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# **COIR ANMAN (or COUIRO ANMENION).**

“They speak the language of the gods. They are homophonon” ( Diodorus of Sicily. Book V, chapter XXXI).

## **SMALL DICTIONARY OF DRUIDIC THEOLOGY.**

### **Volume I.**

ABALLOMEDUS. Literally apple sweetness. Cider used in certain rituals.

ABARIX. A Hyperborean priest servant of Apollo, or at least of the Celtic god-or-demon hidden under this name, according to certain Greek authors naming him Abaris.

ABELLIO. A sun deity, equivalent of Apollo or Apollon, words respectively Latin and Greek, also named Belenos and Grannus. Insulted in the form Apollyon in the Apocalypse of John, last book of the New Testament, therefore of the Bible, end of the 1st century.

AISLING (VISION). Old Irish aislinge, perhaps from ex-ling-ia = a jump out of oneself, ec-stasy. These are generally journeys of the soul into the hereafter and therefore visions of Christian mystics of the kind hell, heaven, even purgatory, etc. but we also have very early examples of merely non-religious text and in a way "rabelaisian" before the word is invented, also heading Aisling, like the famous Aislinge Meic Con Glinne or Vision of MacConglinne which dates from the 11th century.

The original medieval aisling nevertheless deals generally with the dream or the visions of a man in a state of consciousness at least altered, in relation to the other world. The best proof of this is the most famous of these texts, the vision of the abbot of Iona called Adamnan (died in 704) is sometimes designated by the name Aislinghi Adamnain sometimes by the name Fis Adomnain. The Aisling Tundail or Tundale Vision of the 16th century still falls under the same category of visions of the other world but from the 17th century the term aisling will only be applied to a non-religious literature having nothing to do with the original inspiration to which we can nevertheless attach the secondary genres that are the echtraí or imrama (pagan voyages or Christian navigations).

What Henry Lizeray very very prudently called, in his S.D.D. "the effects of cerebral and nervous hyperesthesia."

Among Celts indeed, the vision was related with the dream or nightmare, normal ways of every divine revelation.

To have a vision, it is to be brought, by the action of a higher or preternatural power (a god-or-demon), together with objects or people in theory hidden, even inaccessible. These visions are sent to mind and imagination (frequent for example among the awenyddion, whether it is in a state of half-sleep or in a dream).

Considering the druidic design of sciences, it is by no means question of denying the reality of the gift of clairvoyance when it proves to be authentic (it is a boudism granted by the god-or-demons). The only delicate question by principle remains that the knowledge of the future arouses. Can man modify the predicted future so that it is not carried out?

The problem is open and remains to be dug.

The neo-druidism is extremely careful with respect to alleged clairvoyance of certain current pseudo-druids (for example Mistres P.... C.... C ..... - L.... G ..... etc.) of whom the so-called boudisms fall more under the swindle than under a parapsychological phenomenon and therefore shows greatest circumspection when a person affirms to have been thus supported by the god-or-demons.

AMARCOLITANUS (plural AMARCOLITANI). "i.e., lucid, with a piercing or far-reaching look." The brain of a man devoted to studies is filled with particles more subtle than that of a person who lives an only material life (Henry Lizeray, Secret Doctrines of the Druids). Literally "who thinks broadly." Name of a type of high-knower, rather intellectual or philosopher. In every case tolerant.

AMBACT. Assistant, ritual servant. The initial meaning of the common noun ambactus was agent, a member of the entourage. (ambi = around, act-; stem communal to Celtic and Latin: idea of action).

AMBICATUS. Ambicatus or ambicatusian ver sacrum. Ambicatus means "combat fought on the two levels, the secular level, but also the spiritual level." Armed expedition therefore setting in motion very important manpower, including women. Some of these ambicatus took place following the requests of sister nations attacked by enemies, as in the case of the attempt at genocide perpetrated against the Senonian Celts in Picenum. This concept of secular but also spiritual fight (ambicatus) explains perhaps the little eagerness of the Celts to come to the assistance of the Romans in their contentions with Hannibal, and this, by the admission of Titus-Livius (Book XXI. Chapter XX).

"When the ambassadors, after extolling the renown and courage of the Roman people and the greatness of their dominion, asked the Celts not to allow the Carthaginian invaders a passage through their fields and cities, such interruption and laughter broke out that the younger men were with difficulty kept quiet by the magistrates and senior members of the council. They thought it a most stupid and impudent demand to make: that the Celts, in order to prevent the war from spreading into Italy, should turn it against themselves and expose their own lands to be ravaged instead of other peoples. After quiet was restored the envoys were informed that the Romans had rendered them no service, nor had the Carthaginians done them any injury to make them take up arms either on behalf of the Romans or against the Carthaginians. On the other hand, they heard that men of their race were being expelled from Italy, and made to pay tribute to Rome, and subjected to every other indignity. Their experience was the same in all the other councils of Celtica."

Many chiefs of these ambicatus were known besides for their reputation of justice and readily took in hand the cause of those who were oppressed, such as the famous king of Tylis called Cavarus.

Polybius, Histories IV, 46: " These Celts had left their country with Brennus, and having survived the battle at Delphi and made their way to the Hellespont, instead of crossing to Asia, were captivated by the beauty of the district round Byzantium, so they settled there.....until the time of Cavarus, in whose reign their kingdom came to an end; and their whole tribe being in their turn conquered by the Thracians were entirely annihilated (genocide therefore).

Polybius, Histories (fragments, VIII): "Cavarus, king of the Celts in Thrace, was of a truly royal and high-minded disposition, he gave the merchants sailing into the Euxine Pontus great protection, and rendered the Byzantines important services in their wars with the Thracians and Bithynians."

AMBIVESSA. IMBAS FOROSNAI in Gaelic language, or "great science that illuminates," name of an ancient druidic technique or science. According to the Senchus Mor was banned by St. Patrick. Still practiced in Ireland in the 10th century according to the conclusion of the story entitled "the plunder of the castle of Maelmilscothach" due to the pen of the great poet Uard Mac Coise.

AMBOLC. Second ollototal festival of the Celtic cycle: took place I Anaganti. It was postponed to February 1st and 2nd, then Christianized in Candlemas. \*Ambivolcaia means etymologically "lustration." Having evolved in Gaelic language in the form imbolc, took there then the meaning of oiling. This total festival is also called oimele (<\*ouiomglis, or lactation of the ewes), in Ireland.

ANAMONE. The former peoples often distinguished several types of soul which are to us today , modern men, become incomprehensible. There was for example the soul = vital breath (anatlo). For the high-knowers of Antiquity on the other hand, the anamone was the part pure soul of the human being. The anamone was not regarded as immortal strictly speaking but intended to remain in the other world much longer than the part mind or menman of the human being or gdonius. Combined with the part mind or menman of the human being, that produces what is called anaon in Breton language, the binomial pair soul+mind. This anamone or human individual soul was not taken for immortal in the strictest sense of the word, but for having to survive the body much longer than its mind or menman. The anamone is like a fire tear from the universal psychic reservoir called awenyddio and generally symbolized by amber.

The Man is initially or then a body (Kicos) driven into the material world.

He has two souls or at least a soul made up of two parts unlike what Allan Kardec thinks.

- The individual soul (anamone) which is a part of the purely spiritual world and which is the genuine Self; the immortal and immutable being of the Man. This soul is directly bound to the universal spiritual source, it generates the mind which moves in turn the physical body and receives the "prints" of the various sensitive experiments. This soul therefore perceives "the essence" of the mind. It is, of course, what we call today soul [Editor's note. i.e., a piece of the divine spirit], but it is also at the same time a germ of the individual awareness of being.

- The mind or consciousness (menman) which comes under the intermediate world. The soul and the mind being closely bound, the anamone according to high-knower is therefore in reality a soul-awareness. This design differs, of course, completely from that of the Judaism of the Christianity or of the Islam, for which the soul was created by God or the Demiurge for the exclusive use of each individual; even if this creatianism was long in being essential (see the Augustinian hesitations) because initially professed by the opponents to the dogma of the original sin. The pope Anastasius II

(in 498) will lift this doctrinal "hurdle," by declaring compatible the immediate creation of each human soul and the transmission of the original sin, the latter not being ascribable to the Creator. For the high-knowers of the druidiaction, the universal soul, the great spirit, the essence of every thing, the awenyddio, transcends all the forms of existence and, when it lies in an individual, takes the name of anamone. All the anamones proceed from the awenyddio or universal soul, and are as many and varied as the bodies in which they are incarnated.

The human soul or anamone is nothing but the individualized or conditioned universal soul, embodied in an individual. From where its immortality. When the universal soul has entered a human existence, it becomes an individual soul or anamone.

But if the anamone is eternal, indestructible, where is it before the birth of the individual? Where does it go after its death? Every soul is a divine emanation, a tear of fire torn off from the Blaze of the Being-One.

The human soul, which is a part of the spiritual world directly emanated from the higher being (the awenyddio) therefore contains a fragment of the spiritual substance of this awenyddio, a divine germ. This divine germ tends, quite naturally, to reinstate its source to take again there the place which it had in the beginning.

Each soul is an emanation from the Whole in the process of involution/evolution, a divine tear of fire immersed in the matter and in the search for its origin, going up towards its Spring like the salmon in a river, in a continuous progression.

The nature identity of the individual soul (anamone) and of the universal soul (awenyddio) is fundamental, but the universal soul is not aware of such an identity. All the effort of the anamone must consist in patiently lifting one by one the obstacles scattered on its passage by the material world that the Fata Morgana personifies, ignorance, mistake, passions, and so on.

The bitus or cosmos is an organic Whole, livened up by a divine Energy, to which every Celtic minded person must to be identified in order to fulfill his own ultimate nature.

The knowledge or recognition of this identity in no way leads to the release, it is itself final and instantaneous blossoming, of the soul; and end of the cycle of the reincarnations (reincarnation in the other world of the god-or-demons, reincarnation on earth into bacuceos, even also in a certain meaning into seibaros).

The salvation begins with the recognition of the fact that the soul is embodied or captive in the matter, and is continued with the practice of the paths which will force the blossoming of this anamone.

The concretization of every spiritual life worthy of the name is to follow one or several of these ways able to make it possible to the anamone or individual soul to be molten in the Pariollon (the Big Whole). From the point of view of ethics, morality, or moral code; this identity involves that all the individual "anamones" beyond borders and races, religions and beliefs, so different are, are all the reflections of the same universal cosmic soul (awenyddio); thus making all beings present and to come some brothers. This identity is thus used as a base for the most advanced social morality that is and which is the very opposite of the Jewish law (of the retaliation or the difference between chosen people and goyim). "We must do no wrong. Nor when injured injure in return, as the many imagine; for we must injure no one at all! We ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him." These words from Socrates in his dialog with Crito staged by Plato, emphasizes this primeval unity, by eliminating every distinction between the others and the "self."

Really and intrinsically we are all brothers. The one who sees in each being its spiritual spark, a tear of divine fire, a soul, an anamone, which takes part from the essence of the divinity, perceives the true nature of things well. And since the Universal Including of the Pariollon is at the same time blossoming of our virtualities, while starting from that of the preternatural powers in germ in mankind since the beginning, we feel and know that we are eternal (Spinoza. The Ethics). It is enough to adopt another spiritual attitude (to open one's third eye) to find the blossoming. The one who understood that his weak and limited own anamone is also identified, in reality, with the immanent transcendent of the Awenyddio, that one, the risks of the existence reach him no longer.

ANAON. The ancient peoples often distinguished several types of soul which are become today for us, modern men, incomprehensible. There was for example the soul = vital breath (the anatlo). Anaon is a Breton word designating the binomial pair soul+mindt, anamone+menman. What went in the other world for the Breton high-knowers it was not only the soul of the late in a pure state but also in fact and for a certain time, his mind or menman. From where the Breton concept of anaon.

After having more or less spent time in the hereafter, the anaon disappeared by progressive extinction of their part human mind or menman, letting then only the part pure soul of the human being or gdonios, known by the name anamone, remain in the other world .

ANATIOMAROS. Greek Semnotheos. Great soul. The great soul is the anaon of a higher type got after a vision of the Grail (called Kronos by Plutarch) and rise to the state of awenydd like in the case of Myrddin/Merlin. According to the inhabitants of the ancient Great Britain indeed, the disembodiment of a great soul/mind was accompanied by various weather phenomena.

"The nature of the island is marvelous as is the softness of the circumambient air. Some when they intend to sail away are even hindered by the deity which presents itself to them as to intimates and friends and not in dreams only or by means of omens, but many also come upon the visions and the voices of god-or-demons manifest. For Cronos himself [the grail?] sleeps confined in a deep cave of rock that shines like gold — the sleep that Zeus has contrived like a bond for him —, and birds flying in over the summit of the rock bring ambrosia to him, all the island is suffused with fragrance scattered from the rock as from a fountain; and those demons mentioned before tend and serve Cronos, having been his comrades what time he ruled as king over gods and men. Many things they do foretell of themselves, for they are oracular; but the prophecies that are greatest and of the greatest matters, they come down and report as dreams of Cronos " (Plutarch. *De facie in orbe lunae*, 26).

"When these abated, the people of the island said that the passing of someone of the mightier soul/minds [in Greek megalai psychai] had befallen. "For," said they, "as a lamp when it is being lighted has no terrors, but when it goes out is distressing to many, so the great souls/minds have a kindling into life that is gentle and inoffensive, but their passing and dissolution often, as at the present moment, fosters tempests and storms, and often infects the air with pestilential properties." (Plutarch. *On the failure, ceasing, or obsolescence, of oracles*.18).

ANDABATA. Gladiator fighting masked or blinded by his helmet. The name is of Celtic origin and means "blind man."

ANDERODUMNON OR ANDUMNON (Welsh annwn, Latin infernum, etc.) .Etymologically speaking , the andumnon or anderodubnon designates what is below. Many religions indeed placed under ground the abode of certain entities, abode, moreover, considered generally as a disgrace compared to a heavenly life. It was the case among Irish Celts until the coming of the Hesus Setanta who, by his descent in these "frozen hell" before his apotheosis; showed that it was not an eternal abode for the soul/minds, but only a very provisional stage, before a possible reincarnation. The very existence in the Irish literature of stories of the type echtraí or imrama, shows well that the idea of a possibility of going in these other worlds, and of returning from there, was accepted by the high-knowers. The andumnon... it is simply necessary to go down there in order to come out from it greater (initiation?)

The prehistoric design of the Celtic Anderodubnon or Andumnon (Welsh Annwn) in the beginning resembled that of the Jewish Sheol.

With, however, a considerable difference. This Celtic non-world was, according to them, only one of the worlds awaiting for the soul/minds after death; there was also the next world called Vindomagus (the White-luminous field, Celtic equivalent of the Greek Elysium Fields). Vindomagus produced Gwynfa in Welsh language and Finnfhag in Gaelic language. See this word.

Since the Primordial druids of the third millennium before our era (somewhere in Central Europe or in Hyperborea) we know that the soul/minds, when they do not go into the Vindomagus, never remains definitively after death in this non-world of the Sheol called in Welsh language Annwyn; but that they are again embodied after on Earth, the notion of eternal punishment being unknown of the high-knowers of Antiquity indeed. For the high-knower of the druidiaction therefore, Andumnon or Anderodubnon, is only a crossing point, PROVISIONAL, or more precisely a transitory state, before reincarnation on earth of the soul/minds not having been able to reach the Celtic heaven (called Vindomagus). The andumnon, it is the burn of the intense cold that people feel when they found themselves far away from light.

ANDIRON. From the Celt "andero" young bull. Variety of large-sized fire dogs.

ANMATUS (plural ANMATI). Word for word: "non-good." This notion designates the persons who pile up too much psychic burden (bran) due to breaches or ill deeds, and who are doomed to the hellish cycle of ategeneto; either through almost immediate reincarnation, or through reincarnation after an adjournment or provisional stay in Andumnon. (An imagined like a total and absolute cold "Non-World.")

In the former druidism, this situation of anmati was allocated by definition to the soul/minds of the late members of the 4th category of the Celtic trifunctional system, in other words, to the non-Celts, the "atectai toutai" or "anariai." Dhimmi in Islamic lands. A class in a way outcaste and made up of the overcome, subjected and not yet assimilated populations. Peoples supposed to be deprived from the other world and doomed to the perpetual reincarnation here below, to serve the three other truly Celtic functions: High-knowers, warriors (Kinges) and little people (Broges).

The assimilation between winners and overcome being done little by little, through the Celtization process, this idea of a fourth class disappeared; so that the notion of anmati ended up only designating the gdonioi (human beings), intended to be bacucei; i.e., doomed to the reincarnation on this earth, given their faults and their failures (ategeneto due to their surplus of bran) after a more or less short passage in Andumnon.

ANMENACTON. See NAMING CEREMONY. Pagan baptism. 1st type of name ceremony, the oldest. Comes from anmen = name.

ARGANTHONIUS: king of the city of Tartessus (or Tarshish in the Bible). His name means Silver (Arganton) in Celtic language.

ATEBERTA or ADBERTON: offering (word for word: "contribution," from the Celtic adbero = I bring).

ATECTAI. Atectai is the Celtic name given to the defeated peoples who thus become in a way subject or placed under a protectorate. This status is not to be confused with that of a slave, but it is just as widespread. The extraordinary longevity as Celtic speaking people for several centuries (from - 279 to + 386 according to Saint Jerome) of the tribes settled in present-day Turkey imply that they had to live alongside the populations they had subjected by arms without trying to reduce or expel them but by simply levying taxes on them. Perhaps by concentrating their housings on the areas of the territory which were the easiest to fortify and therefore to defend. In the East we will later call this kind of population with a protectorate status some dhimmi. Note that the existence of dikastes among these Galatians proves that there were therefore also druids among them. This did not prevent them from exercising various priestly functions as priests of Cybele in particular as evidenced by the lists of priests emanating from various sanctuaries in the region, particularly from Pessinus. Around -160 his Attis or high priest was already for example a Galatian (since his brother had an incontestably Celtic name, Aioiorix, mentioned in a letter from the king of Pergamon Eumenes II). We can also cite the example of Brogitaros according to Cicero. In any case for all that regards the Galatians, we recommend the excellent work on the subject of Fernand Lequenne published in 1959.

ATEGENETO, plural ATEGENETONES (Greek metempsychosis). Means reincarnation of the soul/mind. Generally designed in a negative way by the high knowers of the Antiquity, unless exception, of course! Various methods were developed by them to release the mortals from this hellish and vicious circle which is the ategeneto.

It is important to distinguish the ategeneto (similar to samsara: reincarnation cycle, which is an "effect") well, from its cause. This one matches the concept of karma in Hinduism. This last word is a Sanskrit term, as that of samsara. It means the "cumulative effect" or "weight" of the past actions, on the fate to come, in other words: the potential cause of the ategeneto. The best Celtic translation is perhaps in the word bran: weight, residues, or dregs, that we must support or drag.

A "bad carma" involves "a bad samsara." In language of high-knower: "Too much bran" starts a "ategeneto". (See the word bacuceus).

Corollary: the absence or the almost-absence of bran makes the ategeneto useless.

ATEGNATUS (Latinization of the Celtic word "twice born," with the meaning of initiate, and not in the stricter sense of "born again a second time bodily," which is generally impossible). Among Germanic

people ategnatus referred the notion of helgi or heilagr. We will not be astonished to note the relations of the word with the notion of luck, of good luck (a kind of divine choice).

Certain men and certain women sensitive to the presence of the Grail in the world (image for the sacredness) reflect more clearly than others its light.

"I know that I know nothing, that I owe you everything, that you chose me, and that my forces come from you" thinks the ategnatus every morning while thinking of the divine one. « Nate, nate, memento beto to divo » the mother of saint Symphorian of Autun said.

Is ategnatus (or heilagr in Germanic language) all that can claim to be in one way or another, a piece of the supernatural which transcends by definition our categories; or, what is the same thing, a piece of the order of life of which we are only the temporary representatives or performers.

The high knowers of the druidiaction, of course, admit the reality of the inspirations due to the fire-spirit represented by Toran/Taran/Tuireann among the primordial high knowers; intuition of spiritual nature which can open to a direct awareness of the divine presence or of the life of the soul/mind (many conversions began thus); because the Grail attracts certain people, in a particular way, for a mission. That can be true of entire peoples (nations of Celtic minded nations whose particular vocation is to be a people of first function i.e., priestly nations) or men moved by the same faith.

"Hecataeus and certain others say that in the regions beyond the land of the Celts there lies in the ocean.....the inhabitants are looked upon as priests of Apollo, after a manner, since daily they praise this god continuously in song and honor him exceedingly. And there is also on the island both a magnificent sacred precinct of Apollo and a notable temple which is adorned with many votive offerings and is spherical. Furthermore, a city is there which is sacred to this god, and the majority of its inhabitants are players on the cithara; and these continually play on this instrument in the temple and sing hymns of praise to the god, glorifying his deeds." (Diodorus of Sicily, Library of History, book II 47).

This idea of holy, hyperborean, sacred, people or nation does not mean that the divine one always appears directly and in a spectacular way, as the Judeo-Christians affirm it. The immanent transcendent Being can call Mankind only by the means of various mediations: apparitions, events, meetings, read or heard words... This call leaves the mortals free as for their answer. Nobody is obliged to answer the phone.

The faith is a meeting of which the divinity always takes the initiative (it is the God idea bursting abruptly in the consciousness of men), but it is also a certain idea of the higher God.

ATENOUX. Literally new (ate) night. Name of the second half of each month in the Coligny calendar beginning with the new moon.

ATEPOMARUS. The Great Rider, mythical character having co-founded Lugdunum.

AUENTIA or AWENYDDIO. The ancient peoples often distinguished several types of soul which are become today incomprehensible for us modern men. There was for example the soul = vital breath (the anatto).

On the other hand, we call awenyddio the pure soul as opposed to matter, especially considered at the general or cosmic level, viewed as a source or process. A kind of universal psychic big reservoir. Or even, according to some Schools, the universal soul, the soul of the world, of which Taran / Toran / Tuireann is the active agent. Or more precisely it is in fact the energy or shakti (celtic brigo) of Taran / Toran / Tuireann because Taran/Toran/Tuireann is a deus otiosus today quite forgotten.

When it is permanently individualized, when it is, for example, the human soul, it is called anamone. To access the awenyddio, it is necessary to complete the purification of one's anamone (one's soul) from all the dregs from its interaction with the body. This being completed, it happens what is called an illumination and this illumination leads to the awenyddyio, which one can enter directly from this low world (extremely rare exceptions) or from the other (case the more frequent).

AWEN. A notion frequently used by the high-knower affirming the primacy of the mind over the matter, the primacy of the soul, its almost immortality.

This Welsh word comes from the old Celtic auentia, of which our ancestors had made a divinized allegory, which gave her name besides to the Swiss town of Avenches. "This word often occurs in the mysteries of the bards of the Island of [Great] Britain. It has escaped all the destruction, and it evokes

with him only the Celtic genius" Henry Lizeray notices; who remarks in his S.D.D. that the awen is all what remains for us of the inspiration theory among the Galli.

"This word is completely peculiar to the race of Kymris [...] it is the very personality of which the so long-lived feeling, made the survival believed, and inspired the descendants of the Galls when they shouted the word Freedom! Powerful synthesis of the doctrines of our ancestors [...] because the awen remains which, in order to preserve the most possible from its personality against the plots of the ones and the violence of the others, must therefore have its courage and its policy."

It is today theorized differently, but not in a way so different than that in the content, the problem of the formation of the self-awareness (it would also function according to the laws of the theoretical physics). How indeed to explain the uniqueness of this human awareness?

AWENYDD plural AWENYDDION. Welsh word: "inspired," from where also sometimes "poet" mystic. Comes from awen = inspiration, intuition, itself resulting from the Celtic aventia. To speak about the awenyddion, it is to speak about the fundamental desire of every mortal to reach the divine one, to be one with him.

The awenyddion are the alive proof of the fact that it is possible for each mortal to live in a state of unity with the immanent-transcendent Being. The awenydd is therefore a man or a woman who saw the Grail and who will be no longer affected by the hellish cycle of the endless reincarnations (ategeneto).

A awenydd keeps nevertheless always some traces of the big original ignorance, of the original weakness, affecting every human being (since it affects even the race of the masters, see the myth of the curse of the Ulaid, Ces Noinden Ulad); and can still be prone to certain temptations, in dreams particularly.

He does not always have the control of the three-dimensional world which is ours, in spite of his knowledge and of his experience of the great laws of the universe.

AWENYDD (state of awenydd). Welsh word meaning "inspired," mystic, = ROAD TO DAMAS MOMENT.

Comes from awen above. The etymology avent- (breath) is also found in the word aventos meaning wind. This stem is thus the strict equivalent of the Italic root spir which produced spiritus. The illumination in question relates to the awareness or mind of the gdonios, this deep and central part of the being into which the Man can withdraw and to be unified. Feeling higher than the simple wellbeing, stronger than the pleasure: the total forgetfulness of our three-dimensional world.

This illumination can also takes the shape of a stroke of genius concerning ideas or truths of a philosophical or scientific nature. Such an illumination is instantaneous. It never represents a stable state, but well rather a momentary like the flash moment.

Christians like Gerald of Wales should not make fun of it, this is exactly what happened to one of their most famous prophets, literally the founder of their mass religion (by acculturation of certain Jewish themes in the pagan Hellenism of his time). This happened on January 25, 31 (or 36?) On the road from Jerusalem to Damascus. Arriving in Damascus.

The difficulty in apprehending this mystical state comes from the difficulty of defining it. What it is possible to say it is that the state of awenydd is the expression of an (instantaneous or not) experiment of presence-communion-unity, with the world of the god-or-demons. This entrance of the soul/mind into the world of the god-or-demons, corresponds obviously to one of the deepest desires of the mortals (the mystical union or the weddings of the soul/mind and of God-or-Devil). These great soul/minds are the signs of the possibility for the mere mortals of being or of feeling... similar to god-or-demons (kelohim).

There exist many processes to reach the state of awenydd. The respiratory techniques, the ingestion of sacred elixirs (soma/haoma/psilocybe?), the inner alchemy (the meditation) are also some means of reaching the state of awenydd, i.e., to rise in a higher state of consciousness, by reaching thus ecstasy.

This state of consciousness is characterized by the loss of the various senses, except perhaps memory. The state of awenydd is a tangible communication with the hereafter. It reinforces the will of the one who had experimented it, opens his spiritual intelligence (makes him a "great soul/mind"). It can also be accompanied by various physical phenomena. The mere mortal feels as torn off from himself, invaded and set ablaze by its light. This kind of removal from oneself takes, it seems, the name of ecstasy or vision (aisling), among Celtic Christians (Adamnan, Furse, Drythelm, Laisren). The state of awenydd is like an exit out of oneself of the individual spirit/consciousness, in a dream. The mere mortal who lives such an experiment feels dispossessed from himself by the god-or-demons which seize him.



And yet, he has at the same time the conviction to find thus his true identity. A whole life completely devoted to the search for the Grail can include several illumination moments of this type which are like as many rungs on the ladder leading to the heaven.

BACUCEUS (plural BACUCEI). Word for word "possessed people." The word BACUCEOS, BACUCEA (he reincarnated ,she reincarnated ) was quoted in a Latinized form, in the plural accusative, by John Cassian (Conlationes, 7,32,2) in the beginning of the 5th century.

"Others we find affect the hearts of those whom they have seized with empty hubris (and these are commonly called Bacucei ) so that they stretch themselves up beyond their proper height and at one time puff themselves up with arrogance and pomposity [.....] they fancy that they are great people and the wonder of everybody, at one time show by bowing their body that they are worshipping higher powers, while at another time they think that they are worshipped by others."

The remarks of Cassian are vague enough or rather they are very precise, but contradictory; because if we understand them well, the bacuceos, that can be a little anything and everything (nice or full with arrogance, prostrate or excited, gesticulating, worshipping or worshipped...)

The bacucei are as the prisoners or the possessed ones of a supra human entity remaining to be defined, inescapable consequence of the time and of the life which distributes shares or divides (the soul/minds).

The disorders and the behavioral problems described by Cassian, are the sign of the adaptation difficulties of the soul/mind to its new body, even fifteen years after (too small or too big body, and so on).

The bacuceos are therefore people who obviously did not resist various temptations or impulses of perversity even of cruelty (who accumulated consequently some bran: dregs dooming them to the ategeneto, in other words, a karma, sentencing them to be again embodied). This word was wrongly applied in Antiquity to people suffering from psychiatric or pathological disorders (epilepsy for example). In any event, on the assumption that there would be well reincarnation, in bacuceos (the cases are always extremely rare) it is not the soul which transmigrates thus from body to body, but a continuum of awareness, a progressive process of training and individual achievement; and the teaching of the high knowers of the druidiaction is the best means of releasing oneself from this need for being again embodied on earth (into bacuceos).

Certain pseudo-druids as there are so many today, alas, being based on this testimony from Cassian (nostalgia of the fall, etc.) affirm that it would be possible to have a memory of one's previous lives but the isolated cases claimed in order to support this thesis arouse always the problem of the checking.

BAGAUDA. Popular resistance led by high-knowers like Gutuater or Mariccus, in order to fight against the invader or the Roman occupier. The French historian Maurice Bouvier (a distant relative of Jacqueline Kennedy perhaps) showed well, in his work dedicated to the Celtic emperors, the deeply religious motivation of these resistance movements of the oppressed or crushed by tax farmers (whereas the public figures, themselves, of course, collaborated with the occupier).

BARD. Kind of Celtic minstrel. The side a little too secular of their activities made that they were quickly Christianized, therefore that they were very early separated from the genuine Celtic spirituality, defended by the sodality of the druids, vates, veledae, or gutuaters. Certain current groups nevertheless still call upon this lower but very popular form of druidism.

BELENUS. The Celtic Apollo. God-or-demon of the sun and of harmony.

BELLISSAMOS / BELLISSAMA. The root bel- is found in a number of names of gods or goddesses like Belesama (name of the Mersey) or Belenos (Celtic Apollo) and means something like "brightest one." Refers to the concept of glorious body. Exact equivalent of the Avestan xvarnah, blaze of primordial light.

But this primordial light, uncreated since it is an intrinsic property of the divinity (Yasna 12.1, 31.7, 35.10), was in reality in this design not so distant from the architecture of the world, the energy from which Ahura Mazda had called to be everything that is, including the divine beings of the pleroma. It was not the purely abstract light of the Gnostic intellectuals and of the Manicheans. It was not a foreign presence trapped in the coarseness of the matter, calling on the individual to free it from the stinking body of this desolate place.

It was a light that filled the heavens, the abode of light (Y31.20), but was undeveloped and latent in matter. The fundamental duality of Zarathustra's philosophy was not that of light against darkness, but

that of the manifestation and latency of light (the states of existence *menok* and *getik*). In addition, the word *xvarnah* implies the intervention of fate, suggesting a positive bias of the universe towards the emergence and evolution of light - a kind of anticipation of the *Frashkart* at the heart of world life: an assurance similar to that of Julian of Norwich, that all shall be well ..... and that all manner of things shall be well. Here we find again the well-known optimism of the *erdathe* or druidic *apocatastasis*: hell does not exist!

Ancient iconography associated this light as a halo with the religion of ancient Persia. It was then associated with the figures of Buddha and of the *Bodhisattvas* and after, in Shiite Islam, with the iconography of the holy Imams, to be finally, in the West, associated with the representations of the celestial figures in Christian art.

But then, from certain documents, some people tried to explain *xvarnah* as a purely abstract notion, meaning only "luck," "wealth," "happiness."

The far west has not been affected by such an evolution of ideas. Druidism as a whole has remained sensitive to the sense of otherness of which the male / female couple is a part. The notion of transgender was unknown to the Celts.

A lover does not only love the physical body of his beloved, but also the ideal image he has of her and which he colloquially calls "my angel" in certain cultures. Oh sure he also loves her physical body but he loves first and foremost the person who moves and animates it. This physical body can be as old as a grandmother, sick (barely recognizable as a human being), fed by tube and connected to monitors, but it is nonetheless loved for the person who makes it live.

What is a *bellissamos* or *bellissama* body indeed if it is not a human being illuminated by the light of a great love, a value or a destiny? By perceiving its dimension of transcendence, we recognize the divinity in it.

With regard to physical bodies, our essay therefore systematically mentions both forms, the female form *bellissama* and the male form *bellissamos* because it goes without saying that the male body differs from the female body. The female body is made to bear life, the male body for confrontation (testosterone).

On the mystical level, the *bellissamos* / *bellissama* body is the dream body with which everyone would like to be endowed. This notion implies anthropology according to which in addition to its material body, each also has a body of light or resurrection body which is its soulful individuality intended to survive its bodily death.

For the most mystical persons, each man is therefore called to shape, during his earthly existence and thanks to his commitment and the freedom of his imagination, a subtle body through which he will carry out his coming resurrection and will be called to participate in the change of the universe-life (*bitus*) as a whole.

**BELTENE.** *Belus*:-a/on = shining; *tenia* = fire, flashover. Another Celtic total festival. Festival of spring fire, purification of herds and men in cattle-rearing area. Word for word: shining fire, from the Celtic *belotenia*, from where various forms, *beltaine*, *beltane*, *beltin*, even others more. Called *Beldin* *Oimelc* etc. in the life of our Lord *Hesus Setanta Cuchulainn* of *Moritamna*.

No one will come to this plain, she said again, who will not meet the tip of *Suan*, the son of *Roscmelc*, o *samshuan co h-oimhelc*, h-o *oimhelc co beldine*, h-o *beltine co brón trogain*

[ from *Samon (ios)* to *Ambolc*, from *Ambolc* to *Beltene*, from *Beltene* to *Bron Trogain* ?]

"It is said, and it shall be done ! "Concluded the *Hesus Cuchulainn*.

Can also be understood as "Bel's fire," an epithet name of Celtic deity: the brilliant one. Initially lunar quarterly festival (I *Giamoni*) was postponed to May 1st within the framework of the Julian calendar.

**BERET** (or ecclesiastical *biretta*). From the Celt *birrus*, originally a kind of removable coat hood.

**BERLA FENE.** Literally "language of the Fene." It is the Old Celtic and even more precisely the Belgian or "gaileoin" (sic) language. According to the account of the 1st battle of the Plain of the standing stones or burial mounds, the one which sees the landing of the men of the goddess-or-demoness or fairy *Danu (bia)*; it is in Old Celtic that the god-or-demons have spoken to the men and it is in Old Celtic that the latter answered them; the *Berla Fene* or *larnbelre* apparently was, for the writers of these accounts, the common native tongue of the god-or-demons and of the men (called *Gaileoin* or *Fir Bolg*, in other words, the Gauls or Belgians). The old Celtic or *Gaileoin* tongue is therefore the only language being able to express as well as possible the intention of the sons of God or of the Great Goddess-or-Demoness, or fairy if you prefer to use this word, regarding the men.

But as the great Breton French celtologist C. - J. Guyonvarc'h notes it in the book he devoted to the high knowers of the druidiaction: in any event it was not an easy language. " Their voices are deep and altogether harsh; when they meet together, they converse with few words and in riddles, hinting darkly at things for the most part and using one word when they mean another; and they like to talk in superlatives, to the end that they may extol themselves and depreciate all other men. They are also boasters and threatening and are fond of pompous language, and yet they have sharp wits and are not without cleverness at learning." Diodorus of Sicily, V, 31 who add: ". It is a custom of theirs that no one should perform a sacrifice without a "philosopher"; for thank-offerings should be rendered to the gods, they say, by the hands of men who are experienced in the nature of the divine, and who speak, as it were, the language of the gods \* , it is also through the mediation of such men, they think, that blessing likewise should be sought."

\* The exact Greek term is homophonon.

The true sacred language of the druidiaction therefore is not the Welsh tongue of Iolo Morgannwg and his Gwynfid, Annwn, Ceugant (transcribed in Breton Gwened, Announ, Keugant, neither the whimsical adaptations like Annouim and other Abred nor again the OIW of some druidicists); but the Berla Fene, or Iarn Belre, a rich and accurate tongue that the linguists reconstruct little by little each day.

This old Celtic comes from the language of the ancestors common to Aryan and other "Indo-Europeans," but took its lasting and standardized form only around the 6th century before our era. It is no longer spoken nowadays, but produced various languages of which some of them have an abundant and remarkable literature. These languages are divided into two families.

- The -P Celtic whose main dialects were formerly the Gaulish and the Brythonic (almost identical), which produced the Welsh and Breton tongue.

- The -Q Celtic, formerly especially represented by the Goidelic, from which the Gaelic languages and particularly the Irish language result.

BITUS. Not easily translatable Celtic word. It is not the action "to be" but the result of the verb "to be." A "ens" in Latin, or a "being" according to my specialized French correspondents in this field. The Bitus for the high-knower is reduced in no way to the totality of the visible and observable things, because this notion for the high-knower of the druidiaction also includes all that can be non-observable, all that comes under the field of the invisible one.

In any case, it is significant that in the eyes of the druids teachers and guardians of the language, world and life are synonymous. There is no life outside the world, and the world is the whole of what is, of what lives, The world it is life, it is what exists. Whether visible or invisible. What is, constitutes the world, the world, it is what is, the world is the whole of what is, it is the whole of existences. The whole of existences form the world. Pantheism and not Panentheism.

BOUDGET. From the Celtic bolga; small leather purse worn at one's waist and containing the snake's egg (Scottish "sporrán").

BRAN. Word for word "dregs, residues, luggage or burden." The word bran designates the residue resulting from the action of radical cleaning that is death; but it also designates, of course, and to begin, quite before this stage as we could see it, the psychic consequences of a regrettable, opposite to every deontological code, action or absence of actions. The bran is due to the ill deeds and/or to the breaches done during the earthly life of the human beings (gdonioi). It is a psychic luggage of conscious or subconscious remorse, therefore surfacing at the time of the disembodiment. The individual soul/consciousness (anaon), too loaded with bran, do not go to Heaven, but go into the non-world of the andumnon or anderodubnon before being embodied again on earth. A few cases each century. Approximate Hindu equivalent: the Karma dooming to samsara. It is a psychic burden ballasting the soul and dooming it possibly to ategeneto, beyond a certain tolerance level.

BRATOUDECANTEM (Latin ex voto). Votive offering. A common name to designate an inscription or an object deposited in a sanctuary as a manifestation of gratitude towards the deity or towards a divine (deified) entity, very often following a vow.

The exact meaning of the formula is discussed. Either "as a thanksgiving" implied, his wish having been fulfilled, or, "as a tithe" implied, his vow having been fulfilled.

Bratoude in the Celtic language meant "according to a decision" (braton, here in the dative bratu, written bratou in Greek characters = judgment; -de turning out to be a postposition equivalent to Latin ex = from).

Decanem can mean "tithe" (from deca = 10). The ex voto in this case would be only the symbol of a tithe. Or the tithe would be only symbolic.

Not easy all that!

Unlike a simple ateberta, the bratoudecantem is offered after a wish has been fulfilled and not before or without reason.

A particular category of bratoudecantem was formed by these it was forbidden to touch after they were put in place, and which were called the irremovable ones (anathemata in Greek).

Plutarch, Parallel Lives, Caesar, 26. "The Arverni show you a small sword hanging up in a temple, which they say was taken from Caesar. Caesar saw this afterwards himself, and smiled, but when his friends advised it should be taken down, would not permit it, because he looked upon it as consecrated things."

This account confirms that the Celts, in their sanctuaries, made gestures perfectly similar to those of the Greeks: to hang a sword at the wall of a temple or of the fence of a sacred enclosure.

Archeological pieces of evidence are few, but sufficiently explicit.

Many objects had to be placed simply on the ground or on perishable benches. The ground of the Ribemont sanctuary, fortunately preserved, gives us a good idea of the density of the votive material which occupied the interior space of the enclosure. In addition to the weapons, there are numerous ornaments (fibulae, bracelets, glass and bronze beads), as well as elements of bronze buckets and cauldrons, which were to form a strange jumble; therefore in no way different from these we find in all the sanctuaries of Antiquity.

The gold ornaments and weapons thus exhibited in these places of worship were considered "untouchable" according to Polybius (Histories II, 32. 2. 6).

The Roman armies threatening their temple, the Insubres decided to take from the temple of Minerva the semia or golden semia, called anathemata (irremovable) in order to remove them from the invaders.

Sèmaia or sèmia are Greek words; anathemata ("irremovable") too, but this last term must be the word-for-word translation of the Celtic term. It clearly shows that the walls of these temples were a favored support for the anathemata.

The bratoudecantem, as their name suggests, are the product of a vow (Latin votum). These are gifts offered to a deity in exchange for which you hope his help. In a rather general way, it is the therapeutic aid of a divinity which is requested in this way. And in the britto-roman or gallo-roman sanctuaries dedicated to a healing god or demon, statuettes known as "anatomical statuettes," of wood or stone, abound. They represent the part of the body which suffers, sometimes realistically the injury or malformation that is causing the ache. In some cases, it is the complete image of the pilgrim which is sculpted, it can also be that of the deity; but as we have said, as a rule they are figurative objects in wood or stone, representing sick parts; heads, torsos, hands, legs, or still bronze plaques with drawings on them (some dotted eyes, for example).

The ex voto, as it appears in the Britto-Roman [Gallo-Roman] period in the form of stone representations, therefore has a druidic origin, but its material expression is a pure Britto-Roman [Gallo-Roman] creation; the result of a syncretism between Celtic religious tradition, official worship and magic practices.

The use of bratoudecantem or ex voto is an expression of popular piety comparable to a form of prayer that the former high-knowers have always accepted, and that the new ones therefore also respect.

Christians have taken over this popular custom by renaming it "Thanksgiving" or "ex voto."

The other categories of druidic bratoudecantem were signaled by inscriptions generally worded as follows.

X ... (Name of the donor, in the nominative) DEDE Y ... (Name of the deity in the dative) BRATOUE  
Z ... (Name of the object in the accusative.)

BRENNUS. Proper noun (or title?) of several war leaders, of whom most famous are the winner of the battle of the Allia who captured Rome, as the one who directed a foray into Greece, and took Delphi, the Hellenic Holy City. Called Brennos by the Greeks and Brennus by the Romans. Unless all that is only some myth changed into History. What Pausanias reports to us about this subject being really odd. And there is well a god called Brian, son of Tuireann in Ireland, so.....

BRIGINDO, BRIGANTIA (the white lady or the beautiful lady). Continental name of the triple female deity, Brigid in Gaelic language. Her annual festival taking place on I Anaganti, it was postponed onto February 1st (uegilia Brigindonos, Feil Brigid in Gaelic language, finally "St. Brigit's day," in other words, Ambolc).

BRIGO. Gaelic bricht. Bricta and brixia. Today charm. The difference between a god-or-demon and his brigo, is the same one as between a fire and its power of burning, a word and its faculty to give some meaning. The brigo corresponds to the potential or virtual energy that the Hindus call shakti and the Greek philosophers essence. Main concept of the high knowers of the druidiaction. The brigo is the power of realization. Its nature is free. It is in fact the personified energy, the Force, the "female" counterpart of a God-or-demon (his consort), his power of (pro) creation, without which he cannot act. Very feminist vision of the things, the man can do nothing without the woman, who is more than his well-earned rest, who is his force or his daily support, without which he would not be something, or at least not much, and not a long time. What in their way certain authors of Antiquity had well sensed while speaking about the woman among Celts besides.

Ammianus Marcellinus (Roman History. Book XV, chapter XII, 1). "Nearly all the Celts of the Continent are of a lofty stature, fair, and of ruddy complexion; terrible from the sternness of their eyes, very quarrelsome, and of great pride and insolence. A whole troop of foreigners would not be able to withstand a single continental Celt if he called his wife to his assistance, who is usually very strong when she is in a mad rage; especially when, swelling her neck, gnashing her teeth, and brandishing her sallow arms of enormous size, she begins to strike blows mingled with kicks, as if they were so many missiles sent from the string of a catapult."

In certain myths indeed the original power is called Brigo rather than Pariollon, thus using a female and non-neutral vocabulary, consequently equating this power with a goddess-or-demoness or a fairy, if you prefer to use this word, and not a god-or-demon. The (male) spirit is not completely absent, but it is insisted on his passivity in this case, on the fact that it is as for him more an agitation than an action, and it is the (female) soul alone, which is acting. Being divine, it is here alone who must be worshipped. The Brigo often plays a central role in the creation of the universe myths. Sometimes primeval, sometimes secondary, her role is essential. She makes possible the passage from the essence to the being, from the being to the having, from the concept to the materialization.

Let us make a small detour through a short explanation as for the idea of the physical cosmos even of the bitus that the high knowers of the druidiaction have. The material universe such as we perceive it is at the same time within space and time. However, in Hinduism, time is not designed in a linear way as it is the case in the Judeo-Islamic-Christian thought, but in a cyclic way. We can thus distinguish two phases which follow one another alternatively: initially a time of "creation" then a time of destruction. When "creation" is materialized, the universe is spread majestically, starting from a certain mass of matter and soul/energy (Brigo) which is not another thing than the rest of a previous bitus or universe. At the end of time, when the wheel of fate has performed a full revolution, the universe or bitus is resorbed little by little, concentrating all the remaining elements in a new rest which, in turn, will be used as a basis for the deployment of the following bitus or universe... In this cyclic two-stroke motion, the creation, although it changes its forms, continues. There is therefore neither true beginning nor absolute end: creation just like destruction are relative, in fact, there is neither absolute creation nor absolute destruction.

The existence is empirical and does not make possible to know beings thoroughly: it is the field of the accident or of the contingency, of the multiplicity and of the irreducible otherness. Appearance proves like the opposite of the reality (res, rei: thing). However, if such an explanation answers the questions

the metaphysics can ask, it does not satisfy the religious consciousness which is filled with wonder in front of the harmony and beauty of the universal order. The Man needs a personalized figure to whom he can send his praises, his amazement and his gratitude.

In order to satisfy this requirement, the cosmology of the high knowers of the druidic Pantheon therefore calls upon two concepts: the Essence (brigo) and the Existence (the male god-or-demons). Of a being, we can talk about what it is, or about what it has (the god-or-demon of male type). What refers us therefore to the two correlatives, the essence or the deep being, the brigo; and the existence or the verb to have, the male pole.

This concept of the high knowers of the druidic Pantheon designates consequently the persisting reality of a being through the changes of its accidents represented by the god-or-demon of male type.

The synthesis of the high knowers endowed each god-or-demon with a female figure who symbolizes the essence or the virtual power of the god-or-demon, his capacity to express this essence. In the Celtic Pantheon, the awenyddio or universal soul is, for example, the brigo of Taran/Toran/Tuireann. We may consequently speak about two complementary states, sexually opposite, but both necessary to the appearance of life. However, to give a sexual nature to the Principle of Creation, it is already in a way to anthropomorphize, to give an earthly characteristic making the worship possible. The deification of the abstract concept is indeed very often based on the attribution of a gender. The druidism being based on the patriarchy, the myths perceived quite naturally the being apparently creator and representing the having, as masculine. But how to design a father who generates without a mother to receive the seed and to make it grow until the birth itself?

This female aspect, this creating energy, it is the Brigo, the (conceptual) form which makes it possible to the being, to appear, to be materialized.

Even if it is generally the male aspect which is in the center of the myths relating to the arranging of the primeval chaos, there exists some of them which seems "to forget" the role of the father to the only benefit of the mother. Its function is illustrated by the myths of the Namnetian tradition, in which the brigo, perceived as a cosmic soul/energy, is the only guarantor of the universal preservation or harmony.

The brigo is in a way the great goddess-or-demoness of the everywhere present energy which gives life and movement, to the god-or-demons. The brigo is the Divine Mother who gives birth to the world, and all the goddess-or-demonesses, or fairies, are some forms of this Brigo.

The union of the male god-or-demons (implementing, externalization) and of this universal and multiform Brigo (essence, potential or virtual energy) is consequently the base of the life of the universe.

The Brigo, the cosmic energy, the creating energy, lies at the same time in the infinity of the visible and invisible universe and in the finiteness of Mankind; while remaining inaccessible, it is a part of the daily life: active force, expressed awareness of the god in question, primeval Nature, it is present in everything and in each one of us; it is the link between macrocosm and microcosm.

The wives of the god-or-demons of the druidic Pantheon are personifications of this primeval Energy represented in its various powers.

Image.

Whereas the even universal spirit is intended to evolve; the soul of the world, itself, is pure immutability, pure spirituality, without qualifiers, indescribable. It doesn't act either doesn't think itself, it has neither will, nor perception; therefore it is not God-or-Devil. But if it is one in its essence, it is innumerable in its manifestations: there are as many individual souls as bodies.

However while being inactive by nature, it is the universal soul which sets in motion the evolution of the mind. This influence is not to be regarded as a mechanical impact. The proximity of the brigo compared to the mind, acts on this one like a magnet, and causes its evolution.

Now, it is the same thing with the brigo. In the theology of the high knowers, the characteristic of the binomial pair Brigo and male god-or-demons, is to be a duality marrying oneself to form one substrate, the being conscious of itself. This substrate has two complementary methods.

What characterizes the brigo, it is indeed, on the one hand, the movement of internalization in order to reach the most intimate, most sensitive, knowledge, of beings, the taking into account of all the potential contained in the shade. In addition, an externalization movement to signal its presence and to put forward its person, to be resplendent and illuminated, to express its nature in the light, the self-knowledge as an object. It is the male deity who takes care of this role.

The reflection of these two tendencies (the Being and the Having, the brigo and the god-or-demon) is found in the Celtic divine couples we know.

To note. This concept is also used in the fantastic contemporary roleplay called the "Mage, the Awakening." It designates then the magic energy (similar to the Polynesian mana).

BROGIS or BROGITAROS (plural broges or brogitaroi, from where Gaelic briugu, plural briuga). Originally ... country. This name, derived from broga = country, normally designates the member of the 3rd class (of the producers) in the Celtic society. There is a structural parallelism between brogis derived from broga in Celtic language, and paganus derived from Latin pagus. By extension the broges are "the people of modest means" and also the "good pagans." The brogis goes to the Heaven called Mag Meld if he fulfilled his function correctly (which is initially to feed, dress or equip the two other classes). He is then known as "matus" or "dagomatus."

BUDISM (charisma) from Celtic bodi, boudi (Gaelic buaid, Welsh budd). Means spoils, gifts, presents. From where the name of our famous queen Boadicea. The word also refers to the notion of mental "gift." Gaefa among the Vikings. These boudisms are the positive counterpart of the gessa. The world is well made. The Celtic nations, throughout their history and even through their disasters, always expressed the extraordinary diversity of the boudisms gaefas or charismata that can be granted to men by the divinity. These boudisms granted by the fate can be of a material, psychological or spiritual nature: vocations, cures, hope, intelligence, wisdom, science, strength, understanding, enthusiasm, faith, are also boudisms. In the theological thought of the high-knower of the druidiaction, the boudism like the gaefa among the Vikings is regarded as a gift from the god-or-demons, thus expressing the presence of the awen in such or such person.

CAMMINORANDA. Smart trekking. For example, in Spain instead of being satisfied with the Camino Frances pushing on to Cape Finisterre to look for the location of the Ara Solis. In Saint Petersburg go in search of the first ancient amber site in the region, etc.

CANCU ADBERTI. A small branch (in Latin flabellum) the celebrating druid uses to sprinkle somebody with liquid.

CANECOSDLON. From canecos, gilded like honey. Literally a pulpit, throne or figuratively religious district of a high-knower of the druidiaction. It is of such thrones that Dio Chrysostom thought while speaking about the "golden seats" of certain Danubian kings.

CANTAMANTALOEDIS "of the hundred ways."

Philosophical position conveyed very well by this splendid poem by St. Columbanus of Bobbio (540 - 615): "Therefore let no man venture to seek out the unsearchable things of God, the nature, mode and cause of His existence. These are unspeakable, undiscoverable, unsearchable; only believe in simplicity and yet with firmness, that God is and shall be even as He has been, since God is immutable. Seek no farther concerning God; his fortress is impenetrable. Who shall explore His highest summit to the measure of this unutterable and inconceivable being? Who shall examine the secret depths of God? Who shall dare to treat of the eternal source of the universe? Who shall boast of knowing the infinite God, Who fills all and surrounds all, Who enters into all and passes beyond all, Who occupies all and escapes all? Whom none has ever seen"(St Columban Sermon I). This severe warning statement of the Celtic monk addressed to the Christians of his time was, of course, followed by no effect among them, quite to the contrary.

There are two leanings in cantamantaloedism: the weak agnosticism or non-belief in the capacity of the human understanding to solve the problem of the existence of God or of the Demiurge, the metaphysical questions (and to reach the transcendent immanent one generally); and the strong agnosticism or belief in the non-capacity of the human understanding to challenge this intellectual puzzle (the question of God or of the Demiurge) as well as the relating metaphysical questions, even quite simply to rise up to the level of the immanent transcendent one, generally. Between the two the swamp of the pseudo-agnosticism. Attitude of the one who doesn't know in what to believe, who hesitates, who is indecisive about the existence of God or of the Demiurge, who possibly is in research (quest for the grail), who refuses to choose one's side; who is torn in two between believing that God-or-Devil exists or being convinced that he does not exist.

CANTELON. Name of the Celtic creed, in connection with an Indo-European word meaning roughly "song."

CARAGIUS. According to St. Caesarius in Arles, a village sorcerer and a fortune teller, cheater, coward or swindler. They were not members of the druidic order in the beginning. The weakening of the Sodality, caused by the Roman then Christian occupation, pushed them gradually and with impunity to usurp the druidic title in the Middle Ages. There is more and more caragioi today. Examples: L. G... and his Universal Druidic Institute (no less!), the "soothsayer druid" (sic) M ..... and his druidic magic, and so on.

CARATRAD. Irish word. See Peace or Pact.

CELTS. The Celts as of their birth (ethnogenesis) were literally dedicated to the god-or-demons (they fell into their cauldron when they were very young) according to the witness statement of Caesar Book VI, 1-18.

"The nation of all the Celts proves *admodum dedita religionibus*: is extremely devoted religious things."

Besides Diodorus of Sicily (V, 31) mentions expressly that the language of the high-knower was the language of the gods: they were "homophonon" and the old Celtic therefore can still give to the true believers of the druidic paganism the terms agreeing best with their thought, their word, or their action. It is for this reason that was invented in the West by Feniús Farsaid, the Irish legends say to us, not the chosen people but the chosen language with its super additions; i.e., the language of the Irish called *larnbelre*, the additional language, the alphabet parted among the principal letters as he has related in the Great Book of Woods; the language of the poets whereby each one of them converses with another, and the Common Language which serves for everyone from many races ... as the Breton C. - J. Guyonvarc'h writes it so well in connection with this sentence from the Irish *Auraicept na nEces* or "rudiments of the poets": the fact to be remembered is that this language is of sacred origin, therefore that, for this reason, all the knowledge which relates to it dates back to the primordial times. AS IT HAPPENS IT CAN BE ONLY THE CHRISTIANIZATION OF A VERY OLD IDEA OF THE LINGUISTIC OR ETHNIC ORIGINS OF THE CELTIC PEOPLE.

CLADIBO or CLADIVO: Celtic name of the short sword, ancestor of the claymore.

CLAYMORE OR SHORT SWORD (From the Celtic *gladivo*).

Among ancient Celts, spells and charms were kept in swords. The spirits could even use this means to be made heard. The good swords were the subject of a true worship and were pledges of great value. Here is perhaps the reason why the high knowers of today still have the sword by their side in certain ceremonies.

COMALTIOS (plural COMALTIOI). Brother (figuratively).

Like Irish *comalta* (thanks to which it is reconstructed), this word means "foster brother," therefore schoolfellow, fellow member, in short every person having taken the same teaching as you... a concept narrower than the concept of *combenno* (see this word). A brother in the biological meaning was said "brater" but this is of no importance for our spirituality which insists more on the fact of being a Celtic-minded person and therefore foster brother (cf. the notion of *athair altroma*); than on the fact of being biologically Celt, thing having in itself no importance unlike the definition of the Jew according to the rabbis.

COMARBAE. Legitimate heir, worthy successor. The opposite of a heretic. Corresponds to the "salaf" of Muslims.

COMBENNO (plural COMBENNONES). "A traveling companion". From *com* = together and *benna* = vehicle (initially a "basket" of wicker cart) therefore figuratively: "similar, doomed to the same fate." Designates the traveling companions on the same path (the path of warriors, the path of wisdom, the path followed by the members of the third function, etc.). In the broadest sense designates men or women roughly following the precepts of minimal ethical code or "Reda" and that Diogenes Laertius thus summarized: Lives and opinions of eminent philosophers. Book I, prologue 6, "to revere the gods, to abstain from wrongdoing and to be a man, a true one." To which we could add, of course, "to be a true woman."



COMRUNO. The comruno is the one who studied the LEPONTIC "runes," who was initiated. The prohibitions or the curses written in runic letters were then written on tablets in wood of yew called in Irish Fidlanna (from fid, wood and lanna).

CORMA.

The corma was an unhopped beer but flavored with herbs like myrtle rosemary and yarrow milfoil. According to my Parisian pen friend Nata uimpi, curmi da means in Celtic "my dear, give us some beer!"

CORRBOLG. Leather bag intended to transport the worship objects. A little similar to the Taig Lebair of the first Christians in Ireland. Most famous was that of Cumall (cf the Celtic god Camulus), the father of Vindos/Finn.

COWL. From the Celtic \*cucutlos > cucullos, Latinized in cucullus. Originally kind of hooded coat, then bent before in the Middle Ages, what changed it into gown (dress).

CRWTH. Venantius Fortunatus (Book VII, poem 7) opposes it as well to the lyre of Romans as to the harps of the barbarians.

CUCHULAINN. Legend now synonymous with Ireland, but in fact in the beginning of continental origin, as we know, it since the works of R. MacAllister and of his successors.

CULDEES. High-knowers of lower rank (not druidic druids in any event) having tried a synthesis with the incipient Christianity. After rather promising beginnings, the experiment quickly degenerated. The name comes from the Gaelic "cele dee" and means "servants of God."

CUMACHTA. See budism. Set of the preternatural powers of the human being. Set of parapsychological gifts which can be attributed without proof to certain human beings. Cumachta is a Gaelic word designating magic or simply preternatural powers of the gods or demons, according to the electronic dictionary of the Irish language. For our readers who would not know it is a word of Catholic theology designating the powers of the original human being, before Adam is deprived of them. What is amusing enough therefore it is that Edil therefore makes the god or demon Medros/Midir an entity enjoying all the powers Adam had before the original sin. They are therefore natural, not supernatural powers, but which are no longer explained today.

Below the definition of the word preternatural found on the web site "second Exodus" hosted by Martin K. Barrack.  
Above the order of human nature.

The angels, both holy and fallen, have preternatural powers. Their intellect, speed, etc. are far greater than the corresponding human powers, but they are finite.

Adam and Eve originally received the preternatural gifts of immortality, impassibility, freedom from concupiscence, ignorance, and sin, and lordship over the earth. If Adam had not sinned, we all would have inherited these preternatural gifts, together with the supernatural gift of sanctifying grace (typically Catholic jargon). The souls in heaven will recover these gifts at the end of time.

N.B. All the theologians don't agree, of course, about the list of the aforesaid supernatural powers. In druidic theology these preternatural powers are, of course, very different and besides infinitely more numerous than those of the Christian myth on this subject (immortality, science infuses, non-lust for the Hyperboreans, theft was unknown among them, etc.). In Christian mythology the good or fallen, angels, have preternatural powers. Their intelligence, speed, are clearly above human forces, but are nevertheless finite.

DAGOLITUS. Celtic adjective: word for word: good ritualist (dagos / -a / -on = good; litis = worship, feast). A zealous or active practitioner, very pious. Faithful, believer. Literally "very devoted to rites, ceremonies."

DALTAIOS. A student, pupil: Gaelic form derived from adaltos: the one who is fed, brought up. Designates the druidic equivalent of a catechumen.  
DEVOGNATOS. See CHILD (of the god-or-demons).

DIVERTOMU. Name of the second fortnight of each month, in the Coligny calendar.

DIVODORUM. Path making it possible to access in good conditions in the other world and not to be reincarnated here below in baceuos.

Celtic word not meaning religion but particular path or way inside the same religion.

Many people wonder if they are on the right track, this is a question that returns unceasingly. But what is a path or a way? To follow a way or a path is to agree with a way of life, to a technique or to follow lessons.

The warrior's divodorum, known as Bushido in Japan for example, is the fastest but there are other equally royal divodora in Druidism, that corresponding to the Hindu bhakti yoga for example the way of the Atectai, thus summarized by Diogenes Laertius: Lives and opinions of eminent philosophers. Book I, prologue 6, "To revere the gods, to abstain from wrongdoing, and be a man, a true one." Each of these divodora (plural of divodoron) has its ethical code, the most demanding being the kission, the least demanding being the reda.

DOROSARIOS. Doorman is said doirseoir in Gaelic language, dorosarios in Old Celtic. It was a very important function of the former druidism, generally taken on by a druid druid, i.-e. by a man cultivated enough to check the profession as well as the (peaceful) intentions of the newcomers. If necessary by asking them a whole series of questions and by carrying out his own investigation. A little wrongly translated as "Great Inquisitor" in some neo-druidic rituals.

DRUID. Word for word = "erudite": the one who knows well (dru = strongly, uidia = knowledge, from where: DRUIS < \*druui (d) s). This word designates every member of the sodality in general, particularly, the holder of a higher rank in this one (then white dressed). Nothing to do with the name of the oak.

DRUIDIACTIO. Feminine word. Plural form DRUIDIACTONES. Druidism as a practice.

Druidiaction, as paradoxical as it may seem, is not primarily a religion of the presence of the gods or demons in this world (animism), but a religion of their absence, since they withdrew in another world after after... explanations vary according to the schools. The most common evoke mysterious battles that took place in the distant past and mark the end of Hyperborean times. It was not for nothing that Strabo considered certain Celtic peoples and particularly the ancestors of the Galicians in Spain, as atheistic.

Terminology considerations.

THE PRIMORDIAL DRUIDS.

The primordial druids are the wise shamans or Indo-European priests

(we will return to the question of the respective share of the ones or the others, the problem being the following one: was there an invasion and a settlement colonization by new arrivals from the west or acculturation and dissemination of ideas only)

having presided over the destinies of the Proto-Celtics from the linguistic point of view peoples, in their everyday life and in their relations with the populations which preceded them.

And let's say immediately the most important before continuing: these peoples were right to trust the wise men in question in order to live better and longer and even to succeed in their death.

Chronological and spatial benchmarks.

- Bell Beakers Culture - 2900.

Somewhere in Eastern or Central Europe at the end of the Neolithic or around – 3000 before our era.

Occam's razor principle involves looking for its origins in a westward advance of people from Yamnaya's migrations. In Great Britain these newcomers will largely replace the local Neolithic population; it will not be the same thing in the Iberian Peninsula where there will be mainly acculturation.

-The Culture of Unetice -2300.

Although after the bell-Beaker Culture, that of Unetice does not derive from it.

There are two periods.

A1 (2300-1950 before our era): triangular daggers or knives, flat axes, stone wrist guards, flint arrowheads.

A2 (1950-1700 before our era): metal hilted daggers, flanged axes, halberds, pins with perforated spherical head, bracelets.

A culture concerning the territory of the current Czech Republic, central and southern Germany, northern Austria and western Poland, which is characterized by its torcs, its battle axes and its pins bronze garment, of which significant deposits have been discovered.

-Urnfield Culture -1350.

The Urnfield culture is the most likely of the cradles of the Celtic language, however, what is especially important is the language because it generates a way of thinking,

The Proto-Celtic speaking peoples, coming from the East, would have settled around 1500 before our era at the latest in the western region of central Europe, where they were in contact with proto-Germanic-speaking peoples and the proto-Italic language. The separation between Lepontic and the other Celtic languages could have taken place around 1200 before our era.

-Hallstatt Culture -1200.

First concerns the north of the Alps, the Czech Republic, Bavaria and the north of Austria, then will extend to central and western Europe. From the eastern part of France, in the west, to western Hungary, in the east, and from southern Germany to Slovenia on a north / south axis.

Two "cultural entities" will stand out within the Hallstattian dissemination area: on the one hand, the western Hallstatt, which covers a territory corresponding to the whole of the north-alpine region, including eastern France, Bohemia, western Switzerland and southern Germany; on the other hand, the eastern Hallstatt, whose geographical area extends between the eastern part of the Alps and the northwestern margins of the Balkans and comprising the Carpathian Basin, Pannonia, Slovakia, southern Poland, as well as part of Austria.

The expansion territory covered by the Hallstattian will evolve over time. In France the Hallstatt culture will not exceed the Massif Central or the middle Rhône Valley.

After that it will be the Laténian culture which will take over.

#### MYTHICAL OR HYPERBOREAN DRUIDS.

The reputation and influence of these primordial druids very early spread beyond their geographical borders (central or northern Europe) since the Greeks evoked them as Hyperboreans and that some of their successes greatly impressed the Greeks who have left us the names of some of them, such as Abarix and Olenos, given the doctrinal richness of the lessons of these high-knowers, the symbolic system of their rituals, the solemnity of their celebrations, the religious art which illustrated their background.

DUGIIONTIIO. A practicing person. More than a believer, but without excess.

DUMNON. World. Word derived from the Celtic stem dubn-/dumn- expressing an idea of more or less dark depth. The (without qualifying adjective) Dumnon is therefore our immediately perceptible universe to us, human beings. In other words, the middle earth: medio magos. By antinomy the non-perceptible "other worlds" were designated by made up words: andumnon mag mell and so on... see these names.

Our perceptible Universe was regarded as the kingdom by definition of Morgana also known as Maïa, Matrona, Danu (bia), according to the countries, in short the fairy Morgue/Morgan of the Arthurian legends. A central concept of the high knowers of the druidic action, the Dumnon is the world of the fairy Morgue (Maïa/Morgana), insofar as it has a limited, disappointing, even somewhat illusory, ontological status. We find a similar concept in the Vedas and certain later collections. Veda (knowledge) is besides a name of the same family as the substantive druid (which comes from druis < \*dru-uids, "firm knowledge," related with the Celtic vidtu, exact equivalent of veda).

DUSIOS. From the Celtic dusios: a kind of demons or evil spirits.

ELUDE. Gaelic elud. Designates the fact of fleeing, of placing themselves out law.

ELUTACHED (in Latin lapsus, the one who stumbled, who failed). The word comes from the Celtic elutacos which designates the fugitive in general, the outlaw, the excluded one. We call so the druidicist who, freely and not under threat or coercion, has, not betrayed the pagan faith, an unimaginable concept in druidic theology, but have violated their most solemn oaths or have seriously harmed their brothers. Neo-druidism does not need weather vanes! A true conversion ritual must therefore be required of them if they want to re-enter the druidic ollouta. On the ritual of conversion (in fact a simple ceremony of the name, adjusted, since as such this kind of ritual was by definition unthinkable in the time of the great free and independent Celtica) see the volume devoted to rituals.

EPONA (word-for-word "the equine one," from epos = horse in P-Celtic). A psychopompous deity playing a great role in the last moments of life, a bit like some helpful or more exactly peaceful deities, in the Bardo Thodol of our Tibetan Buddhist friends. The great Latin poet Virgil, who was the great-grandson of a druid, wrote very strange things about her, because some people think that it is there, below, an allusion to Epona and Hesus when he was a child, since Epona did not really die; and that she only entered a dormition, after an extraordinary apotheosis of the Celtic type, or that she continues to live in the hearts while being also a faith support.

"Now is come the last age of the Cumaean prophecy: the great cycle of periods is born anew. Now returns the Maid, returns the reign of Saturn: now from high heaven a new generation comes down. Yet do you at that boy's birth,

In whom the iron race shall begin to cease, and the golden to arise over all the world, Holy Lucina, be gracious; now your own Apollo reigns. And in your consulate, in your, O Pollio, shall this glorious age enter, and the great months begin their march: under thy rule what traces of our guilt yet remain, Vanishing shall free earth for ever from alarm.

He shall grow in the life of gods, and shall see gods and heroes mingled and himself be seen by them, and shall rule the world that his father's virtues have set at peace. But on you, O boy, untilld shall Earth first pour childish gifts, wandering ivy tendrils and foxglove, and arum colocasia mingled with the laughing acanthus: untended shall the she-goats bring home their milk-swollen udders, nor shall huge lions alarm the herds: unbidden thy cradle shall break into wooing blossom. The snake too shall die, and die the treacherous poison plant: Assyrian spice shall grow all up and down. But when once you shall be able now to read the glories of heroes and your father's deeds, and to know virtue as she is, slowly the plain shall grow golden with the soft corn spike, and the reddening grape trail from the wild briar, and hard oaks shall drip dew of honey. Nevertheless there shall linger some few traces of ancient wrong, to bid ships tempt the sea and towns be girt with walls and the earth cloven in furrows.

Then shall a second Tiphys be, and a second Argo to sail with chosen heroes: New wars too shall arise, and again a mighty Achilles be sent to Troy. Thereafter, when now strengthening age has wrought you into man, the very voyager shall cease out of the sea nor the sailing pine exchange her merchandise: all lands shall bear all things, the ground shall not suffer the mattock, not the vine the pruning hook; now likewise the strong plowman shall loose his bulls from the yoke. Neither shall wool learn to counterfeit changing hues, but the ram in the meadow himself shall dye his fleece now with soft glowing sea-purple, now with yellow saffron; native scarlet shall clothe the lambs as their pasturage. Run even thus, O ages, said the harmonious Fates to their spindles, by the steadfast ordinance of doom. Draw nigh to your high honors (even now will the time be come). O dear offspring of gods, mighty germ of Jove! Behold the world swaying her shaped into a circle mass, lands and spaces of sea and depth of sky; Behold how all things rejoice in the age to come.....Begin, O little boy: to know and smile upon your mother, your mother on whom ten months have brought weary longings.

Begin, O little boy: of them who have not smiled on a parent, never was one honored at a god's board or on a goddess's couch." (Publius Vergilius Maro. Fourth eclogue).

She provider of agricultural abundance; showing maternal care towards children as well as towards pets; guide of the souls / minds to the Other World, then accompanied by a dog; what is certain is that

Danna Epona is attested as a female deity in ancient Celtic beliefs, but on the Continent ( Danubian Celtica) only under this denomination.

Her British islander counterpart was formerly named Rigantona = "Great Queen," become Rhiannon in Welsh. His counterpart in Ireland is perhaps the famous Duxtir / Dechtire, she charioteer of King Conchobar. In the mythology of this country indeed, Dechtire / Duxtir is the daughter of the high-knower Cathbad and of Maga, herself daughter of the love god-or-demon Mabon / Maponos / Oengus, and the sister of Conchobar mac Nessa.

But the little Lady and the unicorn look, of the danna Epona, makes us more irresistibly think of the famous fairy Niamh in the great Irish poem by Michael Comyn telling us Ossian's journey in the land of eternal youth (Laoi Oisín ar Tir na n -Og) and his troubles with Saint Patrick who tries vainly to convert him on his return. Let us note, however, that in this case the mount of Niamh was called Enbarr, which corresponds to another magic horse of Irish folklore. John Rhys thought the name meant "She had a bird's head" and evidently considered it a mare in this case.

His celibacy, his permanent virginity, do they prevent a greater comparison with the role of mothers *matrae* or *matronae* in the continental tradition?

As Henry Lizeray notes in his S.D.D. "What should be understood in this case by the word virgin? The notion of virginity always renewed is only the symbol of the eternal beginning or of the eternal youth of a primordial "deity," as in the case of the famous Goewin in the *maponiaca* of Matugenos (*mabinogi* of Math). Through her virginity, she served the king as a reserve of strength and fruitfulness. This virginity was therefore in no way to be taken literally. Henry Lizeray in his time having thus swept the objection, neo-druidism proposed the following reformulation or rewriting, of the myth "Virgilian" since the grandfather of the swan of Mantua was druid.

In addition to her role as a psychopomp, Epona, our great queen, collaborated in a very particular way in the work of salvation for men, by giving birth or by raising (after adoption ??) a half-god-or-demon, Setanta Cuchulainn . Because of this extraordinary destiny, she was, at the end of her earthly life, raised body and soul to divine glory, in a kind of Celtic apotheosis, more than 2,000 years ago.

Her feast mentioned on a Roman calendar, unique case for a Celtic deity, was celebrated at the end of December, the day of her death. Of her theoretical death. Or of her mythical death.

This dating in the Julian calendar makes us able to see that its celebration took place in reality every winter solstice (there has been a shift since). The feast of Epona is therefore the *modranicht* or *modranecht* (night of the mothers , *matra*, *matronae*), a tradition common to the Celts and Germanic people according to Bede the Venerable.

But she did not die in the usual sense of the word that day because her body was the object or more exactly the subject of a resurrection of the flesh before the word is invented , just like in the Irish legend of the Siabur Charpat Con Culaind regarding his adopted son on the other hand.

After having completed her earthly mission, she also ascended to heaven, body and soul, in a chariot (see the apocryphal myths making her the charioteer of King Conchobar in Ireland) before even the return to the original perfection that the Irish high-knowers called then *Erdathe* and the Greeks *Apocatastasis*.

**ERDATHE** (Greek *apocatastasis*, restoration, renewal) or **START OVER**.

There exists two kinds of *erdathe*. The universal and collective cosmic *erdathe* and the individual *erdathe*.

The text that will serve as a basis for our alternative will once again be King Loegaire's response to Saint Patrick's request for conversion to Christianity, at least if we believe his hagiographer Tirechan.

"My father Niall did not allow me to accept the faith (sic) , but bade me to be buried on the ridges of Tara. In the manner of men at war, for the pagans, armed in their tombs, have their weapons ready, until the day of *erdathe*, that is, the day of the Lord's judgment according to the druids."

The high knowers therefore used the word *erdathe* to designate the return to the power and the universal harmony of the beginnings of the world or *bitus*. *Erdathe* is a Gaelic word whose etymology is \* *are-u-dengto* > \**aredengto* = reconstruction (word for word) therefore "restoration," "revival" in a

broader meaning. It is close by its sense to the secondary meaning of the Greek word apocatastasis and differs semantically from the very Christian Parousia; which meant presence, but also presentation > arrival, therefore by extension reception, in other words, ceremony or festivals in the honor of a high-ranking person in an official visit.

“The souls and also the universe are indestructible, the world also, but both fire and water will at some time or other prevail over them.” (Strabo IV, 4).

When a world is destroyed, there always remains an expansive and retractile point of tension, a pulsation, a small nothing which remains everything and a new world appears again” (Henry Lizeray. Secret doctrines of the druids).

As indicated higher, the Zoroastrians (Parsis) also believe that the length of this cycle is limited in time, and that one day, with the advent of a new cycle, the ultimate restoration, the resurrection of the bodies and the end of their mortality, will take place.

The Gaelic word erdathe matches a particular meaning of the Greek word apocatastasis, its secondary senses: the stage before the dissolution of the universe in fire and water (antiperistasis).

What the high knowers think it is that, when the higher Divine one will appear again really on earth, the mere mortals then still in life, before the antiperistasis evoked by Strabo (“The souls are indestructible, but one day, however, only fire and water will prevail” IV, 4) will then become similar to it. Because they will see it such as it is.

The Man will consequently become a total Man. Such a preternatural state can be reached only in and by the resurrection of the bodies that is to say the change of the current physical bodies into belisamos bodies for men into belisama bodies for women, illuminated from their inner side by the luan laith, by the xvarnah our Zoroastrian friends say. If the man would not be resurrected entirely, body and soul, this resurrection would not be human then, but external to mankind. The man would be no longer the mortal who he is by nature, but a pure spirit, radically new and different.

There would not be then supermankind but dehumanization.

Such a design of the resurrection of the flesh is only another form of the Manichean contempt of bodies and therefore of Man.

The concept of the high-knower of the druidiacion therefore differs clearly from these more recent views emitted by Christianity, because that could not be in this case a “resurrection of the dead,” of all the dead bodies. Such a resurrection would run up then indeed against the forced consequences of the very concept of reincarnation: what about the multiple bodies having been inhabited successively by the same soul over millennia? It was probably one of the reflection topics of the high knowers of Antiquity. Logic would have it that this “resurrection” is rather a “sublimation” and that it applied only to both categories of souls.

1. That of the persons still living in this world when the “Erdathe occurs.”
2. That of late still “in quarantine” in the non-world (Andumnon) and, by this stay, having deserved to live, themselves also, a better outcome.

It is also important to remember, with Regis Boyer “that in spite of that, all is not finished absolutely. This manner of last judgment, this return to void and chaos, does not form the end of the History, because a revival will succeed this Apocalypse then” (Regis Boyer). Regis Boyer who adds that certain god-or-demons will return and that there will also be a new mankind after this formidable antiperistasis: “A world released from the time and vicissitudes that we undergo.”

What will be this “true life?” It is, of course, a great metaphysical question mark. We can indeed consider several possibilities: a “delicious” life in the light of the immanent transcendent higher Being, in which each one would keep one’s personality; a symbiosis with the including higher Being, having the nature of a participation in the divinity in its “poly-unity,” or still, lastly, a complete reabsorption in the matrix deity (pariollon) in the form of a voluntary personality destruction with renunciation to an even sublimated body.

It is undoubtedly impossible to be dogmatic in this matter of the last things (eschatology) after Erdathe. After all, these three conceivable destinies could not be exclusive from each other, but be presented in the form of options.

Moreover this is not incompatible with the idea that one day, after a certain number of apocatastases erdathe or start over, the world will be reabsorbed in the parion of the great whole to become there to become there then only God knows.

We are therefore far from the philosophies of the type Hindu or Buddhist, which are satisfied to prove the immortality of the soul, and for which the physical universe, such as it is, does not exist, or does not have a value in oneself.

Comparison with Greek science. The Greek philosophers used this concept with that of antiperistasis through fire and water, to designate the general movement of nature as well as the action of the forces which maintain in its center the regularity, the harmony and the unity. For the stoicism indeed, the Cosmos is a material expression of the perfect thoughts of the higher Being, and the Apocatastasis is the withdrawal which occurs when the aforementioned higher Being returns to its self-contemplation. What will occur when stars and planets return to their original position, considered as being to be in alignment with the Cancer. Then, the universe will be consumed by fire. The Antapocatastasis is an example or an opposite occurrence which happens when stars and planets are in line with the Capricorn, and that the universe is destroyed by water. When the higher Being directs again his thoughts towards the outside, the cosmos will reappear or will be reformed.

N.B. According to Strabo ("The souls are indestructible, but one day; however, only fire and water will prevail" IV, 4) the druids therefore seem to have imagined that one day a super-mega gigantic synthesis of apocatastasis and antapocatastasis together, a gigantic black hole in space from which everything would be possible, you have to be clever to know more, would happen.

Individual erdathe.

Opinion according to which all what is living without exception will take part one day in divine happiness. This concept is found particularly in the idea that hell does not exist.

Hermann Usener. Scholia in Lucani bellum civile/Commenta Bernensia. Liber I (1869).

Bernese scholia commenting on the Pharsalia of Lucan.

451. "Druids deny that souls can die

[Driadae negant interire animas]

OR GO TO HELL

[aut contagione inferorum adfici] and

454. "They do not say that the manes exist "

[manes esse, non dicunt ]-

The point No. 25 of the small list annexed to the council of Leptines in 743, under the Latin title of *indiculus superstitionum et paganiarum* (of course, it is a question of condemning or of disparaging this idea), goes besides also very clearly in this direction. It evokes the fact of imagining that every deceased person is a saint.

In the field of the heretical Christian eschatologies, the word apocatastasis designates the theory according to which, at the end of times, all the created universe would be restored in its original harmony, and everybody saved, including the damned persons and demons.

The doctrines of the apocatastasis were accepted by several Fathers of the Church like Origen, St. Gregory of Nyssa as well as the great Syrian mystics Isaac of Nineveh and Joseph Hazzaya.

Who did not manage to understand how a righteous and good God could damn some weak persons, some ignoramuses, even, for St. Augustine, some children.

The Church started by following the assumption of Origen and, without explaining why, was led by the Holy Ghost to put an end to it. The notion of apocatastasis was condemned in 553 by the 5th Ecumenical Council. With St. Augustine, Christianity was indeed definitively diverted from this suscetlon (from this good news), considering its design of the human "freedom."

FALIAS. The stone of Fal or Scone is one of the oldest symbols of the Fate (in Ireland and Scotland, it made the kings).

One of the possible etymologies of the name of this famous island in the north of the world, mentioned by the Irish legends, is Fo-Alias, which means literally "under-rock ." Place name therefore designating a place located under a cliff or more exactly at the foot of the aforesaid cliff.

This etymology refers us consequently directly to the many Celtic toponyms of the type Alesia/Alise on the European continent, as to the legends recorded by the Greeks about the Celtic Hercules, his weddings with Celtine, from which would be resulting the Celtic people, the foundation by him of the town of Alesia, and so on.

This mythical place is therefore the headquarters or the residence of the god-or-demon Ogmius, and Ogmius there gave out his most various magic or warlike secrets. Its magic stone, just like the Hercules of the Greek legends (see Timagenes. Quoted by Ammianus Marcellinus XV, 9; Parthenius of Nicaea. Love Stories. XXX. Celtine. Diodorus of Sicily. Historical library. Book V, XXIV and Book IV, XIX) made the true kings in Celtic land.

FENIAN Plural FENIANS. Formerly clan of mercenary fighters from various origins (Irish but also Scottish, Breton, Gallic) living by hunting and war, from Beltene to Samon-ios, and living after with the locals during the rest of the year (see Ossianic cycle). They were kings practicing very severe clessa or riasstrades in the way of Cuchulainn; followers of the worship of Hornunnos (the stag was their totem) and somewhat fringe elements in the society.

Every warrior who entered the corps of the Fenians was subjected to four obligations or taboos...

1° Not to take a woman for her dowry, but for her qualities as her good manners.

2° Not to rape a woman.

3° Not to refuse invaluable objects or food to whom would ask for.

4° Not to flee in front of fewer than ten adversaries.

He was to commit so that his family never ask for a compensation because of his death; he could not count, to be avenged, only on himself. He was to be admitted within the fili (well-read men) \*. It was necessary, moreover, that he underwent several bodily tests: to defend oneself with an ordinary shield and a staff of hazel tree, against nine warriors casting at the same time on him their nine javelins (same test that for Cuchulainn); if he was wounded, he could not be admitted Fenian; to escape across wood all the Fenians by having no other protection only trees; the weapons of a candidate were not to tremble in his hand; it was necessary that his hair not loses its braid because of a tree branch, nor that a branch breaks under his feet; he was to know to jump at faced height and to bend down at knee height; to take a thorn out from his foot without stopping his race; to swear to the captain of the Fenians to be faithful to him.

\* According to Keating nobody was taken in the Fenians if it had not read at least 12 books. Fenians therefore were not people of one book.

FERDORD. From fer "man" and dord "song, lament, buzz." Among the Fenians, it was a kind of song or refrain being sometimes accompanied by the shock of the shaft of their lance against their shields. In the story of the Longes Mac nUislenn, the word andord seems designate the song of a tenor voice.

FERGIO. Fergio is the name of the sacred fury resulting from every war desired or invested by the god-or-demons, and livening up a warrior. See old French vierg. Fergio has nothing to do with the Jewish herem of the Bible which, itself, consists in methodically destroying.

The Celtic virgil is not like it is believed a "man with an effective judgment" (privilege reserved for high-knowers in Antiquity), but a man "in a state of sacred fury"; in the purest tradition of the typical military virtues of the 2nd warlike and royal function. Virgilios is consequently the name of the hero taking part in a Fergio.

The virgilioi have a privileged destiny. After death, they are not again embodied in the hellish vicious circle of this world of tribulations subjected to the hard Ategeneto Law. Either they find themselves in the world as delicious as luminous of Vindomagus, Mag Meld, Land of Youth... or they reach the Big Hole directly.

Indeed, the death of a warrior, during a fergio (the death of a vergilios), is equivalent for him to an access to the state of awenydd, i.e., to a higher religious experiment of ecstatic nature; what the Germanic people attributed to berserker.

The ancient virgiles (the fenians of the time called gaesati or verkingetoriges) fought sometimes completely naked and while howling, what terrorized the Romans.

To die for the faith sworn to his prince, his nation, his chief, therefore appeared very early to the druidicists as one of the most eminent forms of heroism. "They unanimously shout out, that they ought to bind themselves by a most sacred oath, that he should not be received under a roof, nor have access to his children, parents, or wife, who shall not twice have ridden through the enemy's army." (B.G. VII, 66).



Those who died thus as martyrs (in the Muslim meaning of the word) at the time of a fergio: the virgilioi, were regarded as having entered at once the Celtic Heaven of Vindomagos or the Big Whole, without having to wait for the return of the latter (through erdathe or apocatastasis). Or then they went into the world of the gods or demons, the sedodumnon, another component of the Vindobitu (also known as Albiobitu, even Pleroma, by St. Irenaeus).

The relics of these heroes had more value than gold or silver. Certain druidic Schools developed besides a whole mystic of the fergio and of the martyrdom of the virgiles. According to them, will reach immediately the heaven of the heroes, the one who will have really agreed to imitate them as far as possible.

FIR FER. Irish honor code involving particularly that there is no surprise attack and that the combat is fought on par with regard to weapons. The Fir Fer was a very demanding, very rigorous code of honor, especially and essentially for the professional warrior class of the Ulaid in Northern Ireland, known as "Red Branch," but, as Joseph Valente noticed it in his demystification of manliness in Irish national culture 1880 - 1922, published in 2011, it was as universally known and considered obvious as it was violated daily in practice. And even Cuchulainn was not the last to not respect its principles in order to win.

Below, for example, what Joseph Valente writes about Ferdiad's last words which, despite the euphemisms used by the various translators (Hull, Gregory) notably about the ultimate unfair Cuchulainn's weapon that is the gae bulga, indeed seem very clearly accuse Cuchulainn of not having respected the Fir Fer.

"In each of the fuller unsanitized renditions, Ferdiad's last words can be understood to accuse Cuchulainn of violating the dominant ethical mandate of his society and class, the precept of Fir Fer, fair play, literally "the truth of man."

In early Irish literature, the concept of Fir Fer applies primarily to one-on-one combat and holds the fighters to observe rules.... But as Philip O'Leary has pointed out, in the Ulster cycle, Fir Fer represents a rigorous code of personal honor that is nonetheless systematically transgressed on all sides.... Fir Fer thus emerges over the course of the tales as the site of a momentous ideological contradiction : it is perhaps the only internalized ethical concept in the Gaelic warrior culture, yet a treacherous infringement of its code proves an externally « acceptable » means....

In staging Fir Fer as an ethos at once hallowed and systematically infringed upon, the Ulster cycle continues nevertheless its cited critique of battle fury -what we might today call rampant hypermasculinity .... The precept of Fir Fer provides the narrative with an alternative to a material or martial success-at-all-costs, in turn, shows the Red Branch society sharing in that alternative standard, even as it systematically breaches it.'

Let's cautiously conclude that the precepts or good behaviors of this Fir Fer.

- Often appear only by contrast and because of the indignation their violation arouses (the texts describe what not to do, what it is not fair to do).

- That they're mostly theoretical.

And as there are no punishments, the Fir Fer is above all a POTENTIAL or VIRTUAL code of honor.

FOMORIANS. The Old Irish word "fomoire" or Canadian French word "vouivres," designate telluric or chthonian forces. The term comes from the old Celtic vomorios = underwater, plural vomorioi, which produced old Irish Fomoire, plural Fomóiri or Fomóraig (modern Irish faoi muire).

For certain authors, the term "mor" which is in the composition of their name, is also found in the word "nightmare," and it evokes then rather the notion of terror. For Zimmer, it was to be compared to the word "maros" which means tall or giant.

The Canadian word vouivre comes from the Old Celtic voberos = what is watery, or more exactly what is under fresh water, plural voberoi; a word which (in France at least) produced the place names Vabre, Vavre, Vaivre, Voivre, Woëvre (when I was young, people said indeed "de lah wahvr" in my class) etc. Vobera = subterranean water (vo = under, berao = I run).

The word "anguiped", anquibedes according to Jane Bliss speaking about Merlin's father, itself, is a word of archeology with Latin etymology meaning word for word, "snake footed," and designating the sculptural representations of the aforementioned negative entities.

See below for example the negative entity called Cichol Gricenchos in Gaelic language, which results in, either "savage footless," or "savage with twisted feet" (Cicolluis Gribos-cen-coxsos or Cicolluis crouciano-coxsos).

What proves well that this concept was pan-Celtic since the name of Cicolluis is attested on the continent.

The former druidism called them also Andernas.

FOSTERER. Adoptive father. Kind of Celtic godfather, tutor in charge of rearing a child that his parents pensioned at him.

FOTHRUCAD. Irish word (Gaelic) meaning something like a bath, lustration, immersion, baptism....

GALATEA. A symbol of the Celtic ethnogenesis, also named Keltine, daughter of Keltus.

GALICA or CALIGA. Kind of shoes worn by the Celts.

GALLICUM TAU. Letter used in more or less magic formulas according to Virgil. It was a question in the beginning of noting a particular sound of the Celtic language, an affricate consonant: an "s" and a consecutive "d" or "t" (in one or the other direction). A affricate consonant transcribed initially by the Greek letter theta. Will evolve later in D (crossed D) then to a double or simple crossed "s" then towards a simple "s" (the sign of an evolution of the pronunciation).

Below the short poem ascribed to Virgil (the second epigram against the rhetorician Annius Cimber) mentioning this tau gallicum.

Catalepton II.

It's Corinthian words the fellow adores that sorry rhetorician! For, perfect Thucydides that he is, he is lord of the Attic fever; as he has wickedly pounded up his Gallic tau, his min and sphin, so of all such spells he has mixed a brew for his brother.

GDONIUS (Man, with the meaning of human beings, "mortal," in Celtic language). Not easily translatable Celtic word because for the high knowers the human being was not double (body and soul) as in the dominant ideology of today, which is of Judeo-Christian origin, but triple: soul, mind, and body. The mind or menman being a kind of gray area resulting from the reciprocal interpenetration of the universal soul and of the matter, of the individual soul and of the body, of the white and of the black.

It is necessary to evoke here a phase of the prehistoric semantic evolution reconstructed by the linguists on the level of the old Western Indo-European substrate.

The Italo-Celtic previous to the differentiation from which resulted the Celtic ethnogenesis had a stem \*gdam- > \*gdom meaning the land, the ground, and it came from there a word to designate the human being. This direct semantic link was lost in Celtic, but remained in Latin with humus and homo and in some other Indo-European languages. Some specialists think however that dumnius comes from a former form \*dvanios, which perhaps is obscurely linked with \*gdam. In short, at all events, the Man is therefore the Earthy one, in Celtic language.

Druidic anthropology. Thanks to sciences of nature and particularly to cosmology, the high knowers were always very conscious of our true place within the physical reality, in space as in time. The high-knowers were always struck by the smallness or the apparent unimportance of Man, and more still by his vulnerability within such a vast and such a hostile environment.

Nevertheless at the same time they always expressed clearly the greatness and the superiority of the Man within the universe, expressed the deeply exciting position we enjoy by being able to seek, to imagine or discover, so many things. Man is able to know and understand more and more the Universe and its contents. We can reach and grasp its work, its internal plans, penetrate in its depths with a full with questions respect and an imagination intimidated by mystery. The divine one can be found in our everyday life. In short, the sacredness, it is the Man! The Man invented the sacredness (because he could "dominate" nature).

Here what Scotus Eriugena writes in his treatise entitled : the division of nature (according to Henry Lizeray, at least, in his Ogmios or Orpheus).

Nature receives four aspects through the means of four differences. The fourth element not being created and creating not in a stricter sense of the word, but being used only as a receptacle for the three others before it (the eternal matter does not create, but changes unceasingly); it is not part of the basic principles which are three. The first element is uncreated, but it creates, the second is created, but also creates (the man. Editor's note) the third is created, but does not create (animals, plants, etc.

Editor's note ). Henry Lizeray therefore corrects thus this Eriugenian anthropology: "In the manifested world, we find the genesitic or primary triad thus modified.

1. The Father.

2. The Mother.

3. The son or product of the spirit in a body.

There is therefore in the universe:

1. A spiritual substance.

2. A bodily substance.

3. Animals made up of soul and body. And among those the Man is in the forefront.

The Man is not only an integral part of space. He holds in him the spark which, primordially totalized, filled the confused mass. But, in consequence of the distinction of the functions, is particularized in each being thinking the fragment which does not die out, but lasts by being changed . The formal Being, the Universe and the Uncreated one, are the repercussion one of the other. Each man, part of the Universe, finds in himself the various states or phases of which he is the repetition and it is a secondary thing that to deal with the rest" (Henry Lizeray. Secret Doctrines of the Druids).

It is besides what the grandson of high-knower named Ausonius had thus summarized in Latin:

"Divinis Humana licet componere," in other words "We may compare things human with divine."

The drama of the Man is in his relationship with the divine one. To take in charge one's existence, to be completely responsible, such is the blossoming way shown by the god-or-demons.

The earthly persons or sons of the Earth will rebel nevertheless against those who proposed a fair co-operation to them. It was there the original error which, breaking all ties between mortals and God-or-demons, will also corrupt all the relations of the Man with his own kind. These men in whom nevertheless druidism believes the divine one still present .

Editor's note. It's there and seen from very above; if we admit that the legendary settlement of Ireland and its interminable fights between Fir Bolg Gauls and gods ARE A METAPHOR OF IT; what faultfinders can roughly say in summary of the broad outlines of the settlement of the earth. Since the settlement of the earth there was finally, for the worst as for the best, the gods having gradually deserted it, disgusted . By leaving behind a lot of work for diplomats in order to settle the dispute ...

For the high knowers the human person is indivisibly body, mind, and soul.

The soul or anamone is the true vital principle which moves and determines the body.

The mind or menman is the interface between the soul and the body.

The body or kicos is the matter, i.e., the embodied existence of the soul without which it would be nothing.

So, far from being a prison for the soul, the body is as essential for the spiritual life as the soul for the embodiment.

Body realities have a meaning which is peculiar to them and which has as much interest than the starry sky of the pure ideas.

But the Man is really Man only when his desire leaves his fears and his anguish and turns towards the immanent transcendence. Far from destroying him decreasing him or blocking him, this one invites him to put himself in the risk of an always to invent or carry out future.

Admiration and contemplation of good and fine, of beautiful and truth, but also of the magic of the places, and so on, are the characteristic of Mankind, and without men, God-or-demons are nothing.

The education to critical thinking and acquisition of the methods of scientific thought are therefore very important (it is besides why Islam and Christianity were mainly built on their ruins). The sense of truth, beauty, good, and fine, the ideals of justice and equity that we inherited from our ancestors, are also the feeding humus of this personal and collective hominization, which is not finished besides.

GEIS. Literally : injunction (plural: gessa). This Gaelic word is used within the meaning of prohibition or of obligation to do something. It differs from the taboo which is only a prohibition. It is necessary to note besides that the positive counterpart of the gessa are the budisms (from boudi spoils/victory) i.e., the gifts or charisma awarded to each and everyone by the gods, what the Vikings designated with the name of gaefa. The world is well made.

GURGIUNT BABTRUC or Gurgunt Babtruc. God-or-demon of the continental high-knowers, equivalent to the Irish Dagda (Dagodevos = the god-or-demon proper to ... the god-or-demon who is necessary). The great French writer Rabelais was inspired by him to create his character named Gargantua.

GUTUATER. The name of one of the martyrs of druidism beheaded on order of Caesar.

GUTUATER. GUTUMATER. Variety of basic high knowers, with more particularly priestly functions: red dressed , they deal with rites and prayers.

HESUS (Setanta the walking one, also known as Cu Chulainn in Ireland).

One of the principal deities of the Pantheon, which appears as a lumberjack cutting trees in wood peopled by animals, combined in certain representations with the Termagant or Tarvos Trigaranos (Bull with three horns and/or accompanied by three cranes).

The definition of this historical Hesus is difficult to grasp, for lack of genuine specifications, and because of a certain obscurity of the symbols. It is that the druidic mythology, from which many details escape us, was rich in symbols often become obscure for us after 2000 years of Christianization of the minds. Was he "human bloodthirsty" as it is written in an apocryphal scholium of Lucan? Such a belief about him is not demonstrated differently. High-knowers of Antiquity, of course, found there, one of the favorite topics of their didactic parables on the meaning of sacrifice and they illustrated thus the messages they send to the people in order to instill in them a high-level ethic.

His name coming under the old Indo-European substrate seems a variant of Aisus, Celtic form parallel with the generic names As (plural Asar) of the Germanic people as with the Asa of the Aryans.

It meant quite simply "God" (or demon), not as a light god (devos), but with the meaning of spirit-god or breath-god. With their propensity to puns aiming at a throwing plurality of meanings, the Celts were to understand it also as "cheerful" (vesuos) or even as "the best" (vesus).

The researchers in Celtic Tradition noticed that Hesus, as a name of deity, was attested only on the Continent. They wondered within the framework of the ancient pan-Celtic beliefs, if he had islander equivalences.

The answer is yes! On the Goidelic side, there is the Irish legend of Setanta, known as the "Hound of Culann": Cu Chulainn.

D'Arbois de Jubainville in the 19th compared Hesus and Smertullius and thought of making Cuchulainn a counterpart of Hesus (in Ireland), although demigod (or demon) instead of full god (or demon). Seeing a possible pun in Smer-, he thought of the idea of gluing a false beard, or of the smearing of Cuchulainn not to appear beardless at the time of a foray in the kingdom of Medb. Holder summarizes as follows: "according to d'Arbois, an epithet of Hesus in Gaul = Cuchulainn with a false beard." This central figure of the saga of the Tain Bo Cualnge and of various other epic poems would be therefore a warrior god-or-demon originating in the Continent, come with one of the waves of conquering immigrants landing in this island.

His name of Setanta - late Gaelic form - would be explained by a previous Sentanta = "walking," word for word: "the itinerant one." Specialists also notice the analogy of the name with the Bretons Setantioi (current Lancashire).

Cu Chulainn remains one of the most endearing chivalrous figures we know. His death lived as a sacrifice fits well with what we know of the ancient Celtic mentality, educated by the high knowers of the druidiaction.

The thesis put forward by d'Arbois de Jubainville is therefore to regard Setanta as filling the gap as regards figures of Hesus in Ireland; therefore, from the point of view of the reconstruction of the ancient religion; to regard him either as the equivalent of Hesus, or as an avatar of this one... Although Hesus is identified here as being a major deity, while in Ireland Setanta known as Cu Chulainn is regarded as a hero much more than as a demigod (or demon) in spite of the part played by Lug himself in his conception.

The neo-druidism attaches to his sacrificial death an exemplary importance. It considers the figure of Setanta known as Cu Chulainn as a model similar to Muhammad in Islamic Land and also as a symbol with universal value: the greatness is not to seek a supernatural remedy for the suffering, but to aim at a preternatural use of the suffering.

In this respect, the exemplary image of Cu Chulainn joins therefore that of similar sacrifices commemorated in other religions.

It can be for example that of Adonis, symbol of youth, killed by a wild boar, other form of himself, this animal being the symbol of the priestly class. It can be the bull of Mithra that he immolates to himself. It can be the image of Herakles, the Greek Hercules, being offered to the fire of a holocaust on the

Mount Oeta; or Attis mutilating his own flesh. It can be finally the Nazorean Jesus making his crucifixion an offering to the god-or-demiurge from whom he emanates, the Son sacrificed according to the will of the Father to save Mankind from a divine revenge. (N.B. If he really existed, of course, obviously).

HORNUNNOS. Shamanistic God-or-devil of nature, and of the rebirth in the other world. Represented with the antlers of a stag, and sitting in the lotus position. His broad face is in connection with the setting sun. For Alfred Holder Hornunnos is the deity evoked by Caesar (B.G. VI, 18,1) with the Latin name of Dis pater. Others think that Hornunnos represents only the facet or the envoy of the Dis Pater in question. The subtle distinction compared with this Dis pater himself would be that this one would be the cause of the human beings; whereas Hornunnos would be only the providence of the animal life of men, thus symbolizing, in an amazing summary, the whole evolution of the species. Thesis which besides does not exclude other "functions" for Hornunnos, as we have just seen it (primordial Shaman, first of the men, deity of animal life, deity of the rebirth in the other world...). Perhaps Hornunnos was therefore seen, in Celtic mythology, as a hypostasis or an avatar on the level of the surface of the earth, of the deity of the disembodiment/reincarnation of the individuals, called Dis pater by Caesar. Also origin of the individuals as a deity of the animal nature of which Mankind is a part genetically speaking; but also as a deity of the disembodiment /reincarnation of the soul/minds and the rotting of the corpses in this world, in the twilight of life. At all events what is certain, it is that Hornunnos is, for the high knowers, a "god-or-demon" of animal nature (including that of man); but also a chthonian deity watching over the entrance of the kingdom of the dead, even a great initiate.

IALON. Celtic name of the inhabited clearing, even temporarily, in a forest. Will designate thereafter a place where Culdee monks settled after clearing of a forest section. In terms of organization, name of the smallest non-territorial subdivision at the base of the druidic Ollotouta. See grove in this case. The name of the smallest territorial subdivision this time, of the druidic Ollotouta, is vicus = parish.

IARN BELRE. The iron tongue. See Berla Fene.

KINGES or CINGES. Masculine word. In the original sense, word meaning "walker," from where in military vocabulary: "infantryman" (derivation from the verbal word cing = to go, from where also Sonnocingos = walk of the sun = zodiacal year, excingeto = emigration). In the modern sense of the word applies to an ascetic, practicing the exercises of the asceticism/Celtic yoga known as Kingeto/Cingeto, therefore a druidic ascetic devoting himself to the bodily and spiritual exercises of the active or moving meditation. This asceticism of Aryan type also exists in Hinduism and Buddhism as favored path to release oneself from the hellish cycle of the endless reincarnations, on earth (samsara = ategeneto). The best example of these Kinges or Verkingetoriges in this case is perhaps still Bodhidharma (Sanskrit: "wisdom teaching") a Buddhist monk probably originating in the South of India, and regarded as the founder, in China, of the School Chan, a contemplative current (dhyana) of the mahayana, become in Japan the Zen school.

KINGETO or CINGETO (plural Kingetones or Cingetones). Feminine word.

As signaled higher, in the beginning, Kingeto meant walk, and by extension, military training... similar therefore to the Greek askesis = exercise in its meaning of origin. From where our modern "asceticism." The meaning, from the physical field was normally extended to the mental field, because of the psychosomatic interdependence, in order to designate every effort and every method to reach the world of the god-or-demons. The modern meaning of the word, Kingeto/Cingeto therefore covers two slightly different realities.

- The method (used to improve as regards the physique and the mindset). In other words, the ambividtu versionnions or great science which enlightens, imbas forosnai in Gaelic language.

- The very practice of these exercises.

The two main branches of this Kingeto/Cingeto are the riasrades or movements of the body and the meditation in movement. For more details on the techniques of body and mental control of the path of Kingeto/Cingeto, to see our opusculé dealing with the subject.

KISSION. Moral precepts reserved for an elite (the followers of the asceticism in its two forms, physical or mental) and intended to more or less speed up their access to the next world. Ethics or deontological code of the elite warrior. The best definition of the ethics of these vercingets remains still perhaps that which was provided to us by the Irish high-knower Cathbad, in connection with the hesus Cuchulainn when he was young. "The name of whatsoever youth should therein for the first

time take arms would top the fame of all other men, but his life must be fleeting, short ... Little care I, nor though I were hut one day or one night in being, so long as after me the history of myself and doings may endure. It is important me little to be only one day or that one night in the world, provided that the account of my adventures and my exploits remains after me."

The Kission Schools, like that of the queen Scathache in Scotland, preach the control of the fears, which are as many obstacles to the release of the mind power. These passions or emotions are characteristics of the being, it is possible to purify them or to change them through various means. The goal of the Kission is also the ideal of the *semnotheos* i.e., to come to assistance of everybody. For that, people use ethical practices, but also others, like the visualization of deities during the meditation or some asceticism times. They include in it training aiming at improving the harmony of the body (meditation and yoga), of the word (recitation of prayers) and of the mind (meditation and visualization of deities). The way of the kission is that which changes the poisons into remedies or catalysts.

LABARUM. In this time-honored form with a um Latin ending, we find the Celtic labaron = banner (stem lab = to be hanging down) or = word. Kind of X emblem of the druidic religion. With the letter "P" moreover was used by the Christians as (Constantinian) chrism, also called monogram of Christ.

LEX. Lexs in the plural. Lech in Breton language, lia (lia fail) in Gaelic. A kind of rustic altar or sacred stone in the simplest rituals.

LUAN LAITH but also lon laith lon gaile or even en blaith. Quite a mysterious phenomenon characterizing certain warriors. Literally translated that gives us light of the hero or bird of valor. Lati / lato, indeed means hero in old Celtic but luan is more uncertain, the translation by "moon" is not the most certain. Light is more likely.

W.M.Hennessy in the issue 1 of the "Revue Celtique" pages 50 to 52 said a few words about the ancient Irish goddess of war "Morrigan" but remains rather puzzled: light or bird?

In the final analysis, it could be either a stream of blood coming out of the skull or a luminous nimbus. The principal heroes in the Irish battle pieces from Cuchullain to Murchadh, son of Brian, have each his "Bird of Valor" flying over him in the thick of the fight. In the account of the battle of Magh-Rath, we are told for example that Congal Claen, excited to fury and madness because of the exhortations of one of his servants, stood in the middle of the banquet hall at Dun-na-ngedh, in order to show his bravery there. His heroic fury broke out, and his "bird of valor" fluttered over him, he did not distinguish friend from foe."

The current specialist is Enrico Campanile (languages and cultures, studies in honor of Edgar C. Polomé 1988, meaning and prehistory of O.Ir. luan laith, 5 pages). For him it means "hero's light." And it's not just Cuchulainn who will be prey to it. In the Fled Bricrend this is also the case for Loegaire and Conall Cernach. And in other stories, the Fenian prince, Finn.

For Enrico Campanile, these inconsistencies in our stories come from the fact that they are very archaic elements that have become stereotypes.

"To sum up. In several Indo-European cultures- Irish, Latin, Greek and Iranic, but further research will perhaps reveal others, too — the belief existed that a particular radiance, sent by God, issued from the heads of warriors and princes when they were engaged in battle or for the purpose of presaging a glorious destiny for them. In both cases it is a sign of divine benevolence and benign predestination" (Enrico Campanile).

If it is well some light, it should be noted that in this mystical interpretation of the phenomenon the aforementioned light is not the purely abstract light of the Gnostics and of the Manicheans or of the Christians and of the Muslims. It was not an alien element trapped in the coarseness of the matter, calling on the individual to free itself from the stinking body living in this desolate place. This primordial light is rather to be compared to the *xvarnah* of Zoroastrism, that is to say an intrinsic property of the divinity, the energy from which Ahura Mazda has caused all that is, including the divine beings of the *pleroma*. It is a light that has filled the heavens, abode of the light by definition but which is only virtual and latent in the matter. The fundamental dualism in Zoroaster was not that of light against darkness as among Christians or Muslims, but that of the manifestation or latency of light (the states of existence *menok* and *getik*). With him the term *xvarnah* also implied, thanks to the intervention of fate, that everything would end up being settled, by going back to normal (*apocatastasis*).

Some authors have compared this phenomenon called luan laith lon laith lon gaile or even en blaith with the *menos* of the *aristeiai* ascribed to legendary Greek heroes like Hector or Diomedes.

In the Iliad, in fact, heroic action is not only determined by these divine interventions which one might say external. The determining feelings experienced by the heroes are always inspired by the gods. What is decisive in the battle is the energy, the fiery ardor, which the Greeks call *menos*. And we see on multiple occasions how the *menos* is breathed by a god into the heart of the hero (his *thumos*). It is a recurring scene, that the epic sings with pleasure.

We will also note that Zeus breathes this *menos* also into Achilles horses (XVII, 456) - the Greek verb which corresponds to the verb to breathe is, here as elsewhere, the verb *pneuein*, from which the name *pneuma*, breath, is derived. The breath of the *menos* is similarly breathed into Priam's horses and mules when he joins Achilles' tent (XXIV, 442). This *menos* is an energy which is therefore not specifically human.

Others have compared this phenomenon to Christian "glory" by arguing that the Christians or the spiritual ancestors of Christians had probably borrowed this concept from Zoroastrianism.

Anyway as far as we are concerned the result of this divine energy seems to be twofold depending on the case.

Either it gives an ideal dream body, see the Bel root of Belenos or Belesama (name of the Mersey or Ribble rivers in England).

Or a distorted, exploded, hideous body. Case of the Cuchulainn *riastrads* in Ireland. In other words, a nightmare vision appropriate to the horror of a battlefield.

LUG. Personification of the outstanding and skillful god-or-demon of the Celts. The form in old Celtic was *Lugus*, a shape we can reconstruct starting from compounds such *Lugubalion*, *Lugdunon*, and by the vocative *Luge* in the inscription of Chamalieres. The form *Lug* is specific to the Gaelic language, where *Lug* holds a very great place as "*samildanach*" = "skillful."

LUGNASADE. The fourth great festival, *Lugnasade* or, later, *Gulaust*, began with the full moon in the beginning of *Elembivi*, postponed later to August 1st after the adoption of the Julian calendar (which was imposed by Christianity). According to the tradition, *Lugnasade* (etymologically the Festival of *Lug*) was established by the God-or-demon *Lug* himself, in *Tailtiu*, in memory of his feeder mother, the goddess-or-demoness, or good fairy if you prefer, *Rosemartha*, on the Continent, *Talantio* (Gaelic *Tailtiu*) symbol of the Mother-Earth in Ireland.

This *Gul Aust* consisted of various games, but seems to have been especially a royal festival. During it the king chaired horse races indeed, poetic spars... All that occurred under the patronage of a mother goddess-or-demoness who, according to the myth, had died in order to guarantee prosperity to her many children (see the Book of Conquests of Ireland, or then *Rosemartha*).

It is therefore probable that on this occasion funeral games representing the great primordial myths were performed there, each one playing one's part in this generalized confrontation of the involved forces.

Here how the last still Celtic fairs of the *Gul Aust* on the Continent (in Lyons) happened in the year 40 of our era.

You saw there the Bretons with their ambers and their more shining than silver tinning, the Aquitanians with their feather beds, the Belgians with their coarse wool fabrics, the Germanic people with their salted meats, the Spaniards with their proudly quenched weapons but the national products held the greatest place.

Fabrics of flax and hemp from the north of Gaul, the red pottery with which Cisalpine inundated the whole Europe, the high quality oils from Provence, the full-bodied or pitched wines from the Narbonese and from the Rhone Valley; formed true warehouses sheltered under huge warehouses established on the banks of the confluence. A fleet of boats, rafts, of every shape, of every origin, was moored to the shore; encumbering the various arms of the river which snaked in the middle of the islands and formed as a floating second city, a town noisier than the official city staged on the hill. A variegated crowd spread out on the bank, covered with shacks, where the products of the whole world were spread out; a cosmopolitan market where the exchanges were done either in kind, or with noble metals and coins from all the origins and with all the effigies. The Syrians and Phoenicians brought here their dyed and embroidered fabrics as their glassware, which competed with the products of the local Lyons manufacture.

MABINOS, MAPONUS: Celtic name meaning son, child; by extension a disciple.

MABON / Maponos / Oengus. In the druidic tradition, there is no love god but a god of the persons in love. He is a little the St. Valentine of Celts.

Mabon / Maponos / Oengus is present in the world from the outset, as a force which urges to project oneself outside

Mabon / Maponos / Oengus is the movement which urges to go out of oneself in order to produce some other, this other being necessarily in the beginning a modulation of oneself. This is in fact the very movement of desire, which makes that we do not remain in the comfort of our deadly identity.

On the metaphysical or symbolic level, Mabon / Maponos / Oengus is therefore....

-The anthropomorphic particularization of something essential.

-The personification of the manifestation principle of what is latent.

Mabon / Maponos / Oengus is everywhere, it is a dynamic.

Mabon / Maponos / Oengus is a deployment of possibilities.

Mabon / Maponos / Oengus is the power the world needs to start moving.

Mabon / Maponos / Oengus, unlike the force which divides, is the force which unites

Mabon / Maponos / Oengus is not a constituent principle but is on another level: that of action, he is the force which urges to beget.

Mabon / Maponos / Oengus is not a strictly positive power, he is the desire which pushes out of oneself, a movement therefore, a dynamic which exists prior to the very process of union.

But desire, love and conflict are intertwined as legends show us.

Mabon / Maponos / Oengus in his very essence, therefore, bears in himself this tension.

MARICCUS. The prophet and demigod hero (+69). An incontestably historical example of Celtic theios aner.

As we have had the opportunity to say in our previous booklet but did not say Napoleon that repetition is the strongest of rhetorical figures; druid Mariccus was the last reincarnation (or avatar or envoy) known, of a Celtic god-or-demon.

With him we deal with a personality of Muhammad type, i.e., an extraordinary combination of spirituality allied to a powerful effort of national liberation (Ambicatusian ver sacrum). Mariccus also was and just like Muhammad surrounded during his life by a whole isma almost bordering idolatry. But look out, in his case this ver sacrum in the way of Ambicatus (who fights on the two sides) is to be compared to the small jihad of Muslims and not to their great jihad (the struggle...against oneself). And the isma which must be dedicated to Mariccus must to be an isma of dulia type even of hyperdulia type but, of course, not a worship of latria.

Lecture notes on the life and the death of the great prophet, that new generations sold to occupiers (without this treason, they could not have captured him). Some authors went as far as thinking that they are the Christians who gave him up to Romans. According to Christians themselves, Christianity had indeed been able to reach these regions as of the 1st century, with various missionaries sent by the apostles themselves, and particularly St. Peter.

"The Apostles would have sent seven of their disciples, or even a much greater number, to found the Churches of Gaul and of the Rhine. Valerius in Trier, Martial in Limoges, Austremoine (Stremonius) in Clermont, Gatian or Gratian in Tours. People mention in the same way for the Rhenish lands, in Trier, Eucharius, of whom Valerius seems to have been only the successor, Crescens in Mainz (or in Vienne in France), Maternus in Cologne, Clement in Metz. People also do date back to the apostolic age the Church of Auxerre, like that of Perigueux, with the bishop Saint Front.

On the apostolate of Saint Lazarus [in Marseilles and Autun. Editor's note] of Saint Magdalene, and Saint Martha in Provence [in Tarascon more precisely for Saint Martha. Editor's note]. Lehrbuch der Kirchengeschichte für Studierende. Franz - Xaver Kraus. Volume I. (Translation without prejudice, my 4 years of German are far away.)

Duchesne, in his Christian Origins, chap. XXVI notes besides quite judiciously: "Saint Pothinus is the first Gallo-Roman bishop whose name was preserved. That does not mean in so far as he is the most former bishop of this country did not receive the light of the Gospel as of the time of the apostles. Known facts are a thing, real facts another one. Christianity has to be as old in this country as in the countries of similar geographical location, Africa for example".

If we understand well the various traditions on this subject (particularly the treatise on the Trinity, De mysterio sanctae trinitatis, ascribed today to Saint Caesarius of Arles), there would have been Christians on the spot therefore as of the end of the 1st century of our era. "Civitas Arelatensis discipulum apostolorum sanctum Trophimum habuit fundatorem, Narbonensis sanctum Paulum,



Tolosana sanctum Saturninum, Vasensis sanctum Daphnum. Per istos enim quatuor apostolorum discipulos, in universa Gallia ita sunt ecclesiae constitutae, ut eas per tot annorum spatia numquam permiserit Christus ab adversari occupari. The city of Arles had Saint Trophimus, a disciple of the apostles, for its founder, that of Narbonne Saint Paul, that of Tolosa Saint Saturnin, that of Vaison Saint Daphnus. These four disciples of the apostles founded Churches in all the country, so that their see was never occupied by heretics “.

But as usual with Christians, the truth is out there! Through the deficiency of the texts, it is more probable to suppose than Christianity was introduced into the country by Eastern ones and Greeks. It entered the area by going up the Rhone. But the completely foreign nature of these first proselytes, and particularly the fact that they spoke rather Greek language, slowed down its spreading. The latter accelerated really only at the beginning of the 4th century, with the support of the emperor Constantine...

It seems therefore not very probable that the Christians of Autun could play an active role in the final arrest of Mariccus, even with the assistance of those from Lyon.

What is likely, on the other hand, it is that first Christians did nothing to oppose it, did nothing to denounce this scandal, even among them. They were from the start in the Roman camp, instead of being on the side of this unfortunate bagauda. A choice they will also make at the other end of the Roman Empire in Jerusalem on the occasion of the first Judeo-Roman war (flight to Pella in Jordan).

Emperor Claudius had wanted “ to Romanize “ the Celtic aristocracy of the territory. He tried to do it by prohibiting the exercise of druidic worship. Resistances appeared, uprisings occurred, while in Rome itself, after the assassination of Nero, the generals competed for the power.

Here how the French historian Maurice Bouvier (yes, yes, as Jacqueline Kennedy) presents the things in his book especially devoted to the emperors.

Druidism was in full revival at the time when Roman Capitol flamed, disastrous omen for the Empire. Druids and bards who had survived persecutions, started to call for resistance, in exalting Mariccus, the predestined man chosen by the god-or-demons, descended from the heaven to liberate the country from the foreign yoke. Rome was taken by the Celts, but, the temple of Jupiter being remained intact, the Roman Empire survived. The fire - which devastates it now - is the sign of the heavenly anger. The Empire of the earthly things will now pass to transalpine peoples. There what the druids - and therefore Mariccus - sang (sic) at the time.

In short, the high-knowers of the druidiaction (druidecht), being based on various popular beliefs, prepare the uprising of their people around + 69; gathering from eight to ten thousand men around Mariccus who, to ensure his recruitment, promised the freeing of the slaves and the right to live shielded from the abuses of the Roman exactions.

Soon he controlled part of the land and especially the forests, occupying half of the current French department of Allier. [It was therefore about one of the very first the bagaudae. Editor's note].

So that the rebellion extends and becomes irrevocably effective, it had been necessary the Aedui join Mariccus, but in one century, the Roman influence had already deeply modified the behavior of their youth, especially considering previous suppressions. Moreover, interests attached them to Rome. Also, either during a fight, or through treachery, Mariccus fell into their hands. They delivered him to the emperor Vitellius who sentenced him at once to be fed to the wild animals. In the middle of the arena, Mariccus, the Boian, looked at the starving wild animals pouncing on him, then to stop, to look up, to smell the air, and finally to move back then to come to lie down at his feet. Was this man with an attractive glance, a natural tame? On the steps the people prepared to applaud him, astonished or happy to see Mariccus showing that his invulnerability was not a legend.

Such a new development evoked indeed, for the crowd present on the spot, the old druidic myth of the deity taming the animals. It is it him we see, on the cauldron of Gundestrup, to hold at bay the elephants and to reduce to impotence the devourer carnivore.

But the emperor Vitellius understood the danger at once and ordered to his soldiers to cut the throat of Mariccus who, struck to death, collapsed in the arena where his blood was spread. This execution was more than the death of a man: the end of an ideal [that of the Bagaudae of this time. Editor's note].

The Aedui and the troops of Vitellius dispersed the Boians and removed from History their city, the Gergovia "Boiorum" the Gergovia of Boians, of which the site still today comes under the field of the conjecture.

Below the exact text of Tacitus (Hist. II, LXI).

"Amid the adventures of these illustrious men, one is ashamed to relate how a certain Mariccus, a Boian of the lowest origin, pretending to divine inspiration, ventured to thrust himself into fortune's game, and to challenge the arms of Rome. Calling himself the champion of Celtica, and a god (for he had assumed this title), he had now collected eight thousand men, and was taking possession of the neighboring villages of the Aedui, when that most formidable tribe-state attacked him with a picked force of its native youth, to which Vitellius attached some cohorts, and dispersed the crowd of fanatics. Mariccus was captured in the engagement, and was soon after exposed to wild beasts, but not having been torn by them, was believed by the senseless multitude to be invulnerable, till he was put to death in the presence of Vitellius".

Conclusion: Mariccus was a kind of Celtic Orpheus and he fascinated because it was seen well that a god-or-demon lived him. He was the author of sacred anthems or magic incantations. The entire nature seemed to react to his voice, he always had a good explanation to give to the quivering of the trees and by hearing him even wild animals lay down at his feet.

Notices and various remarks.

Coincidences are part of the life. The human beings have a comprehension and knowledge generally limited enough of probabilities, we do not understand the laws relating to the large numbers, and we succumb easily to the selective memory and to the subjective validation: this tendency to remember the positive correlations and to forget the greatest number of cases where nothing meaningful happens. The only common point in reality of all these coincidences is our desire to explain them. However coincidences, as remarkable as they can sometimes appear, are not at all surprising. In fact, most are only events with no meaning. Unusual events become highly probable when enough individuals are involved. This lifts the cover of mystery surrounding certain phenomena and leads quite simply towards the scientific reflection.

The real meaning of odd coincidences can be understood and explained by what is called the law of the very large numbers. This statistical law establishes that with a sufficiently large sample, even most improbable becomes probable, and therefore becomes "supernatural."

1. Mariccus druid and even "high druid"?

As we have already had the opportunity to say in our previous booklet, but repeter = ars docendi; nothing proves it and nothing contradicts it. The only historian who mentions him says him being "a Boian of the lowest origin" therefore of the 3rd function, but he could have been very well a clandestine druid. In any event, considering the tone of the text of Tacitus (systematic racist denigration) everything is possible.

2. Did the Christians influence Aedui who sold him to the Romans? The sending of missionaries in Gaul by the Apostles is hardly probable. The first Christian missionaries undoubtedly arrived fifty years later, around the end of the first century. The Christian community of Autun is not known before the 2nd century (mission of Andochius or Thyrsus among the Aedui).

3. Memory of Mariccus in Bourbonnais, because native from Neris? Neris belonged to the city of the Bituriges, far enough from the Boian settlement area. Neriomagos was the chief town of a "pagus minor" of the Bituriges Cubi, whose name was preserved as Narzenne < Nericiana, covering roughly speaking the southern point of the current department of Cher and the western and southern zones of the district of Montluçon; therefore far from the Boian area in the circle of Aeduan influence (between the Loire and the Allier River in Nièvre, and between the Allier and the Aubois River in Cher). Guerche upon Aubois is probably not the Gergobia of Boians: its name comes from the Germanic *wirkia* > *guircia*. Saint Parize is more probable, but not certain either.

4. Mariccus "man of the inextricable Pontiniacensis Sylva" (sic)? Forgery, it is too far from the Boian area!

5. True reasons of the non-support of the Aedui for the cause of Mariccus. They are, basically, easy to guess given History. The Aedui since nearly one century had boasted about being "friends of the Roman People" even to the detriment of the interests of their fellow citizens. We find the same cosmopolitan and mercantile, anti-national, mentality, today, in this unfortunate country, because if the French are known for their left in policy, they are also known for having two types of right wing: the national right wing and the businesses right wing, both doing not have much to do together. Their national right-wing jumps on the bandwagon of the victory of Vercingetorix at Gergovia in - 51 (before

our era) and supported the revolt of Sacrovir in 21. What brought to them besides a wild suppression in the second case.

Forty-eight years after they were hardly in a hurry to start again, the more so as the popular movement of Mariccos prefigured the Bagaudae: at the same time hideouts of resistance fighters and country revolts. This second aspect was not cut out for rallying the possessing class whose kids like Saint Symphorian forme the elite teens of Augustodunum (Autun) become capital of the Aedui instead of Bibracte.

6. The witnessed deity of the Between-Loire and Allier river, country of the Ambivarittoi where the Boians had found refuge, was Siquatis, eponym of the current town of Saincaize.

The reading of the booklet by Auguste Dupont on the subject, published under the title "Essay on the religious Revolution tried by the Boian Mariccus in the country between the Loire and the Allier River evangelized by Saint Patrick " (in 1870) left us thoughtful...

It is true that some people made this hero of the Celtic independence a kind of saint; because men call sanctity (sanctitas) in the Romano-British and Gallo-Roman world, in Narbonnese particularly, the charismatic relation (divine patronage) being able to exist between the sovereign god-or-demon (Taran/Toran/Tuireann = Jupiter) and kings or chiefs. This notion of divine patronage expressed by the Latin term of sanctitas, is a at the same time Latin and Celtic religious concept.

The Celts indeed experimented a particular form of relationship between their god-or-demons and their leaders, conveyed well by the fact that they thought to be of divine origin (descendants of Ogmios, or Herakles for the Greeks, even descendants of Belin/Belen/Belenos, said Apollo in interpretatio graeca). It was therefore relatively easy to them to interpret in their way the "sanctitas ": the divine force going down from the god-or-demons to the great political leaders or warriors, as being applicable to the case of Mariccus.

The panegyric of Maximian by Mamertinus, a particularly important text because expressing the ideas of the Celtic rhetoricians of the time, begins with the following expression, "ille siquidem Diocletiani auctor deus..." What means: " The god-or-demon founder, or father, of the race of Diocletian..." We therefore deal in this precise case with an example of Romano-Celtic syncretism. The Latin noun of sanctitas being used to express a druidic idea: a certain form of mythical ancestry , or of divine patronage, of the great Celtic god-or-demons, and mainly of Taran/Toran/Tuireann.

The same process took place with saint Ceneri and Saint-Leonard-des-Bois, some chiefs of bagaudae reigning on the borders of the future French Sarthe and Orne departments, in the 3rd century, according to Maurice Bouvier (the emperors...)

N.B. The thesis of this French historian is acceptable on the condition of specifying well that there would have been then merging or mix-up of these legends with later historical characters having similar names in the 6th and 7th centuries.

The high-knower of the druidiaction (druidecht) of today do not hold only from myths their knowledge. The believers of the unfortunate Mariccus having survived have handed down to the following generations, either what they learned from his mouth, by living with him, and by seeing him acting, or what they then understood in light of his unfortunate example. Because the unhappy example of Mariccus shows us how the deified man can make peace with animals and nature, by the emission of positive vibrations. But also that policy is a thing (which can be commendable) and spirituality another (his kingdom was not intended to be of this world). It is therefore necessary there too to give to Caesar what is Caesar's (Life in society, social conformism, everyday life) and reserve to gods what belongs to gods (spirituality, private life, freedom of thought).

MATRES PROXUMAE. Latinization of the Old Celtic MATRES NESSAMAI. The belief according to which each family is entrusted to the particular vigilance of a guardian genius or of a god-or-demon of "3rd order" was extremely widespread among the high knowers of the druidiaction. It is therefore a kind of genies. Some goddess-or-demonesses, or fairies if this term is preferred, guardian of the family group more or less playing the part of guardian angels in paganism. Unlike the regional good mothers, the "very close mothers" themselves are purely family (or individual?) The neo-druidism respects and understands (therefore defends) this traditional belief of most of its dagolitoi (of its faithful), but does not impose it.

MELDUS. Name of the mallet of Suqellus. Not to mix up with meldus = blessed one dwelling in the next world of heavenly nature which is precisely called Mag Meld!

MENMAN. Lower part of the soul called generally mind. The ancients often distinguished several types of soul which are today for us, we uns modern men, become incomprehensible. There was for example the soul = vital breath (anatlo). For the high knowers of Antiquity on the other hand, the mind

was the meeting or junction point between the (pure) soul and the inanimate matter. Pure soul and matter being generally but paradoxically linked with the female gender, the mind therefore could only be male. Female + female when that are interpenetrated that produces male among Celts. The menman was therefore regarded as male. Combined with the part pure soul or anamone, of the gdonius (of the human being), this menman produces what is called anaon, the binomial pair soul+mind.

The mind or menman was not regarded as immortal in a strict sense of the word but as surviving the body infinitely less long than its part pure soul, a part known as anamone.

The druidism believes hardly in the existence of any absolute in Man, except the small tear of divine fire which is his soul. Even the mind is only a sequence of momentary phenomena which are consecutive by being narrowly conditioned the ones by the others. The thoughts, the desires, everything is relative. The menman, it is that!

MONA. Ancient name of the island of Anglesey. Môn in Welsh.

MORRIGU/MORGAN. Mara Rigana = High Queen, Moririgana = Sea Queen, Morigena = Born from the sea.

Some people consider that they were hypostases of the organizing principle in the matter, what led the neo-druidism to sometimes confuse them in the same entity (Morrigan is a form, in the dative, of Morrighu). See Brigo.

NESSAMON. Celtic name meaning "the neighbor, the others, the people." See the inscription in Banassac: NESSAMON DELGU LINDA.

NOADATUS/NODONS Irish Nuada. Celtic God-or-demon whose name probably means "distributor." His sword (of justice) remained famous.

OENACH. See compulsory festival. "Meeting": Gaelic word, derived from oen = one, and designating the gatherings carried out for the worship celebrations, particularly during the big annual festivals.

OGMIUS. God of eloquence and of logomachy or verbal violence.

OLLOTOTAL. Relating to the whole Celtic-druidic community. Case particularly of the pan-Celtic god-or-demons.

OLLOTOUTA (literally super-tribe).

Original name of the druidic community taken as a whole. Also translated by (Universal) "Church."

Although used in all the documents intended for the State the translation of Ollotouta by the word Church is, of course, very approximate.

Inside even of the druidism there exists, alas, also base acts, silly things, mistake, or cowardice. It is not difficult to discover them, it is enough to open the eyes. See the numbers of the review concerning Mesdames or Messrs. J ..... , A ..... , G.... , S.... , A ..... , J ..... , C ..... , M.... d.W ..... , L.... , S.... , D.... , J ..... , P ..... , D ..... , V ..... , C ..... C ..... (L... G...), and so on.

NB. In the case of Messrs P ..... V... and D... it is especially some cowardice: the fact of giving up friends in difficulty or rude easy ways.

In the case of Mr. J... for example, it is a mere and simple lie, in the case of Mr. A ..... an intellectual theft, etc., etc.

True druidism is not a closed, withdrawn in itself or secret, society. Open to all those who are spiritually Indo-European, it is made very diverse by the nationalities, the cultures, the social environments, and the political options as well of its basic members as of its line management. The intellectual and spiritual currents in it were always multiple and sources of debates, which media sometimes echoed. Neo-druidism has no police force nor armed force to prevent those who showed they were unworthy of it, from continuing to use its name.

For every contact with the druidic Ollotouta write to the periodical DRUIDISM, P. B. 13,93 301, AUBERVILLIERS CEDEX, FRANCE.

PARIOS. Name of the cauldron used at the time of the druidic services.

RECTU ADGENIAS. RECHT AICNID in Ireland. An excellent definition was provided to us by the inhabitant of Langres Denis Diderot. Was this because of his proximity of the Matrona's spring where was at one time founded by Ronan ab Lug and Gal Crae the druidic Ollotouta?? Nobody knows it. The notion of rectu adgenias ultimately refers to the nature "nemet" of the human person. It is on the existence of the pact with the god-or-demons, concluded after the battle for the Talantio also known as the 3rd battle of Magos Turadion, or 3rd battle of the plain with burial mounds and with standing stones, that this nature "nemet" of every human person (his sacred inviolability) is based. This pact with the god-or-demons is the indispensable condition which makes all gdonius "nemet" i.e. "living in peace with the god-or-demons."

In Celtic country every person holder of a knowledge or of a know-how was nemetos. Nemet the boaire, nemet the aes dana, nemet the bard, and so on. What leads us to another definition of the rectu adgenias, that which was proposed by Regis Boyer. "The right that has, by nature, and election, a given individual, to be treated on a certain footing by his fellows, and the legitimacy of his claims to a certain type of compensation for the breaches affecting his honor; i.e., of the very strong feeling that he has to take part himself in the sacredness, of the sacred order founded and guaranteed by the higher Powers. Revenge is a sacred right which comes from the very strong feeling of the intolerable nature of the sacrilege." As noibo Patrick himself accepts it in the introduction of the Senchus Mor: there is strengthening of paganism if an evil deed is avenged.

"All is organized to protect the dignity of the individual, through him the honor of his family and, therefore, the fullness of the family of which he is a member ." As Regis Boyer noticed it very well , every crime or offense is therefore "a breach against the sacred - nemet. Editor's note - nature of the offended individual, against his family, without whom he would not exist, and against the community into which he fits. Breach it will be necessary to offset. Capital punishment existed only in extreme cases, because the demise of the offender solves nothing. The sacred (nemet) is not repaired by removing the one who violated it, it is restored by filling the break in the continuity."

REDA. Moral code of the third and fourth Celtic function (that of the Atectai or dhimmis of Druidism). Therefore morality available for the general public. In other words, minimal Celtic ethics, core of all the deontological codes (Mahayana in Buddhism). We find nevertheless also in it the idea of atonement in the concept of compensation, also typical of the Celtic Law. The compensation is offered by the druidicist in order to counterbalance the weight of bran (see this word) accumulated in his life. The mortal guilty of something must compensate for the evil done by him, or at least do the utmost for that.

Such is roughly the definition of minimal Celtic ethics called reda, which therefore is not at all the Jewish Law of retaliation, nor the law ordering to turn the other cheek among Christians.

The common core specific to every society which is self-respecting (not to steal, not to lie, etc.). The ethics of the high knowers of the druidiaction is characterized by its tolerance and its freedom (each one is free of one's choice) and at the same time by the rigor of its requirements (each one is responsible for one's free choices, and must accept the consequences of them). The responsibility, of course, is proportional to the consciousness, to the capacity to appreciate a choice. The end (the return to the Big Whole of the pariollon) does not justify all the means necessarily.

The congenital weakness striking every mortal since the Ulaid (Ces Noinden Ulad) to the last of the slaves, affects the body, but also the heart and the intelligence (see on this subject Christianity for example).

The first of the rules of the Celtic action is therefore to answer freely, intelligently and conscientiously, the asked questions. Good intentions are not enough, unlike what the Christians affirm. Max Weber highlighted well what is really this Christian morality of the left-wing , which judges on the kind heart more than on the results.

It is a naive idea of the intentionality of acts that modern psychology exploded : clearness on oneself is indeed extremely rare. All the difficulty therefore is to apply the ethical principles to the particular cases. There cannot be justice without reflection to pass from the great principles to the concrete acts, because the great principles are more once in competition.

In a given situation, various points of view indeed can appear in the consciousnesses and disturb them. "The sky of the values is always a torn firmament," wrote Vladimir Jankelevitch.

There are moments when nothing is obvious and when the true Celtic hearted and minded person is left at his intelligence, his generosity, in other words, at the responsible and free choice of what they consider as being the best.

The 2nd of the rules of the Celtic action is to always take into account the framework in which we act. Ethics is never a private affair. Each trade association, each social class, has its habits, its way of doing the things, its laws which, so simply human they are, have a value.

Fruits of an old wisdom, they are the work of the memory of the group, a way of acting which already avoided many conflicts, and made it possible the group to survive. The recognized relevance of the principles must therefore be adapted with flexibility to the diversity of the situations.

The ethical rules of the common core, so absolute they are, are always to implement in typical situations, often contentious, and by individual minds. Every decision is to be taken according to a precise context.

You cannot put on the same footing the absolute value or principle, on the one hand, and the exceptions that certain typical situations cause, on the other hand.

**RIASTRADS OR DISTORTIONS.** The word means in the beginning, "bodily distortion under the effect of an excited mindset. The riastrads in the Cuchulainn way are a very particular form of physical exercises. This practice is very old and we find traces of them in several civilizations other than that of the Celtic nations. For example, on sculptures of the temple of Borobudur Indonesia (10th century). The contortionism is an acrobatic discipline still practiced today in circuses and in gymnastics, and based on exercises of flexibility carried out by an artist in this field.

The forwards contortion is based on exercises of flexibility with a movement of the back towards the inside: for example, to pass one's head behind one's legs. The exercises are often characterized as being "frog" postures.

The backwards contortion, less "natural," is based on exercises with a movement of the back towards outside: for example, the "box" or "scorpion" figure where the artist touches his head with one of his feet or buttocks. The contortionists are very frequent in the Asian circuses. In Mongolia, these exercises were practiced in temples in order to get the control of one's body.

The contortionists are acrobats remarkable by the extreme flexibility of their body: dislocated forwards or backwards, or both at the same time (they are called then rubber-men).

This work, when it is not esthetic, is not always well appreciated by the public.

The contortionists fascinate by their superhuman exploits (especially if they are women). Miss Dora, one of the most popular contortionists of the post-war period, was able to fold her meter fifty and her 47,5 kg in a cube of 43 cm!

Today, certain artists such Rocky Randell or the two Coudoux, use a plexiglass case for better making their splendid work of athletes admired.

In addition to the contortionists who put themselves out of box, there are those who change themselves into puppets and let themselves handle by their partners as if they were stuffed or straw dolls.

**SAGUM.** Wool coat covering shoulders. From the Celt sagum. Not to mix up with a dress or a cowl.

**SAMON.** Festival of the Celtic change of year. In the lunisolar calendar, took place at the first full moon following the autumnal equinox. The imposition of the Julian calendar made it postponed to November first.

Through the Calendar of Coligny, we can distinguish two key periods, superimposed or shifted according to the lunisolar similarities.

- Diuertomu = the full moon of month beginning and year beginning. It was the all-night party (uegilia Samoni), later Feil Samhain in Ireland, and even more precisely the night when the soul/minds of late proved particularly close to the living; a belief taken over by the Christians with the All Saints' Day followed by the All Souls' Day. This day, community of the living and community of the dead meet.

The two worlds interpenetrate.

- Trinuxtion Samoni, time of the zodiacal year when the sun enters the Scorpius constellation : Samoni prinnios in Celtic. Most probably the moment chosen for the great sacrifices.

The principal druidic festival is therefore that of 1st Samoni, attached later at November 1st, which corresponds to the samonios in the calendar of Coligny. It is a considerable festival in which every member of the community must be present. This oenach consisted indeed of a meeting of all the men and all the women forming the community. People discussed there the political, economical and religious matters. Never-ending banquets were given in it.

These feasts were initially reserved for the leading class. They were a kind of Parliament where the matters of Law and policy were discussed (see the famous Galatian drunemeton in Asia Minor and its 300 members). The king and the warriors formed there the main part of the participants, but it is difficult to imagine that the high knowers of the druidiaction were completely excluded from it, because the lawyers also met there also to develop all that was related to the relationship between the individuals and the community.

The common people himself was satisfied with the fair, with all that was comprised as various transactions and entertainment at the same time. The more or less pagan rejoicings of Halloween are besides the ultimate metamorphosis of the masquerades which followed the end of this festival and the beginning of the new year.

The ritual is badly known. It is known nevertheless that the day before, all fires were to be extinguished. It was, of course, to symbolize the end of the year, which will rise symbolically from the ashes only when the high-knowers light a new fire.

N.B. It is always at Samon-ios that the mythical great events, battles or raids in the Other World, etc. are supposed to take place. Indeed, if Samon is the meeting point between the divine world and the human world, it is that the normal time is abolished or suspended during it. It is therefore a neutralized time zone.

At Samon there is no longer dead or living, neither God-or-demons nor human, because it is the Couocanton (there is EVERYTHING).

SEDODUMNON. Corresponds to the Sid "headquarters" in the meaning of "residence," of the Irish tradition. This name of Sid < Sedos/Sedon had also a connotation of peace area, by coalescence with seduo = peace in old Celtic, from where sioth in Gaelic, Welsh heddwch. Stay place of the god-or-demons not to be confused with the part of the Vindobitus called Vindomagus. A sidh is a hill, a hillock or a burial mound. And these hillocks cover holes in the space-time through which the here below adjoin the hereafter.

Fragment of text found by the heirs to Peter DeLaCrau. As there exist holes in the ground, there also exist holes in time, i.e., times when the gates of the other world are removed: the night of Samon, our day of the dead. In every time besides, between the world of the men and the neighboring world, the Sidh, the limits remain dubious. There exists a land ambiguous, made of not cleared forests, strand, and marshes; made of water also: the lake, the pond or the sea through which you embark to sail towards a mysterious and dangerous unknown one. The island of Mankind is only a hardly solid condensation on a moving hereafter.

In the Sidh a people lives: the sons and daughters of the great mother of the god-or-demons: the goddess-or-demoness, or fairy if you prefer this word, Danu (bia). They are the first inhabitants of the earth, or at least those who lived there just before the arrival of the men (the Fir Bolg). Therefore they thus fled under the ground but they kept for them the hereafter. They are still some god-or-demons or some ultimate avatars of these ancient god-or-demons, however they are some overcome people. We feel them hardly higher than men, of course, not their masters like the God or Demiurge of Abraham, Isaac, and Jacob, the dreadful Yahweh. The fact is you get married with their women or their men like with the angels of the Bible and you go sometimes to be treated in a welcoming Sidh.

SETLOKENIA. Cosmic cycle of more than 59,000 years (at least). From saillo, life, indefinite duration, century, and cenia long, distant. This notion of cycles was personified under the name of Setlokenia, goddess of long life; long-lived one, a minor goddess of north [Great] Britain invoked at Maryport, Cumberland. She may be compared conceptually but not etymologically with the Irish Buanann.

In the Book of Lismore (fo.151, b 2) we find the following passage.

"Three years for the field (three-field system ?)

Three lifetimes of the field for the hound.

Three lifetimes of the hound for the horse.

Three lifetimes of the horse for the human being.

Three lifetimes of the human being for the stag.

Three lifetimes of the stag for the blackbird

Three lifetimes of the blackbird for the eagle.

Three lifetimes of the eagle for the salmon.

Three lifetimes of the salmon for the yew.

Three lifetimes of the yew for the world from its beginning to its end."

That our favorite author [[Eleanor Hull, "The Hawk of Achill or the legend of the oldest animals in the world," *Folklore*, Vol. 43, No. 4 (1932): pp. 376–409] comments in this way.

"We arrive thus at 59,050 years,i.e., two multiples of three more than the Westminster calculation, which made 6561 years ; i.e., down to the salmon in the Irish list."

We may presume that on the Continent ancient Druids attributed to our world much more than the 60,000 years evoked by the islander tradition. In any case what is certain is that the ancient Druids did not believe in a creation old of 5 or 6000 years only like the Judeo Islamo Christians, but juggled in this respect with literally astronomical figures with which the Greeks also made fun as Strabo and rather comparable to those of the Hindu cosmogony: 4 320 000 solar years (mahayuga) before dissolving and to be recreated.

Strabo Geography Book IV chapter IV 4 " Moreover, not only the druids, but others as well, say that men's souls [psychas in Greek language], and also the universe, are indestructible, although both fire and water will at some time or other prevail over them. "

As for the Greeks, two more words.

Heraclitus, like all the thinkers of Ionia (Thales, Anaximander) thinks "that, the substance remaining, only its states change," "that nothing is created and that nothing is destroyed" (Aristotle, *Metaphysics*, A, 3) . He sees in all things a place of contradictions and he considers passing these contradictions in a harmony. He adds the idea of period, of Great Year, estimated at 10,800 solar years.

Heraclitus thinks that at one point the world is ablaze and that at another time it reconstitutes itself from the fire, according to certain periods of time, in which, he says, it kindles in fixed measures and goes out in fixed measures.

"This order, which is the same in all : things no'one of gods or men has made; but it was ever, is now and ever ,shall be an everliving. Fire, fixed measures of it kindling and fixed measures going out".

Later the Stoics shared the same idea.The most famous defenders of the eternal return in the West were indeed the first Stoics, Zeno, Cleanthes, Chrysippus, before Diogenes of Babylon and Panaetius. The concept is of Babylonian origin. Several ideas are contained in the notion of eternal return.

-Astrological cosmogenesis. In the beginning, the primitive and divine Fire creates, by condensation, the Air, then comes the Water, finally the Earth is deposited. The planets are then aligned. According to Porphyry, who is a Neoplatonist, and not a Stoic, "the theologians posited Cancer and Capricorn as these two gates. The one through which souls descend is Cancer and Capricorn is the one through which they ascend.

-The cycle. Diogenes of Babylon evaluates the Great Year, that is to say the period at the end of which the planets regain the position they had at the birth of the world, at 365 times 10,800 years.

-The final kindling (ekpyrosis). The conflagration is designed as the destruction of the world and its resorption in the divine Fire.

-Repetition. The events return identically.

-Eternity. This cycle is repeated endlessly.

As for the survival of the soul, the opinions of Greek philosophers are divided. For Zeno, the soul survived the body well long enough, but ultimately would vanish. For Cleanthes, souls subsisted until the conflagration. For Chrysippus, weak souls died at the moment of death, or shortly after; only those of the wise; who knew how to resist passions, participated in this restricted immortality.

LET US REMIND NEVERTHELESS OF THE FACT THAT the notion of eternal return is not Greek.

The eternal return is a concept of Mesopotamian origin taken up by several philosophers, according to which the history of the world unfolds in a cyclical fashion. After several thousand years ("the Great Year"), the same series of events is repeated, identical to the previous one, with recomposed elements. The word used among the Greeks is Palingenesis, a close concept which means "genesis again," "new birth" or "regeneration."

Babylonian astronomers had discovered that the synodic revolutions of the planets, the annual revolutions of the Sun and of the Moon are submultiples of the same common period, the Great Year, at the end of which the Sun, the Moon and the planets take their initial position relative to the fixed stars, again. They concluded that the life of the universe is periodic, that it goes back eternally through



the same phases, according to a perpetual rhythm. It is the idea of Eternal Return. The basic cycle is around 3600 years, or 200 times the duration of the saros which lasts about 18 years; it is the cycle of eclipses which reproduces after 223 lunations (average synodic lunar month of 29.53059 days), therefore in 6 585.3211 days, or 18 years and 10 or 11 days (depending on the number, 4 or 5, of leap years) and a little less than 8 hours. For Berossus, the Great Year spans 432,000 years, or 120 cycles of 3,600 years. And the Great Year undergoes two cataclysms. The first is a cataclysm of fire (a Conflagration), at the summer solstice of the universe, during the conjunction of the planets in Cancer; the second is a cataclysm of water, a Flood therefore, which occurs at the winter solstice of the universe, during the conjunction of the planets in Capricorn.

Berossus, the translator of [the record of] Belos [Bel or Marduk] attributes these revolutions to the stars, and in a way so affirmative that he fixes the time of the Conflagration and of the Flood.

The Babyloniaca by Berossus Book one. The Great Year.

"All that the earth inherits will, he assures us, be consigned to flame when the planets, which now move in different orbits, all assemble in Cancer, so arranged in one row that a straight line may pass through their spheres. When the same gathering takes place in Capricorn, then we are in danger of the deluge. Midsummer is at present brought around by the former, midwinter by the latter. They are zodiacal signs of great power, seeing that they are the determining influences in the two great changes of the year."

SLATTA. Slatan druidheacht. Druidic lath or bat used as handle for the blade of the voulge and of variable or fixed by regional traditions length. Druidic rod according to John Toland. Slat (old Celtic Slata) is the Gaelic word for a magic wand. Magic wand. We translate so the Gaelic sentence slat doilbte draoideachta where we find, of course, our poor druidism reduced to the level of a vulgar sorcery in this text, by the "journalists" of the time. It would be sufficient that it becomes again such a widespread religion on earth than Catholicism so that cross and sprinklers are in the same way reduced to the status of dangerous fetishes.

SOLDUR. Kind of Celtic soldiers or knights devoted body and soul to their prince, their chief. On the condition of these characters in Antiquity, to see Caesar (bello gallico. Book III, 22).

SUNARITU. From the old Celtic SU (good) and NARITU (strength) which we find for example in the Celtic NERTUS. Means about: "May the force be with you!"

TARAN/TORAN/TUIREANN. Metahistory. In indeterminate but distant times of pan-Celtic or Proto-Celtic history, a palace coup occurred in the Celtic pantheon.

Taran/Toran/Tuireann was dethroned by Lug who somehow took his place. But some tribes still resist this heresy and... Credits music: "Star Wars."

This way of seeing things, this presentation of things, is deliberately meant to be as humorous as a comic strip by Uderzo and Goscinny; but it reflects the dismay of the historian of religions that we are, faced with two astonishing situations in the hoi polloi of the ancient or medieval Celtic pantheon.

The first curious situation is that, on the Continent, the greatest of the gods is unquestionably Lug according to the divine Julius (Caesar), a situation that is nevertheless denied by epigraphy.

Namely that, second astonishing situation, in Ireland the first of the gods is unquestionably Lug and the family of Taran/Toran/Tuireann is his suffering pain in spite of obvious remains of a previous greatness (Oidhe Chloinne Tuireann).

All this while Taran/Toran/Tuireann corresponds exactly in the primitive Aryan pantheon to the Dyaus Pitar of the Brahmin ancestors, Zeus of the Greeks, Jupiter of the Romans, Tyr of the first Germanic tribes...

The Germanic tribes where we find a bit of the same problem, namely that the best known and most honored god is not Tyr but Odin.

As for India, Dumézil explains the decline of Mitra, the god of contracts, in front of Varuna, by a rise in power of the warrior class of Kshatriyas, to the detriment of the Brahmins, Mitra being the patron saint of the Brahmins, and Varuna that of the warriors.

Lug being the patron saint of traders (and thieves?) ACCORDING TO CAESAR who calls him horresco referens Mercury in chapter 17 of his book VI. Deum maxime Mercurium colunt. Huius sunt plurima simulacra: hunc omnium inuentorem artium ferunt ...samildanach in Gaelic language); one dares not imagine what this could mean for our glorious barbarian ancestors of the continental Celtic society of the 1st century before our era.

Gentrification?

And from which specialist would Caesar have drawn his pro-Lug bias? Varro? Psychologically impossible!

This is why we will stick to the theory of the role of this beneficiary of so many invocations or ex-votos including in Greek languages for the first ones (see for example the inscription of Orgon: OUEBROUMAROS DEDE TARANOU BRATOUDEKANTEM or BRATOUDE KANTEM).

And as for the divine Julius (Caesar) let him go to hell... among the Greeks precisely!

And let's return to the pure theory of what can be deduced from the testimonies concerning Taran/Toran/Tuireann.

In the ancient Celtic religion, Taran/Toran/Tuireann had taken such an importance that many people regarded him as the archetypal cosmic deity, master of weather. It is therefore obvious that for the high knowers of the druidic tradition the latter represented the most tangible manifestation of the power of the god-or-demons. He was already celestial fire a sign of the immanent and transcendent presence in the eyes of the prehistoric men and of the shamans in the valley of Wonders or in the Camonica Valley in Italy. This divine eon was a manifestation, or a major hypostasis of the immanent transcendent higher Being, since his name meant "Lightning/Thunder." Through this image druidic theology designated so Taran/Toran/Tuireann as a higher inspirer; the sacred fire or stroke of genius unforeseeable and stormy like a thunder clap in a blue sky. The former high knowers consequently recognized in this inner force the action in them of the divine mind par excellence.

The power of Taranis is a power of conviction, a power which does not impose, but which gives powers and therefore freedoms.

What the men of the north have on their side called Gaefa or Giftha. From the point of view of the human beings concerned, in this case the Vikings, these two terms, gaefa or giftha, both derived from the Norse verb gefa, to give, therefore literally meant "what was given to me."

As Régis Boyer summed up very well about the man of the north in his masterly work on the Vikings called "Poetic Edda" Fayard 1992: "he did not choose to be as he is. But it is up to him: 1) to know what he is, 2) to accept it without barking, 3) to assume it. In this series of verbs lies all the epic greatness of the heroic universe...A grandiose notion, of an obvious tragic character. The greatness of man is not a romantic and vain revolt against fate: it is to make himself the willing, lucid, conscious craftsman of it. Then, the outlook is reversed. There are no more victims of fate. If man assumes his gaefa, here he is gaefumadr, it is felt, it is known, he is a leader, he will win. If he refuses it, it is... "something else we will add.

The legendary Celtic anthroponymy has kept precious traces of this idea of human destiny for the name it is the destiny. The individual could, for example, become with his naming ceremony an Ambicatus, he who gives battle all around, a Bellovesus, he who can kill, or a Segovesus, he who can conquer. The naming ceremony infused the individual with a vital energy, a kind of power of its own which would henceforth be his inalienable individual mark, the original coloring of his personality. This initial deposit, this primary endowment, was the way in which Fate intended the individual to participate in the sacredness. This operation of a magical nature henceforth instituted a close relationship between the child who had just been born and the world of the gods dominated by Fate. He had just been endowed with an immanent force inhabiting both the cosmic elements and the divine universe, he had just been associated with the sacredness. He was literally sacred.

The Celtic Man was therefore not crushed by an inexorable Fatum, or Mektoub, it was given to him to participate in it. Oh yes, he was not aware of it, but he was conscious of it and his life was magnified by it. The Celtic man believes in his own strength and luck. What falls to him personally is to know how to seize the opportunity to exploit it, in other words, to seize his chance. The ancient druids attributed to Taranis the ideas in question, which could often come to mind in a stormy way, even if it could be after a long period of fruitless groping, of course...

We discover here undoubtedly the most original, the most surprisingly modern characteristic of druidic paganism: man does not suffer his destiny, he does not witness his destiny as an interested but foreign spectator, he is given to accept it and to accomplish it - to take it over, on his own account. Our synthesis about Taran/Toran/Tuireann then.

Inspiration, a form of charisma attributable to Taran/Toran/Tuireann, has guided mankind since immemorial time.

Taran/Toran/Tuireann represents the spirit or menman part of the Celtic gdonios (of the human being). He is particularly active at the junction or contact area between the (pure) soul and inanimate matter.

It is, as it were, the vital energy escaping from the cosmic cauldron bubbling in the heart of the universe.

Feminine + feminine when it interpenetrates that produces some masculine among the Celts.

The pure soul and the matter being generally but paradoxically associated with the feminine gender, the divine entity Taran/Toran/Tuireann will thus be considered as male or masculine in the druidic pantheon.

Taranis was therefore the power that enabled the Celts to live in a difficult world. This sacred fire inhabited the Celtic people, it supported and assisted the moral magistracy of the high-knowers of the druidic tradition and animated the Ollotouta thanks to the diversity of its gifts (talents) which most often do not give rise to any spectacular manifestation (the fact of being gifted for languages, music, etc.). For every man receives a certain number of gifts at his birth. The whole problem is to discover them.

TEUTOBODUUS. From the Celtic TEUTO - tribe - and BODUO - crow -, name of a Cimbrian king in Denmark. The Cimbri were a tribe of Celticized Germanic people. A tribe of hearted and minded Celts. The invasion of the Cimbri and Teutons is in a way the last of the Celtic invasions or migrations but it was a bloody failure.

The time was no longer for happy migrations, as the equally catastrophic (millions of dead and slaves, an entire country cut in a cup ruled by Roman colonization) attempted migration, from the Helvetians, a few dozen years later, in 58 before our era, will also show. The unfortunate people were, however, expected by a whole part of the population then, the Santones, who wanted them to clear their marshes in the Picton Gulf.

Conclusion. For a migration can be a success, it is necessary ...

- Either an almost unanimity in their favor of the populations living in the receiving country concerned.
- Or such a disproportion of the forces (technology religion number ....) in their favor that the question of knowing what the populations of the future receiving country want, does not even arise (example John Smith arriving in the country of Pocahontas). Between both there is, of course, the controversial issue of the 5th century "foederati."

Odoacer indeed began by being an exemplary Roman federated before ending ..... still a Roman federated since he never dared to proclaim himself "augustus" in other words a Roman emperor.

TOKADE. What happens to us is only the result of our Fate or Tokad (Middle Welsh *tynged*, Breton *tonket*, intended, old Irish *tocad*, fate, *toicthech* "fortunatus," *tonquedec* in Breton language. And the *labarum* is a sign of the Fate. His voice, his messenger. But you still have to know how to interpret it.

The Vikings, a desperately optimistic people, believed that every man had a kind of "luck" capital as soon as he came into the world, called by them in Norse language, "gaefa, gipta, hamingja."

The druids added to it a complication which is to luck what metrics is to prose, a fruitful difficulty to be overcome, called by them *geis / gessa*. But when it's time to pass on, then come what may and Inshallah.

I will be criticized here, of course, for making my Celtic Fate or Tokade a simple equivalent of the Hindu or Buddhist Dharma. For having slavishly copied the concept of Dharma under the name of Fate or Tokade.

This is inaccurate or is only very partially true.

My Fate or Tokade corresponds only to one of the multiple meanings of the dharma. The one who makes dharma a universal cosmic Order, an eternal Law, an eternal truth.

And especially not that which places it ontologically speaking before or above our Celtic equivalent of Brahman whatever the name under which it is designated because druidism places its equivalent of the Dharma below its equivalent of Brahman.

And the other meanings of this Hindu or Buddhist term have no place in the philosophical and thoughtful paganism of our druidism.

Note also that the Buddhist dharmachakra corresponds more to the wheel or sun wheel than to our famous wheel of fortune or tarabara in Breton language or tenth major arcana of the tarot.

On the other hand, our idea of the Fate is well in line with the notion of rta or rita in Sanskrit, since it is a notion closely linked to that of "truth," and that in the Rig-Veda the preservation of Cosmic order goes through the punishment of "liars." Indeed, in Hinduism there is a close relationship between the Rita and the notion of Dharma as conformity to the "cosmic" Order.

TOTAL or OLLOTOTAL. Festivals not to be mixed up with the venial ones or the druidic ones. The great Celtic festivals are the festivals of Samon (November 1st), Ambolc (February 1st) Beltene (May 1st) Iugnasade (August 1st, Gulaust). Not forgetting those of the solstices and equinoxes, resulting from pre-Celtic traditions.

TOUTATIS ATER: expression meaning approximately "father of the tribe" or "national" (from touta = an ethnic group, nation). Was compared to the Latin Ditis Pater or Dispater, but whereas Latin understood dis, ditis as rich, ploutos in Greek from where Plouton > Pluto; the Celts themselves also had a word \*ditu/\*dits meaning destruction. The fact that Hornunnos was regarded at the same time as "father" (ater) and master of every rebirth, but also of the passage that is death (\*dits), contributed to the misunderstanding of the Roman interpretation involving this Ditis Pater.

TRIBANN. The three rods, of bronze, gold and silver, joined together in a stack widening at its base. From tri = three and bannos = horn.

TUATHA DE DANANN. Children of the goddess, or fairy, Danu (bia). In Ireland form the tribe of the air or celestial gods in the beginning, equivalents of the Olympian gods in Greek mythology or of the Aesir gods in Germanic mythology. Are in permanent conflict with their main underground rivals, the Tuatha De Domnann.

TUATHA DE DOMNAN. Children of the goddess or demoness, Domnu. In Ireland form the tribe of the underground or chthonian gods in the beginning, equivalents of the Titan gods of the Greek mythology or of the Vanir gods masters of the seidhr in Germanic mythology. The seidhr is a kind of magic. Indo-European root "sed/sidh." Are in permanent conflict with their main rivals, the Tuatha De Danann.

VATE (old Celtic vatis parallel with Latin vates and Germanic wotanaz: divinatory ecstasy). It was therefore in the beginning a kind of soothsayer or clairvoyant. Variety of basic high knowers. Deal more especially with the care of the souls. Green dressed the vate is the priest who is usually in connection with the supernatural beings by the means of dreams, visions or ecstasies (a little like the shamans besides). It is also devoted to the cure of the diseases and he also practices priestly functions.

Helped formerly in the sacrifices performed for divinatory purposes in order to predict. The names "ovate" and "eubage" being current in certain groups come from mistakes in the copy of the Greek manuscripts (and prove thereby, of course, the non-authenticity of their so-called initiatory or traditional derivation).

The men or the women who want to live as a true Celt, do not manage to always control the elements of their decision, whilst remaining only responsible for their choices. They can then resort to a spiritual adviser who then refers them to their freedom after having enlightened them.

The auricular confession of faults and errors has, of course, a spiritual value in druidism, but as School of wisdom or as a psychoanalytical medication, and not as a sacrament, like among the Roman Catholics. This spiritual direction was still used by the Irish monks in the 6th century, with the name of anamchara, the whole sometimes corroborated by penitentials (what caused besides later, among Christians, regrettable and dangerous confusions between both practices).

The high-knower of the druidic action themselves, not having, of course, never mixed up the two, and for a good reason- they were the inventors of them- they are the vates among them who have always taken on this role of doctors of souls.

For a vate of today, to look after somebody in the druidic meaning of the word, it is only to help this personality to build or rebuild oneself. The vate is a member of the minor orders. He is devoted to the soul medicine and to the parapsychological phenomena (see METAPSYCHICS). His color is the green.

VEGTOS VIDTUOS. Feth fiadha in Gaelic language. A major instrument of the occultation of the gods. The fact that humans no longer see the gods, but that themselves, on the other hand, continue to see them. According to Claude Lecouteux equivalent to the Alsatian Follette cape or Tarnkappe of Germanic legends, where it became the property of Oberon (Alberich). In Italy, the king of the dwarves, Laurin also possessed a coat which made invisible.

This notion of invisibility was roughly euhemerized by the Christian scribes of the Middle Ages, less astute than Shakespeare for his Oberon, who indeed preferred to show us the people of the goddess Danu (bia) arriving in Ireland "without ships or barks, in clouds of fog [over the air, by their might of druidry]". But an ensuing passage soon after offers a rational explanation that "...it was as a sea expedition the Tuatha De Danann came to Ireland, and burnt their ships. It was owing to the fog of smoke that rose from them as they were burning that others have said that they came in a fog of smoke."

Another example of use of the feth fiada occurs in the Altram Tige Dá Medar ("Fosterage of the House of Two Milk-Vessels"), where Manannán mac Lir (the Manx God son of Lero ?) makes an assignment to each member as to which Sidhe (fairy mound) they should dwell in, raising the feth fiada to conceal themselves from mortal men.

In the tragic story that tells us the hunt for Diarmat and Grannia (Tóraigheacht Dhiarmada agus Ghráinne) Mabon / Maponos / Oengus, god of youth and everything that goes with it (health, love, pleasures of one's age.... In other words, the youth and its pleasures), also has such a cape which is definitely very useful for the gods. The solar nature of the character is highlighted by the fact that, in this story where he is presented to us as being the adoptive father of Diarmat, protecting the two lovers (he saves Grannia by covering her with his cloak of invisibility); he appears dressed in strange clothes including a coat with large gold stripes.

Such cloaks are common in Welsh mythology; a "Mantle of Invisibility" is described in the tale Culhwch and Olwen (circa. 1100) as one of King Arthur's most prized possessions. The mantle is described again, and in more detail, in the Breuddwyd Rhonabwy, and is later listed as one of the Thirteen Treasures of the Island of Britain. A similar mantle appears in the Second Branch of the Mabinogi, in which it is used by Caswallawn to assassinate the seven stewards left behind by Bran the Blessed and usurp the throne.

VELEDE (old Celtic veletos). Plural veledae. Variety of basic high knowers. Rather literary and multifaceted person. In Antiquity, this category was subdivided between multiple specialties, in particular educational. This substantive derives from the stem veled = sight, that we find in the name of the famous Veda, also attested in Gaelic in the form velitas. In the origin therefore synonymous with "clair voyant," "who sees the things well." Deals especially today with adult pedagogy. His color is blue. N.B. Some druidic groups still use the word bards in spite of the secular degeneration of this function, which has no longer serious spiritual connotations.

VENIAL. Name given to ritual applying at the various important milestones of every human life, birth (pagan baptism) puberty (dubbing) wedding, funeral....

VICUS. Old Celtic vicos. Name of the basic territorial subdivision of the druidic Ollotouta. Parish among Christians, coven in Wicca.

VINDOBITU. Luminous world composed of the world of the god-or-demons (sedodumnon) and of the vindomagus or world of the dead, also called Mag Meld, or differently. Christians made it their Heaven.

VINDOMAGUS. This "plain" (magus) is, of course, a symbolic figure and nothing more, in a universe that the high knowers of the druidiaction knew already "curved" (Ceugant? But it's more certain for cruinne/crundnios = the Earth.) Anyway we would say now: a dimension separate in the Space-time.

The definitions of the Vindomagus (Finmhag, Mag Meld, Tir na Og, or others, in Irish) are varied but all based on the conviction that the late do not go directly into the Big Whole (Pariollon).

Some of Lucan's commentators seem to envisage a whole series of reincarnations of the soul on different planets according to their need for purification, before merging in the stars.

BUT...

Lucan is not a druid, he is only an interpreter of Druidism.

And Lucan's commentators are not Lucan. In fact, they seem to be very much influenced by an ill-advised or fantasy Greco-Roman esotericism. Unless, of course, they had access to other, more reliable manuscripts, which have unfortunately now disappeared. What is still possible, of course.

This is notably the case of the commentary on the line of verse 457, and the mysterious ORBE ALIO of its text, which has been the subject of much discussion since.

Here is what the gloss annotating one of the Latin manuscripts published in Berlin in 1874 by Philip Jaffé and Wilhelm Wattenbach in their big volume entitled "Ecclesiae Metropolitanae Coloniensis codices manuscripti Descripserunt Philippus Jaffé and Guilelmus Wattenbach. Berolini apud Weidmannos 1874 ."

Phew!

Says about it.

Here below what is found on page 140.

AD LUCANI I.....

457 Orbe Alio : Apud antipodes. Hi de metapsihei (sic) senserunt, et euntem ad corpus in tribus elementis purgari dixerunt. in igne in perusta, in aere in temperata, in aqua in frigida. vel alium orbem vocat alia corpora digniora vel indigne apud nos. fuit enim sententia, animas in comparibus stellis positas. et descensus per cancrum. in planetis vero pro diversitate eorum hauriebant diversa. in corporibus tandem pro merito quedam cicius celum petebant, quedam de corpore in corpus transeunt, donec firmamento consecuti resipiscant.

457 Orbe Alio: on the other side of the world. Here what they thought in connection with metempsychosis, and they said that we must be three times over purified before entering a (new) body. As for one's ardor through combustion, as for one's air through a moderated heat, as for one's water through cold. Or then they call "other world" going into bodies worthier or less worthy than ours here below.

This sentence means perhaps the souls laid then in stars of the same nature as themselves. Then went down again through the sign of Cancer. While growing rich through planets by various elements according to their needs and their nature. Finally, after having entered new bodies certain ones reached more quickly heaven according to their merits while others continued to go from a body into another body until they also reach themselves the firmament.

HERE WE ARE IN THE COMMENTARY OF COMMENTARY BY A MEDIEVAL COPYIST MONK.

It is more certain to consider that the druids viewed the kingdom of the dead more as a series of different states of being than as a place. Different states of being according to the broad categories of temperaments identified by ancient druidic characterology: warriors, kings, producers (craftsmen and farmers) scholars in search of knowledge.

Human reasons did clearly that it is mainly developments for the class of the very aggressive warriors that have come down to us, and that we have much less regarding the sages in search of knowledge (the mysterious islands evoked by Plutarch perhaps), if not none at all concerning the other classes of ancient Celtic society.

The common point of all these developments is nevertheless to never present these states of being after death as simple steps, more or less long, before the definitive blossoming by return to the Great Whole.

There was therefore either deletion by Christianity or decline and loss of substance due to the shrinking of the community. It is therefore important to start our investigation in this area again from scratch.

Gospel according to Saint Lucan ...Humor!

We want only in this way to draw our readers' attention to the strange radicalness

-either of Lucan when he gives us his personal interpretation of Druidism...

-or of the scribes who commented on his lines of verses.

Did they have access to information which is now missing?

For what is truly astounding is that....

-put end to end

-these quotes from Lucan.....

Open amazing perspectives.

As a general rule, therefore, after death, there would still be a need to purify or deepen the anaon (i.e., one's mind and one's soul) or even the anamone period (one's soul) before returning to blossom in the Big Whole.

But the great, very great, immense even, difference, between druidism, and certain mass religions, is that for the druids such purgatory WOULD BE NECESSARILY HAPPY, AND BLISSFUL EVEN, since hell does not exist.

Hermann Usener. Scholia in Lucani bellum civile/Commenta Bernensia. Liber I (1869).

451."The druids deny that souls can perish...

[Driadae negant interire animas]

OR GO TO HELL."

[aut contagione inferorum adfici].

Celtic traditions call Vindomagos Mag Meld (Land of White Light or Pure Land) etc. there are as many names as there are countries... such a happy purgatory.

There are as many names as there are countries, we said. You can't imagine how many!

We even find this notion of happy purgatory at the other end of the Aryan world with the Amidism, and, therefore, Buddhism.

It has also been taken over by the Christians in a way, as we have just seen, but the latter have, alas, completely distorted it in a sadomasochistic sense, and have rather brought it closer to the Jewish notion of Sheol. For the Bible, indeed, Man subsists after his death, but in a kind of larval existence without any relationship either with the living or with the gods or demons (Job 14:12, Isaiah 38:18).

The same wretched fate of the souls/mind of the deceased is also found among Greeks and Romans.

The kingdom of the dead is not the kingdom of the gods, but in the eschatological topography of the druids THEY ARE NEIGHBORING, BORDERING OR ADJOINING EVEN MIXED.

Hence the happy and doubly happy characteristic once again of the life of the dead, anaon and anamon, in the afterlife according to the druids.

"The nature of the island is marvelous as is the softness of the circumambient air. Some when they intend to sail away are even hindered by the deity which presents itself to them as to intimates and friends and not in dreams only or by means of omens, but many also come upon the visions and the voices of spirits [or daemons in Greek language] manifest. For Cronos [...] himself sleeps confined in a deep cave of rock that shines like gold — the sleep that Zeus has contrived like a bond for him —, and birds flying in over the summit of the rock bring ambrosia to him, all the island is suffused with fragrance scattered from the rock as from a fountain; and those spirits [or daemons in Greek] mentioned before tend and serve Cronos, having been his comrades what time he ruled as king over gods and men. Many things they do foretell of themselves, for they are oracular; but the prophecies that are greatest and of the greatest matters, they come down and report as dreams of Cronos" (Plutarch. De facie in orbe lunae, 26).

A happy nature that extends even to the living who are still struggling on earth believing in it, if we still accept to add to our file the interpretation of the facts of Celtic civilization spread by Lucan in his unfinished poem written in Latin around 62 or 63 and called Pharsalia to simplify.

"Happy the peoples beneath the Great Bear

Thanks to their error; because they do not know

This supreme fear which frightens all others:

Hence the spirit [Latin mens] inclined to throw itself on iron

The strength of character [Latin anima] able to face death,

And this lack of care put to save a life which must be given back to you."

N.B. The peoples beneath the Great Bear are the Celts.

VIROLAXTON. Celtic name of the dubbing.

VOULGE. From the Celt vidubion = cut wood, passed in Latin in the form vidubium. Etymology: vidu = wood; beio = I strike (to detach or cut down). A pruning tool transitional between the sickle and the bill hook; is also used to cut the mistletoe and the holly. Has a ceremonial employment a little similar to the bishop crozier. The voulge can be replaced today by a billhook of vine growers, a kind of folding knife similar to a small bill hook, the southernmost Celts not having awaited for the Romans to discover the vine. There exists some of them very well in the range of the knives of the brand Opinel. The No. 10 for example (blade stainless steel of 10 cm long. Handle in varnished beech).

But of course, it can still have the original dimensions, i.e., to be long at least as a bishop crozier.

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