

APPENDIX No. 4.

THE PEOPLE (even before the Jewish-Christian roots) IN EUROPE.

Our vision of Celtic civilization has often been criticized for being too Romano-British or even Gallo-Greek.

And it is true that we like to underline that Scotland at the time (Caledonia) only started north of the Glasgow-Edinburgh line.

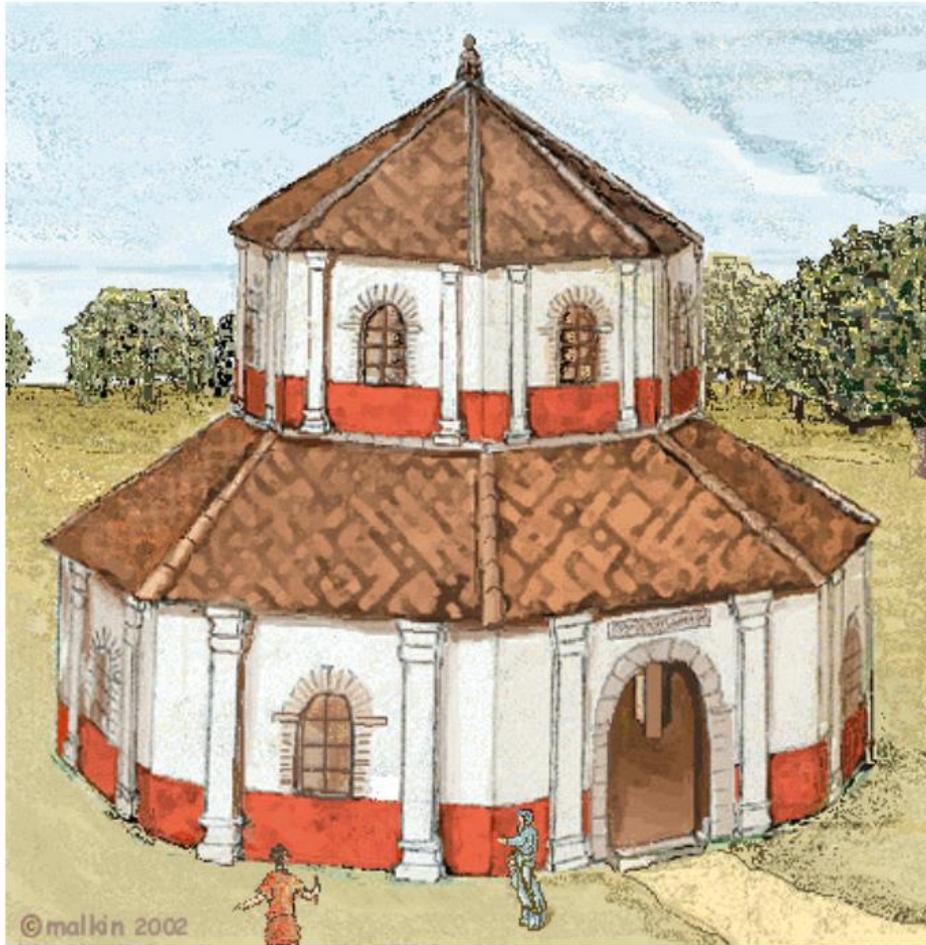
With Dumbarton (Glasgow) and Din Eydin (Edinburgh) as capitals of the Votadini (future Gododdin) and the kingdom of Strathclyde, on the Roman side. In short what is called Hen Ogledd in Welsh.

See the reconstruction below by Peter Urmston of a fanum built at Maiden Castle.



Fanum is the Latin term used to designate a temple of the natives in the Empire or at least which follows a native plan and design. The matching Celtic term would probably be nemeton.

Or that by Gary Malkin of a fanum built at ?



Or even that of the fanum of Apollo Cunomaglos at Nettleton.



As for the Gallo-Greek civilizational component, our druidism goes so far as to include the famous sculptures of the School of Pergamon showing defeated Galatian warriors, thus Celtic warriors.



The dying Gaul.↑

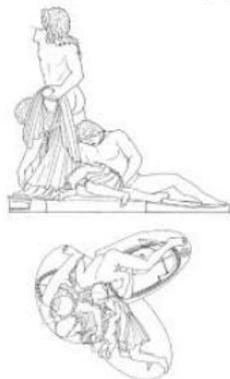
Let us insist on this crucial point. It is Greek and not Celtic art BUT.....showing and quite faithfully it seems.....SOME CELTS!

Case also of the statue known as of Arrius and Paeta and which represented in reality a defeated Celtic warrior giving himself death after having "committed the suicide" of his wife.

On the morality of this kind of behavior see Plutarch, and the mass suicide of women after the battle of Aix in Provence in 102 BCE (rather death than rape and slavery).

Some scholars think that this dying warrior is in fact only the only remaining element of an originally more important set.

F. Coarelli and A. Pellico propose, for example, to place the dying Gaul in a triple composition with a convergence of volumes in the center and a divergence of movements. In the center the Suicide of the Gaul, on the right a third statue that has disappeared which would show a dead Galatian with her child and on the left the dying Gaul.



This group was to be exhibited on the esplanade of the sanctuary of Athena in Pergamon (Actualité des études anciennes 2020).

Below "Arrius and Paeta". ↓



Even some priests of the great Celtic goddess equated by the newcomers in the region of Pessinum (e.g. Attis, in the 2nd century BCE, Brogitaros in - 52) to Cybele or (e.g. the high priestess Camma * in the first century BCE) to Artemis/Diana.

That said, we must not forget that the Celts are initially a people of the forests. A people of the forests. That their representations of divinity were for example wooden statues, like totems or carved tree trunks! What thus brings them closer to the Slavic cults in this field. To the practices of rodnoveria and not of catholic or orthodox cults of course!

Rodnoveria (from the Russian word родноверие, rodnovery, composed of rodno "original" and vera "faith"), also called rodism (родянство) is a Slavic neo-pagan reconstructionist movement. Its followers call themselves Rodnoverians (from Russian родновер rodnover), rodists or rodnovers (English Rodnovers).

The first Russian Rodnovian communities appeared in the early 1980s.

They are usually members of the intelligentsia - intellectuals, scientists and artists - who oppose the return of Orthodox tradition. Yarga is the main example of this revival of the Old Slavic faith. The organization has bought land and built its own temples or houses to live there all year round in a complete autonomy without any input from the modern world. This can be seen as a revival of the old pre-Christian spirituality, but also as the desire to be attached to a land, to a people, and to rediscover its values. Most Rodist groups accept only Slavs as members, although there are some exceptions. Folklorist Nemanja Radulovic describes their practitioners as "strongly emphasizing their national or regional identity". Rodnovianism generally shows a greater concern for collective rights than for individual rights. Western liberal ideas of freedom and democracy are thus traditionally perceived by Rodnovers as "only external" freedom, in contrast to (slavic) "internal" freedom. Many Rodnovers oppose what they consider to be "culturally destructive" phenomena: cosmopolitanism, liberalism and globalization, as well as Americanization and consumerism. The political models proposed by the rodnovers are based on their interpretation of the old Slavic community model of veche (assembly), similar to the old Germanic Thing (the oldest parliament in the world) and some rodnovers interpret this "veche" in ethnic terms, thus as a form of "ethnic democracy ».

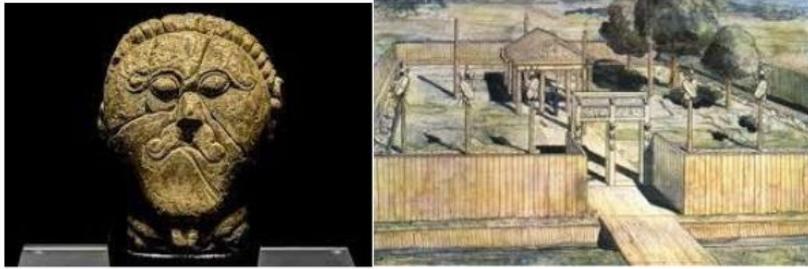
ILLUSTRATIONS.





What gives us this among the Celts.





Resemblance extends indeed to the architecture of buildings.



Below for comparison an attempt to reconstruct the temple of the high priestess of Vix (Côte d'Or).



Note that the Rodzima Wiara (Poland), one of the most powerful associations of Rodnoverý has for logo...a triskelion **
(memory of a distant Celtic past?)



CONCLUSION: for our sources of inspiration, it is better to look at the rodnoveya movements at work in the Eastern countries AND ESPECIALLY NOT IN THE NEO-DRUIDIC "main stream" MOVEMENTS.

With this prudent reservation that, as Muvrini say in Corsica "what roots you in your land does not oppose you to what connects you to men, to all men"!

* Corneille makes her, wrongly, a queen.

** The French term "triscèle" (from Greek triskelês) predates the spelling "triskèle".