

The Green Man's Guide

**A Directory for Gay Pagan Brotherhood and Belonging
[European Edition]**

Summer / Autumn 2026



Cover Design: Carved Green Man, Nimes Cathedral (attribution to The Silent Orgy website)

Welcome

Welcome to the new "Green Man's Guide - European Edition" - a directory listing for the Gay Pagan men's community. This is a development from Mel Mystery's 'Mysterious Ways' cyberzine which was published between 2020 and 2026. For various reasons, Mel felt the need to scale down the Mysterious Ways cyberzine, but he wanted to continue offering resources for Gay Pagan men in the form of a directory.

As his long time friend, I agreed to offer a similar, semi-annual directory, which will include listings of Gay Pagan Men's (and related) groups, covens, brotherhoods, authors, speakers, publications, and podcasts, and will also include listings of pagan monuments in Europe of historic and spiritual interest, a calendar of retreats, gatherings or other events.

Whilst the primary focus of this new guide will be the resource directory, there will still be room for your "News, Views and Reviews" and other articles, artwork, poetry, spells and so forth.

Please note that this Directory will grow and develop over time, so new parts will be added with each edition published and new countries covered.

Anarion

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A. Submission Guidelines

General Guidelines

1. All submissions and directory listings should be of interest to Gay Pagan Men and fit at least two of the criteria — Gay, Pagan, and Men. This directory edition focuses on United Kingdom, Europe & Islands.

There is also have a North American / Meso American directory, covering USA, Canada and Mexico.

2. While it would be nice to list all the major Pagan groups, events, and gatherings and all the major LGBTQ+ events, and conferences, this could easily become unwieldy. We have decided that our focus is on Gay, Pagan men's groups and events (see Guideline #1). While we may not list these general events, we will make exceptions by listing Pagan groups and events that have a strong LGBTQ+ presence or LGBTQ+ groups and events that have a strong Pagan presence. Example: While Pagan Spirit Gathering (held in the United States) is a general Pagan event, it has a special "Rainbow Center" encampment for LGBTQ+ attendees and voices strong support for LGBTQ+ people on its website.

3. All submissions (especially photography and artwork) should be rated PG-13 or less. We are aware that many countries, localities, and social media groups are increasing restrictions and penalties for the sharing of materials depicting nudity or depictions of sexuality online. Since this directory might be shared in social media groups and in Pagan outlets where minors might have access, we'd rather err on the side of community standards—not that we necessarily agree with them all.

4. Most articles, reviews, and so on should be a typewritten page or less. We may consider longer articles based on relevance and content.

5. You retain ownership and/or copyright of any articles or artwork you submit. We are only providing a venue to share your work with the world.

6. We do accept AI artwork if it is relevant. And we take a strong stand against anti-AI bullying. You can agree or disagree about the use of AI, and everyone is entitled to their opinions, but no one should be bullying anyone else who has different opinions or uses for technology than someone else. Disagreeing with AI technology is fine; dehumanizing people who use it is not. It is okay to believe what you believe. However, it is not for you to demand that others believe the same way. AI artwork should also adhere to laws within the United Kingdom and Europe as to its use.

7. We reserve the right to refuse any content for any reason; to make minor edits such as spelling, grammar, and formatting; or to send the content back to you for revision.

8. We will not accept content or listings for groups and events that are explicitly racist, sexist, homophobic, transphobic, ageist, body shaming, or that otherwise spread hate, negativity, or misinformation about any population or subculture of people.

9. The Green Man's Guide reserves the right to deny or remove any listing reported for predatory behaviour, bullying, or exclusion of marginalized identities.

Guidelines for Social Media Group Listings

1. Due to the large number of social media platforms and the huge number of groups focusing on gay pagan men, gay pagans, and gay men, I am not going to try to compile my own exhaustive list for this directory. However, I will accept submissions of directory listings for social media groups – provided they meet certain criteria.

2. Social media links affiliated with specific organizations, covens, events, authors, etc. will be included under your main directory or calendar listing.

3. Social media listings for social media groups that exist solely as online social media groups, without affiliation to a specific organization, coven, event, author, etc. must meet the additional criteria below:

- Your group must have an open posting policy and be open to community posts about groups and events beyond your online group that might be of interest to those in the Gay Pagan men's community. In other words, you support the greater Gay Pagan men's community, and you don't censor or gate-keep postings for groups and events that exist outside your own social media group.

- Your social media group should be an active group. Regardless of the number of members or posting frequency, you should have recent and somewhat regular postings in the group. This includes actively approving relevant and non-offensive posts from group members if your group requires moderator approval.

- You agree to a reciprocal relationship with this directory and any other publications, groups, or events related to Mel Mystery (overall publisher of this directory). In other words, in compliance with the open posting policy listed above (that should apply to everyone), you acknowledge that if he chooses, Mel Mystery can post periodic announcements to your online group about this directory or other groups and events he is involved in.

- Our goal is to support and build supportive communities. You agree that no one in your group should be targeted, harassed, bullied, or shamed for their sexual orientation, gender, gender identity, gender expression, pronoun use, race, kinks and/or fetishes, HIV status, ability, religious/spiritual path, or creative choices (including the use of AI-assisted content).

4. Blogs, vlogs, and podcasts (while technically social media) may be listed under that specific heading in the directory; under the organization, event, or author listing; or in both places.

Be a Cover Model

In this first edition a historical image was used on the Title page. However, if you've ever wanted to be a "cover guy", consider submitting a quality photo of yourself to be the next cover for the European edition of this directory. If you're a photographer or artist, please consider submitting one of your photos or portraits to be the next cover. If you're part of a Gay Pagan group, gathering, or other event, consider submitting a group photo to be the next cover. All ages, ethnicities, body types, and gender identities will be considered.

A few guidelines:

1. Only tasteful photos and images will be considered. Due to legal concerns and potential access by minors, please no full nudity or suggestive sexuality. We don't necessarily agree with this, but we don't want to get into legal trouble or community drama because of this.
2. The model (or models) should ideally be in Pagan or mystical costume, be engaged in a Pagan act, or be taking part in a Pagan group or event.
3. Everyone in the photo must send in a signed statement that they consent to be in the image, or if you are a photographer, you should have a signed release form granting you use of the photos.

Don't see it listed here?

We tried to do our due diligence to research and list as many groups, events, gatherings, authors, presenters, books, and other listings that fit our categories and audience. And our focus for these first issues have been the UK, Europe and North America – although we hope to add other locations in the future. That's a really big undertaking and we are sorry if we missed you! If you aren't listed here and would like to be or if you have a listing and feel that the information needs to be updated, please contact Anarion at GreenManGuide@proton.me Please be sure to put "Greenman's Guide" in the subject line of your email.

B. Groups, Covens and Brotherhoods

1. United Kingdom

Order of Bards, Ovates and Druids (OBOD)

One of the most well known Druidry groups in the UK is the fellowship of Druids called 'The Order of Bards, Ovates and Druids' (OBOD for short). They offer a structured learning course in the three orders of Druidry and this can be done online, although a charge is made separately, for all three orders of Bard, Ovate and Druid as you proceed on your path. OBOD also provides an online link to becoming a member of a Circle, Events, Seed Groups and Groves as well as providing a regular magazine and resources for the aspiring Druid. Membership of the Order is open to followers of all faiths and none, regardless of gender, sexual orientation or ethnic origin. In other words, although their membership is widely based, they are Gay Friendly. However they are not specifically a Gay Pagan group per se.

Website: <https://druidry.org/our-courses/train-in-druidry>

Gay Druid Brotherhood

Although international, this Druid group has its roots firmly based in the UK and Celtic inspired paths which serve homosexual and bisexual men. It was founded in 2002 by Paul Sandford. Although it appears not to have a dedicated website it does maintain a private Facebook group:

<https://www.facebook.com/groups/gaydruidbrotherhood/>

Brotherhood of Cernunnos

Although I personally, cannot be a member of this group for the reason mentioned later in this text, I have a profound respect for their ethos, especially as the deity they have chosen is also my chosen God, namely the Celtic/Gaulish deity Cernunnos. This group is based in Manchester, England and it requires that anyone seeking to join the group is able to regularly attend its rituals and events. Being based in Europe that precludes me being a member and gay men who do not live within easy reach of Manchester (and especially internationally based men) should take note of this requirement to attend. Its ethos is based on three themes: Learning, Brotherhood and Community. They maintain a growth path through thirteen milestone degrees aimed towards learning self discovery and spiritual progression. Brotherhood is built upon trust, support and shared purpose. Community is forged by the group so that members feel valued and connected.

Their website is at: <https://brotherhoodofcernunnos.org/>

They can be contacted though using a form on their Contact Us page, or by emailing them at: info@brotherhoodofcernunnos.org

They also have a Facebook page at: <https://www.facebook.com/thebrotherhoodofcernunnos/>

The Satanic Temple (UK)

Satanism, although often vilified by others in the Pagan community, is, in its own right, a pagan belief system. The Satanic Temple UK is a chapter of the global Satanic Temple (TST). In nature non-theistic, it is a group that tries to live by 7 tenets, embodying that: *'One should strive to act with compassion and empathy toward all creatures in accordance with reason. The struggle for justice is an ongoing and necessary pursuit that should prevail over laws and institutions. One's body is inviolable, subject to one's own will alone. The freedoms of others should be respected, including the freedom to offend. To wilfully and unjustly encroach upon the freedoms of another is to forgo one's own. Beliefs should conform to one's best scientific understanding of the world. One should take care never to distort scientific facts to fit one's beliefs. People are fallible. If one makes a mistake, one should do one's best to rectify it and resolve any harm that might have been caused. Every tenet is a guiding principle designed to inspire nobility in action and thought. The spirit of compassion, wisdom, and justice should always prevail over the written or spoken word.'* Although this group do not actively worship Satan, it is a religion with a set of pagan beliefs. It is a gay friendly group, which actively supports LGBTQ+ rights and somewhere near 50% of their membership is gay. Membership is open to adherents of other pagan paths.

Note: Be warned that there are other Satanic groups in the UK which are neo-nazi and extremist and these have no connection with the Satanic Temple UK ! This Guide has a policy of not listing such extremist groups.

Covens (where a description suggests gay friendly or orientated)

Coven of the Sacred Stag

City: Moreton-in-Marsh, Gloucestershire.

Tradition: Gardnerian Wicca

Contact Name: Sealgair

Website: <https://www.covenofthesacredstag.co.uk/>

The Coven of the Sacred Stag is a coven based in Gloucestershire. Its work centres is on personal healing and transformation for men who love men. It uses a shamanic, animistic and magical approach which is grounded in authentic Gardnerian Wicca. It is open to men over the age of 21 years.

Coven of the Sacred Path

City: Reading, Berkshire

Tradition: Alexandrian - Honouring both the Goddess and Horned God

High Priest: Trevor

Website: <https://www.thecovenofthesacredpath.com/>

email: sacredpathcoven@icloud.com

This Coven, although not specifically for gay men, is open to all irrespective of race, gender, gender identity & sexuality. It is reckoned to be gay friendly.

2. Germany

Coven Hamburg

City: Hamburg

Tradition: Gardnerian Wicca

Website: <https://covenhh.org>

email: lunas@covenhh.org

Whilst not a purely gay coven, Coven Hamburg specifically states it will not tolerate: racism, homophobia or any other form of hate. It is open to anyone living in Hamburg aged 16+.

3. France

Coven des Forges Ancestrales

City: Rennes, Brittany, France

Tradition: New York Wica

Website: <https://forgesancestrales.wixsite.com/accueil>

email: forgesancestrales@gmail.com

Although many covens and groups are gay friendly, one, the Coven des Forges Ancestrales is worth mentioning. It follows the **New York Wica Tradition** created by Eddie Buczynski in 1974. Eddie Buczynski was gay and experienced much discrimination from the Wiccan Community at that time. This led him to develop a more inclusive type of Wicca. He put forward the principle that, although Wicca often focussed then on a polarity of masculine and feminine opposites, our energetic polarity is not necessarily defined by biological sex. This opened up Wicca to same sex couples and transgender people.

Coven des Brumes d'Avalon

City: Paimpont, Brittany, France

Tradition: New York Wica

email: athenaellee@gmail.com

Again, this coven follows the **New York Wica Tradition** created by Eddie Buczynski in 1974. Eddie Buczynski was gay and experienced much discrimination from the Wiccan Community at that time. This led him to develop a more inclusive type of Wicca. He put forward the principle that, although Wicca often focussed then on a polarity of masculine and feminine opposites, our energetic polarity is not necessarily defined by biological sex. This opened up Wicca to same sex couples and transgender people.

Temenos Ta Micro Pherei

City: La Ciotate, Bouche Du Rhone

Tradition: Minoan Brotherhood

Website: <https://www.minoan-brotherhood.fr/>

email: minoanbrotherhoodfrance@gmail.com

The Minoan Brotherhood is branch of witchcraft, an initiatory tradition, for men who love man. It celebrates life and magic in a Cretan and Aegean mythological context. Formed by Eddie Buczynski in 1975, it arrived in Europe in 2015.

Temenos Ta Kerunitis Elaphos

City: Tour, Indre-et-Loire

Tradition: Minoan Brotherhood

Website: <https://www.minoan-brotherhood.fr/>

email: lukosuios@gmail.com

The Minoan Brotherhood is branch of witchcraft, an initiatory tradition, for men who love man. It celebrates life and magic in a Cretan and Aegean mythological context. Formed by Eddie Buczynski in 1975, it arrived in Europe in 2015.

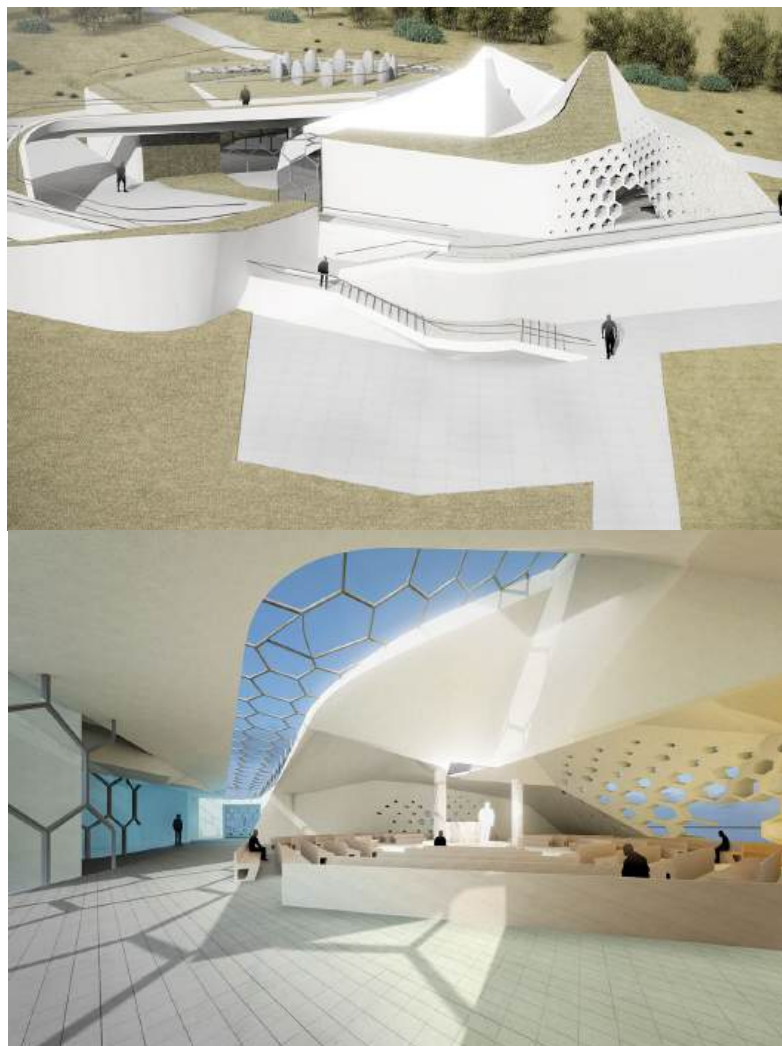
4. Iceland

In honour of my dear friend and editor of the North American Guide, Mel Mystery, who is of Icelandic descent, and, in recognition that Iceland is now drawing much nearer to Europe, I am including a new pagan construction which is currently taking place in the Icelandic capital, Reykjavik.

Hof Ásatrúarfélagsins

In 2002, the Heathen group, **Ásatrúarfélagið**, sold its property in Reykjavik and, owing to the increase in property values, were able to start a long cherished ambition and goal to build a hof. A hof is a temple building for Germanic religions: the word coming from the Old Norse, meaning 'a hall'. The site for the new temple was first suggested on the hill called **Öskjuhlíð** in Reykjavik. However, when it became clear that this land was within the safety zone of the airport, a new site on the southern slope of the same hill was accepted in 2008. This plot of land was also within the proximity of the university. The land was then donated by the City of Reykjavik to the group.

Unfortunately, resulting from the 2008 Icelandic banking crash, Ásatrúarfélagið sustained heavy financial losses and the whole project had to be delayed. In 2015 a design by Magnús Jensson was unveiled and construction broke ground on the occasion of a solar eclipse on 20th March 2015. Unfortunately, more delays meant that actual construction did not start until 2017. Because of yet further delays and complexity of the construction demands, it was announced in 2019 that construction would take place in stages. In 2022 Ásatrúarfélagið was able to move into the completed office spaces and there were high hopes that the social parts would be completed in the near future. The main sticking point seems to have been the dome and then this was said that it would be done when sufficient funds were put together. Plans to get a steel frame from China for the dome fell by the wayside as a result of the Covid19 pandemic. The feast hall and library are expected to be completed in 2026.



C. Gatherings and Retreats

There are some Pagan gatherings of specific groups in Europe, but there are also 'pagan related' events and these will be listed too. Specific groups most likely have private gatherings which are not openly advertised online, but if any group wishes theirs to be listed in future Green Man's Guide for Europe, contact Anarion at GreenManGuide@proton.me

Most gay male events/retreats centre more on health and tantric themes rather than being purely pagan groups, so the events/camps listed below are of a more general pagan flavour.

1. United Kingdom

a. Order of Bards, Ovates & Druids. [OBOD]

This is the most well known Druid organisation in the UK.

The most internationally famous gathering is the Summer Solstice at Stonehenge, on Salisbury Plain in Wiltshire, England. However this particular event also includes members of '**The Druid Order**' which is the oldest druid group in UK, the **Loyal Arthurian Warband** (led by Arthur Uther Pendragon (Archdruid of Salisbury) and **Rollo Maughfling**, Archdruid of Stonehenge.

English Heritage is in charge of the Stonehenge monument, but since the year 2000 they have allowed unrestricted access to Stonehenge for solstices and equinoxes. These are the only times a year when there is free access to the stone circle. At other times, access is only granted as part of the 'Stone Circle Experience' at a cost of £70.00.

OBOD also offers the following events this year:

Sacred Reunion in Avalon: A Samhain Gathering in Glastonbury.

Wednesday, October 28th till Sunday November 1st 2026.

For more information and to register: <https://www.shifting-worlds.org/sacred-reunion-in-avalon>

Questions to: rotger.heilmeier@gmail.com

Heart of Yew Hosts Samhain 2026 - A Druid Retreat.

29 October 2026 @ 12:00 – 3 November 2026 @ 16:00 – Wild Ways Borle Mill Bank, Shropshire

For more details visit: <https://www.heartofyew.com/events/>

OBOD Winter Gathering 2026

Details yet to be announced. Keep a check on the OBOD Events page (<https://druidry.org/events>)

b. The Spirit of Arwen Camp

This group holds a camp or pagans annually. Unfortunately the camp between 31st July and 9th August will be on top of publication of this issue of the Green Man's Guide and so too late to book. However you can see their camps and workshops by looking at their website (<https://www.spiritofawen.co.uk/>)

2. The Netherlands

a. Castlefest.

This pagan camp is held in Lisse, Netherlands, which is approximately 30 kilometres south of Amsterdam. Booking is required. The website is <https://castlefest.nl/en/accomodation/kamperen>

D. Listing of Pagan Monuments and Sacred Places

Why cover stone monuments constructed long ago by our ancestors? Well, these are places which were held sacred by our forebears and many now have spiritual significance to Pagans. Listing them gives an insight into how we all can visit such places and take in the otherworld quality of their presence and add our own ritual worship to those who have gone before.

1. England

Cornwall - Cornwall has many megaliths from the pagan era and only a few are highlighted in the Guide.

a. Stone Circles

i. Boscawen-Ûn

Location near St. Buryan, Cornwall



The circle, which is a Bronze age monument, takes its name from the name of the location in the Cornish language. The monument, which is elliptical, is made up of a central standing stone surrounded by nineteen standing stones. Eighteen are of grey granite and one of bright quartz. There is a possible burial cist on the northeastern side. The central stone is inscribed with a 'feet' or 'axe' petroglyph which is rare in the UK, except at Stonehenge. The circle is aligned with the winter solstice rising sun from the Lamorna Gap. In 1928 the Gorsedh Kernow was inaugurated at the stone circle.

ii. Boskednan Stone Circle

Location near Boskednan, about 4 miles (6,4 km) northwest of Penzance.



This circle, which is partially restored, dates to the late Neolithic / early Bronze Age. It is traditionally named the 'Nine Maidens' or 'Nine Stones of Boskednan'. Archaeologists think the circle may originally have had up to 22 standing granite stones. A circular burial cairn lies nearby.

iii. The Merry Maidens

Located 2 miles (3 km) south of the village of St. Buryan.



This monument is also known by the name of Dawn's Men which is thought to be a corruption on the Cornish 'Dans Maen' meaning Stone Dance. This late Neolithic stone circle is associated with 'The Pipers' in legend. The circle consists of 19 granite stones of 1.2 to 1.4 metres in height and around 24 metres in diameter. It is now thought that the circle was originally 18 stones and new ones were added during 19th Century reconstruction.

Legend has it that the circle is made of 19 maidens who were turned to stone for dancing on a Sunday, and that The Pipers were their musicians. Although petrification myths are often associated with stone megaliths, in this case, such a myth must be from the christian era as Sunday was not particularly sacred to pagans.

Do also look at details for Craddock Moor Stone Circle, Duloe Stone Circle, Emblance Down Stone Circles, Fernacre, Goodaver Stone Circle, The Hurlers, Leaze Stone Circle, Nine stones Altarnun, Stannon Stone Circle, The Stripples Stones, Tregeseal East Stone Circle and The Trippet Stones. You can see there are many sites to visit in Cornwall.

b. Dolmens

A Dolmen is a Portal Tomb or single chamber megalithic tomb.

i. Carwynnen Quoit.

Located at Carwynnen near Camborne in west Cornwall.



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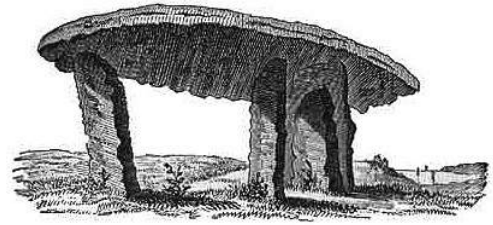
Known also as 'The Giant's Quoit', 'The Giant's Frying Pan', 'Pendarvis Quoit' and 'Pendarves Quoit'.

It dates to the Neolithic (approx. 3000 BCE). It is 1.5 metres in height, with a 3.3 x 2.5 metre capstone, and weighs approx. 10 tons.

The stones have suffered over the millennia. They collapsed in around 1815 and were rebuilt by Lady Pendarves (hence 2 of its names). It collapsed again in 1966 and was re-erected in 2014 after extensive archaeological work.

ii. Lanyon Quoit

Located 2 miles southeast of Marvah.



Etching by William Borlase executed in 1769, before the 1815 collapse.

Dating to the Neolithic period (approx. 2300 BCE), this Dolmen is now made up of a capstone, supported by 3 support stones. Before a collapse in 1815, there were 4 support stones and it was said that they were high enough for a horseman to ride underneath. A storm, perhaps coupled to a strong earthquake in 1815, tumbled the stones. Local inhabitants raised enough funds to re-erect the stones (a task done by Captain Giddy, of the Royal Navy) but one support stone was in too bad a condition to be re-used. Although the capstone is still aligned correctly, alas many changes were made with other stones. At the south end of the quoit is a long barrow, now difficult to discern.

iii. Trethevy Quoit

Located in the hamlet of Tremar Coombe, north of Liskeard.



This quoit is also Neolithic and contains 7 stones in its construction. Please note most of these quoits were originally covered by an earth mound, much like a barrow, and may have been 6.5 metres (21 ft) in diameter.

Its cover slab weighing 10.5 tons, is approx. 3.7 metres (12 ft) long. As can be seen on the etching by W. C. Borlase in 1872, the upper part of the slab stone has a natural hole which may have been used for astronomical observations.

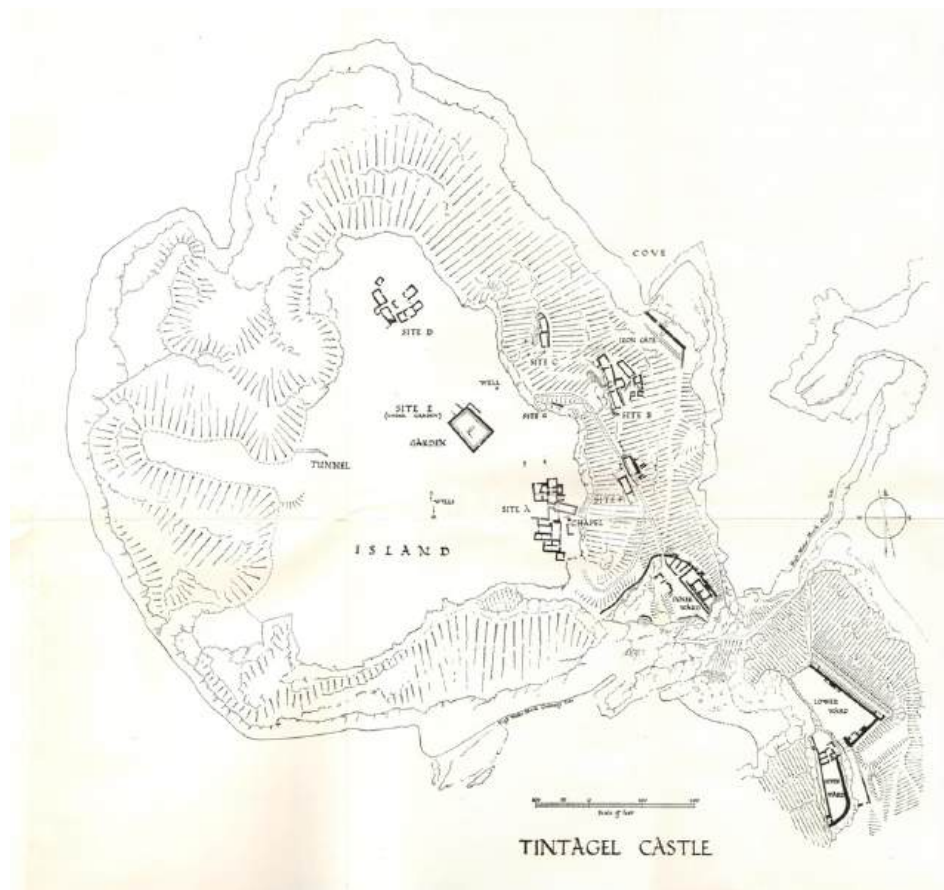
Investigations have been made in 1584 and in the 19th Century. Work by Hencken in 1932 drew comparison between the antechamber and parallels in Brittany.

Other dolmens of interest in Cornwall include: Chûn Quoit, Mulfra Quoit, Pawton Quoit, Sperris Quoit, The Three Brothers of Grugith, West Lanyon Quoit and Zennor Quoit. For information, 'Quoit' is the Cornish word describing this type of dolmen or portal tomb.

Before leaving the County of Cornwall, it is worth talking about sites with connections to the legend of King Arthur. Although this is not Pagan as such, if a warchief called Arthur, or something similar existed, it is possible he defended the border between Celtic and Anglo-Saxon lands in the southwest of Britain. Unfortunately the legends most remembered, and portrayed in art, literature and in the media, are based upon works which were written at least 100 years after the Norman conquest of England in 1066, and so at least 500 years after any true Arthur. He is however mentioned in the *Historia Brittonum* written in the early 9th Century by Nennius. Here he was described as 'dux bellorum' or a war leader. This seems

reasonable. In Welsh poetry he is mentioned in *Y Gododdin*, a 6/7th Century work attributed to Aneirin, however the wording suggests a mythic quality even then. In *Preiddeu Annwn* attributed to Taliesin, Arthur is portrayed as a king who led an expedition to the Otherworld.

The most famous place associated with Arthur in Cornwall is the fortress at Tintagel. The later romances cite this as Arthur's birthplace, where Uther Pendragon, magically transformed into the likeness of the Earl of Cornwall (somewhat dubious ethics on Merlin's part !), took the Earl's wife to bed, and so, along came Arthur. Although much of what you will see today is later, remains from the 5th or 6th Century show the outline of a palace structure and it has been shown that trade with the Mediterranean was prosperous in this period at Tintagel. Most likely the site was a stronghold of the Dumnonian royal elite.



Slaughterbridge, which lies between Treague and Cameford, is sometimes linked with the battle of Camlann in 537 CE, where Arthur was mortally wounded. A 6th Century stone lies here in what were the 18th Century gardens of Charlotte Boscawen, Dowager Lady Falmouth. The stone is inscribed with latin and ogham script. The latin reads ' LATINI <H>IC IACIT FILIUS MAGARI '. This translates as: ' *Of Latinus, here lies the son of Magarus* '. This is thought to be an otherwise unknown Celtic chieftain. The ogham

reads as: —||—•—|||—•••••—|||—•••••—



—•••••—|||—•••••—|||
LATINI/CIACIT
ALURMASAR

Another site is Dozmary Pool. This is a small lake situated in Bomin Moor, around 15 kilometres (9.3 miles) northeast of Bodmin. This is one place which is claimed to be where the Lady of the Lake lived. As such, it was here that Arthur first received the sword Excalibur from the Lady of the Lake, and to where Sir Bedivere returned the sword whilst Arthur lay dying after the battle of Camlann.



Other Arthurian sites can also be found in this County of Cornwall and in Somerset.

Devon - Again, only one is highlighted in the Guide. This is mainly due to photo licensing restrictions.

a. Stone Circles

i. Scorhill

Located on Gidleigh Common near Gidleigh in the north east of Dartmoor.



Also known as Gidleigh Stone Circle and Steep Hill Stone Circle, this is another Bronze Age monument.

It is approx. 27 metres (89 ft) in diameter and the height of the standing stones ranges from 0.85 metres (33 inches) to 2.25 metres (7 ft 5 in). Twenty three stones still exist on site, but 11 are now recumbent. It is thought there may have been anything from 51 to 70 stones originally. There has been no restoration so the site retains its ancient ambience.

As the sun on Midsummer's Eve sets over a stone's jagged point when viewed from the centre, this has led to the theory that the ancestors used the stones for astronomy.

Check out also: Brisworthy Stone Circle, the Grey Wethers, Ringmoor Stone Row and Cairn Circle, Shovel Downs and Yellowmead Stone Circle.

b. Dolmens

i. Spinster's Rock

Located on Shilstone Farm, near Drewsteignton.



Lantern Slide taken by T A Falcon before 1914.

This dolmen is Neolithic (circa 3000 BCE).

The monument consists of three support stones ranging from 1.7 to 2.3 metres (5ft 7in - 7ft 7in) in height. The capstone measures 4.5 x 31. metres (15x10 ft).

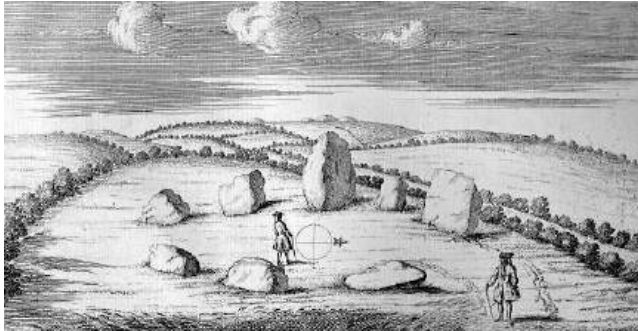
The dolmen collapsed in 1862 but was fortunately restored in the same year. Archaeology was conducted by no finds were discovered.

Dorset

a. Stone Circles

i. Nine Stones, Winterbourne Abbas

Located near the village of Winterbourne Abbas



Sketch taken by William Stukeley in 1724.

Also called 'Devil's Nine Stones', the 'Nine Ladies' or, bizarrely, 'Lady Williams and her Dog'. This is a Bronze Age circle of nine standing stones. Diameter: 9.1 x 7.8 metres (29ft 10in x 25ft 7in). These are Sarsen stones.

Such circles are a mystery as finds suggest little or no use immediately after construction. So evidently they had no ritual purpose.

Folklore has run wild with claims of Devil worship and human sacrifice. Such tales are thought to have originated in the medieval period.

ii. Rempstone Stone Circle

Located in a dense woodland, to the south of the B3351 road and 4 km (2.5 miles) west of Corfe Castle on the Isle of Purbeck.



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This is probably a Bronze Age stone circle. Five standing stones and three recumbent stones survive, the southern half having been destroyed, most likely by 18th Century clay workings. In 1957 a possible avenue of stones leading to the circle was discovered but sadly removed. It sits on private land at the base of Nine Barrow Downs. Prior permission would be required to visit them.

Folklore has it that the stones had been thrown at Corfe Castle by the Devil (My, he gets around does he not?) and landed here.

Also look up: Hampton Down Stone Circle and Kingston Russell Stone Circle.

b. Dolmens

i. The Hell Stone

Located on Portesham Hill, to the north of Portesham.



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/ Portesham: Hell Stone / [CC BY-SA 2.0](#)

A Neolithic dolmen with burial chamber at the southeast end.

It is 24 metres (79 ft) long, orientated NW to SE. Width ranges from 12 - 8 metres (29 - 26 ft). Height is 1 metre (3ft 3ins).

This was badly restored in 1866. It is thought the chamber was originally long and rectangular.

To add insult, a pond for watering livestock was dug close to the mound in modern times !!!

Look also for The Grey Mare and her Colts situated near Abbotsbury.

Wiltshire - Before leaving Southern England we come to what must be the King of Counties for megalithic sites, some, still used in Pagan worship. Indeed this county has the most famous monument of this type in Britain: Stonehenge.

a. Stone Circles

i. Stonehenge

Located on Salisbury Plain, 3 km (2 miles) west of Amesbury.



Many, many accounts, descriptions, archaeological works and spiritual works have been written about this famous British monument. It is both a scheduled monument and a World Heritage Site. It is owned by the Crown Estate and managed by English Heritage. If you consult the Gatherings and Retreats section of this guide it will show you how the stones might be accessed up close. However, as a casual visitor, although (at least when I last visited) you are allowed to walk around the monument, this is at a distinct distance from the stones themselves.

The monument has been mentioned in written texts since at least the 10th Century C.E. However the monument has existed in some form since 8000 B.C.E. As the history is incredibly intricate I will only sketch out its progression and I would recommend you buy a serious book on the monument if you wish to have anything more than a tourist guide. There are distinct phases of construction:

a. Before any defined Monument (8000 BCE +) - Excavations have revealed a number of post holes aligned East - West.

b. Stonehenge I (circa. 3100 BCE) - A circular bank and ditch enclosure 110 metres (360 ft) in diameter with an entrance to the North East. Animal bones and flint tools were deposited in the ditch. Within the enclosed area a circle of 56 pits were dug. These are called the Aubrey Holes. There is debate whether these pits held wooden standing timbers or were used to make a bluestone circle. In 2013 the remains of over 50,000 bone fragments were found, which were removed from the pits in 1920. These are estimated to be of 63 individuals (men, women and children) buried at Stonehenge. Subsequent tests confirm a date for the bones of 3000 BCE and that the individuals most likely came from the source of the bluestones in Wales. They, therefore, had not lived long in Southern England. Suggestions now surmise that the bluestones were brought from a former dismantled circle at Waun Mawn in the Preseli Hills of Wales

c. Stonehenge 2 (circa 2900 BCE) - Post holes suggest a phase with a timber structure within the enclosure. Cremation burials using the Aubrey Holes suggest use of the site as a cemetery. Neolithic Grooved Ware pottery found supports the dating.

d. Stonehenge 3 I (circa 2600 BCE) - Stone now replaced timber and two concentric arrays of holes were made in the centre of the enclosure. Eighty standing stones were erected. Only 43 can be traced today. These bluestones were thought to have been brought from Wales as supported by evidence found in 2019. The Altar Stone was believed to be from the Senni Beds about 80km (50 miles) east of the Preseli Hills in Wales. However research announced in 2024 which had analysed the chemical composition of rock fragments from the Altar Stone determined the best source was from the Orcadian Basin region of North Eastern Scotland. This means it travelled a incredible 690km (430 miles) to Stonehenge. It also implies extensive cultural links to Scotland.

The entrance was widened in this phase so it matched the Solstice sun rise at that period in time. It is thought the Heel Stone was also erected at this time.

3. Stonehenge 3 II (2600 - 2400 BCE) - In this phase the 30 huge Sarsen Stones were erected. These had a shorter journey than their predecessors, with only 26 km (16 miles) from a quarry to the north. Dressed with mortise and tenon joints they were erected in a circle approx. 30m (98 ft) in diameter. A ring of 30 lintel stones were hoisted on top the standing stones, joined by tongue and groove joints. The standing stones were approx. 4.11m (13.5 ft) high, 2.3m (7 ft) wide and of 1.06m (3.5 ft) depth. Each weighed approx. 26 tons. The inner sides of the stones are smoother than the outward sides. Within these stones stood five trilithons of dressed sarsen stones in a horseshoe shape 13.7m (45 ft) across. The 10 upright stones, and 5 lintels weight up to 50 tons each. Only one great trilithon still stands upright. Only 6.7m (22 ft) is now visible with a further 2.4m (7.9 ft) below the present ground surface.

4. Stonehenge 3 III (2400 - 2280 BCE) - Precise details of activity in this phase is unclear, however it appears the bluestones were re-erected.

5. Stonehenge 3 IV (2280 - 1930 BCE) - In this phase the bluestones were again moved to form an oval between the two rings of Sarsen stones. The Altar Stone may also have been moved within the oval at this period.

6. Stonehenge 3 V (1930 - 1600 BCE) - the bluestone circle was removed and a horseshoe shaped assembly formed mirroring the trilithons.

7. From 1600 BCE plus - The Y and Z holes were constructed around 1600 BCE, the last such construction at Stonehenge. The site continued to be used as is evidenced by the burial of a decapitated Saxon found in 1923.

So what was the purpose of Stonehenge ?? A big question. The builders and developers through the centuries left no written accounts. So much is a matter for conjecture. The monument's alignment lends support to its use as an astronomical observatory or ritual worship site. It may have been a gathering place but animal remains suggest this may have been in winter rather than summer. So could people have gathered for the Winter Solstice rather than the modern focus on the Summer Solstice ?? Certainly farmers would have been at their busiest in Summer, whereas the return of the sun heralded by the Winter Solstice would have been of great spiritual and practical importance to an agricultural based peoples. Recently some have offered a new 'healing shrine' theory based upon the large number burials of individuals from a very wide area, some of which had evidence of deformities. One boy who was interred around 1550 BCE has been shown by tests to have grown up near the Mediterranean; a long way from Stonehenge.

Undoubtedly Stonehenge lies within an extensive ritual landscape, evidenced by the sheer number of other sites in the wider vicinity. Perhaps the monument was the habitation of the gods or the ancestors?

The last phase in the development? of Stonehenge brings us closer to the present era, William Stukeley first excavated at Stonehenge in the early 1700s and he was the first to interpret a link with the ancient Druids. However his musings were coloured by his general fascination with the Druids and firm evidence just does not exist. The first major restoration was overseen by William Gowland in 1901. Various stones were strengthened and concrete set to stop collapse. The next 'restoration' was in 1920, accompanied by excavations. There was another 'restoration' in 1958 when three standing sarsens were righted and set in a concrete base. In 1963 the final 'restoration' was made to address the collapse of some 23 of the Sarsen Circle. The opportunity was also taken to concrete 3 more stones. In the 21st Century, new techniques have revealed a complicated landscape within which Stonehenge lies.

Folklore has obviously reared its head again with Stonehenge. Why would it not ! One story again has the Devil buying the stones from an Irish woman, wrapping them up, and transporting them to Salisbury Plain. A friar (which shows this is a christian story) shouted that no one would ever know where the stones came from, whereupon the Devil said 'That's what you think!' and promptly threw one stone at the friar which struck him on the heel. Hence the 'Heel Stone'. Pagans plainly will just laugh at such ludicrous tales. Geoffrey of Monmouth trotted out a story that the stones were transported from Ireland by the wizard Merlin and this wove its way into the Arthurian legends.

Neopaganism now comes on the scene. The first Druid group to make use of Stonehenge was 'The Ancient Order of Druids' who performed a mass initiation ceremony in August 1905. Then came the Stonehenge Free Festival held between 1972 and 1984. In 1985 the site was prohibited to the festival goers by High Court injunction. This led to a confrontation between New Age travellers and the police which became known as the 'Battle of the Beanfield'. At the end of the Twentieth Century a ruling of the European Court of Human Rights resulted in the lifting of restrictions. 'Members of a genuine religion', the ruling said, 'had the right to worship in their own church' and Stonehenge was ruled to be a place of worship for Neo-Druids, Pagans and other 'Earth based' or 'old religions'. Thus was born the access Pagans have to this spiritual site up until the present day.

ii. Avebury Stone Circle.

This large stone circle encloses the entire village of Avebury.



This massive henge dates to the Neolithic and is composed of 3 stone circles completely enclosing the village. It comprises a bank and ditch with a larger outer stone circle and two smaller ones in the centre of the monument.

Its purpose is not known. It had been abandoned by the Iron age, but human activity was evident in the Roman period. The village was first begun in the medieval period, and its extension resulted in the destruction of many standing stones. This was both a practical and christian religious act.



Depiction of the stones being broken by fire, drawn by Stukeley.

Avebury Ring has now been adopted as a religious site by Pagans. Public rituals are performed at the Ring. Druid rites held at the Ring are known as 'gorseddau' and involve the invocation of Awen. This is often accompanied by an eisteddfod with poetry, song and story telling.

Owing to its extensive usage, a rota has been established. The Loyal Arthurian Warband (LAW), the Secular Order of Druids (SOD), and the Glastonbury Order of Druids (GOD) use the site on Saturdays, and the Druid Network and the British Druid Order (BDO) use it on Sundays.



Silbury Hill

Nearby, is Silbury Hill, the tallest prehistoric man-made mound in Europe at 39.3m (129 ft) high. It is part of the Neolithic complex of monuments surrounding Avebury. Its purpose is still unknown for sure. In 1970 the BBC televised an excavation by Richard J.C. Atkinson which confirmed a Neolithic date, but unfortunately failed to find any trace of a statue or grave, fabled to lie at its core. In 2002 stabilisation and excavation took place which firmed up a radiocarbon date of 2490-2340 BCE. In 2007 English Heritage announced that a Roman settlement had been found at the base of the Hill.

Your Editor, climbed the Hill as a boy but I suspect that is not permitted now.

The above represent the premier stone circles in Wiltshire, but check out: Broome Stone Circle, Clatford Stone Circle, Day House Lane Stone Circle, Falkner's Circle, Fir Clumo Stone Circle, Hodson Stone Circle, Tan Hill Stone Circle, Tisbury Stone Circle & Henge, and Winterbourne Bassett Stone Circle.

b. Dolmens

i. The Devil's Den

Located on Fyfield Down, near Marlborough.



This is part of a Neolithic passage grave. It now consists of 2 standing stones, a capstone and 2 fallen stones. This would have formed the entrance to the mound.

Reconstructed in 1921,

Again, the attribution to the Devil was a christian invention. Local folklore says that if water is poured into hollows on the capstone, a demon will emerge during the night to drink it.

Stone Circles are less in evidence in the rest of England. However I will list ones found in Cumbria, Derbyshire, North Yorkshire, Northumberland, Oxfordshire and Shropshire.

In Cumbria, there are: Birkrigg Stone Circle, Burnmoor Stone Circles, Castle rigg Stone Circle, Elva Plain Stone Circle, Gamelands Stone Circle, Grey Croft Stone Circle, Kinniside Stone Circle, Little Maeg and Her Daughters, Oddendale, Shap Stone Avenue, and Swinside.

In Derbyshire, there are: Arbor Low, Barbrook One, Doll Tor, Hordon Edge Stone Circle, the Nine Ladies, Nine Stone Close and Wet Withens.

In North Yorkshire, there are: Blakey Topping Standing Stones and Yockenthwaite Stone Circle.

In Northumberland, there are: Duddo Five Stones, The Goatstones and Threestoneburn Stone Circle.

In Oxfordshire, there are: the Devil's Quoits, Rollright Stones and Stonor Park Stone Circle. The latter seems no longer to exist as the present house was built on the site, but some remains are still visible, built into a corner of the chapel.

In Shropshire, there are: Hoarstones and Mitchell's Fold Stone Circle.

It is hoped in future editions, especially if the number of Green Man's Guides covering Europe are extended, to feature more information on these many sites, as well as extending coverage to Scotland, Ireland and the Isles.

Portugal

1. The Cromlech of the Almendres

(Cromeleque dos Almendres/Cromeleque na Herdade dos Almendres)



Location: near the village of Nossa Senhora de Guadalupe, in the municipality of Évora.

This is the largest stone circle in Iberia and one of the most important in Europe. Composed of 96 granite monoliths. Several phases can be discerned:

- a. An early Neolithic group formed of 2 or 3 concentric circles lying in the western section,
- b. Middle Neolithic structures of 2 ellipses and large menhirs,
- c. Late Neolithic modifications of earlier phase monuments so the site could be utilised as a social or religious ritual site.

Around 12 monoliths have some sort of carved drawings, although 4 of these are just small circular holes. There are suggestions the monument was used for astronomical observations, especially for the spring equinox.

2. The Menhir of Almendres (Menir dos Almedres)



Not far from the Cromlech of the Almendres is this 4.5 metre high phallic shaped menhir. It is believed to be a distant part of the Cromlech and if viewed from the circle monument it aligns with sunrise at the summer solstice and the line between to two monuments also points to sunrise on the winter solstice.

The menhir is early neolithic in date, around 6000 BCE.

3. The Menhir of Meada



Credit: Dobroide Wikicomons (licensed under the [Creative Commons Attribution-Share Alike 4.0 International](#) license.)

Located 12 km north of Castelo de Vide, within the Serra de São Mamede National Park.

At around 7.5 metres tall, this granite menhir is thought to be the tallest in the Iberian peninsular. When found in 1965, it was in two pieces but was restored in the 1990s. It is 18 tons in weight. Radiocarbon dating was carried out on coals found under its base and this suggests that the menhir was raised circa 5000 BCE.

4. The Dolmen of Saint Dinis (Anta de Pavia)



This extraordinary dolmen is located in the square of the town of Pavia, in the Evora District of Portugal. At 3.3 metres tall and 4 wide, it is a large dolmen dating back to the late Neolithic or Chalcolithic (over 5000 years ago). It would originally had a corridor but now only the chamber survives. By the 17th Century CE it was turned into a christian chapel dedicated to St. Dinis. Various artifacts have been discovered during archaeological investigations in the 20th Century, including stone axes.

More sites in Portugal and Spain will be added in future editions.

France

As deadlines approach, I have decided to concentrate upon what may be the most significant Pagan site in the whole of Europe, namely the **Standing Stones of Carnac**.



Carnac is located beside the Gulf of Morbihan on the south coast of Brittany in France. The site contains in excess of 10,000 standing stones dating to the Neolithic period. It is thus the most expansive site in Europe. This is not a circle but consists of many lines of standing stones or menhirs. Unfortunately little in the way of dating evidence has been found, but what finds that have been excavated lean towards a date of circa 3300 BCE. The site is extensive, spread over a 6 mile stretch. The stones lie in straight lines, prompting folklore that they are a Roman legion turned to stone by, guess who?: Merlin.

Other structures are in evidence including, dolmens, tumuli and single menhirs. The main stones are in three major groups of rows: Ménéac, Kermario and Kerlescan. It is possible these were actually but one assemblage but when stones were removed, it split this unity up into three. The stones are made of granite, gleaned from local deposits.

a. Ménéac Group

This consists of 11 rows of menhirs along a 1,165 x 100 metre (3,822 x 328 feet) length. There may be the remains of stone circles at each end. The largest stones reach 4 metres (13 ft) in height.



Ménéac Group

b. Kermario Group

These stones form a fan like layout to the east. Kermario means 'House of the Dead'. The group has 1029 standing stones in 10 columns of around 1,300 metres (4,300 ft) in length. A stone circle has been discovered at the eastern end.



Kermario Group

c. Kerlescan Group

This group consists of 555 standing stones. They lie further to the east of the other two groups and are formed into 13 rows of approx. length of 800 metres (2,600 ft). The height of the stones range from 80cm to 4 metres (2ft 7ins to 13ft). The tallest are at the extreme west and there is a stone circle made up of 39 standing stones. It is possible that there may be another stone circle to the north.



Kerlescan Group

d. Petit-Ménec Group

Further east again lies a much smaller group now in woodland and covered in ivy and moss.



Petit-Ménec Group

In 2025, the standing stones of Carnac, together with 550 monuments straddling 28 towns and villages, were made a World Heritage Site.

E. News, Articles, Views and Reviews

Paths

by Anarion

"It's a dangerous business, Frodo, going out your door. You step into the road, and if you don't keep your feet, there is no knowing where you might be swept off to."

This quote from J.R.R. Tolkien's book 'The Lord of the Rings', is true for many things in real life; both actual and metaphorical. When we leave the safety of our home and step forth into the world, it is always a risky business. And, when we metaphorically step forward from our safe internal state of being, we also risk so much. This is particularly true of those who seek a different path in belief.

Many Pagans started life in another religion; usually a mainstream one. These faiths condition their believers from an early age and by adulthood, many things have become entrenched, whether through fear, guilt or indoctrination. So it is often not until later adulthood that individuals reach a place and time in their lives, when they can reject what had come before, and choose a new path. Like Frodo Baggins, we take that first step, not knowing where it may lead.

Paganism is a myriad rainbow of different deities, spirits and forms of worship. Indeed most may well live a quite happy existence as solitary pagans, with no structure or organisation to adhere to in their path. Others like a loose structure such as is offered by various pagan groves, covens, brotherhoods or groups. Sometimes, individuals will move on from one group to another. Sometimes they stay put as they feel welcome and cherished. This is all individualistic.

The crucial point is that each individual is walking their own chosen path, and not one forced upon them by birth or circumstance. This is particularly true for the LGBTQ+ community. Mainstream faith mostly either rejects being gay, as unnatural and an abomination, or they appear tolerant and yet intolerance is always there to see, lurking below the surface. As a gay man, who knew who and what he was from a very young age, this always disturbed me. Fortunately for me, I got involved with the American Unitarian Church whilst still a christian, and through their acceptance, gained the confidence to break the chains of guilt with which catholicism had shackled me since birth. I learned that I was the same as anyone else. I would not find myself in the eternal torments of Hell. Indeed I learned Hell did not even exist ! This allowed my natural love and connection with nature in general, and trees and birds in particular, to blossom and I became a pagan, turning my back on my tormented past. The sense of release and freedom was immediate and wonderful. I had taken my 'first step into the road'.

However, we must not blind ourselves to the things which need addressing in Paganism. There are very extreme so called pagans, who make Hitler seem like a benign carer assistant. There are pagan groves, covens, brotherhood and groups who become so caught up in their seeming dignity and structure (mostly only dating back a few hundred years because so little actual knowledge was preserved from earlier times except in oral form) that they have become dogmatic or prudish, and so, exclusive. Men can find this in covens where worship of the Goddess is thought only a female prerogative. It can be found where sexual orientation and practices will not be accepted, even though no laws have been broken. And this demonstrates that Paganism has to be an evolving thing and not a stagnant path. Even getting on with other pagans can create difficulties where barriers are raised. It is a salutary lesson which needs to be learned by all pagans. Why? Well, because these things are exactly what led to persecution of pagans, women, gays and the handicapped, amongst other stereotyping such as colour. It led mainstream religions down the path to burning people at the stake and thinking it was okay to torture people, all in the cause of 'saving their souls'!!

So, whilst our communities of paganism should rightly offer a haven to other pagans; whether they specialise in particular subsets such as females, males, gay & bi, they should crush immediately any echo of the errors made by mainstream faiths in the past and present.

It is perfectly okay to have a pagan group which is specifically for women or for gay men or any others. These cater to the particular needs of those subsets of paganism. However, for instance, a coven or grove that espouses a mixed membership, should not then actively try to force a pagan out just because they belong to a subset which makes the general membership feel uncomfortable. The group should rather examine themselves and try to rid themselves of intolerance or prudery.

It remains a central core of Paganism that we all should be accepted as who and what we are. So:

1. If a group is supposedly open to all pagans, let it be so.
2. If a group is formed to cater for the spiritual needs of a subset of pagan individuals, for example, a women's group, or a gay men's group, the wider pagan community should accept them and their group as a facet of the complete, multifaceted crystal which is Paganism as a whole.
3. Any group which espouses to be Pagan, and yet really is a political/cultural group bent on hurting others, should be actively opposed. These are not real pagans. They are often far right political groups bent on the exact opposite of the freedom and acceptance Paganism represents.

Paganism is a precious flower which demonstrates the beauty our gods and spirits embody in this world of ours. Yes, some deities appear destructive, but their destructiveness mostly manifests in the works of renewal in nature. We are all Stewards of this divine planet we live upon. We are Guardians of its wildlife and ecology. We are not hell bent on destruction of everything for greed or power. So, we must continually examine our motivations whilst treading the path we have chosen. Only then can we make a happier and more harmonious future.

It is certainly a risky thing to '*step into the road*' of faith, but to do so, aids self realization and growth.

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Pagan Gods

In this series, Deities and Spirits who were worshiped in Europe, will be examined as to their origins, qualities and associations within other pagan/non pagan faiths. In this issue we look at the Romano-Celtic God, Grannus.

Grannus {Grannos}

Like many deities, Grannus was a healing god of the Romano-Celtic peoples. He is associated with springs or places with curative waters.

Where? Gaul, Germania, R[h]aetia & the Danube region. Less so in Britain, Hispania, Rome and beyond.

Roman association: Apollo.

Companion: Sirona.

In Written Texts:

Cassius Dio: *Roman History*, 77:15:5–6. The Emperor Caracalla appealed to the god 'Apollo Grannus' for healing - which he did not receive !!!

He [Caracalla] received no help from Apollo Grannus, nor yet from Aesculapius or Serapis, in spite of his many supplications and his unwearying persistence. For even while abroad he sent to them prayers, sacrifices and votive offerings, and many couriers ran hither and thither every day carrying something of this kind; and he also went to them himself, hoping to prevail by appearing in person, and did all that devotees are wont to do; but he obtained nothing that contributed to health.

Inscriptions:

Limoges (Haute Vienne):

Postumus Du[m]norigis f(ilius) verg(obretus) aquam Martiam decamnoctiacis Granni d(e) s(ua) p(ecunia) d(edit)

Postumus, son of Dumnorix, vergobret, gave the aqua Martia for the Ten Nights of Grannus at his own expense

Chassenon (Charente):

[Numinib(us) Augusto]r(um) Marti Granno Vi[ctori et dea]e Cobrandiae [...]rinus Scauri filius [...] et D]ubnodaga fili [...] de sua pecun(ia) ded(erunt)

To the divine powers of the Augusti, to Mars Grannus Victor and to the goddess Cobrandia, [...]rinus son of Scaurus and Dubnodaga, his sons, gave (this) at their own expense.

Branges (Saône-et-Loire):

Deo Apollini Granno Amarcolitan(o) Veranus Verci fil(ius) Tilander v(otum) s(olvit) l(ibens) m(erito)

To the god Apollo Grannus Amarcolitanus, Veranus, son of Vercus, Tilander, fulfilled his vow willingly and deservedly.

Trier (Augusta Treverorum)

In h(onorem) d(omus) d(ivinae) [d]eo Apollini G[ra]nn[o] Phoeb(o) L(ucius) I[n]genuvius Primanu[s] ex voto p(osuit)

In honour of the divine house, to the god Apollo Grannus Phoebus, Lucius Ingenuvius Primanus set (this) up in fulfilment of a vow.

Bitburg (Belgica):

In h(onorem) d(omus) d(ivinae) Apollin[i] Granno] et Siro[nae]

In honour of the divine house, to Apollo Grannus and Sirona.

Horbours-Wihr (Haut-Rhin):

Apollin(i) Granno Mogouno aram Q(uintus) Licini(us) Trio d(e) s(uo) d(edit)

To Apollo Grannus Mogounus, Quintus Licinius Trio gave this altar at his own expense.

Gochsen (Germania Superior):

In h(onorem) d(omus) d(ivinae) Apollini Granno L(ucius) Iul(ius) Victorinus dec(urio) c(ivitatis) A() G() pater pro filio L(ucio) Iul(io) Lepido v(otum) s(olvit) l(ibens) l(aetus) m(erito)

In honour of the divine house, to Apollo Grannus, Lucius Iulius Victorinus, decurion of the civitas, the father, fulfilled his vow willingly, gladly and deservedly on behalf of his son Lucius Iulius Lepidus.

Erp (Germania Inferior):

In h(onorem) d(omus) [d(ivinae)] Apollini Grann[o] [...] Attius

In honour of the divine house, to Apollo Grannus, [...] Attius.

Bonn (Bonna):

[...] [S]ospiti Concordiae [G]ranno Camenis Martis et Pacis Lari quin[e]t deorum stirpe genito Caesari C(aius) Fulvius Maximus leg(atus) Aug(usti) pr(o) pr(aetore)

To Sospes, Concordia, Grannus, the Camenae, the Lar of Mars and Peace, and to the Caesar sprung from the stock of the gods, Gaius Fulvius Maximus, imperial praetorian legate, (dedicated this).

Nijmegen (Noviomagus Batavorum):

Apollini Grann(o) Cl(audia) Paterna ex imperio

To Apollo Grannus, Claudia Paterna, by his command.

Speyer (Noviomagus Nemetum):

Apollini Grann[o] Aulius Florius Gr[a]tus(?) c(ivis) Trever v(ovit) l(ibens) [m(erito)]

To Apollo Grannus, Aulius Florius Gratus(?), a Treveran citizen, vowed (this) willingly and deservedly.

Alzey (Germania Superior):

Apollini Granno Martius Senopatus Novellus dedicavit XV K(alendas) Sep(tembres) Pisone et Iuliano co(n)s(ulibus)

To Apollo Grannus, Martius Senopatus Novellus dedicated (this) on the fifteenth day before the Kalends of September, in the consulship of Piso and Iulianus.

Astorga (Asturica Augusta):

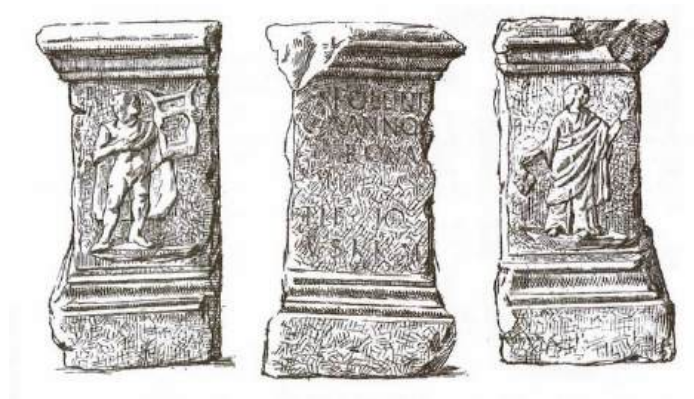
Serapidi Sancto Isidi Myrionym(a)e Cor(a)e Invictae Apollini Granno Marti Sagato Iul(ius) Melanio proc(urator) Augg(ustorum) v(otum) s(olvit)

To Serapis Sanctus, Isis of the myriad names, Kore Invicta, Apollo Grannus, Mars Sagatus, Iulius Melanio, procurator of the two Augusti, fulfilled his vow.

Grand (Vosges):

[Deo] Apollini Gr[anno] Consi[n]ius [...tri]bunus [...] somno iussus

To the god Apollo Grannus, Consinius [...], tribune [...], commanded in a dream (set this up).



Baumburg (Bedaïum, Noricum):

Apollini Granno Sironae [...] v(otum) s(olverunt) l(ibentes) l(aeti) m(erito)

To Apollo Grannus and Sirona, [...] fulfilled their vow willingly, gladly and deservedly.

Teurnia (Sankt Peter im Holz, Noricum):

[Nav]alem [Gra]no Apollini Lol(lius) Trophi[m]us et Loll[ia Pro]b[at]a ex voto f[ec]erunt

Lollius Trophimus and Lollia Probata made a navale ('ship-shed') for Granus Apollo in fulfilment of a vow.

Ennetach (Raetia):

Apollini Granno et Nymphis C(aius) Vidius Iulius pro se et suis v(otum) s(olvit) l(ibens) l(aetus) m(erito)

To Apollo Grannus and the Nymphs, Gaius Vidius Iulius, for himself and his household, fulfilled his vow willingly, gladly and deservedly.

Faimingen (Phoebiana, Raetia):

In h(onorem) d(omus) d(ivinae) Apolli(ni) Granno Baienius Victor et Baienius Victor et Baienius Victorinus fili(i) eius ex vis[us]u signum cum base

In honour of the divine house, to Apollo Grannus, Baienius Victor and Baienius Victor and Baienius Victorinus, his sons, (set up) a statue with its base in accordance with a vision.

Apollini Granno signum cum base

To Apollo Grannus, a statue with its base.

Apollini Granno et Sanctae Hygiae [...] Mat(ri) deum ipsorum pro salute Luci[...]

To Apollo Grannus and holy Hygia [...] the Mother of their gods, for the health of Lucius [...].

Lauingen (Raetia):

Apollini Granno M(arcus) Ulpius Secundus (centurio) leg(ionis) III Ital(icae) cum signo argenteo v(otum) s(olvit) l(ibens) l(aetus) m(erito)

To Apollo Grannus, Marcus Ulpius Secundus, centurion of the Third Italic Legion, with a silver statue, fulfilled his vow willingly, gladly and deservedly.

[I(n) h(onorem) d(omus) d(ivinae?)] [sigillum d]ei Apollinis Granni [Imp(eratore) Caes(are) M(arco) Au]rel(io) Antonino [...] [Statil(ius) Di]onysius leg(atu)s Aug(usti) pr(o) pr(aetore) [...] Kal(endas) Iunias [In honour of the divine house,] a statuette of the god Apollo Grannus, in the reign of the Emperor Caesar Marcus Aurelius Antoninus [...], (through) Statilius Dionysius, imperial propraeorian legate [...] before the Kalends of June.

[Deo Sancto Apollini Granno et de]ae Sanctae Si[ronae] [...] Tr(ebius?) Victori[nus(?)] [omnibus honoribus in civita]te sua functu[s] t(estamento) [f(ieri) i]ussit)

To the holy god Apollo Grannus and the holy goddess Sirona [...] Trebius Victorinus(?), having held all the offices in his civitas, ordered (this) to be made by his will.

Höchstädt an der Donau (Raetia)

Apollini Granno Sabinius Provincialis ex voto l(ibens) l(aetus) m(erito)

To Apollo Grannus, Sabinius Provincialis in fulfilment of a vow, willingly, gladly and deservedly.

Augsburg (Augusta Vindelicorum):

Apollini Granno Dianae [S]anct(a)e Siron(a)e [p]ro sal(ute) sua suorumq(ue) omn(ium) Iulia Matrona

To Apollo Grannus, Diana and holy Sirona, for her own health and that of all her household, Iulia Matrona.

Brigetio (Pannonia Superior):

[Apollini(?)] Gran[nio] cum co[lumn]is et portici]bus suis ... restitutum]

To Apollo Grannus [...] with its columns and porticoes [...] restored.

Aquincum (Pannonia Inferior):

Iovi Gran(no) Apollini P(ublius) Ael(ius) Priscinus optio leg(ionis) II Ad(iutricis) [Imp(eratore) Commodo VI] et Septimia(no) co(n)s(ulibus)

To Jupiter Grannus (and) Apollo, Publius Aelius Priscinus, optio of the Second Adiutrix Legion, (set this up) in the consulship of the Emperor Commodus (for the sixth time) and Septimianus.

Sarmizegetusa (Dacia):

Apollini Granno et Sironae C(aius) Sempronius Urbanus proc(urator) Aug(usti)

To Apollo Grannus and Sirona, Gaius Sempronius Urbanus, procurator of the Augustus.

Inveresk (Britain):

Apollini Granno Q(uintus) Lusius Sabinianus proc(urator) Aug(usti) v(otum) s(olvit) l(ibens) m(erito)

To Apollo Grannus, Quintus Lusius Sabinianus, procurator of the Augustus, fulfilled his vow willingly and deservedly.

Rome:

Apollini Granno et Sanctae Sironae sacrum

Sacred to Apollo Grannus and holy Sirona.

Fycklinge, Västmanland (Sweden):

Apollini Granno donum Ammillius Constans praef(ectus) templi ipsius v(otum) s(olvit) l(ibens) l(aetus) m(erito)

To Apollo Grannus, as a gift, Ammillius Constans, prefect of his temple, fulfilled his vow willingly, gladly and deservedly.

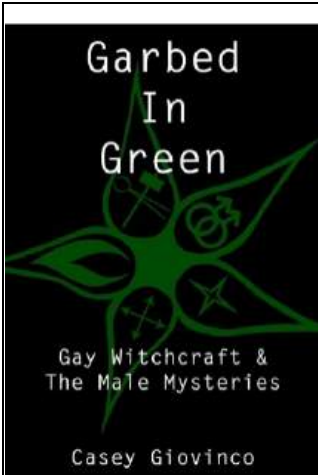
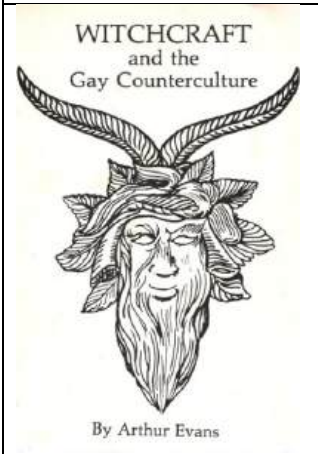
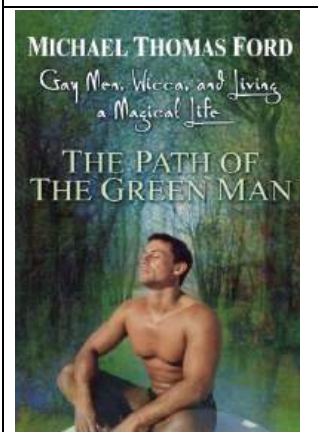
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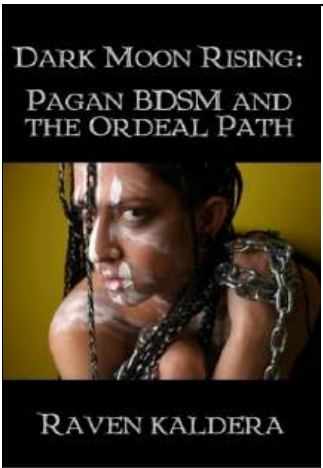
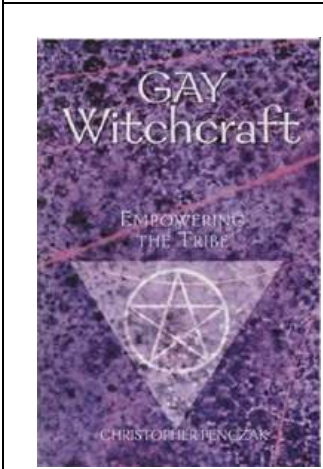
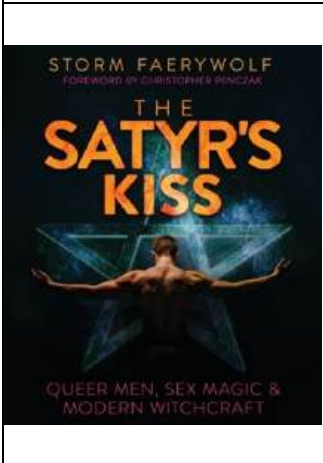
Apollini Granno M(arcus) Baebius Urvinianus (centurio) leg(ionis) VIII Aug(ustae) d(onum) d(edit)

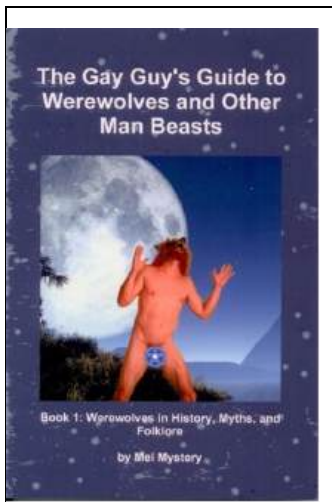
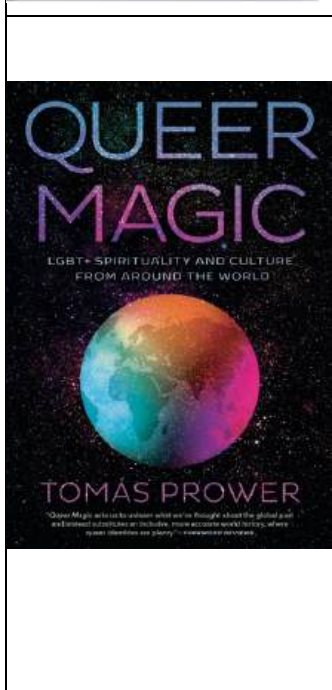
To Apollo Grannus, Marcus Baebius Urvinianus, centurion of the Eighth Augustan Legion, gave (this) as a gift.

F. Books, Journals, Magazines and Other Publications

Many of these authors are prolific writers and have a wide variety of books. Our focus is on authors with books of specific interest to a Gay Pagan men's audience.

	Casey Giovinco Casey Giovinco is an American witch, astrologer, psychic, and occult author. He is the Chief Elder of Gala Witchcraft, an initiatory tradition of Wicca for Gay men. He studied philosophy at the University of Massachusetts in Boston and applied ethics at West Chester University in Pennsylvania. For more information: https://www.caseygiovinco.com/ Bibliography of books specific to our audience: • Garbed in Green: Gay Witchcraft & The Male Mysteries • Gay Love Spells • The Serpent Ascending: A Tantric Approach to Gay Witchcraft • A Dangerous Wisdom: Gay Love Magic
	Arthur Evans Arthur Scott Evans (Oct 12, 1942-September 11, 2011) was an early gay rights advocate and author, best known for his 1978 book, Witchcraft and the Gay Counterculture. Bibliography of books specific to our audience: • Witchcraft and the Gay Counterculture: A Radical View of Western Civilization and Some of the People it Has Tried to Destroy • The God of Ecstasy: Sex Roles and the Madness of Dionysos • The Evans Symposium: Witchcraft and the Gay Counterculture and Moon Lady Rising
	Michael Thomas Ford Michael Thomas Ford is the author of more than 75 books in genres ranging from humor to horror, literary fiction to nonfiction. His work has been nominated for 14 Lambda Literary Awards, twice winning for Best Humor Book, twice for Best Romance Novel, and once for Best Mystery. He was also nominated for a Horror Writers Association Bram Stoker Award (for his novel The Dollhouse That Time Forgot). Bibliography of books specific to our audience: • The Path of the Green Man: Gay Men, Wicca, and Living a Magical Life

 DARK MOON RISING: PAGAN BDSM AND THE ORDEAL PATH RAVEN KALDERA	Raven Kaldera <i>Author, Shaman, Educator, Priest</i> Affiliations: The First Kingdom Church of Asphodel, Cauldron Farm Areas of expertise: Northern Tradition Shamanism, Polyamory, Sex Magic, Intersex / Transgender issues and spirituality, Pagan BDSM, homestead and craft skills Location: Central Massachusetts For more information: https://ravenkaldera.org/ Bibliography of books specific to our audience: • Dark Moon Rising: Pagan BDSM and The Ordeal Path • Hermaphrodities: The Transgender Spirituality Workbook • Pagan Polyamory: Becoming a Tribe of Hearts • Hell on Wheels: Disabled Dominants • Kneeling in Spirit: Disabled Submissives
 GAY Witchcraft EMPOWERING THE TRIBE CHRISTOPHER PENCZAK	Christopher Penczak <i>Author, Teacher and Ritualist</i> Affiliations: Co-Founder of the Temple of Witchcraft Areas of expertise: Modern Witchcraft, Occultism and Healing Location: Salem, New Hampshire For more information: www.christopherpenczak.com and www.templeofwitchcraft.org Bibliography of books specific to our audience: • Gay Witchcraft: Empowering the Tribe • Sons of the Goddess: A Young Man's Guide to Wicca
 STORM FAERYWOLF FOREWORD BY CHRISTOPHER PENCZAK THE SATYR'S KISS QUEER MEN, SEX MAGIC & MODERN WITCHCRAFT	Storm Faerywolf Storm Faerywolf is a professional author, experienced teacher, visionary poet, and practicing warlock. He is an initiate of the Faery tradition and has been practicing the magical arts since he was a child. He holds the Black Wand of a Faery Master and has been teaching both privately and publicly since 1992. He is the founder of Blue Rose; a school and lineage of the Faery tradition, and is one of the founding teachers of Black Rose; a school and style of practical folkloric Witchcraft. Bibliography of books specific to our audience: • The Satyr's Kiss: Queer men, Sex Magick & Modern Witchcraft

	Mel Mystery <i>Host of the Discovering the Male Mysteries Podcast and YouTube channel; Author of "The Gay Guy's Guide to Werewolves and Other Man Beasts"; publisher of the Mysterious Ways Cyberzine and Greenman's Guide Directory.</i> Affiliations: Order of the Stone Circle (Druidry), Knights of the Silver Moon (shapeshifting magick), Exploring the Primordial Male (Pagan men), Arcadia Retreat, Brotherhood By the Bog Retreat, and Brotherhood Beyond Borders Retreat Areas of expertise: Gay and Bi Men's Paganism, Rites of Passage, Druidry, Queer werewolves and shapeshifting, LGBTQ+ Activism Location: Southeastern Virginia For more information: https://www.melmystery.com/
	Tomas Prower <i>Eclectic researcher and curator of world religions. Globe-trekking author of books specializing in multi-cultural magic & mysticism throughout history. (Fluent in English, Spanish, & French).</i> Affiliations: Nevada State Funeral Board (Licensed Mortuary Professional), Cemetery and Funeral Bureau of California (Licensed Mortuary Professional), American Red Cross (Certified Public Information Officer), and Raíces de Mi Tierra (Latin American Arts Foundation) Areas of Expertise: La Santa Muerte, Death & Underworld folklore/myths/history, LGBT+ folklore/myths/history, Cross-cultural folklore/myths/history, and Taoism. Location: Los Angeles, California For more information: Website = tomasprower.com Social Media = Facebook: https://www.facebook.com/tomas.prower/ Instagram: https://www.instagram.com/tomasprower/ Twitter: https://twitter.com/TomasPrower

Other Books of interest:

- **Queer Magic: Power Beyond Boundaries** by Lee Harrington and Tai Fenix Kulystin (editors)
- **Queer Witchcraft 101: Inclusive Magic, Identity, and Empowerment for Modern LGBTQ+ Witches** by Synergy Press
- **Bull of Heaven: The Mythic Life of Eddie Buczynski and the Rise of the New York Pagan** by Michael Lloyed
- **Queering Creole Spiritual Traditions: Lesbian, Gay, Bisexual, and Transgender Participation in African-Inspired Traditions in the Americas** by Randy P. Lundschienn Connor and David Sparks
- **The Bear Book: Readings in the History and Evolution of a Gay Male Subculture** by Les Wright.
- **Queer Qabala: Nonbinary, Genderfluid, Omnisexual Mysticism & Magick** by Enfys J. Book and Christopher Penczak
- **Queering Black Atlantic Religions: Transcorporeality in Candomblé, Santería, and Vodou (Religious Cultures of African and African Diaspora People)** by Roberto Strongman
- **Gay Spirit Warrior: An Empowerment Workbook for Men Who Love Men** by John R. Stowe
- **Gay Warrior: Transforming Betrayal into Wisdom** by F. Jim Fickey and Gary S. Grimm
- **The Secret Lore of Gardening: Patterns of Male Intimacy** by Graham Jackson (explores Jungian psychology and male archetypes of the Green Men and Yellow Men)
- **Wicca and Spellcraft for Men: A Spellbook for Male Pagans** by A.J. Drew
- **Sacred Paths for Modern Men: A Wake Up Call from Your 12 Archetypes** by Dagonet Dewr
- **The Male Pagan** by John Simone

G. Speakers and Presenters

Ivo Dominguez, Jr.

Ivo Dominguez, Jr. has been active in Wicca and the Pagan community since 1978. He is an Elder of the Assembly of the Sacred Wheel, a Wiccan syncretic tradition, and is one of its founders. He is a part of the core group that started and manages the New Alexandrian Library. Ivo is the author of Keys To Perception, Practical Astrology for Witches and Pagans, Casting Sacred Space, Spirit Speak, Beneath the Skins, and numerous shorter works.

Affiliations: Assembly of the Sacred Wheel, New Alexandrian Library

Areas of expertise: Ritual Design, Astrology, Psychic Arts, Energy Work, Qabala, and more.

Location: Georgetown, DE

For more information: <http://www.ivodominguezjr.com/booking.html>

Matt Auryn

Nicholas Pearson

*Nicholas Pearson is an internationally recognized author and teacher on subjects including crystal healing, Reiki, and witchcraft. Nicholas has been immersed in all aspects of the mineral kingdom for more than twenty years and is the author of six books, including **Crystal Basics** and **Stones of the Goddess**.*

Affiliations: Temple of Witchcraft

Areas of Expertise: Crystal healing and gemstone lore, Reiki and the healing arts, witchcraft, and flower essences

Location: Florida

For more information:

- <https://www.theluminouspearl.com/>
- <https://www.innertraditions.com/author/nicholas-pearson>
- <https://www.facebook.com/TheLuminousPearl>

Scott K Smith

Scott's work combines the esoteric + arts of various studies in mystery traditions, a large body of private and public work ranging from healing, ritual, art, speaking, and teaching. A High Priest in the Temple of Witchcraft, Witch, and a Reiki Master Practitioner Teacher. Scott is a multi-disciplined healer, certified CMT, and energy artists combining an extensive history in treatment, coaching, teaching and holding space.

Affiliations: The Sacred Other, Temple LA, Temple of Witchcraft

Areas of expertise: I specialize in healing and guidance through physical, energetic, and magickal-spiritual methods such as channeling, psychism, intuition, spirit allies, and various tools and rituals. I forward practice based (meditation + energy work) magick and create spaces through my practices for all folx, bodies, and beings.

Location: Los Angeles, CA

For more information:

Personal Practice: TheSacredOther.com

Founder at: Temple-LA.com

Winter Tashlin

Presenter, Queer Activist, Kinkster, Artist, and Spirit Worker

Affiliations: The Bilerico Project, Dark Odyssey Events

Areas of Expertise: Kink / BDSM techniques, alternative spirituality, magic, queer / LGBT issues, and polyamory.

Location: Old Orchard Beach, Maine

For more information: <https://wintertashlin.com/>

H. Podcasts, Vodcasts and Blogs

Podcasts and Vodcasts

Discovering the Male Mysteries — Official webpage for Mel Mystery and the Discovering the Male Mysteries podcast for gay and bi Pagan men. Episodes of Mel's classic podcast are available to download from his website. — <http://www.melmystery.com/>

Discovering the Male Mysteries YouTube Channel — Mel's new channel created in 2026 takes over where the audio podcast left off. More description and link. www.youtube.com/@DiscoveringtheMaleMysteries

Walking the Unnamed Path — Discusses the teachings and techniques given to us by their Ancestors of MWLM, and laid out by their late founder Hyperion. They also discuss topics and ideas pertaining to queer Pagan men in general. <https://unnamedpath.org/podcast/>

Witches Betwixt — Witches Betwixt is a collective of queer witches representing a wide variety of magical practices and spiritual paths. We release a 45+ minute episode bi-weekly in which we discuss various topics relevant to the experience of a queer witch. — <http://witchesbetwixt.buzzsprout.com/>

Blogs

A Path through the Woods — Blog by a gay, Pagan, polytheist who lives in Chicago — <https://www.adrianmoran.com/>

Enfolding.org — A blog by Phil Hine to discuss interests including Tantra, Queer Theory, Gender, History, and Occult Practice. — <http://enfolding.org/>

Faehaven — Based in Harrisburg, PA the community is forming in order to create a space where queers and their advocates can explore spirituality of all sorts and have a safe space to share among like-minded independent individuals. — <https://faehaven.wordpress.com/about/>

The Man Beast Within — A blog for Queer, Pagan shapeshifters from the writer of "The Gay Guy's Guide to Werewolves and Other Man Beasts." <https://www.melmystery.com/category/man-beast-within-blog/>