocalhistory.blogspot.co.uk/2009/03/gog-and-magog.html

http://en.wikipedia.org/wiki/History_of_Plymouth

www.charlesnewington.com.

Newman, P. (1997). *Chapter Six: Trojans of Albion. Lost Gods of Albion*. Sutton Publishing

Moot Report Tavistock (Michele & Harvey)

West Moor Moot meetings are focusing on the Plant Teachers, their stories, qualities and uses suggested by various herbals. Plants were here before us, they have always been used by humans as medicine to heal our bodies and spirits, and to connect with the spirits of this land and of the Otherworlds. Our moots are based on the Tree calendar associated with the Ogham alphabet, along with Runic plant correspondences and the seasonal plants we find growing in our gardens and hedgerows. We also hope people will join us with their own personal teachings from the plants.

Correspondences are purely organisational tools to get to know the Plants of the Magical Year. We need this framework as it is quite a steep learning curve, many ideas are subjective, and the myriad of common names can vary and confuse. Looking beyond the often tangled misconceptions in Folklore, we begin to find threads of remembering that lead to the Old Plant Knowledge. That is where we hope to go on this year's journey.

The March Moot worked principally with Ogham Fearn/Alder and its Defensive properties, and the story of the Alder God Bran. Also the rune Beorc qualities of New Beginnings and cleansing with plant teachers Birch and Lady's Mantle, and runic Ehwaz principle of Action and mobile energy connecting with Oak, Ash, Ragwort and Alder. Finally, whilst holding small pieces of the Teacher Tree, we meditated upon our shared teachings in order to create a connection with the Alder Spirit.

Plant materials gathered for the moot working and natural altar decorations are being kept until we reach the end of this cycle. All are carefully wrapped and labelled, and ready to be worked with.

Spending time with the plants is a great way to interact with the magical year. I hope you get time to do your own research, go exploring in the woods, and make your own connections. If you want to share the plant's secrets, its life force and spirit, approach with an open heart and integrity, listen carefully and give thanks. Bright Blessings!

Quote from Anna Franklin in Herbcraft. "Some plants give willingly, some must be courted, some hunted with stealth, others fought. Some will never give you anything."

DM Editors request

This is for all you moot leaders and moot organizers out there - the Dark Mirror is your local newsletter. It is your opportunity to tell everyone about what your moot gets up to, no matter how big, small, exciting or, perhaps most importantly, pagan that might be. Please use the Dark Mirror as your resource to highlight your activities, because by doing so you are both supporting your community and attracting members to your moots.

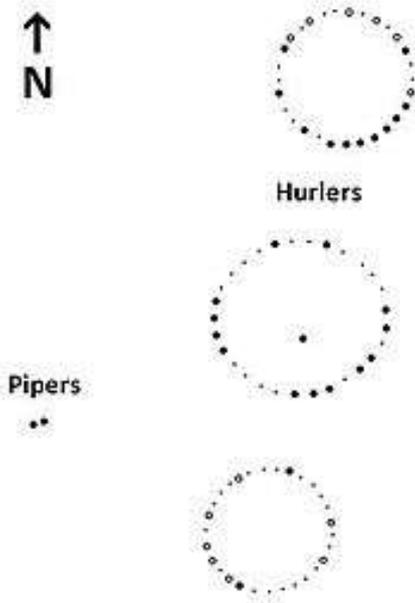
So please keep your news coming, you have my contact details.

BB

Harvey

Forthcoming events

Devon and Cornwall Pagan Lammas Picnic 2014 Sunday the 17th of August from 2pm



Join us for the Fourth Annual
Lughnasadh Games!

Games include the **Welly Boot Hurl**,
Discus Challenge, **Skilful Quoits**,
& **Creative Crafts**.

(Creative Craft skill points can be won
by entering a Corn Dolly, a Lammas loaf,
a Lammas poem/song or by making us
laugh!)

Join us as we
Honour the Champion of the Goddess
& Celebrate the Lammas Harvest.

Families and well-behaved dogs welcome!
Bring food to share and leave no trace.

FFI westmoormoot@gmail.com

Meet at the Hurlers SX258 713

The Hurlers are sited at Minions village, the nearest town is Liskeard, Cornwall.

Good access, good parking.

The Hurlers are a scheduled monument on Minions Moor.

They date to the later Neolithic or Early Bronze Age (4100-3500 Before Present).
According to English Heritage, the central circle is aligned with a processional way that runs from
a stone circle on Craddock Moor. This crosses at right angles a second pathway that runs along
the chief alignment of the Hurlers to a Neolithic enclosure on Stowe's Hill.



Day of the Departed

A day of talks on death, dogs, and ghouls

Saturday May 10th

10AM till 4PM

The Wellington Hotel

Boscastle, Cornwall PL35 0AQ

Boscastle Haunted

Haunted Heritage of
the Museum and the
Village

Jason Karl

*plus secret film,
stalls,
and book launch*



Saucer-eyed Harbingers

Black Dogs in the
Folklore of Death

Mark Norman Bsc(Hons)

*all proceeds to
Friends of MoW*

The Other Side of Sadness

Dying, Death and Bereavement - A Pagan's Perspective

Kristoffer Hughes

By the Pricking of My Thumbs...

Meet the new managers & hear plans for the MoW

Simon Costin, Peter and Judith Hewitt

£ 12.00 by cash or cheque on the day

Prebooking essential

Contact Kerriann Godwin

Phone 07896 150852

Email kerrwitch@aol.com

Further information is available from the MoW blog -
<http://museumofwitchcraft.blogspot.co.uk/>

Articles

Egyptian Magic and The Book Of The Dead

(by Wendy Trevennor)

Magic is something that has always been associated with the Ancient Egyptians: our words chemistry and alchemy are derived from their own word for their land *Khemet*. It is often said that the Ancient Egyptians were obsessed by death; they spent so much of their lives preparing for it and so much effort embalming, equipping and burying their dead. Personally, I think they loved life, to the extent that they wanted to hang on to it even after physical death. They loved their sunny fertile valley, and could not imagine a better existence anywhere else. They used magic to hold on to what they had, and they certainly succeeded in maintaining one of the longest lasting civilisations in history.

Central to their ideas of life and death was the beloved god Osiris, the story of whose cruel murder and subsequent resurrection through magic was appropriated later by the Christians. Osiris was both life and afterlife to the Egyptians, who saw him as both the spirit of the grain and the dark hidden lord of the world beyond – they were very good at this kind of double-think, and we would obviously understand this as our own lord represents both life and death. You will find Osiris portrayed as a wrapped mummy with just his face and hands sticking out, and these are green, not from decomposition but to indicate his fertility and his association with growing life.



<http://commons.wikimedia.org/wiki/File:Osiris-tomb-of-Nefertari.jpg>

Osiris comes across as a very Christ-like figure in many ways. Gentle and benevolent, while alive he taught his people ways of good living and farming, weaned them from cannibalism and gave them laws. In the best traditions of the sacrificed god, he went to his death consenting, at least in as far as he trusted his murderer and lay down willingly in the chest that was used to suffocate him. Like Christ he also suffered post mortem mutilation. And also like Christ he was resurrected, through the love and power of his wife Isis, to my mind the most powerful image of the Great Goddess mankind has been given.

Osiris is at the heart of the Egyptian way of death, because all who died became Osiris, that they might partake in his resurrection, just as Christians believe Christ died that they might achieve redemption. The Egyptian man or woman took the title “Osiris” after death. They were

then addressed as such in documents and in the Book of the Dead.

Osiris was invoked in a piece of sympathetic magic found in many tombs throughout the history of Egypt. A frame was built in the shape of Osiris and filled with Nile mud. It was then planted with corn, and just before the tomb was sealed it was watered. In the darkness of the tomb, the corn sprouted, and the family who left it there imagined that their loved one would rise and live again even as the corn did.

The so-called Book of the Dead – actually *Reu en Pert em Hru*, the Chapters of Coming Forth by Day – is a large body of occult knowledge that was interred with anyone who could afford it. If the dead man’s family were too poor to afford the whole book, they would opt for salient parts that they hoped would get their loved one through the ordeals ahead of him. In the case of royal dead, the book was often inscribed on the walls of the tomb so that the dead king had it where he



http://peromyscus.blogspot.co.uk/2009_03_01_archive.html

could refer to it. The dead man needed his body and all his component parts to survive in the afterlife, so he also had instructions on how to keep his body whole, his soul, double, name and shadow with him.

The book gives him instructions on each step of the way, including the names of spirits or things that might obstruct him. “*An un-a nek, amas tched-nek ren-a*, not shall I let thee pass except thou sayest my name,” says every pylon, lintel and gateway, all of which have picturesque names like “Grief of Nephthys” and “eater of blood”. The dead man must name them one by one as he encounters them, after which they let him pass. Sometime later, he encounters 42 judges – 42 being a very magical number in many western traditions, as well - who each expect a response from him, denying that he has done any wrong. “Not have I taken bread from widows and orphans, not have I polluted myself sexually, not have I fouled water, not have I slaughtered sacred cattle”. If he passes all these tests, he comes before Osiris himself and sees his heart weighed against the feather of truth. If he has not lied to the judges, he is then passed as fit for the after-world.



Ani kneels before Osiris – his death name “Osiris the Scribe Ani” is written just above him.
http://www.sofiatopia.org/maat/adoration_of_Re.htm

The largest and best preserved version of the Book of the Dead is currently in the British Museum. It is that of the Theban scribe Ani, which dates from the second half of the 18th dynasty, making Ani a near contemporary of Tutankhamen. Ani was an accountant in charge of the finances of the temples of Abydos and Thebes, and was rich enough to afford this magnificent customised version. Note that the scroll is written in full hieroglyphs rather than the hieratic script which would have been in use universally by this time, and which is more like modern Arabic handwriting.

The 78 foot scroll was bought and translated by Ernest Wallis Budge, a friend of the children’s author E Nesbit, who put

him into at least one of her fantasy stories.

While the book is a map and guide to the route to the Duat, it is also filled with magical knowledge, with incantations and instructions for spells. The format of these spells many of us in the western magical tradition would still recognize today. As the hieroglyphs were not deciphered until the 1820s, this would argue either that magical traditions were passed down orally, or that magic is magic wherever you go.

The Egyptians had a great regard for magical ability – their folk tales are full of stories of wise magicians who defend Egypt and please Pharaoh. Some of the most popular of Egyptian folk tales concern the child magician Se-Asar, a sort of Egyptian Harry Potter who at the tender age of 12 regularly performs magic like turning walking sticks into snakes and restoring butchered livestock to life. Finally, Se-Asar defeats Pharaoh’s most powerful enemies and punishes them, despite their magical powers, winning Pharaoh’s eternal favour. He was one of Egypt’s most beloved fictional characters.

The mistress of magic was of course Isis herself, the wife of Osiris who used her arts to resurrect him and save him from the oblivion of death that he might live again and rule in the Duat. He also managed to give her a child before he entered the underworld forever – though with typical Egyptian doublethink, Isis is often depicted living with him there and standing behind his throne.

Isis is a Goddess on whom one can always call for help in magical work. If you resonate with her

at all she gives great power and inspiration, and she has many sister aspects to work with, like Hathor, Bast and Nephthys.



She appears as the High Priestess in the Tarot deck and, as most of us probably know, was appropriated by the Catholic Church, robbed of her power and renamed Mary. The Virgin even took over Isis's traditional blue and white robes, and statues of Isis nursing Horus were simply denuded of the Isis headdress and used for Mary and Jesus.

Spells took the form of words, which to the Egyptians were very powerful things – and we would not disagree with that. Many spells in the book were discovered by Heru-dada-f, the son of the pharaoh Menkaure, builder of the smallest of the three pyramids at Gizeh. The Book of the Dead is full of spells allegedly dug out by this busy little bee while inspecting temples and brought to his royal father for a pat on the head.

This is a spell to prevent one's heart from weighing heavily in the balance at the judgement hour, and must be said over a scarab of green stone set in bronze with a ring of silver and placed upon the dead man's neck:

"O my heart of my mother! O my heart of my mother! O my heart of my different forms! Do not stand up as a witness against me, do not be opposed to me in the tribunal, do not be hostile to me in the presence of the Keeper of the Balance, for you are my ka which was in my body, the protector who made my members strong..... Do not tell lies about me in the presence of the god, it is indeed well that you should hear!"

Note the repetition of certain phrases, presumably as ringing in Egyptian as they are in translation – hard to know, as we can only make educated guesses at the pronunciation of Egyptian based on other Semitic languages.

This spell was often inscribed on heart scarab amulets that were bound into the wrappings of the mummy over the heart, which was left in place by the embalmers as it was seen as the seat of the soul.

Another spell using repetition, this time to empower the dead man and preserve him from the decay and weakness that accompanies death:

"May I have power in my heart, may I have power in my arms, may I have power in my legs, may I have power in my mouth, may I have power in all my members, may I have power over invocation-offerings, may I have power over water and air, over the waters, streams, riparian lands. Over men who would harm me, women who would harm me in the realm of the dead, over those who would give orders to harm me upon earth."

The word that is used for "may" is "au", which in Egyptian is rather stronger, more along the lines of "will" or "is doing", with the sense of a command or inevitability. It is found in such common phrases as "Au A'set em sau-ek" – Isis protect you. Clearly, the Egyptians knew as we do that one of the basic ingredients of magic is willpower. As we cast a spell envisaging the outcome as though already achieved, with no sense of doubt allowed, so they in their written spells, which is all we can know of them, used repetition of phrases to make their will plain and to raise power.

Another spell found by Prince Heru-dada-f shows more of the actual ritual involved in casting a spell. This one is for "making a spirit worthy", a funerary spell to be performed by the dead man's living relatives to help him triumph over his enemies in the afterlife:

"To be spoken over a falcon standing with the White Crown on his head; [Atum](#), [Shu](#) and [Tefnut](#), [Geb](#) and [Nut](#), [Osiris](#) and [Isis](#), [Seth](#) and [Nephthys](#) being drawn in ochre on a new bowl placed in the sacred barque, together with an image of this spirit whom you wish to be made worthy, it being anointed with oil. Offer to them incense on the fire and roasted ducks, and worship Ra. It means that he for whom this is done will voyage and be with Ra every day in every place he desires to

travel, and it means that the enemies of Ra will be driven off in very deed. A matter a million times true."

Again, some of the techniques described here sound very like western magical practice, anointing something with oil, as we would perhaps dress a candle, images drawn temporarily on a dish and images used as a focus. The mention at the end of a million times is typically Egyptian – the little God of a million years was often conjured to lend his support to spells.

Another feature commonly found in Egyptian spells is the invocation of the four directions. Although the Egyptians did not seem to associate the directions with the four elements, they were important. They were called the pillars or the Sons of Shu and were associated with the sons of Horus, deities who protected the surgically removed soft tissues from the dead man. These gods were depicted on the lids of the canopic jars that contained the lungs, the stomach, the intestines and the liver, and they had a further level of goddesses to protect them.

A glance at the map of Egypt will show why the four directions were so important to its people: enclosed between high valley sides and wide desert to the east and west, the land of Egypt is divided from north to south by the Nile, which flows more or less due north from Elephantine to the Mediterranean. Every Egyptian can watch the sun cross the river from east to west every day, marking a huge Cosmic cross on the land.

Priests were the main practitioners of magic in Egypt and were seen as the guardians of secret and sacred knowledge. Their main function was to conduct magic rituals to protect the king and the land, and bring fertility and a good inundation and harvest. In Egyptian folk tales, these priests were able to perform miracles like turning a walking stick into a snake or bringing a dead man back to life. They would also be responsible for healing, both practical and magical. And they would also no doubt have provided a back door take-away service for people needing love charms or other small spells.



<http://ant3145-group004.wikispaces.com/Ancient+Egyptian+Funeru+Practices>

The Egyptians were great users of magical amulets, with even the poorest farm labourer wearing as many as he could afford for protection, good health and luck.

These lucky charms would have been consecrated, if not made, in the local temple, and charged with magical power to protect their wearer, to keep him on an even financial keel or to attract the love of the woman he wanted. The idea seems to be that they would carry an image of the god who could help them, such as Heket for childbirth or Bast for romance, pretty similar to our ideas of magical correspondences today. I am happy to report

that the amulet is alive and well in the 21st century, with most of us carrying or wearing one, whether we realise it or not. Amulets are attached to mobile phones and key rings and worn dangling from driver's mirrors in cars – we seem to have a deep need to possess and display this kind of artefact, even if we are not superstitious and have no religious belief.

The dead also had their amulets, many described in the Book of the Dead, buried with them or sewn into their wrappings at strategic points. This unfortunately led to many mummies being torn apart by tomb robbers after golden scarabs and other treasure.

In every Egyptian home, no matter how humble, you would find the family shrine, where spiritual observances were made and magic was worked – just as many of us have a similar set-up in our homes. This small corner of the home would contain deity images, dishes of offerings and perhaps a lamp and an incense burner, so would be quite familiar to us. While the Pharaoh and

the rich had the high gods of the major temples, the poor often worshipped a local god. They had a special place in their hearts for the funny little gnome-like god Bes, who protected homes, women and children. Bes would be invoked at times of misfortune, or to ensure safe delivery for a pregnant woman. Bes does not look very Egyptian, and it has been suggested that he was an immigrant from Syria or elsewhere. Yet he is found in Egypt in very ancient times, which vouches for his right to stay and work there.



I would like to conclude with a spell that comes from a different source, this time from the papyrus collection of Antony Harris. This is from an 18th dynasty priests' record and I think would strike a chord with many of us. Probably many of us have used magically created thought forms in our work, and that is what this spell is for.

I have not included the entire text as it is quite long, but the instructions begin:

"Arise, Dog of Evil, that I may instruct thee in thy present duties. Let thy face be terrible as the storm-parted sky. Let thy jaws close pitilessly...may thy hair stand up like rods of fire. Be thou great as Horus and terrible as Set. Equally to the South, to the North, to the West and to the East. The whole land belongs unto thee. Nothing shall stop thee...For thou art my guardian, courageous and terrible."

Thank you for reading, and as an Egyptian priest might have said, Au un-ten pepiu – blessed be.

©Wendy Trevannor



Moots

Cornwall (Kernow)

Betwixt Moot (Redruth, Camborne, Truro, Falmouth)

Meets on the 1st & 3rd Mondays of the month.

FFI contact Ann: 01872 863970

Bude Moot

Meets the 1st Tuesday of the month in the Conference Room at the Parkhouse Centre, Ergue Gaberic Way, Bude, EX23 8LD. Tea or coffee provided or vending machine. We ask for a £2 per person donation to cover room hire. Meet from 7pm to start talks/ceremonies at 7.30pm.

FFI Contact Debbie@specialdaysinspecialways.co.uk or call 01409 254144

The Dolmen Grove Ivy Moon Moot

Meets on the 1st Wed of every month, 7.30 pm, St Austell area. We hold talks, workshops, have outings and celebrate the Sabbats. Options to attend Camps, Larger Rituals, Stonehenge access & Samhain/Yule Ball. Friendly like-minded people, all spiritual paths welcome.

FFI contact: Lucy & Karen tel: 07754165193m Fb page: <http://www.facebook.com/pages/Ivy-Moon-Group>

Liskeard Moot

Meets 2nd Thursday each month, 7 for 7.30pm, The Long Room, The Public Hall, West Street, Liskeard PL14 6BW.

FFI Contact Jane 01579 340796 email: liskeardmoot@yahoo.co.uk

Facebook group: www.facebook.com/groups/271716272934061

Pagan Paths

Meets on the 1st Wednesday of each month, 7.30pm, Bodmin area. Warm and friendly group. Sabbat celebrations, sacred sites outings, workshops and talks.

FFI contact Wendy on 01208 832977 or email: paganpaths05@aol.com

Penwith Pagan Moot

Currently only meets on an informal basis for Moots or open seasonal festivals. Please phone Eve on 07927 671 612 or email on meadowsweeteve@googlemail.com Website: www.penwithpaganmoot.co.uk.



Devon (Dumnonia)

Exeter Pagan Circle and Devon Pagans have merged since the end of February to become Exeter and Devon Pagan Circles.

Exeter & Devon Pagan Circles hold regular moots every Wednesday at the Mill on the Exe pub some themed, some purely social. We will still hold occasional moots and events at Ye Olde White Lion, Bradninch. Please come and join us. See you there. Check our Facebook page for details and updates: <http://www.facebook.com/groups/EUPAGANCIRCLE/> or email Sophie devon.pagans@yahoo.co.uk

South West Devon Moot

Meets in the Stoke area of Plymouth, held on 2nd Wednesday of the month at 7.30pm. We are a friendly moot run in a private house in the Stoke area of Plymouth.

FFI contact Patrick on 01752 562769 (answer phone) 01752 338292 (evenings) email pdq.mears@virgin.net

Tavistock West Moor Moot

Meets on 2nd Thursday of the month at 7.30pm. A place to share news and topical Pagan discussion. Simple ritual, Wheel of the Sacred Year, meditations and interaction with the Spirits of the Land. Occasional visits to sacred sites and ancient spaces of Dartmoor and beyond.

FFI Michele 01822 617903, or email westmoormoot@gmail.com

Teignbridge Pagans

Meets on the 1st Monday of the month at the Old Rydon Inn, Kingsteignton, 7.30pm.

FFI Tania 07812724213 email taniakennedy67@hotmail.com

Three Moors Pagan Moot

Meets 3rd Thursday of the month, at The Highwaymans Inn, Sourton, nr Okehampton, all are welcome. FFI please call Shadowlea on 01837 659656

Torbay/South Devon Pagan Moot

Meets on the first Thursday of the month at Epicenter Cafe, Torbay Road, Paignton 7.30-9.30pm.

FFI Tania 07812724213 email taniakennedy67@hotmail.com

Dorset (Dorset Wessex)

Bridport Pagan Moot

Meets on the 1st Thursday of every month at The Ropemakers Pub (at the back of the pub) West Street, Bridport, from 8pm. People of all paths are welcome.

FFI Ben 07539316595 email - bridportpaganmoot@yahoo.co.uk See www.bridportpaganmoot.moonfruit.com



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Handfasting & Ceremony

Handfastings, Funerals or Celebration? A celebrant is available for your special ceremony, designed for you, with you, every step of the way.

Maia Messenger – 07747016220 email: maiamessenger@yahoo.com

Devon Handfasting Network: If you would like to find out more, or arrange a Handfasting, then please contact Levannah Morgan by writing to: Devon Handfasting Network PO Box 314, Exeter EX4 6YR

Special Days in Special Ways: Debbie and Steve are experienced celebrants for whichever type of ceremony you require. We have an eclectic style, and all ceremonies are tailor made for you. Please visit www.specialdaysinspecialways.co.uk or call 01409 254144 for more information.

West Moor Celebrants: Contact us for bespoke Handfastings, celebrations of life and rites of passage, Michele and Harvey, westmoormoot@gmail.com or 01822 617903.

Counselling

Tamar Counselling. Help and support with many of life's problems from a counsellor with a pagan perspective. Based in Bude/Holsworthy. Contact Steve Merritt on 07855 998890, email me via website, www.tamarcounselling.co.uk where you can find further information.

Retail

Come along to Wise Old Crow, Bude, Cornwall for all things wicca, pagan and esoteric www.facebook.com/wiseoldcrow . Sue Clarke www.sueclarkereadings.co.uk
www.wiseoldcrow.com

Museum of Witchcraft

Opens again for visitors on 29th March 2013 until 3rd Nov.2013 Details of opening times, online shop + other interesting info can be found on the Museum website.

www.museumofwitchcraft.com

The Harbour, Boscastle, Cornwall PL35 OHD Tel: 01840 250111



Who is who locally

Pagan Federation Devon, Cornwall & Isles

District Website: www.paganfederationdevonandcornwall.co.uk

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