

CELTIC POEMS

Prayers and simplified ritual -LITTLE LITUS- for the dagolitoi.

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OPEN LETTER TO THE ACTUAL HIGH-KNOWERS.

"You hold in your hands the minds and souls of the children; you are responsible for the homeland. The children entrusted to you will not only have to write and decipher a letter, read a sign on a street corner, add and multiply. They are [put here the appropriate ethnonym] and they must know their country, its geography and its history: its body and soul. They will be citizens and they must know what a free democracy is, what rights they have, what duties are imposed on them by the sovereignty of the nation. Finally, they will be men, and they must have an idea of man, they must know what is the root of all our woes: selfishness in its many forms; what is the principle of our greatness: pride united with tenderness. They must be able to imagine the human race as a whole, taming little by little the brutalities of nature and the brutalities of instinct, and they must unravel the main elements of this extraordinary work called civilization. We must show them the greatness of thought; we must teach them respect and worship for the soul by awakening in them the feeling of the infinity which is our joy, and also our strength, for it is through it that we will triumph over evil, darkness and death... What a thing! All this to children! -Yes, all this, if you don't want to make them just spelling machines. I know what the difficulties of the task are....

First of all, you have to teach children to read with absolute ease, so that they will never forget it in life and that in any book their eye will not stop at any obstacle. Knowing how to read really without hesitation, as you and I read, is the key to everything. ...Knowing how to read, the schoolchild, who is very curious, would very quickly, with seven or eight books chosen, have an idea, very general, it is true, but very high of the history of the human species, of the structure of the world, of the proper history of the earth in the world, of the proper role of their nation in humanity. It is not necessary for the teacher to say much, to give long lessons; it is enough that all the details he will give them clearly contribute to the overall picture. From what we know of primitive man to the man of today, what a prodigious change and how easy it is for the teacher, in a few outlines, to make the child feel the unheard-of effort of human thought! Only, for this, the teacher himself must be fully imbued by what he teaches. He must not recite in the evening what he has learned in the morning; he must, for example, have had a clear idea of the sky, of the movement of the stars; he must have marveled at the human spirit, which, deceived by the eyes, first of all took the sky for a solid and low vault, then guessed the infinity of space and followed in this infinity the precise path of the planets and the suns; then, and only then, when, through solitary reading and meditation, he will be full of a great idea and all enlightened inside, he will communicate without difficulty to children, at the first opportunity, the light and emotion of his mind.... In every intelligence there will be a summit, and on that day, many things will change" (Jean Jaures. The Dispatch of Tolosa, January 15, 1888).

* The soul of a nation (Slavic soul, etc.) is certainly difficult to define, but the body it is the physical and economic geography, the culture, the gastronomy, the folklore, the language and its corollaries (first names or anthroponymy), the landscapes, the history, the customs, the architecture, the literature, the nursery rhymes, etc..

STUDY OF A TYPICAL CASE: THE CHANT OF LONG LIFE.

This prayer, often entitled Cétnad nAíse, is an Irish poem dating back to the 8th century, classified by the experts (what we are not) in the category of the loricas or breastplates .

Ad-muiniur secht n-ingena trethan
dolbtae snáithi macc n-áesmar.
Tri bás flaimm ro-ucaiter,
tri áes dom do-rataiter,
secht tonna tocaid dom do-ra-dáiliter!
Ním chollet messe fom chúairt
i llúrig Lasréin cen léiniud!
Ní nassar mo chló ar chell!
dom-i-áes;
nim thi bás comba sen!

Ad-muiniur m'Argetnia
nád bá nád bebe;
amser dom do-r-indnastar
findruini febe!
Ro orthar mo richt,
ro saerthar mo recht,
ro mórthar mo nert,
níp ellam mo lecht,
nim thi bás for fecht,
ro firthar mo thecht!
Ním ragba nathair díchonn,
ná dorb dúrglass,
ná doel díchuinn!
Ním millither téol,
ná cuire ban,
ná cuire buiden!
Dom-i urchar n-aimsire
ó Rig inna n-uile!

Ad-muiniur Senach sechtaimserach
con-altatar mná side
far bruinnib bdais.
Ní báitter mo shechtchandel!
Am dun díthagail,
am all anscuichthe,
am ha lógmar,
am sen sechtmainech.
Roba chétach
cétbliadnach,
cach két diib ar úair.
Cota-gaur cucum mo lessa;

Ro bé rath in Spiurta Noíb formsa.

Domini est salus.
Christis est salus.
Super populum tuum, Domine, benedictio tua.

TRANSLATION.

May Fer-Fio's cry protect me upon the road,
As I make my circuit of the Plain of Life

I call on the seven daughters of the Ocean,
Who shape the threads of long life.
Three deaths be taken from me,
Three lives given to me,
Seven waves of plenty poured for me.
May ghosts not injure me on my journey
In my *laisren* (radiant?) breastplate without stain.
May my glory be immortal;
May death not come to me until I am old.

I call on the Silver Warrior,
Who has not died and will not die;
May time be granted to me of the quality of white bronze.
Ro orthar mo richt
May my status be ennobled,
May my strength be increased,
May my tomb not be readied,
May I not die on my journey,
May my return be ensured to me.
May the two-headed serpent not attack me,
Nor the hard gray worm,
Nor the senseless beetle.
May no thief attack me,
Nor a company of women,
Nor a troop of warriors.
May I have increase of time from the king of all.
I call on *Senach* of the seven lives,
Whom fairy women suckled on the breasts of good fortune.
May my seven candles not be quenched.
I am an invincible fortress,
I am an unshakable rock,
I am a precious stone,
I am a weekly blessing .
May I be the man of hundreds of possessions,
Hundreds of years, each hundred after another.
I summon all their benefits to me

May the grace of the Holy Spirit be on me.

Domini est salus.
Christus est salus.
Super populum tuum,
Domine, benedictio tua.

Let us say immediately in order to avoid vain polemics and useless waste of time, this poem is not an Irish pagan incantation but it is far from being a purely Christian text either!

This text is actually a mixture of both.

For the professor Bernhard Maier of the University of Bonn, this poem is especially of Christian, biblical and extra-biblical (classical) inspiration, with here and there some elements resulting from Irish paganism.

Jon Carey notes the presence of three incontestably Christian elements, according to him, the mention of the King of all , the mention of *Laisren* and that of the Holy Spirit.

- The king of all. In the Christian prayers, the Universal Including everything is generally defined as God of Abraham Isaac and Jacob, God of the earth or One God, father of all , living God, Lord God Almighty.....

However nothing like that in our text. No precision. We cannot help thinking of the Bituriges on the Continent.

Perhaps it is quite simply an allusion to the Suqellus Dagda Gurgunt whose club killed out with an end but could bring back to live with the other. What is coherent with the cry which is sent to him, that to lengthen the life .

- St. Laisren . The Gaelic word precisely used in the line number 7 is "laisren." Some specialists see there an allusion to a historical character. There are several persons having the name indeed!

And particularly St. Laisrén, known as Lamliss or Molaisse, or Laserian of Leighlin. Born in Ireland and died abbot of Leighlin on April 18th of year 639 (or around).

But the mention of "laisren" is perhaps simply an allusion to the vision ascribed to this famous saint. John Carey as for him sees in laisren a simple adjective synonymous with radiant.

Our opinion is rather that it is there a Celtic pagan prayer in which were inserted by an anonymous author living in the 8th century various elements that he borrowed from the Judeo-Christian or classical (Greek and Latin) culture. The ending in Latin language Domini est salus, Christus est salus, Super populum tuum, Domine, benedictio tua, proves it obviously.

Thus let us dissect together this text now.

A. The called on entities. The seven daughters of the Ocean (line 3), the silver warrior (line 12) Senach of the 7 lives (line 28). Precise examples of assistance which can be granted are assigned to each one of the three called on entities.

"May three deaths be taken from me ."

"May time be granted to me of the quality of white bronze. "

"May my seven candles not be quenched."

First of the called on entities: the 7 daughters of the Ocean

Nothing to do with the Blessed Virgin of Christians of course. In the Protevangelium of James it is not a question of seven daughters of the Ocean but of 7 virgins of the tribe of David. On the other hand, it is perhaps indeed an allusion to the Greek Pleiades.

Let us note nevertheless that the line 3 compares them to goddesses of the Destiny kind Norns or Parcae. However this concept exists well in Celtic mythology: they are the three fairies which lean over the cradle of every new born in order to start the spinning of the frail cotton of his life. See our booklet about the druidic panth-eon . In any event the symbolic system of the number seven also appears in the Indo-European culture.

Second of the called upon entities: the silver warrior (line 12).

Without any doubt Noadatus Nuada Nodons Llud. That cannot be the demigod adored by our Celtic Christian brothers because the latter always insist on the fact that their demigod died and rose from the dead. Let the one who will dare to say that crucifixion death entombment and resurrection are not key elements of this religion, raise his hand!

The line number 12 specifies on the contrary that this silver warrior has not died and will never die. In other words, that he is "immortal."

Third of the called on entities: Senach (line 28).

"May Fer-Fio's cry protect me upon the road,

As I make my circuit of the Plain of Life ... "

If the Senach mentioned in this poem is well the saint of the same name, then this text had to be written shortly after his death. The concept of Plain of life is part nevertheless of the druidic names of the next world, and the translation is thus perhaps to be re-examined in a more spiritual sense.

The line 28 in any case allocates to this Senach seven lives and the line 29 combines him with the fairies who lean over the cradle of the newborn to spin his destiny. If this Senach is not a divine entity designated by this name, as a simple human being that can also be a druid or a veledé venerated for his virtues, by the anonymous author of this prayer.

Line 37. I summon all their benefits to me .

CHRISTIAN ADDITIONS.

The line which follows, the line 38 (the invocation of the Holy Spirit) is, of course, a Christian interpolation a tag on the original text, we would say today, without any internal justification (nothing specific is asked from it).

B) The asked benefits.

The author of this prayer asks the “seven daughters of the Ocean” to grant to him

An adjournment of the time of his death (line 3).

A long life (lines 5-6).

Luck (line 7).

An effective protection against the phantoms or the ghosts (line 8).

An eternal glory (line 10).

Death only as a release of a long old age (line 11).

N.B.

The “Triple death” to be replaced by a “triple life” (lines 5-6) is undoubtedly the triple sacrificial death of the kings (by stabbing drowning and burning).

The question of the ghosts. It is still there perhaps an influence of the Judeo-Christian under-culture and not a fear borrowed from the philosophical and thought out paganism of the druids. See our opusculé for the schoolboys of druidism.

What follows the invocation of the silver warrior has nothing specifically Christian, they are the specific egoistic general requests peculiar to every prayer, alas. We will return on that (in this field no difference between magic and religion)!

Line 14: one lifespan having the quality of white bronze.

Line 15: ?

Line 16: an upward mobility.

Line 17: a greater robustness.

Lines 18-19: not to die on the road.

Life 20: a safe and sound return.

Lines 21 to 23: an effective protection against various dangers, snakes, gray worms, beetles (gangrene).

Lines 24 to 26: not to be killed by robbers, women, nor warriors.

Line 27: an extension of the existence granted by the king of all.

Various remarks.

Line 15. Ro orthar mo richt.

We lose ourselves in conjectures about the exact meaning of such a request spoken to the silver warrior.

Line 21. Dichonn. The immediate meaning is “with two heads.” We cannot help thinking of the famous ram-headed testified on the Continent. In any event caduceus or ram-headed snake, it is a redoubling of the strength of the snake.

Line 25. A company of women. We can't help from thinking of the “witches” mentioned by the inscription on lead discovered in August 1983 in the necropolis of Vayssiere (Larzac).

C. The third series of invocations.

Requests sent to the entity called “Senach.”

Line 30. “May my seven candles not be quenched .”

Since this entity called here Senach is known as having 7 lives, it is rather logical that each one of these lives is represented by a candle or a flame.

This third series of invocations is followed by 5 metaphors intended to remove every ambiguity on the meaning of these requests and which begin with...

So that I would be

- An invincible fortress
- An unshakable rock
- A precious stone
- Am sen sechtmainech: A weekly blessing ?

The purpose of these five metaphors is undoubtedly also to reassure the praying person about the expected accurate result, of his prayer.

They are therefore rather logically in the final part.

Line 36: the praying person reiterates his request to have a life which will last for centuries and centuries.

Notice. More than to live billion years, which is nevertheless not very credible for a human being, it is to be rather a question of living eternally AFTER DEATH.

Line 37. The whole summarized, from fear of forgetting something, by the expression : "I summon all their benefits to me ."

That was to be the conclusion of the initial pagan prayer.

CONCLUSION.

- Firstly: It is obviously an individual and non-collective prayer nor intended to save others. In short, it is in fact more particularly perhaps a request of protection concerning a long and perilous journey. See the lines 7,19,20 etc.

- Secondly: it is obvious that the praying person saying this prayer believes in the possibility that superhuman entities

a) Exist.

b) Can come to assistance of the human beings (or opposite).

- Thirdly: by repeating these words, their author expect from such an action that it has results in itself, in a way ex opere operato Catholics would say (speaking about their sacraments).

- Fourthly: we can reasonably suppose that, in accordance with the principle druidic implicit in every lorica, the original text of this prayer was to cover all the conceivable possible fields of the human activities in a pre-modern civilization: economy, craft industry, technique, art, social organization, customs, laws, values, rites and religions, philosophical concepts.

- Fifthly: the search of the daily bread the material safety and the health appears in the center of all the human concerns and therefore occupies a big place in all the religions in the world, they are massive or elitist .

And now small question. Is this there magic or religion?

To this question we will response the same answer as for the questions of the kind, "Does the holy water wash sins, does a crucifix drive out actually vampires, does the sign of cross move away the evil spirits?" Not forgetting the last rites or the bread and wine of the Eucharist. And ditto for the Quran, of course!

Magic or religion, religion or magic, is a meaningless question.

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We recommend nevertheless particularly this prayer to our readers because it is undoubtedly much less infected by Judeo-Christianity than the famous lorica of St. Patrick. There is no really monolatrous reference in this poem except an allusion to a "king of all" in the line 27. And too bad, on the other hand, if it "is polluted" by some elements resulting from ancient Greek culture, we are not people of one book, we are not racist! Did the Fenians must have read twelve books before being admitted in their chivalric order? Let us say that it will be a Galatian prayer, i.e., Graeco-Gaulish , and let us speak of it like the old druid in Marseilles spoke in Greek language to Lucian of Samosata, of the "Galatian" Hercules.

SEE FURTHER THE VERSION WE WILL SUBMIT HERE THEREFORE TO OUR FAITHFUL (READERS).

THE LORICA.

What is a lorica?

Which are the texts considered as loricae?

Let us specify immediately that their giving out to great Christian saints is only an assumption, the authors of these texts allocated the paternity of them to great characters only in order to confer upon them more authority.

The language of these loricae is a variety of Latin called Hiberno-Latin and the oldest specimens (lorica of St. Patrick, lorica of St. Columcille or Columba of Iona, dates back to the 7th century. The challenge of the Hiberno-Latin. Many specialists for a long time noticed that the Latin of certain authors of the Irish Early Middle Ages was rather strange. The fact that their native language was not a Romance language explains it partly and certain authors even claimed the idea that Schools of Gallic rhetoric also had to "pack up and go" into Ireland with "pupils and dictionaries" even "wives and children," to flee the Germanic invasions which destroyed the Continent. Among the authors whose works contain something of this mindset, we find St. Columba of Iona, St. Columba of Bobbio, St. Adomnan and Virgil the Grammarian, of course. Specialists also ascribe to the Welsh author of the *De excidio Britanniae*, St. Gildas, a lorica written in a vocabulary of a strange affectation, which most probably is explained by his training in this kind of Latin (the Hiberno Latin). John Scottus Eriugena was probably one of the last Irish authors to make Hiberno-Latin plays on words. St. Hildegard of Bingen preserves an unusual Latin vocabulary, used in her convent and which appears in some of her poems.

From the 7th century these Irish monks left to the (re) conquest of the Continent and took along with them this literary style which was therefore called Hiberno-Latin.

The language was remarkable by its very refined vocabulary. To achieve their effects these authors indeed added in their Latin, strange words coming as well from the Greek and Hebrew as from the Celtic language of their native country.

The most representative texts of this literary style are those the specialists call *Hisperica Famina*. *Hisperica* = Hibernia or Hesperides, *famen* plural *famina* = speech (in voluntarily antiquated Latin). We cannot leave aside the assumption that there was also in all that the will to parody the most fashion Latin authors of the previous centuries such as Juvencus, Avitus of Vienne, Dracontius, Ennodius of Pavia and Venantius Fortunatus, by reproducing their style indiscriminately in the most various subjects.

The best study on the subject remains still that published by the great French linguist Pierre-Yves Lambert in the Proceedings of the international conference "Religions in the Graeco-Roman world No. 168," being held at the University of Zaragoza 30 Sept. – 1 Oct. 2005 and being published under the title *Celtic loricae and Ancient magical charms* (it is the eighteenth chapter).

The lorica is a type of prayer peculiar to the medieval Celtic culture and resembling much series of magic formulas or charms (Latin *carmen*).

Christian specialists like Dom Gougaud were so embarrassed by this closeness that they endeavored, of course, to separate the wheat from the chaff in these loricae, while claiming for example that some were acceptable and by taxing others of these texts with superstition (the lorica *Brendani* for example).

Such formulas are supposed to protect whoever recites them and only because of reciting them, from where their Latin name which means breastplate.

Their main features are

- 1) an enumeration of the evoked powers
- 2) a detailed enumeration of the parts of the body to be protected
- 3) a long enumeration of the dangers enemies or obstacles to be overcome.

Such a mindset, or care for accuracy and completeness, resulting in the development of impressive lists, like in the case of the oath forms of conjuration or exorcisms; are also found in the Irish penitentials, as in certain prayer books, starting with that of Cerne and particularly in the prayers N° 17 to 21 (*oratio utilis de membra Christi*).

We also find these concerns in the prayers called litanies (according to Charles Plummer). The prayer of Colgu Ó Duinechda entitled Scuap Chrábaid (the broom of devotion) becomes indeed a litany and is found in the work of Plummer which makes of it four distinct prayers. Such a care for completeness well shows the common "druidic" origin of these elements in the Christian prayers (see the anatomical boards found at the time of the excavations of the springs of the Roches in 1968 and 1970).

W. Stokes, J. Vendryes, and even Charles Plummer, assigned a Pre-Christian therefore pagan origin to them. Lambert thinks nevertheless perhaps it is not Celtic paganism but Graeco-Roman even Eastern magic.

Below the recurring main topics according to Gearóid Mac Eoin.

Christian topics: the Trinity, the creating god, the God One, Christ, angels and archangels, various characters such the saints patriarchs prophets apostles confessors virgins etc.

Pagan topics: the invocation of the natural elements or the forces of nature; the detailed list of the various parts of the body (distant echo of the medical knowledge of the vates and druids); various body postures.

Dubious topics (wrongly understood or degenerated paganism?): the list of the dangers from which it is necessary to be protected.

The lorica allocated to Mael Isu establishes the link between 8 mortal sins and 8 parts of the body: eyes, ears, tongue, heart, stomach, male genitals, hands and feet. In that our author follows literally some of the best known Celtic penitentials. On these Irish penitentials at the origin of the indulgences see our previous booklets for schoolboys of the druidism. And particularly the working papers appended to the lesson No. 11.

This typically Christian contempt of the body distorts the traditional druidic values with regard to the body as reported by Caletios/Cailte to St. Patrick: "TRUTH OF THE HEART, STRENGTH OF THE ARMS AND ART OF SPEAKING WELL."

"Firinde inár croidhedhaibh, 7 neart inár lámhaibh, 7 comall inár tengthaibh." Such was indeed the ideal of the former druidism! Triad reported by Cailte/Caletios in order to answer a question from St. Patrick in the account entitled "Tales of the elders" (Acallam na senorach).

Mael Isu cecinit
A Choimdiu, nom-choimét,
etir chorp is anmain,
etir iris n-imglain
co n-digius fon talmain etc.etc.

For more details see the page 259 in the N° 6 of the Zeitschrift für Celtische Philologie (1908).

Evil spell and evil eye are so often mentioned in the loricae that we may wonder if it is not originally in the (Christian, of the time) under culture a question of protecting oneself from an extremely widespread belief in the power of the "black" magic. The Latin sentence *inuisibiles sudum clauos quos fingunt odibiles* appearing in the lorica of Gildas refers clearly for example to the Greco-Roman practice of the *defixio* even to figurines of the type voodoo puppets, which are pierced with needles or nails. The Christian lorica was perhaps in the beginning a kind of phylactery or parchment worn like in Egypt. We found there for example magical papyrus against the scorpion stings, intended for Christians (cf also the use of phylacteries).

What is certain in any case it is that the Christian lorica is clearly a call on a true protection of the military type (lorica) against the strokes of fate and the magic spells, on a true, written, like *defixiones*, counterspell, being able to affect even the genitals of their baleful author.

A Christian magic founded on the idea that the simple fact of reciting a particular text, even simply of having a written specimen of it, in itself *ex opere operato*, releases a supernatural power like in the case of the sacraments or of the phylacteries (power of the written word).

Many popular Welsh prayers can be described as loricae. Particularly the Gweddi Taliesin, "Prayer of Taliesin," and the Ymgroesiad Taliesin, "the Taliesin Self-crossing".

There also exist Icelandic loricae. They are called *brynjabaen* in other words, "prayers of breast plate." These prayers were probably introduced into the island by Irishmen. For more details on the subject may our brothers in Germanic or more precisely Icelandic paganism, consult the study by Gearóid Mac Eoin published in the number 3 of *Studia Hibernica* 1963.

THE DEER'S CRY (RECONSTRUCTED LORICA OF NOIBO PATRICK).

This famous lorica ascribed to St. Patrick but perhaps also written during the 8th century, incontestably resorts to a druidic technique of collective hypnosis known as "feth fiada" in Gaelic language.

A certain number of typically Christian tags also disfigure nevertheless this splendid prayer.

Allusions to the birth to the baptism to the crucifixion to the entombment to the resurrection as to the ascension of the demigod of the Christians (lines 7 to 11).

Allusions to cherubim angels archangels patriarchs prophets apostles etc. (lines 13-15, 18-20).

The author of this prayer also evokes the might of God, the mind of God, the eye of God (lines 36-40).

He asks to be protected against the usual phantasms of the under-culture of the Christians of the time.

Predictions of false prophets (like Merlin?)

Dark laws of paganism.

Crooked laws of heretics.

Encirclement of idols.

Evil charms from the women (brichtu ban: see the tablet of La Vayssière in the Larzac)

Evil spells of smiths and druids (lines 53-57).

Finally, another purely Christian graffiti disfiguring the original pagan text, like in the previous lorica: the Latin ending. Salus tua, Domine, sit semper nobiscum,

We will spare therefore our faithful (readers) from all these silly things and we will give them below a version of this famous prayer expurgated from every trace of the Judeo-Christian underculture.

I arise today

Through a mighty strength, the invocation of the Triad,

Through belief in the Triad,

Through confession of the oneness

Of the higher being.

I arise today

Through the strength of Christ's birth with His baptism,

Through the strength of His crucifixion with His burial,

Through the strength of His resurrection with His ascension,

Through the strength of His descent for the judgment of Doom.

I arise today

Through the strength of the love of the cherubim gods

In the obedience of angels,

In the service of archangels,

In the hope of the resurrection to meet with reward,

In the prayers of patriarchs,

In prediction of prophets,

In preaching of apostles,

In faith of confessors,

In innocence of holy virgins,

In deeds of righteous men.

I arise today

Through the strength of heaven;

Light of sun,

Radiance of moon,

Splendor of fire,

Speed of lightning,

Swiftness of wind,

Depth of sea,

Stability of earth,

Firmness of rock.
May their force be with me.
Sunartiu!

I arise today
Through gods strength to pilot me:
God's might to uphold me,
God's wisdom to guide me,
God's eye to look before me,
God's ear to hear me,
God's word to speak to me,
God's hand to guard me,
God's way to lie before me,

God's shield to protect me,
God's host to save me,
From snares of devils,
From temptations of vices,
From everyone who will wish me ill,
Afar and anear,
Alone and in a multitude.

I summon today all these powers
Between me and those evils,
Against every cruel merciless power
That may oppose my body and soul,

Against incantations of false prophets,
Against black laws of Judeo-Christianity ,
Against false laws of heretics,
Against craft of Islam,
Against spells of women and smiths and druids,
Against every knowledge that corrupts man's body and mind.
Sunartiu

THE RECONSTRUCTED CAMBITA (rim ?) of noibo Patrick 1).

Uediiu-semi

Hesus to shield me today,
Against poisoning, against burning,
Against drowning, against wounding,
So there come to me abundance of reward.

Hesu with me,
Hesus before me,
Hesus behind me,
Hesus in me,
Hesus above me,
Hesus beneath me,
Hesus on my right,
Hesus on my left,
Hesus when I lie down,
Hesus when I sit down,
Hesus when I arise,
Hesus in the heart of every man who thinks of me,
Hesus in the mouth of every one who speaks of me,
Hesus in the eye of every one who sees me,
Hesus in every ear that hears me.
May his force be with me !
Sunartiu!

I arise today
Through a mighty strength, the invocation of the three,
Through belief in the might of the three,
Through confession of the oneness of the Higher Being
Sunartiu ! Sunartiu ! Sunartiu !

1) The cambita (caim) is therefore a prayer evoking an enveloping and including protection symbolized by a circle. The circle of protection then surrounds the person who thus called upon one's god and accompanies it in all its travels.

THE (reconstructed) ORATION OF NOIBO BRENDAN.

Final part (or almost) of the manuscript of St. Gallen 321 and entitled in Latin *Oratio Sancti Brendani*. Yes, let us not be racialists (stupidly racist like the democrats the left-wing people or the licensed anti-racists) and, like the old druid of Marseilles who spoke in Greek with the Greek Lucian of Samosata, make our honey from all the flowers we can forage. In short, let us not be people of one book but of twelve like the Fenians.

Latin Text Published by Francis Patrick Moran

Sint loricae animae et corporis mei cum omnibus compaginibus meis intus et deforis a planta pedis usque ad verticem capitis, visui, auditui, odoratui, gustui, tactui, carni et sanguini omnibusque ossibus et nervis et visceribus, venis, medullis, artubus, et contineant a morte: per Te enim Domine omnia membra vivificentur, inspirentur et sanentur. Protege me Domine a dextris et a sinistris, ante et retro, subtus et superius, in aere, in terra, in aquis, in mari, in flexu, in erectione, in gressu, in statione, dormiundo, vigilando, in omni motu et in omni die, in omni hora, in omni loco, in omni nocte, et in omnibus diebus vitae meae.

Our proposition.

Uediiu-mi
Be the breastplate of my soul/mind
And of my body with all its sinews
As well inside as outside
From the sole of my foot even to the crown of my head
Of my sight, my hearing,
Of my sense of smell, taste, and touch,
Of my flesh and blood,
Of my bones and nerves and viscera,
Of my blood vessels, internal organs and joints
May they escape death,
By you, my god, may all my limbs be quickened,
Are breathed into them and cured.
May our gods protect me on my right hand on my left
In front me and behind me, beneath me, and above me,
In the air, on earth, water, seas,
When I am lying or when I am standing
Sleeping or waking,
In every movement and in every day,
In every timer, in every place,
Every night and every day in my life.
May their force be with me
Sunartiu!

THE CHANT OF THE CLOVER. Title of the editorial board). Prayer No. 4 in the book of Cerne.

This song of clover as a symbol of the three in One - triad – is a part of the prayer ascribed - wrongly - to noibo Gildas, the true author of it being a named Laidcenn, Loding or Lathacan, an Irish noble died in 681. Or then it is another Gildas, Irish and not British, because the Latin text of this lorica seems indeed much more Irish than Breton. This text shows in any case incontestably the classification mind of the former druids as regards medicine or vocabulary.

Uediiu-semi,
Help me
Unity of the triad, have pity
Trinity of unity;
Help me, I pray, thus placed
As in the peril of a great sea,
So that the plague of this year draw me not with it,
Nor the vanity of the world.
And this very petition I make unto the high powers of the heavenly warfare,
That they leave me not to be harried by enemies,
But defend me with their strong armor;
That, before me in the battle, go those armies.

.....
Unconquerable guardian,
Defend me on every side by your power.
Free you all limbs of mine,
With your safe shield protecting each,
So that the most various evils brandish not
Against my sides, as is their wont, their darts.
Skull, head, hair and eyes,
Forehead, tongue, teeth and their covering,
Neck, breast, side, kidneys,
Legs, feet, and both hands.
For the crown of my head with its hair,
Be you the helmet of salvation on the head;
For forehead, eyes, triform brain,
Nose, lip, face, temple,
For beard, eyebrows, ears,
Cheeks, lower cheeks, internasal, nostrils,
For the pupils, irises, eyelashes, eyelids,
Chin, breathing, cheeks, jaws,
For teeth, tongue, mouth, throat,
Uvula, windpipe, bottom of the tongue, nape,
For the middle of the head, for cervical vertebrae.

.....
That you may thrust back from me the invisible nails of stakes, which enemies fashion.
Cover, therefore, my god, with strong breastplate,
Along with shoulder blades, shoulders and arms.
Cover elbows with elbow joints and hands,
Fists, palms, fingers with their nails.
Cover backbone and ribs with their joints,
Hind parts, back, nerves and bones.
Cover surface, blood and kidneys,
Haunches, buttocks with the thighs.
Cover hams, calves, thighs,
Knee-caps, back of the knees and knees.
Cover ankles, shins and heels,
Legs, feet with the rests of the soles.
Cover the branches that grow ten together,
With the toes with the nails ten.
Cover chest, its join, the little breast,

Paps, stomach, navel.
Cover belly, reins, genitals,
And paunch, and vital parts also of the heart.
Cover the triangular liver and fat,
Spleen, armpits with covering
Cover stomach, chest with the lungs,
Veins, sinews, gall-bladder with.....
Cover flesh, groin with the inner parts,
Spleen with the winding intestines.
Cover bladder, fat and all
The numberless orders of joints.
Cover hairs, and the rest of my limbs,
Whose names may be, I have passed by.
Cover me all in all with my five senses,
And with the ten doors formed for me,
So that, from my soles to the top of the head,
In no member, without within, may I be sick;
That, from my body, life be not cast out
May the force be with me
Sunartiu!

LITANY OF THE HOLY TRIAD OR THE SACRED TRIAD.

According to the Irish litany No. 9 collected by the reverend Charles Plummer. Manuscript of the 15th century preserved in the British Museum.

Mugron, the coarb of Colum cille, haec uerba composuit de Trinitate.

O Holy Trinity
Mother of gods
O God of Hosts,
High God,
Lord of the World,
Procreator 1) of the Elements,
Invisible God,
Incorporeal God,
God beyond all judgment;
Immeasurable God,
Impassible God,
Incorruptible God,
Immortal God
Immutable God,
Eternal God,
Perfect God,
Merciful God,
Wondrous God,
Dreadful God,
God of the earth,
God of the fire,
God of the excellent waters,
God of the tempestuous and rushing air,
God of the many languages round the circuit of the earth,
God of the waves from the bottomless house of the ocean 2),
God of the constellations, and all the bright stars,
Heavenly father who art in heaven 3),
Help us.
O Son twice born 4),
Beginning of all things,
Completion of the world,
Word of God,
Way to the heavenly kingdom,
Life of all things,
Everlasting righteousness,
Icon,
Likeness,
Image of God the Father
Arm of God,
Hand of God,
Might of God,
Right-hand of God,
True Knowledge,
Light that lightens every darkness
Sun of righteousness,
Morning star,
Brightness of the Deity,
Luminous master,
Everliving Satisfaction,
Tree of life,
Savior
Gate of life,
Lily of the Valleys,

Rock of strength,
Cornerstone,
O Diadem,
Redeemer of the human race,
Very God,
Very Man,
Pitiless bear,
Juvenile bull,
Eagle of Achill
Hesus crucified on the pillar stone in Moritamna
Spirit that art highest of all spirits,
Finger of God
Protection of the people,
O Comforter of the weak and of the oppressed,
Clement one,
Merciful Intercessor,
Imparter of true Wisdom 5),
Author of the runes of the writing which bounds,
Ruler of the announcement of the good news
Hell doesn't exist
Suscetlon!
Spirit of Wisdom
Spirit of understanding,
Spirit of counsel,
Spirit of strength,
Spirit of knowledge,
Help us!

Awen !

- 1) Prosator (altus prosator) in the writing of noibo Columba of Iona.
- 2) Tech Donn , house of Donn the dark one (in Ireland).
- 3) Some people see there an allusion to Taran/Toran/Tuireann.
- 4) On the circumstances of the miraculous birth of Cuchulainn, to see the Irish legends.
- 5) See the pieces of advice of the Hesus Cuchulainn to his foster-son Lugaid.

THE LORICA OF THE CREATION (summarized).

According to the Irish litany No. 13 collected by the reverend Charles Plummer.

Uediiu-mi
I entreat you
O Par-God
Almighty God
By the tenth order in the compact earth ;
I entreat you by the triad, Wind and sun and moon
I entreat you by water and air;
I entreat you by fire earth.
I entreat you by the trinity,
Of the arched torrid zone,
Of the two temperate zones,
Of the two frigid zones.
I entreat you by the compass of the tuneful firmament ;
I entreat you by time with its clear divisions,
I entreat you by the darkness,
I entreat you by the light.
Be a breastplate for my soul/mind,
Be a protection for my body and my heart.
May the force be with me
Sunartiu!

THE LEIDEN LORICA (Lorica Leidensis)

The Leyden lorica is a charm intended to inspire love according to the great French linguist Pierre-Yves Lambert.

It names the various parts of a woman's body of a woman in order to enforce a love spell upon her. Dom Gougaud therefore omits it consequently in his list of the true loricae whereas Father Sean O' Duinn himself, speaks about it (cf Ortháí Cosanta sa Chráifeacht Cheilteach, Prayers of Protection in Celtic devotion).

Our xenophilia having nevertheless its limits (our 7 years of Latin study are distant) we will remind here only some lines of this prayer of the type carmen recorded on a manuscript found in Leiden and seeming to date back to the 10th century.

For more details to refer to the excellent article published in the number 2 of the Zeitschrift für Celtische Philologie (1899) pages 64-72, by V.H. Friedel.

To note: the final evocation of the forces of nature rather typical of the form of the Celtic oath or oíto.

Domine exaudi usque in finem.
descendat meus amor super illam
eascrutentur omni membra illius pro amo
re mea.

adiuro uos omnes uirtutes celestes ut euacuatis cor
adiuro uos cælum et terram et solem. et lunam. et
omnes stellas fulgora et nubes et uentos. et
pluuias et ignis et calorem ut euacuatis cor .N. pro amore [meo]
adiuro uos noctes et dies tenebre et luna. ut euacuatis
adiuro uos ligna omnia et lapides et onore et momenta
ut euacuatis cor .N. pro amore meo.
adiuro uos uolucres cæli et omnes bestiæ agri
et iumenta et reptilia ut uacuatis cor .N. pro amore meo.
adiuro uos pisces maris et omnes uermes
terre et onanes uirtutes et potestates
que super cælum et terram sub celo et terra7)
et sub mare sunt at euacuatis cor [.N.] pro amore [meo]

THE (reconstructed) PRAYER OF NOIBO COLUMCILLE.
Uediiu-semi.

M'oenuran dam is in sliab,
A rig grian rop sorad sad,
Nocha n-eaglaigi dam ni,
Na du mbeind tri ficit ced.

Alone am I upon the mountain;
O Royal Sun, be the way prosperous;
I have no more fear of aught
Than if there were six thousand with me.
If there were six thousand with me
Of people, though they might defend my body,
When the appointed moment of my death shall come,
There is no fortress that can resist it.
They that are ill-fated are slain even in a sanctuary,
Even on an island in the middle of a lake;
They that are well-fated are preserved in life,
Though they were in the first rank of the battle, . . .
Whatever it is destined for one,
He will not go from the world till it befall him;
Though a Prince should seek anything more
Not as much as a mite shall he obtain....
Royal Sun, true living god!
Woe to him who for any reason does evil.
What you see not come to you,
What you see escapes from your grasp.
Our fortune does not depend on sneezing.
Nor on a bird on the point of a twig,
Nor on the trunk of a crooked tree,
Better is He on whom we depend,
I reverence not the voices of birds,
Nor sneezing, nor any charm in the wide world,
Nor a child, nor a sign of the fate, nor a woman;
My Druid is Hesus the Son of God.
May the force be with me!
Sunartiu!

ANOTHER LORICA OF COLUMCILLE starting with the following words in Irish

Dumfett Cristt cuntt cumhachta.

And entitled in Latin

Oracio Columcille.

For more details see Zeitschrift fur Celtische Philology No. 6 (1908) page 258.

May Hesus the king lead me to the King of all countries.
I invoke the sacred Trinity, with their dragonlike strength,
The supreme King will protect me against cruel enemies,
That he may defend me, deliver me and love me with kindness,
That he may give me a spotless reputation,
That he may drive away from me wicked and wily accusations,
That I may be covered by him with breastplates for every purpose,
Against sadness of mind, against cruelty, against excessive softness,
Against sweet temptations that deprive one of his voice or mind;
That their wiles and their cleverness may not stifle nor destroy nor spoil me.
That their hates and their enmity may not reach me,
That I may vanquish their perverse guiles.

May I keep healthy in mind and sense, head and body, bones, sight, tongue, elocution and voice.
That I may not be stifled, destroyed or vanquished by the venomous power of every injunction,
That there be no weight on my body, my mind and sense,
That the power of sacred Trinity protect me according to the will of God and his command,
With the strength of the Father, the Son and the Holy Spirit.
That they may remain far from me, the powerful and saddening blights,
From the hearing of my ears, from the sight of my eyes, from my hundred joints,
From my hundred sinews, from my hundred bones.
If this is sent by a man, may it turn back upon his genitals;
If by a woman, upon her private parts;
If by a virgin, upon her virginity.
That I may be safe from Irish magic, from Scottish magic, from the magic of wizards, druids, smiths,
satirists,
and of every living person which does evil or guile against my body or soul.
May their venom and drippings flow back as the wind of the sea, and the wave of the shore draw back
too.
God the Father be before me, the Son protect me, the Holy Spirit illuminate me.
Amen Amen.
Sunartiu sunartiu!

1)Corrguinech

THE ALTUS PROSATOR.

One of the most understandable Hiberno Latin texts in is, on the other hand, the Altus Prosator ascribed to St. Columcille or Columba of Iona.

N.B. The term prosator, the "first sower" is a neologism designating the creator God of Christians. Below the text in question which was therefore written in Latin directly and not in Gaelic as usual.

Altus prosator, Vetustus dierum et ingenitus
erat absque origine primordii et crepidine est
et erit in sæculasæculorum infinita;

cui est unigenitus Xristus et sanctus spiritus
coæternus in gloriadeitatis perpetua.

Non tres deos depropimus sed unum Deum dicimus,
salva fide in personis
tribus gloriosissimis.

High creator, Ancient of Days, and unbegotten,
Who was without origin at the beginning and foundation,
Who was and shall be in infinite ages of ages;
to whom was only begotten Christ, and the Holy Ghost,
co-eternal in the everlasting glory of Godhood.
We do not propose three gods, but we speak of one God,
saving faith in three most glorious Persons.

PRAYER TO GODDESS NERTHUS

(about Nerthus see our collection of notices on the druidic panth-eon).

The text is in one piece in the various manuscripts recopying it, arrived to us, and which range from the 6th century (Codex Leidensis) to the 12th century (Codex Laurentianus), but two parts emerge clearly from it, one being later than the other and being perhaps already influenced by Christianity: the prayer to the earth and the prayer to all herb. Here is the translation without prejudice (my seven years of Latin study are distant).

Let us specify to be accurate that if these prayers are well Celtic minded, they are ascribed by our Latin manuscripts (wrongly besides) to the personal doctor of the emperor Augustus emperor named Antonius Musa (a specialist in the frozen baths). We know today that it is not him but nevertheless it dates back the 3rd century, at least its first part. The Latin text which appears in the universal catholic documentation under the title Anonymus Precatio terrae and precatio omnium herbarum (let us signal by the way that precatio means well prayer in Latin).

Our mother who are in heaven
Who are on earth
Who are in the earth.
Goddess revered, of all nature Mother,
Engendering all things and re-engendering them from the same womb,
Because you only dost supply each species with living force,
You divine controller of sky and sea and of all things,
You do bestow life's nourishment with never-failing faithfulness,
And, when our breath has gone, in you we find our refuge:
So, whatsoever you bestow, all falls back to you.
Deservedly are you called Mighty Mother of Gods,
Since you are that true parent of living species and therefore of gods,
You are the Mighty Being and you are queen of gods, O Goddess.
You, divine one, I adore and your godhead I invoke:
Graciously vouchsafe me this which I ask of you:
Give ear to me, I pray, and favor my undertakings:
This which I seek of you, mighty Goddess Nerthus, vouchsafe to me willingly.
All herbs soever which your majesty engenders,
For health's sake you bestow upon every race:
Entrust to me now this healing virtue of you:
Let healing come with your powers:
Whatever I do in consonance therewith, let it have a favorable issue:
O Goddess, let your majesty vouchsafe to me what I ask of you in prayer.
You, divine one, I adore.

Prayer to the brookweed and to the Mountain Club moss.

With all you potent herbs do I now intercede;
And to your majesty make my appeal:
You were engendered by Mother Earth,
And given for a gift to all.
On you she has conferred the healing which makes whole,
So that to all mankind you may be time and again an aid most serviceable.
This in suppliant wise I implore and entreat:
Hither, hither swiftly come with all your potency,
Forasmuch as the very one who gave you birth has granted me leave to gather you:
He also to whom the healing art is entrusted has shown his favor.
As far as your potency now extends,
Vouchsafe sound healing for health's sake.
Bestow on me, I pray, favor by your potency,
That in all things, whatsoever I do according to your will,

Or for whatsoever thing I work,
You may have favorite issues and most speedy result.
That I may ever be allowed, with the favor of your majesty, to gather you.
And I shall return thanks through the name of the Mother who ordained your birth.

Prayer to be recited for a request of cure through plants. The objective is to be regenerated, while putting oneself as in symbiosis with the good vibes produced by the living . Pliny (Book XXV, chapter LIX) who understood in that , presents the thing as if it were a question of being forgiven by the earth goddess (“They say that honeycombs and honey must be first presented to the earth by way of expiation”).

PRAYER OF SAINT-GALLEN 1395.

Uediiu-semi
I save the dead-alive.
Against spear- thong against sudden tumor, against bleeding
I strike disease,
I vanquish blood
Whole be that whereon his grace goes.
I put my trust in the grace
Which Deinocuecuto of the swift concoction left with his family
Nothing is higher than heaven,
Nothing is deeper than the sea.
By the holy words that Hesus spoke hung in his tree
Remove from me
The thorn
Very sharp is Goibniu's science,
Let Goibniu's goad go out
May the force of our lord Deinocuecuto of the swift concoction and his family
Be with me.
Sunartiu!

Codex of the 8th or 9th century found in Switzerland. Prayer against disease or wounds. It is to be recited three times per day. Text in old Irish. Tessurc marb bíu. Rée ropslán frosaté admuinur in slánicid foracab diancecht liamuntir coropslán ani forsate. Ni artu ní nim ní domnu ní muir díuscart dím andelg delg díuscoilt crú ceiti méim méinni bé ái béim nand dodath scenn toscen todaig rogarg fiss goibnen aird goibnenn renaird goibnenn ceingeth ass.

THE RECONSTRUCTED PRAYER OF NOIBO FURSA, FURSY or FURSEY (of which the language dates back to the 9th century) .

May the yoke of gods's law be on these shoulders,
May the wisdom of the Holy Ghost be on this head,
May the sign of the labarum be on this forehead,
May the hearing of the Holy Ghost be in these ears,
May the smelling of the Holy Ghost be in this nose
May the vision of the celestial hosts be in these eyes,
May the language of the celestial hosts be in this mouth,
May the work for the druidic Ollotouta in these hands,
May the benefits of gods and of their parents be the business of these feet,
May this heart be one of the dwellings of gods,
May this whole person belong to our heavenly father
Just like at one time it belonged to our underground father 1).

1) The Dispater of Caesar??

PRAYER TO THE SUN. (Folklore of the island of Barra in Scotland.)

A ghrian !
Failte ort féin, a sharian nan tráth,
`S tu siubhal ard nan speur,
Do cheumaibh treun air sgéith nan ard,
`S tu máthair áigh nan reul.
Thu laighe sios an cuan na dith,
Gun diobhail is gun sgath :
Thu'g éirigh suas air stuagh na sith,
Mar rioghainn og for blaith.
Tha misr an dochas `na thrath
Nach cuir Dia mor nan agh
As domhsa solas nan gras
Mar tha thusa dha m`fhagail a nochd.
O sun !
Hail to you our mother,
You sun of the seasons
As you traverse the skies aloft,
Your steps are strong on the height of the heavens,
You are the glorious mother of the stars.
You lie down in the destructive ocean
Without impairment and without fear;
You rise up on the peaceful wave crest
Like a queenly maiden in bloom.
And I am in hope, in its proper time,
That the great and gracious god
Will not put out for me the light of grace
Even as you dost leave me this night.

(Carmina Gadelica, prayer to say for the St. John's day.)

CALLED UPON POWERS.

"May all the called upon here powers
Return to their place now.
Taran/Toran/Tuireann in celestial fire
The triple Brigindo in every time and places
Hornunnos in the wood of his forest
Our High queen Epona in the Other World
Hesus hanging in his tree
The triple circle in its center.
May all the powers come back to their place!
Men and women of our homeland,
Fellow countrymen, fellow countrywomen, oyez, oyez, oyez ,
Go in the peace of gods!
Peace up to the sky
Peace from earth to sky
Peace on the earth and under the heaven
Force and prosperity for everybody!
By the strength of Taran/Toran/Tuireann
By the strength of Brigindo and saint Brigit joined together
By the strength of the nemet Hornunnos
Our Master, our foster father,
By the strength of Epona and Sabinus.
By the strength of Hesus and Cuchulainn joined together.
Sunartiu!
N.B. It is an ecumenical or all-purpose prayer you can use for the closing of a ceremony or of an ordinary meeting.

VERY GENERAL REFLECTIONS ABOUT THIS TYPE OF PRAYER, OUR PAGANISM BEING OF PHILOSOPHICAL AND THOUGHTOUT TYPE. OF THE KIND FAITH ENLIGHTENED BY REASON.

The man who prays transmits good vibes. The faith acts as a reflective mirror for these positive vibes and sends them back to the emitter (or onto the object) of these thoughts. The gods being only facets of the diamond which is the higher Being, they have obviously themselves also this capacity (to be reflective supports of good vibes). Such is the parapsychological power of the prayer sent to the gods, obvious illustration of the power of the spirit on the matter.

This concept or this idea of a little forced exchange - the god is obliged to grant his protection or to give; the man by his merits obliges him - must nevertheless correspond to a universal tendency, because we also observe it in the Sanskrit literature such as the Upanishads. "Whoever recites this Upanishad even once, will obtain the liberation," is there indeed a current expression. A comparable merit, in Ireland, is granted besides to the recitation or the preservation of certain texts or certain forms. For instance, in the very mouth of St. Patrick in the story of The Nourishment of the House of the Two milk pails. I will attach these blessings to the story of Eithne of Finn-magh...If you repeat the 'Nourishing of the two pails' going on a ship or vessel you will go safe and sound. Etc., etc.

The writers of Antiquity agree to admit the extreme religiosity of the Celtic people.

"Nate memento beto to divo." St. Symphorian of Autun or more exactly his mother Augusta from the top of the walls of the city 1).

And to the well-known witness statement of Caesar who notes that the Celts are people very devoted to the religious practices (*admodum dedita religionibus*), it is necessary to add that which was reported by Dionysus of Halicarnassus and Livy.

Dionysus of Halicarnassus. Roman antiquities Book VII, 70, 3 to 4: "No lapse of time has thus far induced either the Egyptians, the Libyans, the Celts, the Scythians, the Indians, to forget or transgress anything relating to the rites of their gods."

Livy. Book V, 46,3: "Either the Celts were stupefied at his extraordinary boldness, or else they were restrained by more or less religious feelings, for as a nation they are by no means inattentive to the claims of religion."

It is known how the druidicists prayed at the time of the free and independent great Celtica : standing , their arms raised towards the heaven. The evidence of that is provided to us by the text of Tacitus (XIV, 29-30) reporting the landing of the Roman legions in the island of Mona (Anglesey) in the year 58.

"On the shore stood the opposing army with its dense array of armed warriors, while between the ranks dashed women, in black attire like the Furies, with hair disheveled, waving brands. All around, the druids, lifting up their hands to heaven, and pouring forth dreadful imprecations [simply some prayers, of course. Editor's note].

Some authors deduce from the attitude of the druids of Mona raising their arms that the gesture dates back to a time when they placed their gods in the sky.

We do not believe that the high-knowers of the druidicaction (*druidecht*) had so narrow designs of the localization of the gods. To lift their hands towards the sky had to be a usual gesture of prayers and supplication; cf. the women of Gergovia (B.G. VII, 47) and Bratuspantium (B.G. II, 13) which, begging, surrender "*passis manibus*." Boudicca evoking the war goddess Andarta, also lifts her hand towards the sky according to Cassius Dio.

What is certain in any case, it is that a true (heated or minded) Celt does not kneel like a Catholic Christian or a Muslim to pray, because our gods are interested only in the men and the women able to stand well upright (as an oak).

The prayer was always a double human experiment: a psychological process combined with a spiritual technique. These two functions of the prayer could never be entirely separate in what concerns us.

The enlightened prayer must admit that the higher Being is including and impersonal; but in many cases an effective technique also consists in considering the deity to whom we speak is a kind of interlocutor. For example, Taran/Toran/Tuireann, Lug and his favorite animal the raven, Hesus

Cuchulainn, even Ogmius or Mabon/Maponos/Oengus, and so on. The divinity is also in the Man (Gdonios) , so that the man can speak, so to speak face to face, with the divine one who lives him, surrounds him and fills him.

The prayer can be said aloud, but it can also be said in an inner way. There are however certain words it is good to know, because they exist. These words are not necessary, because only sincerity is important in the eyes of our gods and goddesses, but nevertheless they make the one who recites them able to enjoy a larger harmony and a better communion with the forces which control us.

The prayer is a subjective and objective gesture at the same time, it establishes a contact with powerful internal or external realities, and, in this respect, is part of the spiritual levels of the human experiment; it constitutes a significant test of the human being to surpass oneself or to reach suprahuman values. It is one of the most powerful stimulants of the spiritual growth. Therefore honor the gods in sending them prayers. Their answer will be able to reach you in the form of inspiration, dreams or aislingi (visions). Follow the truth of these aislingi (of these visions), and they will inform you about what you must do. But remain nevertheless careful on this subject. It is always essential to confront these answers to reality, in order to know if they are true answers; or if it is only your subconscious which speaks.

At the time of a prayer, the called upon deity always enters the mind of the one who thus called it. But we are not sufficiently focused, our mind distorts the message of the god, and we risk then to mix up it with our own imagination.

This is particularly true in the case of dreams in which a god like that of Abraham, Isaac and Jacob, even of the Pope or of Muhammad, orders you to do things having broad implications. These dreams must indeed find confirmation in the real world. If, for example, you dream that you will be the new Master of the world, a new Constantine or a new Napoleon, it is extremely probable that people will quickly deal with you and in somewhat brutal, but adequate, way. You would do well better in this case to see a psychiatrist, how to treat your megalomania.

Your true dreams and aislingi (visions) should not be stolen, inspired, copied, borrowed. They must to be entirely peculiar to you, and if you then pay to them the attention which is due for them, then they will be very positive for you. If your great dream or your great vision is interpreted with pertinence, then it will become your guide in life. But these dreams or these aislingi (visions) come to you so that you use them privately, not so that you hold up them as a flag in order to impose something over the others. Your dreams must just strengthen your connection with the large universal large psychic reservoir (or with the universal spirit). They do not have the role to amaze or impress whoever. If necessary, only leave somewhere, and spend this time in meditation.

Man should not fear to speak to gods, but it is spiritually childish to undertake to persuade God or to claim to change him. The prayer does not change the higher Being, but it often carries out important and lasting changes in the one who prays with faith and in a trustful expectancy. The prayer always generated much mental peace, joy, calm, courage, self-control and equity, among men and women of good will.

The authentic spiritual ecstasy of the awen type is generally combined with a great calm outside and an almost perfect emotive control. It is a supra psychological presentiment. The aislingi or visions of this kind are neither hallucinations nor ecstasies resembling trances.

In the deprived of personal God religions, the prayers are transposed to the levels of theology and philosophy. But when the highest concept of the individual is that of an impersonal Deity, as in the pantheist idealism of John Toland, this concept then provides a different base to certain forms of mystical communion.

The myth, to exteriorize this inner fight, shows the man fighting against monsters, symbolizing the perverse inclinations. The deities are then imagined as helping the man or lending him weapons. But what really assists the man in this case, they are his own qualities, symbolized by the helpful and peaceful deity and the weapons lent by the aforementioned deities. On the level of the inner conflicts or frames of mind, the victory is in reality due to the own forces of the human being in question.

The words have hardly importance in the prayer; they are simply the intellectual channel in which the river of supplications finds its flow. The verbal value of a prayer is purely self-suggestive in the individual devotions, and socio-suggestive in the collective devotions as the sociologist Gustave Le Bon showed it very well in his works about the psychology of crowds.

Ambivalence of the prayer. The prayer as a group or assembly always proves extremely effective, in that its repercussions increase much sociability. When a community is devoted to a joint prayer, these devotions react on the individuals who compose the group. A city or a very whole nation can then be changed by these prayers. The remorse, the repentance, and the prayer, led individuals, cities, even whole nations, to powerful efforts of reform or to salutary decisions. But the consequences can also be catastrophic t as La Bon saw it well . The prayer is a healthy psychological practice... if you don't overdo it!

Unless being in connection with the will or the acts of the spiritual, external or internal forces, the prayer cannot have direct effect on our physical environment. The field of the petitions by the prayer therefore has well-defined limits, but they are not implemented in the same way to the faith of those who pray.

The prayer is not the technique of a cure for the real and organic diseases, but it enormously contributed to curing many mental, emotional or nervous disorders. Even in the case of bacterial diseases, the prayer very often increased the effectiveness of the remedies applied (what it is called the placebo effect). The prayer transformed many bad-tempered handicapped persons into paragons of patience, transforming them thus besides into examples for the others.

Even as a purely human practice, as a dialog with one's alter ego, the prayer therefore constitutes a technique of approach among the most effective in order to implement the capacities of the human nature; whose reserves are accumulated or preserved in the unconscious fields of the mind . See Jung and Janet. Never forget the maxim of Arrian in his treatise on hunting: we can be helped by the gods, but it goes without saying that before being helped by the gods, it is already necessary to begin by undertaking something. "This Celtic law I follow with my fellows, because I declare no human undertaking to have a prosperous issue without the interposition of the gods." In other words, heaven helps those who help themselves firstly. **Kai ego hama tois suntherois hepomai to Kelton nomo kai apophaino hos ouden aneu theon gignomenon anthropois es agathon apoteleuta. (Arrian Hunting chapter XXXIV).**

Do not be lazy to the point of asking the deity to solve all your difficulties; but never hesitate to ask the gods wisdom and spiritual force to guide you or support you, while you attack resolutely and courageously the problems to be treated.

The prayer is a healthy psychological practice if we don't abuse it. But the believers do not must consider for all that each brilliant psychological presentiment and each intense emotional experiment, see the case of Muhammad, like a divine revelation or a spiritual communication. Immoderate mystical enthusiasm or unbridled religious ecstasy should not be full powers for anything.

As a technique to improve the awareness of the presence of the Divine one, mysticism is worthy of praises, but, if its practice leads to social isolation and peaks in religious fanaticism, then it is condemnable. Very much often, the ideas that the overworked mystic thinks to be from divine inspiration, are in reality only elations come from the depths of his own mindset. See once again the counterexample of the case of Muhammad.

In short, let us be "AMARCOLITANOI." The most probable translation of this word is that of "broad-sighted," a translation based on the comparison with an Irish word meaning "vision," and with an attested Celtic word meaning "extent."

All the prayers are good insofar as they bring the Man to the DIVINITY. But it is seriously erroneous for an unspecified religious group, to think that its creed is the Truth; this attitude indicates more a theological arrogance than a certainty in the faith. All the religions without exception consequently would be well advised to study or assimilate the best of the truths contained in the others, because

they have all some truths. The clergymen would do better to borrow what there is best in the faith of their neighbors than to only denounce what there is worst in their superstitions.

Jean-Pierre MARTIN (druidic comrunos).

1) We are a little embarrassed of having to repeat ourselves on this subject, but let's go, repeter = ars docendi!

As many others, the alleged martyrdom of St. Symphorian is excessively suspect. It is for example, dated back to the reign of the emperor Aurelian, who is not known to have started a persecution. Moreover, it is extremely improbable that some farmers of the area, at the time, worshipped Berecynthia or Cybele. They were rather to adore Rosemartha or another druidic mother-goddess, of this type; become Berecynthia or Cybele only in the head of the young Symphorian and of the Romans; or of those who worked out this legend. We therefore refer it only for the thought which is strongly expressed there by his mother Augusta mother: "Nate memento beto to divo".

As for the rest, it seems well that Symphorian was a racist fanatic young dreaming only of tackling the worships other than his. As he did more than to proclaim himself Christian; since he said himself ready to break with hammer blows the statue of Rosemartha, which had had the misfortune to pass in front of him carried professionally; the judge, horrified, after to have given him a second chance, since he was a rich idle young man coming from a respected family, could only condemn him to the capital punishment of the time (for an aristocrat): in other words, to be beheaded .

Here in short what we can draw from the acts of his "martyrdom."

Symphorian bumps into a procession carrying a statue of Rosemartha (the Roman Cybele or Berecynthia = force of Nature), a little like Catholics will do it some generations later with the Virgin Mary.

The young man makes fun of the procession; he is arrested. In France, people don't really trifle with processions, to see the martyrdom of the knight De La Barre a few centuries later a).

It is the consular judge in Autun, Heraclius, who investigates.

"Name, status?"

"My name is Symphorian. I am Christian...".

And you are proud about that?... You made yourself guilty of two crimes: lack of respect towards the gods of the others and contempt of law. You are liable to capital punishment...".

"I will never regard this statue differently than as a demon!"

The consular judge, knowing well that Symphorian, far from being a slave, is in fact the member of a noble family.

"You rely perhaps on your illustrious birth to escape Emperor's law?"

And after having made him beaten with canes, he sends him in jail.

Two days after, Symphorian appears again before the court of Heraclius.

"Honor the immortal gods, and receive a bonus from the treasury with an honorable place in the army. I will make the altar decorated with flowers, and you will offer to the gods the incense which is due to them."

But neither promises nor threats manage to reason with this young man coming from a respected family.

"You have power on my body; but not on my soul."

He is therefore condemned, brought out the walls of the city and beheaded.

From the top of the ramparts, his mother exhorts him until the end: "My son, my son, never forgets the true living god. Today, by a happy exchange, you will leave this world to pass into the heavenly life!"

Now let us give the floor to an author quite forgotten by the inhabitants of the country of St Symphorian, Voltaire. The legend b), of which we don't know the author, begins thus.

"The emperor Marcus-Aurelius had just excited a frightening storm against the Church, and his striking edicts attacked from all sides the religion of Jesus Christ when St Symphorian lived in Autun in all the splendor that a noble birth and a rare virtue can give. He was from a Christian family, and one of the most important in the town, etc."

But Marcus-Aurelius never did promulgate a bloody edict against the Christians. It is a calumny.

Tillemont himself acknowledges that he was the best prince that Romans ever had; that his reign was

a golden century , and that he proved through his own example what he often said, according to Plato, namely that the peoples would be happy only when the kings would be philosophers.

The legendary says that St. Symphorian having refused to worship Cybele, the judge of the city asked: "Who is this man? " But it is impossible that the judge of the city had not known the most important man in Autun.

For better rejecting the calumny against the memory of Marcus-Aurelius, it is enough to read the speech by Melito, bishop of Sardis, reported word for word by Eusebius.

This passage of a very pious, very wise and very sincere bishop, is enough to foil forever all the lies of the legendaries, which we may consider as the blue Library of Christianity. A contemporary had not put in the mouth of the magistrate an alleged edict from Marcus-Aurelius, which apparently was never promulgated; or in the mouth of the martyr an official essay against the gods of paganism; which seems rather an echo from the apologetics of the 4th century and, particularly, from some lines by Prudentius.

A. The Knight of La barre was tortured and beheaded when he was nineteen years old, in 1766, in the country of St. Symphorian, for "not to have saluted a Catholic procession."

B. Acta sanctorum augusti (Bollandist society) pages 491 to 498. In Latin.

HOW TO PRAY NOW?

“This Celtic law I follow with my fellows, because I declare no human undertaking to have a prosperous issue without the interposition of the gods”. **Kai ego hama tois suntherois hepomai to Kelton nomo kai apophaino hos ouden aneu theon gignomenon anthropois es agathon apoteleuta** (Arrian. Hunting Chapter XXXV).

Admittedly, of course! The dagolitos (committed in his will to change the world in order to enchant it again”) finds force and enlightenment in the prayer. This broom of prayers (Gaelic Scuap Chrabaidh or Scuap Chrabhnigft , Scopa Devotionis in Latin), which requires particular gifts (boudisms of mind, like as many victories due to Taran/Toran/Tuireann); very valued in the Culdee monks (cf St. Colgan or Colcu ua Duinechda, abbot of Clonmacnoise); of course was also recommended or taught in the traditional training of the ancient high-knowers of the druidiaction (druidecht). It had a psychopedagogic function.

Loricae are individual and private prayers.

The private prayer it is that everybody says privately for himself. The lorica is the breathing of the soul/mind which consists in making the gods attentive (within the framework of their closeness to the universal Fate) or in listening to their voice in the bottom of our consciousness. A description and an analysis of the various phases of this kind of meditation prayers can therefore help the praying person to see more clearly in oneself and to focus entirely on his search for the Grail by the means of the gods his guards.

Loricae are different from the collective and liturgical prayers.

They are prayers made jointly and publicly by the dagolitoi or believers; as in the tromenies (processions) or in the pilgrimages (for example at the time of a travel towards a bath sanctuary to cure in it at the same time one’s body and one’s mind, as the emperor Caracalla in the city of Grand according to Cassius Dio); and finally in the temples (fana).

The gods always take up the challenge of the prayer of those they gather in faith and knowledge. To pray remains before everything a love affair, but this love affair is also embodied in the spoken or sung vocal prayer, in attitudes and gestures of the body expressing the worship, the homage, the veneration. From where this paradox: the Celtic prayer is first pleasant for mankind before to be pleasant for the gods.

The active participation of the members of the people of gods with the official prayers of the Ollotouta, and particularly with those of the druidic service of atenoux or divertomu, is therefore an intense moral obligation for all druidicists. Especially at the time of the oenach of Samon and Lugnasade. Because any prayer intended to the Higher Being which is the Fate (Tokad) on the other hand can be said validly only through the mediation of the gods his sons or of the goddesses his daughters. Primitive Islam and Quran for example considered that Allah himself had three daughters (see the affair of the satanic verses).

They alone therefore , namely gods and goddesses, can give us a picture of his infinity to us who, as mere mortals, are limited beings.

The true druidicists (the dagolitos) must be fed with words about gods (mythology) and with lessons of the moral magistracy of the druids, even if it is a search for the Grail to be unceasingly renewed.

But this collection of loricis, litanies, or prayers in general, is only a guide, is only a support for individual or collective meditation.

It is not dogmatic. Certain texts can be adapted to the circumstances without harming to the general intention, which is the very principle of any private devotion.

Each one indeed is to be able to find in this collection food for thought, for meditation.

The creative writers of this small handy guide did not want to work out a precise classification.

The notices are there only to give a light, are there only to open some ways.

It is a psychological reflection about the prayer (a self-analysis), with drills to reach a given state of consciousness (therefore a psychotechnique).

The purpose of this little litus is double.

On the one hand, to make every spiritually Celtic pagan able to celebrate a ritual sacrifice at his place or outside, without needing each time the presence of a druid, a gutuater/gutumater, and a vate. It is indeed not always possible, considering our current geographical dispersion, consequence of 2000

years persecutions from the Roman Inquisition initially, then Christian afterwards, Islamic tomorrow, to have every fifteen days these three types of druids.

In addition, to also pay homage to the ancestors who have throughout the Middle Ages, against all odds and persecutions from the "slaves" of one God, one Book, and one worship, continued the clandestine meetings and sacrifices.

To pray, it is to you to choose your position but the best, the most consistent with the tradition in any case, is to keep one's arms raised, the hands at the height of the face, his palms upwards. A prayer can be sent to a god or a goddess, an ancestor or a spirit. The prayer can be said aloud, but it can also be said in an inner way. The prayer can be individual, but it can also have a community aspect, particularly at the time of the two great obligatory festivals (oenach) of druidism, namely Samon (ios) and Lughnasa.

The place.

The ideal is a sacred grove or a wood, but for those who live downtown a crypt (the corner of the cellar IN AN OLD HOUSE) or an "altar area" (of the type butsudana kamidana) in an apartment, may be enough.

Should be chosen a calm place, where you feel good, especially not a corridor or a hall. The altar will be made with noble materials: wood, stone, clay, glass. The statue or the simulacrum can be replaced by a reproduction DRAWN (no photographs) or TRANSFERRED, from an ancient low-relief.

To avoid soulless plastic, chipboard or another plywood. Metal can be used if it were correctly manufactured (an alchemist would say, "in accordance with standard practice"...). The intuition must be a constant concern in each stage of the working out of this sanctuary.

The date.

The moon changes, as the Coligny calendar indicates it, were the favored moment of these sacrifices. The selected hour was nocturnal at the same time through symbolism and caution. But not to forget the light of torches brands candles, etc.

Participants.

If a high-knower of the druidic action (druidecht) is present, so much better, in this case, he will offer the sacrifice to the gods from beginning to end. If only the member of a minor order or simple dagolitoi are there... the soul/minds of the martyrs of our faith enlightened by reason (especially at Samon) will come to inspire the inexperienced hand of the celebrating person who will officiate, an even more simplified ritual will be indispensable.

The ritual.

- Beginning and call phase.

To sound cornyx (horn) towards each cardinal point beginning with north if you are outside.

To close the door and windows and to light candles or oil lamps if you are in a crypt (cellar) or a room. Go three times (clockwise) around the altar (or of the consecrated tree), where the atebertas, offerings 1) and a representation (simulacrum or icon, cf sanskrit arcana homage) of the god will be laid out.

Recitation of a cantelon, each point being taken again together by the present dagolitoi.

The officiating person raises a branch 2) to bring back silence and says...

"Men and women of our small homeland, fellow country women, fellow country men, oyez, oyez, oyez, we are gathered together this evening to celebrate here the memory and the martyrdom of our ancestors, May this sacrifice be as sincere as all those which were offered from generation to generation in the secrecy of the woods. The memory is a flame which should not die out..."

By their courage and their perseverance, our forefathers resisted the persecution of the "slaves" of the mass, of the cross, of one book 3) and of one god, when the latter became the true masters of the country. If today we can celebrate our worship in broad daylight, without fear of torture or of the stake, we chose nevertheless the night to remember. And to light again the flame of our perpetual fire."

INVOCATION.

“May the gods our spiritual fathers receive favorably our offerings and renew their benefits.”

The celebrating person provides drinking to all the participants, then undoes the circle (counterclockwise).

And the banquet as well as the non religious festival then begin . See the Pantheisticon by John Toland.

1) If possible each participant therefore must bring something, for example products from one's garden, from one's wood, or of one's own manufacture. For the drinking, a fermented drink is absolutely needed, ideally some mead, for want of anything better some ale (or in the absolute extreme a soil wine in the countries where beer is hardly popular, even fruits or distilled bays).

The beverage should not be too alcoholic, because the participants in this sacrifice must be intoxicated - if they wish it – only after the end of the ceremony (see John Toland).

2) Branch of hazel tree, oak tree, fir tree, or mistletoe, according to the season. Fix the little bells or a small bell on its end.

3) 12 must have been read to become a Fenian.

THE POINT OF VIEW OF THE NEO-DRUID ALLAN KARDEC.

The memorizing of the fundamental, Pan-Celtic, common to all the toutai, prayers, offers a support essential to the liturgical life of a community, but it is important also to taste their meaning and their style. The prayer is the meeting of the thirst for the gods (because the gods are thirsty, them also) and of ours. It is therefore necessary to request with all our being to give to our loricas or our litanies the desired power.

There are as many processes in the prayer as praying persons. But what is sure, it is this: in the fight against God or the gods that is the prayer, we can have to face, in ourselves and around us, erroneous designs of this psychic process (like the superstition for example).

The true prayer implements thought, imagination, emotion and desire. This need for combining the senses with the inner prayer responds to a requirement from our human nature of Gdonios. We are indeed a body and a soul, and we always feel the need to convey externally our feelings. The cycle of the druidic liturgical year and its great festivals frames naturally the payers of the Celtic individuals. The pilgrimages tromenies or pardons, are also traditionally key periods for the prayer. The places most favorable for the prayer are the personal or family altar dedicated to the home fairies of the type *nessamae* or *lubicae matres* (known as *proxumae* in Latin language), even a simple area for prayers, decorated with few divine statuettes or simulacra (*arcana* in Sanskrit language). In a druidic family this kind of lay out, although very simple, can indeed support the prayer. The druidic prayer (the lorica or litany) is not reduced to the spontaneous gushing of an inner impulse.

Is the prayer pleasant for the gods? The men like it in any case.

“Gods do not love submissive men, but they like the sincere gestures of friendships or respect we can express to them. Prayer is therefore always pleasant to gods when it is dictated by the heart, because the intention is all for them; and the prayer from the heart is preferable with that which you can read, so beautiful it is, if you read it more with the lips than with the thought. The prayer is pleasant to the gods when it is said with faith, enthusiasm and sincerity; but do not believe that they are touched by that from the shallow, hubristic, egoistic, man; unless it is from him an act of sincere repentance and true humility.”

Does the prayer make the man better?

“Yes, because the one who prays with enthusiasm and confidence is stronger and the Fate or Tokad (Middle Welsh *tyngned*, Breton *tonket*, intended, old Irish *tocad*, destiny, *toicthech* “fortunatus,” *tonquedec* in Breton. The *labarum* is its messenger) sends good gods to him in order to assist him. This is a help which is never refused when it is asked with sincerity.”

How come that certain persons who pray much are, in spite of that, of a very bad character, jealous, envious, sour; that they are lacking in benevolence and indulgence; that they are even sometimes vicious?

“The main thing is not to much pray, but to pray well. These people believe that the whole merit lies in the length of the prayer, and close the eyes on their own faults. The prayer is for them a pastime, a schedule, but not introspection. It is not the remedy which is ineffective, it is the way in which it is administered.”

Can we pray usefully for others?

“The Mind of the one who prays acts by its will [to do the good like in the famous triad reported by Diogenes Laertius]. By the prayer, he attracts to him the good gods who go together with the beauty the good and the right that he wants to do. We have in ourselves, through our thought as through our will, a power of action which goes very far beyond the limits of our body sphere. The prayer for others is an act of this will. If it is intense and sincere, it can call for help the good gods, in order to suggest to him good thoughts or to give him the body strength and the fortitude he needs. But there still, the prayer from the heart is all, that of the lips is nothing.”

Can the prayers which we say for ourselves change the nature of our ordeals and divert the course of them?

“The prayer is always an exchange, never a pure supplication. If you made an *ateberta* (offering) to a god, would it be this only that of a pure heart, he always will returns it to you, in one way or another;

but if you ask something, then he also will ask you something. The prayer calls to you the good gods who give you the force to support these ordeals with courage, and like this they seem less hard to you. We said it, the prayer is never useless when it is well said, because it gives the force, and it is already a great result. God helps those who help themselves, you know that.

Moreover gods cannot change the order of nature at the whim of their pleasure, because what a great evil is from your petty point of view and from that of your transitory life; is often a great good in the general order of the universe; and then, how many evils there are whose man is not the very own author by his improvidence or his faults! Curses, like chickens, come home to roost. However, the right requests are more often fulfilled than you do not think. You believe that gods did not listen to you, because they did not make a miracle for you; while they assist you by so natural means that they seem to you the result from the chance or from the force of circumstances. Often also, most generally even, they cause in you the thought necessary to avoid yourself embarrassment.”

Is it useful to pray for the dead and for the suffering soul/minds, and in this case, how our prayers can they get relief for them and shorten their sufferings [in the anteroom of the parallel other world of heavenly nature which awaits for us all sooner or later]?

“The prayer cannot cause to change the Fate; but the soul/mind for whom you pray through that feels relief, because it is the evidence of the interest which you express to him, and because the unhappy late one is always relieved when he finds do-gooder gods who sympathize with his pains. On another side, through the prayer, you incite him to do repentance and to do what it is necessary to be happy; it is in this sense that we can shorten his trouble, if on his side, he assists the process through his good will. This desire of enhancements, excited by the prayer, attracts near to the suffering soul/mind some better gods who come to enlighten him, to comfort it, to give again hope to him.”
(Allan KARDEC. The spirits' book. Chapter II. Prayer. But with the word “god” in the plural as for the spirits, instead of God in the singular with a capital letter).

The neo-druid Hippolyte Leon Denisard Rivail, was born on October 3, 1804, and he died on March 31, 1869. His family sends him to finish his studies abroad. He becomes then boarder in the castle of Yverdon, in Switzerland, at the famous pedagogue Johann Heinrich Pestalozzi. There he learns many languages, like the German or the Dutch. In 1820, he settles in Paris and opens in 1824 a private school based on the methods of Pestalozzi. Then in 1855, he discovers a practice come from the United States, that of the tables tipping. His “familiar spirit” teaches him then that in a former existence, at the time of the druids, he would have lived in Celtic lands under the name of Allan Kardec. What was at the very least erroneous. Allan Kardec indeed is an anthroponym in no way ancient nor old Celtic 1). Let us say that Rivail studied druidry and that's all. He is the author of an interesting design of the vehicle of the soul/mind (seibaros) called by him perispit. His grave is in the cemetery of the Pere-Lachaise, in Paris.

1) The ancient Celtic anthroponymy was indeed very simple. The habit was to use a single name specific to the individual (idionym) generally followed by the name of the father (patronym) in the genitive according to the well-known structure: such man son of such man. Possibly the name of the mother in certain tribes.

In the Celtic society, the name is indeed personal and the individual is attached only to his fathers and mother, whereas in Rome the name is family: the individual is attached at the same time to his father by filiation, and to his ancestors by his gentile name. The things obviously changed with the Roman conquest, and the ternary structure (a first name, a nomen gentilicium and a nickname) was also imposed in Celtic lands rather quickly. There are of that a well-documented occurrence, the case of the rich Roman citizen in the town of Saintes named Caius Julius Rufus, for example; who financed a triumphal arch in the honor of Tiberius and Germanicus and who became a priest of the imperial worship in the sanctuary of the Confluence in Lyons about the year 12 before our era. His ancestor was called apparently Epotsorovidus. Epotsorovidus is a name made up with Epo (horse). He lived the period of independence, at least during his childhood. His grandfather Gedemo or Agedomopatis was called Caius Julius. Agedomopatis or Gedemo becoming his nickname. Around 50 before our era (agedomopatis = “with the face of a child”?)

His father Caius Julius Otuaneunus (or Catuaneunus). There still, same hybrid system. Catuaneunus or Otuaneunus is a Celtic nickname. Catu (fight) and aneunos (inspired?) Around 20 before our era. This Catuaneunus/Otuaneunus, on the other hand, will disavow his ancestors by giving to his son a neither Celtic, but Roman nickname this time: Rufus. From where the Caius Julius Rufus rich Roman citizen in question.

Sorry therefore to contradict Hippolyte Leon Denisard Rivail on this point.

ATEBERTAS (OFFERINGS).

The ancient druidic worship as based on sacrifices. Solemn homage to the deity, the sacrifice is carried out in the form of a more or less long ceremony; which has as a peak the atebertas or offerings to the heavenly gods (through a fire) or to the Earth (through a sacrifice pit). The purpose is to come into contact with the other world, to guarantee their cooperation to get some general or special advantages. It is the famous Sanskrit "dadami se dehi": I give you so that you give (the deity then is in a way obliged to reciprocate), an expression coarsely translated by Romans with their "do ut des."

It is true that there exist "fixed" sacrifices, corresponding dates of the calendar, comprising in theory no particular votive mentions: but these sacrifices (or such portion of them) can easily be charged with a votive allocation

"In the Gabalitan territory there was a mountain named after Hilary that contained a large lake. At a fixed time a crowd of rustics went there and, as if offering libations to the lake, threw [into it] linen cloths and material that served men as clothing. Some [threw] fleeces of wool; many [threw] cheese and wax and bread as well as various objects, each according to his own means. That I think would take too long to enumerate. They came with their wagons; they brought food and drink, sacrificed animals, and feasted for three days. But before they were due to leave on the fourth day, a violent storm approached them with thunder and lightning. The heavy rainfall and hailstones fell with such force that each person thought he would not escape. Every year this happened this way, but these ignorant people were tied up in their mistake. Much later a priest from the city became bishop 1) went to the place. He preached to the crowds that they should cease this behavior lest they be consumed by the wrath of heaven. But their coarse rusticity rejected his preaching. Then, with the inspiration of the Deity this priest of God built a basilica in honor of the blessed Hilary of Poitiers at a distance from the banks of the lake. He placed relics of Hilary in the church and said to the people: 'Do not, my sons, do not sin before God! For there is [to be] no religious piety to a lake, etc.

The men were stung in their hearts and converted. They left the lake and brought everything they usually threw into it to the holy basilica. So they were freed from the mistake that had bound them." (Gregory of Tours, De Gloria Confessorum, 2, St Hilary, bishop of Poitiers.)

A. Plant products.

Bread, seeds, fresh fruits, flowers, honey (honey was offered in sacrifice to the gods according to the confession of St Patrick) ale, barley beer, cider, wine. As regards this product of the soil, we have information about the use of small wine amphorae, symbolizing blood, which people gave up as is, even from which the content was poured in a suitable place; after having uncorked up them or to have ritually broken their neck. Perhaps by a gesture similar to that which consists in "cracking open" a bottle of champagne, nowadays.

Note: among Celts, there was neither cinnamon, neither pepper, neither ginger, neither vanilla, nor other products of this kind. Cumin, anise, and mint, on the other hand, can be used.

B. Animal products.

Beeswax, milk, cream, butter, egg, cheese (tomme), horn, fleece, leather, meat, grease.

C. Homemade or "chemical" manufactured products.

Water, salt, wax, propolis, wood, (rough or cut) stone, fire (bougie, taper, candle, torch), fire work : jewel, arms, various metal works, coin, tool.

Notice. The word "offering" does not necessarily mean "abandonment," with destruction, considered or probable, unlike the "sacrifice," combined with the "deprivation" which follows. Even if the sacrificed animal proves consumed entirely or partly by the sacrificer, it disappears indeed from the herd of the giver!

The deprivation is a feeling specific to the religions from desert, encumbered with their concepts of repurchases, redemptions, scapegoats, penance (to "heaven" or "hell" it does not matter) sentence by one jealous and vindictive God.

For such rites, the word which is most appropriate is that of presentation, in homage to the deity, like a tool, a weapon, which you can or which you must nevertheless regard as too invaluable to get rid of it. With regard to the jewels, on the other hand, we may indeed consider these atebertas or offerings as sacrifices implying an abandonment, or a deprivation from the object, combined with the idea of its (emotional... or trade) value not forgetting especially its futility. But it is not judicious that a high-knower of the druidiaction (druidecht) gets rid, in sacrifice, of the gold torc he got during his ordainment.

On the other hand, during the burial of a high-knower of the druidiaction (druidecht) whose soul/mind (anaon) left to join a better world, we can imagine very well that he is accompanied (decorated) by jewels, like his torc.

The ordinary vehicle of the offering give to the heavenly gods is the fire, whose lighting itself forms an autonomous ceremony. According to the excavations carried out in the "Belgian" temples by the French archeologist Jean-Louis Brunaux; the sacrifices usually took place using three fires, laid out around a not very deep hole which functioned in a way as a "hollow altar" or bothros.

In the ruins of Argentomagus close to Argenton-sur-Creuse, it was found in a cellar which was to be shaped as a small temple, a domestic altar remarkably well preserved. It was composed of a stone round table behind which two deities were sitting. The tallest statuette (49 cm, a big Christmas crib figure) represented a man sitting on a cushion. He wore a torc around his neck and a second one around his right arm, a snake rested on his knees. The second statuette (42 cm) represented a man in an armchair, his two hands on knees, with a purse in the left hand. Both "Christmas crib figures" were painted: the smallest man was equipped with a tunic and an ocher coat, his purse and his shoes were green painted; the other man, dressed with a green tunic, wore breeches in the same color squared with red (a tartan?)

Nowadays and in an apartment this can be replaced by a lighter installation, similar to that of the (permanent) cribs or to that of the butsudana or kami-dana (Latin aedicula); these kinds of small altars dedicated to the ancestors we frequently find in the houses or the homes of family members of the Asian communities.

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A part of us forms our individuality, our Ego or our Self. Seat of intelligence, reason, awareness, or "mind." But the self is undoubtedly the most transitory and surface part of our being. A French great writer of the 19th century (Barres) wrote: "Intelligence, what a little thing on the surface of ourselves"...

"We are not the masters of the thoughts which are born in us. They do not come from our intelligence; they are ways of reacting where very old physiological tendencies are conveyed. According to the background in which we are plunged, we work out judgments and reasoning. The human reason is connected so that we go again all in the steps of our predecessors. There are no personal ideas; the even rarest ideas, the even most abstracted judgments, sophisms of most conceited metaphysics; are general ways of feeling and are found in all the same organism beings besieged by the same images... we are the continuity of our parents. They think and they speak in us. All the continuation of the descendants makes only a same being. Perhaps, under the action of the ambient life, a larger complexity will be able to appear there, but which will not adulterate it. It is as an architectural order which we would improve: it is always the same order! It is like a house in which other placements are introduced; not only it remains founded on the same bases but it is still made with the same rubbles, it is still the same house! The one who lets himself be filled with these certainties gives up the claim to think better, to feel better, to want better, which his forefathers and foremothers, he says: "I am themselves."

The self is this part of us that death reached and dissolves, but also that which prevents us from living fully in the rhythm of the Cosmos, in the Great Whole; because it draws up a barrier between the Cosmos and us and, within our being, between the Cosmos which lives in us and itself." Each one will therefore be able before closing this book to meditate these prayers and to have one's own idea.

THE SEAL OF THE DRUIDICIST.

Awen, sunartiu, and isson son bissiet, are the sacramental forms concluding every pact concluded with the gods. In them all the faith and will of the druidicist are concentrated.

The word awen (cf. the word awenyddion) is a Welsh word meaning something like "soul, breath, divine inspiration," but the word is in reality untranslatable, because it means many other things still... Cf for comparison the image of the tanzil or downpour in Islam (in connection with the revelation of the Quran). We therefore preserved it in his Welsh form.

To repeat it, is in a way to affirm the preeminence of the soul over the matter, of the law over the force, to repeat it, it is to insist on the importance of the spiritual principle, in short on the immortality or almost of souls. To repeat it, is to stress that everything is a soul in the universe, that everything takes part in the big universal soul, which is the very essence of the higher Being.

Awen is therefore the signature of the druidicist, the signature of his support to the druidicactio. It is a proof or a testimony of druidicactio.

Awen, sunartiu, and isson its bissiet, these words, the Celtic-minded pagan pronounces them to mean solemnly and to all his support or his allegiance to the broad outlines of the ritual of the celebrations. The sunartiu is the gods trademark which was given to us.

The awen of the true druidicist has the simplicity and the force of the yes which commits a whole life. The awen of the druidicist is the concrete, visible and palpable proof, that he has well the sincere intention to practice in words, but also in acts, this truth which is the druidism. Namely the faith enlightened by the reason. The awen of the druidicists draws its quiet force and its firmness from the mobilizing power of the truth.

Just like the sunartiu, this force which accompanies the awen of the believers rises ultimately from the gods.

The dagolitoi receive it and hands down it in turn, because the gods did not die, they always act in our unconscious. It is besides here the very principle of the Jungian psychoanalysis. These gods are truth gods who do not mislead, gods we can trust, some anextiomarus, virotutis, jovantucarus, dunatis, toutatis contrebis, or mopates.... gods. The awen of the druidizer is therefore a truth awen which also never misleads the one who listens to it.

In short, this awen therefore means ultimately: "Honor, power and fidelity, to our gods, May comes finally the so-expected day of their return. Ison son bissiet!" To say awen, it is to give thanks to the gods of the druidic paganism! This incantation of the simple dagolitoi (believers), who take part thus too, in an active way, in the rituals, put them in mind communion with the huge crowd of the Celtic-hearted or minded persons, who were before them on this Earth, since the birth of the world; and makes them communicate with the souls/minds of the dead .

In accordance with the principle of liberty of the Druidism, below now and to finish, a "non-conformist" analysis of the apocalypse XXIII of St John. An option deduced from the last writings of D.H. Lawrence (died on March 2, 1930, in Vence) and reworded by Peter DeLaCrau.

REVELATION.

I think therefore I am but also
I think I am !
I am part of the sun
As my eye is part of me.
I am part of the earth,
And my blood is part of the sea.
My soul is a part of the human soul
My soul knows that I am part of the human race,
As my spirit is part of my nation.
There is nothing of me that is alone and absolute,
My thought has no existence by itself,
It is only the glitter of the sun on the surface of the waters.
My individualism is really an illusion.
I am part of the Great Whole,
And I can never escape.
Only the Whole lives, the individual lives
Only in proportion to his closeness with the Whole
Therefore so far as he escapes his individuality.

**No human undertaking has a prosperous issue without the interposition of the gods.
Kai ego hama tois suntherois hepomai to Kelton nomo kai apophaino hos ouden aneu theon
gignomenon anthropois es agathon apoteleuta (Arrian Cynegeticus chapter XXXV).**

The semi-Pelagianism of Provence monasticism is the very example of the non-infallibility of the Holy Spirit. It is a perfectly satisfactory position * from the theological point of view (it is, moreover, that of the Orthodox Church), but it has nevertheless been twice condemned most officially (by councils). The only explanation for this aberration is that THE HOLY SPIRIT was misled by the name of semi-Pelagianism which its opponents attributed to it, but which its principal defenders (John Cassian, Vincent of Lerins and Salvian of Marseilles, who are still considered as Church Fathers by the Orthodox) did not in any way advocate.

NDLR We have the same phenomenon in the political debates of our country.

The denomination of semi-Pelagianism actually assumes the doctrine inspired by Pelagius', but in fact it was not. On the other hand, it is true that it was a de facto position halfway between true Pelagianism and Augustinianism, for which salvation is an entirely free gift from God. It can be summarized as follows: the finalization of salvation depends entirely on God's will, but man can very well take the first steps by himself. The beginning of faith is an entirely free act on the part of man, only the progression of this faith is a matter for God. This teaching was thus distinguished from the traditional patristic doctrine for which the process of grace was the result of cooperation between God and man from beginning to end.

Semi-Pelagianism was condemned at the Second Council of Orange in 529 after painful controversies that lasted for over a hundred years.

The official position of the Catholic Church today is therefore not absolute predestinarianism, whether simple or double, but simple predestinarianism, predestinarianism in the sense of a simple foreknowledge of God, who nevertheless leaves everybody free (sic).

The notion of prevenient grace is the only way to give a coherent explanation to this clearly biblical sequence of ideas:

- 1) No one seeks God (total depravity),
- 2) The initiative for salvation belongs to God,
- 3) Man's ability to exercise a good will toward God comes from God,
- 4) Salvation is a gift from God and not the result of man's work, and
- 5) men are capable of resisting God's offer of salvation.

Without this somewhat catch-all concept of prevenient grace Christians cannot indeed truly explain God's foreknowledge without slipping into a certain determinism.

If God knew everything that was going to happen and created this world in spite of everything, can we not say that everything was predetermined through creation?

The mysteries of free will, i.e., the possibility of making or not making a choice, and of non-deterministic divine foreknowledge are nevertheless much easier mysteries to accept than any form of divine determinism, which, given the reality of our world, inevitably casts doubt on the fundamentally good (by convention) character of God.

JOHN CASSIAN.

John Cassian, born about 360 in Scythia Minor, and died in 435 in Marseilles, was a Mediterranean Christian saint-monk who had a profound impact on the early Church in Provence in the V^e century. He was the founder of the Abbey of Saint Victor in Marseilles. In theology, Cassian adopted positions that placed him among the proponents of semi-Pelagianism and brought him violent criticism from the faithful disciple of St. Augustine, Prosper of Aquitaine.

VINCENT DE LERINS.

A priest and monk of Gallic origin from the monastery on the island of Lérins, off the coast of Cannes, Saint Vincent de Lérins died before 450. He was the author of a collection of theological extracts from Augustine and, above all, under the pseudonym of Peregrinus, of the famous Commonitorium (aide-memoire), composed around 434.

These general considerations on Tradition and dogmatic development were a response to much more immediate concerns, for these principles of universality, antiquity, unanimity, and the need for continuity in the progress of formulations were aimed at denouncing, in hushed tones, the doctrine of a prestigious adversary whose name is never mentioned and who was none other than Augustine. The doctrine of predestination taught by Augustine seemed unacceptable to Vincent, whose conceptions of grace were la kind of semi-Pelagianism. Vincent had already formulated around 430, in a lost writing

which can be found in Prosper of Aquitaine, Objections against this doctrine which seemed to him, in spite of all the respect he had for Augustine, a particular opinion expressing a personal point of view and not a truly universal doctrine in the Church.

SALVIAN OF MARSEILLE.

Latin writer (Trier ? c. 390 - Marseilles c. 480-484).

A monk from Lérins, he became a priest in Marseilles in 428. In 439, he began to write his treatise "On the Government of God" (*De gubernatione Dei*), which was very much influenced by this humanism and which took the opposite view of the theses of "The City of God" by the bishop in Hippo. The theologian of Lérins, denounced there the vices of the Romans and the faults of the Christians, responsible according to him for the misfortunes of time.

FAUSTUS OF RIEZ.

Faustus of Riez (° between 400 and 410 - † towards 493), in Latin Faustus Regiensis or Reiensis. Abbot of Lerins, then bishop of Riez in the 5th century.

We know that he was Breton by birth through Sidonius Apollinaris and by Avitus of Vienne that he was of Breton origin. He was baptized and educated by Germanus of Auxerre who perhaps brought him back to Gaul on his return from the trip he made to the island of Britain in 429.

A monk at the abbey of Lerins around 429, he became abbot in 439 when Maximus was appointed bishop of Riez. At the death of Maximus, around 466, he succeeded him to the see of Riez. He was linked to Sidonius Apollinaris, whom he probably baptized and who admired him greatly.

Because of his opposition to Arianism, he was sent into exile by the Visigoth king Euric in 476. Eight years later, after the death of the king in 484, he was returned to his seat.

In the 470s he wrote a treatise on the divinity of the Holy Spirit, consubstantial with the Father and the Son and co-eternal. He also wrote a treatise entitled *De gratia Dei et libero arbitrio* in which he condemned Pelagianism, while giving a large place to human free will (what was called semi-Pelagianism).

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This proliferation of semi-Pelagianism aroused the wrath of the supporters of grace and in particular of Prosper of Aquitaine, called Prosper Tiro. His task was an arduous one, since the prelates from the two Provençal abbeys had refined their arguments against Augustine. During the years 431-32, he tried to repel the "calumnies of the Gauls" in his *Responsiones ad capitula objectionum Vincentianarum*, *Responsiones ad capitula objectionum Gallorum* and finally, *Responsiones ad Excerpta Genuensium*. Then in 433, he attacked Cassian himself in his pamphlet, *De gratia et libero arbitrio* against *Collatorem*.

But the Provence reaction won. The monks of Marseilles, whose doctrinal influence was gaining ground, were all the more sure of it since Rome had not yet made a decision. This semi-pelagianism thus became the tendency which prevailed henceforth in Gaul.

In 433, at Lerins, Maximus was asked to succeed Leontius, the bishop of Frejus who had just died, or failing that, to revive the diocese of Antibes without a titular since the death of Remigius. He refused, left his abbey and went to found the bishopric of Riez where he was going to build the baptistery.

While Theodorus took the episcopal see of Frejus, the Briton Faustus became the third abbot of Lerins. As he knew himself to be objectively close to it he had the intelligence to claim himself of Jerome against Augustine on the question of the grace. The Lerinian Salvian served as his link with the abbot John Cassian. The two Provence abbeys deepened their humanist doctrine from then on. The following year, the monk Vincent of Lerins wrote his *Commonitorium pro catholicæ fidei antiquitate*.

In 435, at Saint-Victor, John Cassian died. Prosper of Aquitaine, his Augustinian opponent, left Marseilles for Rome where he became a friend of the future pontiff Leo. Despite the death of their founder, the Cassianists remained very active. The most important representative of this humanism, after Cassian, was the abbot Faustus of Lerins, future bishop of Riez. In 439, in Marseilles, the priest Salvian began to write his treatise "On the Government of God" (*De gubernatione Dei*), which was very much influenced by semi-Pelagian humanism and which took the opposite view to the theses of "The City of God" by the bishop of Hippo. The theologian of Lerins, denounced there the vices of the Romans and the faults of the Christians, responsible according to him for the misfortunes of time.

The Lerinian and Victorian prelates were still in vogue. In 445, in Narbonne, the bishop Rusticus had the dedicatory inscription of his "ecclesia episcopalis" engraved on a marble lintel. It is the most beautiful example of paleochristian dedication in Gaul.

While semi-pelagianism was taking hold unopposed in the first and second Narbonnese, at the abbey of Lerins, the monk Vincent, known as the Pilgrim, author of the *Commonitorium*, died in 450. A year later, his friend Salvian, after twelve years of work, was able to put an end to the writing of his work "On the Government of God", to which Gennadius gave the name of *De præsenti iudicio*. He died at the age of 94. This Lerinian, originally from Trier, had been a friend of Honoratus who welcomed him and his wife to his island and ordained him a priest. He was a liberal Christian, a theorist of semi-pelagianism, a moralist, a historian and an apologist. He was nicknamed by his contemporaries "the new Jerome". Salvian had trained a number of prelates by sharing his humanist ideal with them and was therefore considered the "master of bishops".

On November 27, 460, Maximus, the former abbot of Lerins who had become bishop of Riez, died. He was buried in the basilica outside the walls of Saint Alban, which from then on took his name. A year later, during the month of January, Faustus, the abbot of Lerins, ascended to the episcopal see of Riez. Anselm succeeded him as abbot. The Briton, now a bishop, continued, with the full consent of the Provence prelates, to develop the theses dear to John Cassian, Salvian of Marseilles and Vincent of Lerins, teaching that all grace necessary for salvation had to be merited by man. Prosper of Aquitaine castigated this heresy.

Ten years later, the metropolitan Leoncius of Arles presided over the great council in Arles which brought together twenty-nine prelates of the Eastern Gallia from Lyon, Autun and Geneva. The priest Lucidus, because of his radical Augustinian theses, had drawn attention to himself. The council fathers condemned him for preaching predestination and stigmatizing the doctrine of the Marseillaise monks.

This condemnation of Arles was followed by a synod in Lyons in 474, where Lucidus was again accused. The assembly of bishops then asked Faustus of Riez to write a text refuting and condemning the Augustinian heresiarch, which he did in *De gratia dei et libero arbitrio*, libri II 28, 41. These two councils marked an important moment in the heyday of semi-Pelagianism. From then on, a calmer religious climate made the Lerinians and Cassianites able to launch into the apology of their holy bishops. The acts (*vita* or *sermo*) which are witnesses of this are mainly spread out during the 5th and 6th centuries.

It was not until the sixth century that the two Narbonnese bishops began to turn around. In Constantinople, Joannes Maxentius, one of the leaders of the Scythian monks, in his struggle against Nestorianism and Monophysitism, raised the question of the orthodoxy of Faustus and of the doctrine of the Marseillaise in general. Since no decision could be made without the consent of Rome, in June 519 several monks were asked to petition Pope Hormisdas. During their fourteen months of residence in Rome, they used every means to induce the pontiff to recognize their Christology and to condemn the bishop of Riez.

Hormisdas did not yield to their request. In a reply to the bishop Possessor of Coutances, dated August 20, 520, he complained about the clumsiness and fanatical conduct of the Scythian monks towards him. But the Roman pontiff declared in the same letter that Faustus' works contained a number of things that had been distorted (*incongrua*) and that he was not among the recognized writings of the Fathers. For him, sound doctrine on grace and freedom could only be taken from the writings of Augustine.

This blow had its effects both in Gaul and in Rome. Bishop Caesarius of Arles, though a monk of Lerins, was sensitive to the argument and his views were shared by a number of bishops, with other prelates still declaring their attachment to the humanist doctrine of the Marseillaise. At the synod of Valencia in 529, the bishop of Arles was represented by Cyprian of Toulon. While he thought he would have the doctrine condemned, he was met with hostility from some of his colleagues on the subject of teaching.

It was only a postponement. Having received the assurance of the primatial authority and the support of the Apostolic See, Caesarius convened on July 3, 529, the prelates who were in favor of him to a synod (which became a council) in Orange. He attended personally and had Arianism and semi-

Pelagianism condemned in twenty-five canons. Boniface II solemnly ratified the decrees the following year.

Caesarius' break with semi-pelagianism had little influence on the worship of their bishops. Dynamius, patricius of Provence, wrote a new Life of Maximus of Riez between 584 and 589. More than a century after his death, he remained the object of great veneration. The patricius, to whom he appeared in the church of St. Peter where he was buried, tells us that he performed miracle after miracle. Although Caesarius himself changed his doctrine, he did not sever the ties that bound him to his teachers. His sermo in honor of Honoratus, in which he insists particularly on the intercession of the chosen ones before God, which is very Augustinian, bears witness to this. A break which did not imply the exclusion of the Lerinians and Cassianites from the liturgical calendar.

* Cf Arrian Kai ego hama tois suntherois hepomai to Kelton nomo kai apophaino hos ouden aneu theon gignomenon anthropois es agathon apoteleuta (Cynegeticus chapter XXXV).
In other words "God helps those who help themselves " what is very druidic.

SOME CELTIC POEMS. VALID FOR EVERYONE NOW.

As we already have had the opportunity to say it, these prayers are not all the private prayers falling within personal devotion; most of them, not to say all, are prayers being able to form part, or forming part already, of the most official, most communal ; druidic liturgy what does not want to say that we have anything, of course, to object to the private devotions or prayers.

The word, the verb, the logos, owe their powers not to their only spellbinding force but to the fact that they are combined with the thought which is a force quite as big, or sometimes bigger still, and in any case inseparable from the word, verb or logos. The fact of saying, of naming, it is from a metaphysical point of view the same thing as to make come into the world or to give life, to bring to existence. From where besides the verbal technique of the lorica. This druidic technique aims to channel the discursive mind. Its virtues, combined with the intention and the concentration of the reciting person, are beneficial. It can be carried out concretely within the framework of a minimal rite, or a more elaborate ritual.

The Christians did besides something similar while insisting as much on their concept of logos or divine word.

The difference is that in the case of the druids the lorica can also be an implicit... will verb or word. In other words, an inner prayer, a positive, directed, thought. A concentration.

* The labarum is a sign or a message of the Fate .

ANONYMOUS POEM.

IN THE BEGINNING WAS NOTHINGNESS.
IN THE BEGINNING WAS NIGHT.
IN THE BEGINNING WAS DEATH.
IN THE BEGINNING WAS EMPTINESS.
AND THE BEING LEFT FROM THE NOTHINGNESS
IT WAS TRUTH
IT WAS LIGHT
AND IT WAS TWO
IT WAS BOTH SOUL AND MATTER.

MESSAGE OF THE FATE.

At the beginning of times at the beginning of the worlds was the nothingness
And the nothingness was shapeless and empty but the Being left the nothingness
And this Being was One and this Being was God.
The to be God was One
Then the One gave the Two and Both gave the Four
Soul and matter,
Fire and water.
From the Universal soul went out the world the soul/minds and the gods
From the matter went out the world of mankind.
Awen!

THE PRAYER OF THE SAGE.

And now let us pray.
Ni hansa! It is not hard.
Repondit Nede.
O gods of Dana
Give me wisdom
With wisdom understanding,
With understanding great-sense
With great-sense great knowledge,
With great knowledge investigation
With investigation inquiry
With inquiry learning
With learning meditation
With meditation the scrutiny of everything
With the scrutiny of everything the poetry of life.
Awen!

THE PRAYER OF THE TWO SAGES.

Uediiu-semi.
A sage is the living reproach of every ignorant person
He knows what we are ignorant of
Welcome is even the piercing intelligence from wisdom.
But slight is the blemish because of ignorance of whoever
As long as one's teaching was not given out to him.
You have shown badly Ancient of days.
You show badly Old man
If you yield very meagrely the food of learning.
Step, chief, a more lawful way.
That in which righteousness is taught,
That in which falsehood sets,
That in which lie is swallowed.
Let us be the man of always
Buried in his mother's womb
His first presence, death, betrothed him:
Awen!

VARIANT No. 1 OF THE CANTELON.

We believe in a deity
One
And multiple at the same time,
An uncreated one who did not create the world,
But begot it
Then will be the completion of it.
We believe
That "the one who is nameless"
Is!
That he is the mind and the universal soul of the world
That he is One and Triple at the same time,
Being of beings, uncreated without being a creator
That he appears through accessible divine emanations,
The gods his heirs,
That we may compare things human
With divine.

That this inner life of Man we call soul or mind,
Is almost immortal
And therefore is a part of "The one who is nameless"
That this divine tear of fire
Animates also the least differentiated beings,
Asserts itself and is individualized
Through multiple living forms,
To arrive to the Man.
That in this world we rise with the practice
Of the three paramount duties:
To be a man, a true one, to abstain from wrongdoing, to revere the gods.
And that this other white world or Albiobitus
Is the only true world.
Awen!

VARIANT No. 2 OF THE CANTELON

Through a faith enlightened by reason
I believe.
I believe in several gods
Whose differences and complementarities
Secure freedom in this world
And in their father the Fate
Who is the law of our universe.
Man, you are only a water drop born from a water drop
You will end one day in the Ocean
And after being itself stripped from its mind
Your soul will carry on to proceed beyond stars.
I believe in the gods of the heaven
And I do not deny the existence nor the attraction that develop on us the men
The noblest principles which act as a Pole Star for us
I believe in the gods of the earth
And I do not deny the existence of the dark forces which direct us
I make an effort on the contrary to make them go from the shade into the light
In order to better control them.
I believe finally that Man is neither One nor Two but that He is Triple
Body mind and soul
I believe that no other kingdom that ours we uns the men
Can save or undo our universe
Since the gods voluntarily withdrew themselves from this world
And were occulted from it
But I believe that the gods can return in it to enchant it again.

THE CANTELON OF SUQELLUS (the twelve commands of the druidicist).

Through a faith enlightened by reason

- 1) We believe in one divinity who is manifested in the gods and the goddesses of the [hearted and minded] Celts and in ourselves.
 - 2) Polytheism, pantheist, panentheism, animism, and monism are religious sensitivities having all their interest.
 - 3) We believe that nature is the body of this divinity or of these divine forces, that we are ourselves a part of this nature, and that consequently God is in us too.
 - 4) We believe that it is necessary to honor the gods each one in our way and particularly our mother to all the earth.
 - 5) We believe in the almost the immortality of the soul and of the mind, we believe that our soul in any case never dies with our body, and in a certain type of life after death.
 - 6) We believe that reason and observation of nature are better than revelations to penetrate the mysteries of the life before death, of the life after death, and therefore ultimately of the universe.
 - 7) We believe that every life is sacred, but we also believe that death should not be feared since it is only the middle of a long life.
 - 8) We believe that nothing is absolute and that everything is relative, and that even the gods or the goddesses are relative ones having also their dark side.
 - 9) We believe that every individual has the right to do his own quest for the Grail like Galaat but also the duty to follow his own way, because it is always while walking on that man finds his path.
 10. We believe that morals are deontology, that of the hard trade consisting in being a man, or a woman, on this earth; and that our behavior must be based on a certain number of principles like truth, sense of justice, honor, or sense of responsibility.
 11. We believe that the natural laws express the will of these divine forces working in the universe and to which we are all connected.
 12. We believe that men and women have each one their mysterious side, that they are single in their kind, all parents, though all different; but that none must dominate the other, and that must be reflected in our community.
- Awen!

THE CANTELON OF JOHN SCOTTUS ERIUGENA.

We believe in a divinity both one
And multiple at the same time
A Uncreated who did not create this world
But is at the beginning of it
And will be the result of it.
We believe
That “the one who is nameless”
Is,
That he is the mind and the universal soul of the world
That he is both One and Triple at the same time
Being of the beings, uncreated without being a creator
That he is manifested by accessible divine emanations
The gods 1).
That we may compare things human
With divine 2).
That this man’s inner life we call soul or mind
Is almost immortal
And is a part of “The one who is nameless”
That this divine spark
Animate also the least differentiated creatures
Is asserted and individualized
Through multiple living shapes
To arrive to Mankind;
That in this world 3) we rise through the practice
Of the three paramount duties:
To be courageous, to do nothing wrong, to honor the gods.
And that this other white world
Whether it is called Vindobitus or Albiobitus
Is the only true world 4).
Awen!

N.B. The largest freedom of interpretation of the details is left to the dagolitoi (believers), but whoever does not admit the doctrinal minimum expressed by the nine paragraphs of the cantelon above could not say oneself druid or druidicist.

1) Devoi/dei/theoi/tiwiz, etc. Plural of devos, deus, theos, tiwaz. Same stem that Sanskrit deva. From the Indo-European dew meaning “light.” The gods are therefore luminous supernatural beings.

2) Ausonius writes exactly: “divinis humana licet componere” in other words: what is above is like that which is below (see his small poem devoted to the use of the word libra).

3) Dumno or Mediomagos.

4) The Sedodumnon is the world of gods and the Vindo Magos or Mag Meld etc. the kingdom of the dead.

BARDITUS OF THE ARMOR.

O Noadatus,
Protect us today
Protect us
During this day which comes!
Protect the scientist and his studies
The craftsman and his tools
The farmer and his plow!
Protect the ways
And fords as well as the bridges
Who make us able to visit our friends
But make them impassable
To our enemies!
Protect our homes as those who live under our roof
Protect our parents and our children
Our houses and our animals.
Protect and inspires our druids
Who need it well
May their works make us discover gods!
Grant to us courage
And friendship without fault
Because it is in the ordeal
That a man recognizes his true friends.
Grant also health to us
So that this evening
By leaving us in your luminous glory
You leave us healthy and happy
Like you found us at dawn!
Ison son bissiet!

Great prayer of the morning of Samon. Also recited on the other days, especially by the druids and the vates. Some people sing it in the honor of our Lord Belin/Belen at the time of the solstices and equinoxes. It is used as groundwork for the works of the bards of the poets... Prayer recommended to the one who is far from his home.

BARDIT OF THE GUTUATER OR OF THE GUTUMATER.

From the islands of eternal Youth
The light spouts out!
Shame on you! men of one book!
Men of gold and silver, Uai Uictebo!
Lo and behold the men of twelve books come.
The owl sang the full Moon!
The April Moon!
The Sacred Stones vibrated in the night
The stags and the wild boars awoke.
Woe to you! Woe to us! Uai Victebo!
Here the King! Here the great Brennus!
May the Voice of the Gods resound!
Shame on you! Shame on us!
Lo and behold the Dawn comes
And with it the Great Monarch
Dumnorix,
May the force be with him
Sunartiu!

Caesar, B.G. Book VII, 66. "The cavalry 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."

Distress prayer therefore in the form of an incantation. Reserved in theory for the gutuaters or gutumaters. For any other prayer of this type, to contact a true druid. It goes without saying that every request must be in conformity with the druidic ideal of the kission or path of the warrior (for example no spell putting, nor bewitchment nor low sorcery).

BARDITUS OF MARICCUS.

Pray for me
The king given up to death
I do not ask you
Neither money neither cure nor success
Give me only what remains you
What is never asked to you
The upheaval, the suffering
Give me all that
But give it me well
And with it, the ardor in fights.
Woe to us, vae victebo! Woe to us, vae victebo!
The Oak quivers in the Galerna wind
The Ocean is rough.
Ison son bissiet!

Soldier prayer. Meditation for example in the memory of the victims of our faith. Also recited at the time of the commemoration of the massacre of the druids in Mona.

BARDITUS AGAINST THE ROMAN (CHURCH).
By proclaiming our faith
In this three headed God
We also honor at the same time
Each one of his persons
Their single nature
Their equal majesty.
Because in Truth
It is right and good
To honor you
Always and in all places
O you the beloved Brother
With your younger brother
But you also the last of the gods
You are as one.
O Brenus,
What we know of the glory
That you revealed to us
In your initiatory and fatal search
Of all these grails
In your war against the Eternal City,
We believe it in the same way
Of your younger brother in Delphi
As well as of your younger brother.
Clusians harm us
In that they consider right
To have much land and country
Whereas they cannot farm much of it,
Without giving us a little
Who are foreigners, many and poor.
It is the same harm that formerly,
The Albans inflicted to you Romans,
It is that the Volsci inflict to you today
Against whom you took the weapons.
Woe to the overcome of the life.
Nature has this law
That stronger people always try to have
More than those who are less strong.
Therefore cease taking in pity
The Clusians besieged, because the Galatians
Could end up showing themselves sympathizing and good
Towards those to whom Romans do harm.

BARDITUS OF THE RESISTANT FIGHTERS.

O Noadatus/Nuada/Nodons/Lludd
Sword of Justice
Terror of the dusii and of the gigantic anguipedic wyverns
Called Fomorians in Ireland
Sun of Glory
Your steed led you in the plain
Where your breath floors anguipeds
The animal-men, the snake-men
May your silver hand
Be the strong hand helping our brothers
And distribute justice or compensation.
May the pure blood
Of Your Divine Race
Run through their veins.
Let us have your Force
And your courage.
May all be at One with You
Sword of Justice,
And may their victory
That is to say that of your silver arm,
That of Your Hand of Glory
That of Your hand of Justice.
Spirits of health and souls
Of hearted and minded Celts
Help us, guide us, advise us,
So that from our combined efforts
A homeland as a light in the night reappears
In which will live eternally
The hearted and minded Celtic people
Under the protection of our gods
Ison son Bissiet

This text is dedicated to Noadatus/Nuada/Nodons/Lludd, because he is the prototype of the warlike king, making justice prevailing for his people. Footnote: the last paragraph can also be used as prayer for the Resistance fighters.

BARDITUS OF MONA.

The foreign legion is on the shore
Plur Na mBan and the flowered girls complain
And the women in black mourn
By torch light.
In front the sound of marching feet
Of the foreign legions
In front the stomping step
Of the hellish, legions and cohorts,
May the sky fall on my head
If I forget you O Mona!
If I forget you Alesia Holy Queen
Such an amount of blood shed
Under the knife of the butchers
Whipping the bruised
Broken pain flesh.
Why is this always before the daybreak that the night is blackest?
Why fanaticism and intolerance always dominate the knowledge?
Why obscurantism always dominates the enlightenment?
The arm of the Romans struck our brothers
Times are tough, times are of steel.
So much mourning, so much suffering!
Laugh or song
Delight no longer our soul/minds.
As noibo Patrick himself admits it
In his Monument of ancient Wisdom 1)
There is strengthening of paganism
If an evil deed is avenged.
O Lug, you who never forgive the assassins,
O Noadatus/Nuada/Nodons/Lludd,
You who give us the hope of justice!
We shout the pain of our people
We shout the anger which is in us
May the force of our gods awake the world
Sunartiu!

Neo-bardic (of veledé) poem sung at the time of the commemorations of the massacre in Mona as for all the martyrs of paganism.

1) The Senchus Mor also called Cain Patraic or “law of Patrick,” was written from 438 to 441; all is certain, “the place, the men, the circumstance.”

ODE TO THE RETURN OF NOADATUS.

Welcome, Arthur Cadwaladr of the quick hand at the sword ;
The representative of a whole army ;
The shooter of light spears ;
The cleaver of shields ;
The scatterer of heavy spears ;
The seeker of slaughters ;
Destroyer of hosts ;

Welcome,
Welcome, God Arthur ! "
Welcome, Arthur Cadwaladr of the quick hand at the battle sword;
Ready his stipend ;
Munificent to all ;
Wounded his side;
Faithful his word;
Rigorous his justice;
Benign his sovereignty ;
Strong his right arm ;
Vengeful his deed ;
Destroyer of warriors

Arthur, welcome ; welcome, Arthur !

Welcome, Arthur Cadwaladr of the swift hand at the sword;
Most valiant of warriors ;
Most noble of chiefs ;
Destroyer of strength ;
Fighter of all the battles ;
Destroyer of monsters;
Comforter of the weak ;
Who floors the strong ;

Welcome, Labraid ; welcome, Labraid !.

PRAYER TO TOUTATIS.

Strong God, we pray you.
Sacrosanct God, we pray you.
We recommend our just cause to you,
We recommend our safety to you,
We recommend our empire to you.
By you we live,
By you we are lucky and victorious.
Strong and sacrosanct God, hear our prayers.
We stretch out our arms towards you.
Fulfill our prayers,
Strong and holy God.
You alone we admit as God,
You are the only sovereign we admit ,
You are the help which we ask.
It is thanks to you that we got our victories,
It is thanks to you that we prevailed
Over those who wanted to be our enemies;
We express you our gratitude for all your benefits.
Awen!

REMEMBERING.

Toutai Deuas

Scelon suiebo bero

Dordreti damos

Ro caedesit samos

Snigeti giamos

Esti arduos ac riuros aventos

Iselos Grannos

Uergiouia mori

Roudisama ratis

Ro gabasit ogtu

Atenones etnion

Toageti gnota

Gigurannas gutu

Inso mon scelon.

Men and women of our small homeland

Fellow country-men, fellow country-women, oyez, oyez, oyez,

I have tidings for you.

The deer bells

Summer was gone

It is winter

The wind is strong and cold

And the sun is low

The sea breaks

The fern lost its dress of greenery

The cold numbs the wings of the birds

The wild goose shouted out its cry.

Here my tidings.

Since everything returns unrelentingly,

It is better to remember,

Awen!

GENEALOGY OF NOIBA BRIGIT (Carmina gadelica No.70).

Sloinneadh na Ban-naomh Bride,
Lasair dhealach oir, muime chorr Chriosda.
Gach la agus gach oidhche
Ni mi sloinntireachd air Bride,
Cha mharbhar mi,
Cha spuilllear mi,
Cha charcar mi, cha chiurar mi,
Cha loisg teine, grian, no gealach mi,
Cha bhath luin, li, no sala mi,
Cha reub saighid sithich, no sibhich mi,
Is i mo chaomh mhuime Bride.
Uediiu-mi

Brigind of the triple cloak
Radiant flame of gold,
Noble foster mother of the gods,
Every day and every night
That I say the genealogy of Brigind,
I shall not be killed, I shall not be harried,
I shall not be put in a jail, I shall not be wounded.
No fire, no sun, no moon
Shall burn me,
No lake, no water, nor sea
Shall drown me,
No arrow nor dart
Shall wound me,
My gentle foster mother is my beloved Brigind.
May the brat or cloak of Brigind be on us
May the memory of Brigind be in us
May the protection of Brigind be around us.

ODE TO THE BELISAMA (radiant flame of gold) BRIGINDO (Carmina gadelica No. 73).

Gach ni na m' fhardaich, no ta 'na m' shealbh,
Gach buar is barr, gach tan is tealbh,
Bho Oidhche Shamhna chon Oidhche Bheallt,
Piseach maith, agus beannachd mallt,
Bho mhuir, gu muir, agus bun gach allt,
Bho thonn gu tonn, agus bonn gach steallt.
Tri Pears a gabhail sealbh anns gach ni 'na m' stor,
An Trianailt dhearbha da m' dhion le coir.

Uediiu-semi

Bless, O bountiful and true triple goddess,
Myself, my spouse, and my children,
On the fragrant plain,
on the gay mountain shelling,
Everything within my dwelling
or in my possession,
All kine and crops, all flocks and corn,
From Samon Eve to Beltene Eve,
With goodly progress and gentle blessing,
From sea to sea, and every river mouth,
From wave to wave, and base of waterfall.
Be the Three Persons taking possession of all to me belonging,
Be the sure Triad protecting me in truth;
Oh! satisfy my mind in the words of Belenus,
And shield my loved ones beneath the wing of your glory,
Bless everything and everyone,
Of this little household by my side;
Place the labarum of the god in Andesina on us with the power of love,
Till we see the land of joy,
What time the kine shall forsake the stalls,
What time the sheep shall forsake the folds,
What time the goats shall ascend to the mount of mist,
May the tending of the Triune follow them,
May the force be with us
Sunartiu!

EDITOR'S NOTE. CARMINA GADELICA (GAELIC MAGIC CHARMS) is a collection of popular prayers or magic formulas dating back to the last years of the 19th century; and gleaned by Alexander Carmichael (six volumes) in the High-lands or Western Scottish Islands, from Arran to Caithness, from Perth to Saint-Kilda.

REICNE FOTHÁID CANAINNE (Gaelic anonymous).

Dochta do neoch dales dail
Facbas dail n-eco fri laimh
Donarlaith do bil oige
Morrioghan
Is mor do fod boibh nigius
Cride maith recht nodaais
Cid gar di sund uan i mbe
Na futhbad uaman do gne
Nimrumart-sa namasrad
Fien gormainech goburglas
A techt i nhuire adba
Dirsan dond eochail amra
Airc dot daim, sonn ni ainfe
Dofil deoidh na haidchi
Imusraidhfi neach nach re
Sunartiu !

It is blindness for anyone making a tryst
To set aside the tryst with death
The triple Morrigan has come
Many are the spoils she washes now,
It is necessary to have a valiant heart
Not to weaken in front of her.
Though it is near us here where she is,
Let not fear attack your shape.
The noble-faced gray-horsed warrior band
Has not betrayed me
Alas for the wonderful yew forest
That they should go into the abode of clay !
For other trysts
Where everything is beautiful, attracting and pure
Where exist neither fault neither disease nor time
Neither border neither war neither suffering neither sorrow nor slavery.
The music there is marvelous,
Mead brooks run there
And peace is there eternal everywhere.
Tir na mbeo, the land of the living biuontiion teres;
Tir na mban, the land of the women, banion teres;
Tir na nog, the land of youth, ogiion teres;
Mag mor, the large plain, mara magosia;
Mag meld, the plain of joy, meldomagosia;
Mag inis, the plain in the middle of the island, magosa inicias.
Go to your house, do not stay here,
The end of the night is at hand.
May the force be with you
Sunartiu!

THE GREAT BEAR.

Happy the peoples beneath the Great Bear
Because they know that death is only the middle of a long live;
And that souls and minds don't end up like shadows
In the hellish and freezing abode in the Erebus
Where are they gone
All these smart riders
Who faced the flood
In their houses
With their weapons in their hand?
In spite of their frenetic escape
Their lances and their swords
The flood caught up with them
The backward flow carried them away
From their castles or their cottages.
As long as ships
Shall ply the sea.
So long shall I not write lay or song more.
The inscription engraved on your stone
Will take place of them
I am Tuireann.
Rise O sun,
So that the darkness of the night is cleared up
Through the rays of your glorious light.
Free us from the infernal legions of the dusii
And from the gigantic anguipedic wyverns 1)
As well as from all the other under-gods of the ice of the non-world.
May the force be with them.
Sunartiu!

1) Andernas on the Continent, Fomorians in Ireland.

THE TORCH.

The torch passes from hand to hand
When death captured it from the one
The nearest takes it again.
The relay continues.
Time passes and nobody asks
How long each one will carry the torch
What it is simply needed it is that it shines
And that a heart also burns with him,
Brilliant and pure.
Like that of Galaat.
Here is most important.
May it be radiant
In the darkness before us
The others wait.
We too we will therefore carry it with us
This torch.
Awen!

THE CELTIBERIAN PRAYER .

And first God is
He exists
He is ONE, true, beautiful
Immutable in his essence
Immortal Omnipotent.
The Ogham point of space-time
The letter Eabadh Irishmen say
The point of balance between all oppositions
Lle bo cydbwys pob gwrth Welshmen say.

O you the beyond of everything,
No word expresses you
But each one tells you,
No intelligence designs you
You are unknowable
We cannot name you
But all the beings designate you,
The universal desire aspires to you
The motion of the Universe breaks in you
Of all the beings you are the end
You are each one and you are none
You are not a being alone
You are not the set
You are ONE
But you have all the names
How to name you?
Awen!

PRAYER TO THE TOCADE.

I questioned the Earth
And she answered me:
I am not God.
I questioned the sea
And the beings which people it
And they answered me:
We are not God,
Seek higher than us
Further, deeper.
I questioned water and wind
And they answered me:
We are not God.
I questioned
Sky sun moon and stars;
We are not either
The one you seek
They affirmed me.
Then, I said to all:
Speak to me about God since you are not it
Tell me something of him.
The Ogham point of space-time
The letter Eabadh Irishmen say
The point of balance between all oppositions
Lle bo cydbwys pob gwrth Welshmen say.
The Dharma our brahmin brethren say.
Awen!

PRAYER TO THE LABARUM OF THE FATE.

The gods are the words of the Fate
Our God is the Fate
He is impersonal while being able to be felt personally
He is impersonal while being able to be embodied
He is supernatural while being the very life of the world
Single in the holy poly-unit of his sons and grandsons the gods
Multi-Personal in the unity of the divine essence
High procreator of all which exists
Ultimate consummator of the History of cycles.
Both absolute and relative at the same time
Is the whole of the universe
Of which we are a fragment
Which will be resorbed in the Great Whole.
May Epona be the intermediary
Of all its sovereignties
Our intercession or our assistance
To the Fate ,
The one who will do the Tokade
Will be no longer an inexorable destiny.
Ison son bissiet!

LAY IN THE HONOR OF OUR LORD BELIN/BELÉN.

Would be thanked O Belin/Belen,
For the day that you gave us
For this pure sky
For this earth which makes us live on it
For all the plants which cover it
And for the animals which live it
For the spouting springs
And their pure water
For this campfire
Who will delight us this evening
And to warm us this night
For the music and the songs
That we go strike up.
Don't forget us during your night course
And still takes care of us tomorrow
Iacceto dagos te!

Solar prayer of the evening, in particular at the time of the summer (the six "clear" months of the year). Recommended to the young people, to the campers, to the trekkers... (it is previous the evening songs). It is also used as groundwork for the poets.

PRAYER TO TARAN/TORAN/TUIREANN.

We put back our existences
In your sovereign hands
Be the spirit of the miracles
The spirit of the spiritual cures
And of conversions
Change the lark of our soul/mind
In white swan from Hyperborea
Awen!

This prayer is for the late ones (lark and swan are sun symbols). Indeed, according to several continental Celtic legends, the lark would transport the soul/minds of the late towards the sun at day break. Also recommended like a purification prayer when you cannot recite a longer one by lack of time. Also used for the conversion of those who are not yet Celtic minded.

THE PRAYER OF CALETIOS.

I know the spring which spouts out
But do not know its origin
Because of the night which surrounds it
This eternal spring is hidden
But every life comes from it.
Hail you Snow Star
Iacceto dagos te
A Rosmartha
High mother of the gods
Foster mother of Lug
You who was greeted by our ancestors
With the name of Cantismerta
Sky and stars gateway
Virgin without similar
Give us a pure heart
Strength in our arms
The art of good speaking too
And hand down our prayers
To those who for us
Wanted to be born from you.
Ison son bissiet!

Anthem to the great mother-goddess, specific to the disciples. To those who seek and study during their initiation. For the meditations.

PRAYER TO OUR LADY OF THE CELTS.

O Triple and Holy Mother of the gods
Help us to honor them
May your heavenly husband
Has our being in its entirety
You in whom the sacred Spirit found
The mother of every embodiment
May his kingdom come
To extend to the universe
The vocation of the gods people
The vocation of those who speak the language of gods
So that this world escapes
The announced by the war goddess apocalypse
The apocalypse announced
By the dialog of the two sages
Ison son bissiet!

Text of meditation, particularly on the crisis of the modern world. Accompanies an offering performed in the honor of the Mother-Water. Accompanies the meditation of new members of the minor order (vates, veledes, gutuaters/gutumaters).

PRAYER OF THE DEXIVATES.

Foster mother of the great Hesus Cuchulainn
Our gentle lord of Moritamna
You who has formerly fed Lug
You who shares his throne
Well, and spring of the gods
Goddess producing live
Goddess guardian of our soul/minds
Interceding and mopatis Mother Goddess
You who has given birth three times
The great Hesus Cuchulainn
Morfessa master of Falias/Thule
Grant to mankind the harmony
Of which the beginning
Is the knowledge of gods.

O triple Epona Epona Duxtir/Dechtire
Mother of mankind
Gods are with you
Pray for us their human brothers
Now, be contrebis,
And at the time of our death, be psychopompous
Give our soul and our mind to the gods
Sunartiu!

PRAYER TO ROSEMARTHA.

O Rosemartha
Mother of the Celtic people
Who watches over our land
The land of the middle
Bless our pastures and our fields
Protect our corn
Protect our herds
May the milk remain abundant
And scented
As well as the tome cheese of our mountain pastures
Bless the seed in the ground
And the fruit in the flower.
May our fields are enough
To feed our multitude
So that it remains worthy of gods!
Ison son bissiet!

PRAYER TO THE ANCESTORS.

My children, let us pray !
Spirits of health and souls of the Celts
Help us, guide us, advise us,
So that from our combined efforts
A homeland as a light in the night reappears
In which will live eternally
The soul of our ancestors
And of the Celtic hearted and minded people
Under the protection of our gods
May the force be with you
Sunartiu!

PRAYER TO THE MATRONA CANTISMERTA.

We take refuge
Under the cloak of your mercy
O High mother of the gods
Mother of men and peoples
This world of the men and of the nations
Our world
You who know our sufferings and our hopes
Do not reject our prayers.
Because by entrusting you
O High Mother of the gods
Men and peoples
As Attis and Aiorix do
We entrust to you too
The soul of this world
Embrace on your heart
This human, too human, world
That we offer to you and devote to you.
From disease and war release us
From sins against the spirit deliver us!
Ison son bissiet!

ANTHEM TO TOUTADIS ATER

O you First-born
Of those who came mortal into existence
Who uttered the first word
Whereas the Earth was flooded by silence
Soul or Spirit who left sea and mountains
Your Wisdom honors you
You the Living and Strong
You the Pure and Wise one
May your huge force
Radiate in your children
From the deepest of your underground mystery
Inspire their souls and their minds
So that their world
Is worthy of you
May the intensified sixth sense
Of each dagolitos
Far from the tumult of the towns
Hear on the bank of the sacred springs
Or in the humble rumor of the forests
With Hornunnos
The voice of his Spirit.
May each dagolitos honor you with joy
Let us be the harp
And you the harpist
May your earthly breath
Make our hearts vibrate.
Awen!

ODE TO THE HOLY POLY-UNITY.

We believe in one higher Being
Cosmic cauldron of abundance, life, and resurrection,
We also believe in its emanations
Born out of human time,
Before even any human history.
They are divine entities resulting from the divine entity
Lights resulting from the Light
Generated not created.
Hypostases of the Omnipotent
Or hypostases from hypostases.
By assuming thus human bodies,
Many made themselves brothers of the men.
We believe in the power of the Mind
Symbolized by Taran/Toran/Tuireann
Sovereign power, thundery and giving life
Or taking it back.
As a thunderbolt in the serene sky,
The Energy-Soul proceeds from the Father-Fire,
The tennotatos, the tantad,
The unnamed Omnipotent.
To him, as to all its hypostases
All the honors are owed.
Question of the new Ferchertne.
God, nobody saw him 1).
If the mystery of the life and resurrection cauldron,
Is incomprehensible for our intelligence of mere mortals,
Therefore why do you expound what is referred to it?
Answer of the new Nede.
The very nature of my eyes
Partial and limited
Prohibits to me looking at the sun too much a long time
As one day the magus of the wheel did it 2).
Do I have for as much to give up contemplating
Its dawns or its sunsets?
Do I have for as much to give up looking at it
To break through clouds and mists?
I am unable to drink alone all the water from the spring.
Do I have for as much to give up drawing from it what I need?
Awen!

1)And consequently neither Abraham, neither Isaac, neither Jacob, neither Moses, neither Elijah,
neither Ezekiel, nor Muhammad !

2) Mug Ruith in Ireland

PRAYER TO ALL GODS.

O gods, intercede for us
Be anextiomaroi
Because the spirit is willing
But the flesh is weak.
Pray for us
Because it is to you that it comes down to intercede
To the Fate your Father
Our Father,
For the men that the Grail absence
And the waste land
Despair.
O you who completed your fight
Come to our help
Have pity of us.
And you also
O Unknown God
Be therefore both anextiomaros
And virotutis and iovantucarus at the same time
Break all that separates me from you,
It is the upper world
Who is the true world
But until our death to this life
We cannot reach it.
O Death give out no longer
So that I live.
I die not to dying
Have pity of the god prisoner in me.
See my captive god in me
Is an inhuman sacrifice to me.
Remove from me O unknown God
This heavier than lead burden.
Ison son bissiet!

PRAYER TO THE HESUS CUCHULAINN.

Iacceto dagos te
O Master of the Spiritual Force
Master of Life.
Master of the Lepontic runes
Of the lon laith and riasrades
Grant us the Force
And with your Mind.
Fill up our soul
Of your royal sovereignty
Enrich our life
With your sacred Energy.
Grant us the Joy in the Force
The Serenity in the Joy
And this, from childhood to old age.
O Great Hesus Cuchulainn
Noble lord of Moritamna
In our minds
And in our bodies
Be always present.
May your strength be in us!
Sunartiu!

Prayer to call upon the Force and the divine Spirit. Spiritual wristband for working women and men, but also mystical prayer of the druid. It is used then as a basic text for a deeper meditation, in the middle of the forest where the druid must be ALONE with Hesus under his oak.

PRAYER OF ESUS.

The Grail became flesh
He even lived among us.
His name was "Setanta"
To those who received him
To those who believe in his power
It was given to become
Children of the people of gods.
Speaking the language of gods.
He was not the way
He was the one who walks on
But men [of Ireland] betrayed him
And his people [the Ulstermen] also!
May his strength be in us!
Sunartiu!

THE BATTLE OF THE TREES.

By Trefuilngid Tre Eochair
By the triple lord with the three keys
In the sacred clearing
In the guardian shade of the oak [in Mughna],
Noblest of the trees
Our totem.
To you Hornunnos our friend
I entrust the protection
Of the Nature which surrounds us
And which makes us living.
O White Stag with golden horns
Protect it from the stains
From greedy merchants
From speculators,
From traders of any species
From incompetent farmers
Reckless alchemists.
Because science without conscience
Is but the ruin of the soul.
Cure it from their wounds
So that we can find it again intact
And to preserve it so for our children.
For the rest of the soul/minds of our brothers the oaks
That we cut down and that we burn,
Let us pray.
For our brothers the beeches
That we tear off and that we kill
Let us pray.
For the elms
That we mutilate and uproot
Let us pray
Yes, let us pray!
Let us pray for our brothers the yews and the birches,
And for all the trees we murder.
Awen!

PRAYER OF THE OAK.

Oak of our forests
Give us today
A little your soul/mind
In order to drive out this leprosy which invades our soil
Your soil,
This terroir from where you draw your strength and your majesty!
Feed us with your air
Pure and generous
And make us glowing with your force.
Make us burn, like the fire which crackles
In the night,
May your gold bough be with us.
May our shields be indestructible
And may our soul/mind have your Strength.
Ison son bissiet!

Prayer of meditation in a sacred grove . Can be, of course, changed according to the dominating tree.
Example: lorica of beech (bagus).

PRAYER TO THE WHITE STAG.

Hart with Golden Horns,
Coureur de bois denizen of forests
Psychopompous master of Life and Death,
Guide and hands down our souls in the other world
In the true luminous world
Albiobitus or Vindobitus.
Accept our offerings!
King of the clearing,
Lord of the oaks yews and birches
Divine denizen of our shrubberies
We are proud to be your children
Grant us your Benefits!
Just like to oaks and wild boars
O psychopompous master of Nature,
Guide your pure hearted sons
Towards the clearing which awaits form them
In the middle of the forest
Accept the offerings from their hands!
Ison son bissiet!

Prayer of the druid or gutuater/gutumater who calls upon Hornunnos, alone in the wood. Prayer of the ritual of ateberta or offering with special intention. Ecologist prayer before the word is invented.

CELTIC OUR FATHER.

Toutadis ater
Our Father
Who is on ground
Who is under ground
Who is in the ground,
In your image
Give us the health,
So that we are on Earth
In the image of our gods.
Toutadis ater,
You the First Man,
You the salmon of knowledge
You the wild boar of strength
You the White Stag
Confidant of our ancestors
Think of your children.
Toutadis ater our Father
Who is on ground
Who is under ground
Who is in the ground,
In your image
Give us the wealth,
So that we are on Earth
In the image of our gods.
Awen!

Anthem to the Teutates gods and to Hornunnos at the same time. Useful in every moment of the day.
Recommended especially to those who live in the polluted cities (to get one's courage).

LAY IN HONOR OF THE NANTOSUELTA BRIGIT.

O You the Mother of all the women
Goddess of the Goddesses
Lady of Life with a scented Breath
The One and all the women
Fedelm Noíchríde
We adore you and we give Thanks to you.
Sun of our days and of our nights
Light among all the lights
We adore you and we give back to you
Your breath
You the One and all the women
Fedelm Noíchríde Our Mother
Eternal Our lady and Queen
Great lady and High Queen
Heart of our priestesses
We adore you and we give you back your flame.
O Protector of our children
Guardian of our lives
Song of our hopes
We adore you and we give back to you your love.
Harp of Wind
Smile of Spring
Perfume of Autumn
Sea Majesty
Fecund of all that IS.
We adore you and we glorify you.
O Guardian of our souls
Matrix of every Mind
You who is in us,
We who are in You.
Ison son, bissiet!

Prayer to the belisama Brigit. Love and hope song vis-a-vis the sun, recited in family at the time of an ateberta (offering) or of a (family) ceremony, particularly in the event of absence of a pagan priest.

PRAYER TO BELISAMA.

O Brightness of light
Gentle Beauty
Who inspires the dreams
And comforts the lost soul/minds.
Very Noble and very Perfect lady
You who sings in the laugh of the young people
And who warms the heart of the elders.
Star in the morning
High Queen of the Celtic people,
In front of you I bend down,
Pour in my heart the Sun
Of your Divine Smile,
Red of the great science which enlightens us,
May it fills up my soul/mind.
So that it burns from Your Sacred Flame
In order to better venerate You,
Pour in my heart
Your Sovereignty chalice.
O Belisama,
Awen!

Prayer to the High goddess, in her shape Belisama. Prayer of meditation for veledae and future druids. Recommended to teenagers. Morning salute.

HOW TO PRAY OUR LADY WITH THE UNICORN

What is to pray first of all? Reminder!

To pray is to emit or concentrate good vibes or thoughts; having as result to strengthen the mindset of the one who prays and having then with respect to the cosmos a butterfly effect, or of crowd Gustave Le Bon would say, the production of a egregore Eliphas Levi would say. What others would call luck or coincidence.

We saw with Diogenes Laertius that the Greeks translated this druidic concept with the word "sebein" and that according to Fulgentius in his *Expositio Sermonorum Antiquorum* the Romans did not know too much where to place Our lady with the Unicorn, on earth or in heaven.

Let us leave this difficulty by considering that it must be a question in her case of a hyperdulia worship, with this difference that if the Catholics combine their Blessed Virgin with a snake she tramples; we uns Celts combine her with a mare.

THE LADY WITH THE UNICORN.

Uediiu-semi

Come O Epona,

High queen of heavens,

In order to lead your children in the other world.

May you guide us and protect us

In all that we undertake.

Because without the interposition of gods nothing succeeds to men

Let thanks given back to Epona,

Heavenly unicorn,

Queen of the three worlds who accompanies our soul/minds

On earth from birth to death

And which then leads us in the hereafter

Of death.

Awen!

LITANY OF EPONA RIGANTONA.

Epona,
Queen of the World,
Holy queen,
Sancta Epona,
Augusta Epona,
Rigena Epona,
Vinda Epona
Daughter of the great Stellus and of the stars
Goddess or fairy of homes
Mopatis Matrona of the little children
Patron saint of the foals and of the puppies
The silver wheel is your crown
And the sun is your child!
O Epona our Lady with the gold Unicorn
With the horns of plenty overflowing of fruits,
You had presented your youth
So that before the Summer
We can taste your Spring
Your sap and your perfume.
By offering the flower
You gave the leaf and the fruit.
While carrying the basket
You gave the horn of plenty.
You filled to the brim the cup
But by offering the cup of sovereignty
You had the forever spouting out spring
Since by handing the sacred vessel of the grail
You received the divine spirit there,
Since by offering Spring
You had the Eterna Onel,
Since by giving the flower
You received the fruit.
O Epona queen of the World,
Our lady with the gold Unicorn
Since the gods wanted you at their sides
To share with you their power
We will take you at the same time as our mother
And as our queen.
We offer our hearts to you
Be the queen in our faith
Be queen of our world
Be queen of our nation and our homes
Queen of our life.
O triple fairy goddess
Transmit to the gods
Our prayers and our sacrifices
Our joys and our sorrows
And in return give us the fullness of the divinity
Which will work in us.
O Epona our Mother to all, our Lady with the gold Unicorn
Since you are our mother
And three times our mother
We have with you the happiness to have three mothers in one
We have your beauty, your kindness as your rightness.
Watch over our souls, our minds and our bodies
So that they are worthy to receive the Spirit of the gods.
Widened our filial mind,
O Triple mother, benevolent Mother,

So that it can better receive and keep the divinity
Release our still captive soul
Like a child to be born.
And in fine transmit to gods our soul and our mind.
Awen!

Prayer to the Queen of Heavens recommended for expectant mothers. As a thanks for a birth. For the meditation of the maidens. The evening, during studies or reflections meetings.

THE PRAYER OF THE MODIMPERATOR.

The vergobretus or the gutuater/gutumater.

All things in the world are one, and one is all in all things.

ANSWER ALL TOGETHER.

What's all in all things is GOD, eternal and immense, neither begotten, nor ever to perish.

The vergobretus or the gutuater/gutumater.

In him, we live, we move, we exist.

ANSWER ALL TOGETHER.

Every thing is sprung from him and shall be reunited to him, he himself being the beginning and the end of all things.

The vergobretus or the gutuater/gutumater.

Let us sing a hymn upon the power of the UNIVERSE or BITUS.

ANSWER ALL TOGETHER.

Whatever this is, it animates all things, forms, nourishes, increases, procreates, buries, and takes into itself all things. And the same of all things is the Parent, from thence all things, that receive a being, into the same are anew resolved.

... All things within the verge of mortal laws are changed. All climates in revolving years know not themselves, nations change their faces, but the WORLD or BITUS is safe, and preserves its all, neither increased by time, nor worn by age. Its motion is not instantaneous, it does not fatigue its course. Always the same it has been, and shall be. Our fathers saw no alteration neither shall posterity : it is GOD who forever is immutable.

The vergobretus or the gutuater/gutumater.

All the things that are in the world are parts of the world, and comprised in a sensitive nature, endowed with perfect REASON, and the same aīu (eternal), for there is nothing stronger to bring it to destruction: this force they call the Soul of the World, as also a MIND, and perfect WISDOM, and consequently GOD.

For this reason they attribute, as it were, a certain prudent knowledge (Providence) of all the things that are subject to it, and therefore suppose, that first and principally, it takes care of celestial things, and afterwards on earth of what belongs to Man.

This administration is sometimes called by them Necessity, because nothing can happen contrary to what it has appointed, as being a fatal and immutable continuation of the everlasting order.

Sometimes it is termed Fortune, because it executes many things unexpectedly with regard to us, upon account of the obscurity and our ignorance of causes.

ANSWER ALL TOGETHER.

For that a god, diffused through all the mass, pervades the earth, the sea, and deep of air, hence men, and cattle, herds and savage beasts, all at their births receive ethereal life, hither again, dissolved, they back return, all immortal, fly to heaven, and in their proper stars reside" (VIRGIL: great-grandson of a druid).

1) Terminology John Toland.

PRAYER TO SUQELLOS.

O Dagodevos Gurgunt Suqellos

You who always accompanies

The last steps of the late one

On this Earth

You whose sacred Kingship

Guide the soul/minds

Master of the Right Way

Grant to me a good death

Grant to me the rest

May your mallet is favorable for me!

Ison son bissiet!

Prayer for a good death. Prayer of the dying.

PRAYER OF THE KING LOEGAIRE.

My father did not allow me
To betray the faith of his father,
And I want to be buried
In the manner of men at war
For the pagans,
Armed in their tombs, have their weapons ready
Facing the rising sun
The souls are almost immortal
And last until the day of Erdathe
i.e., until only Fire and Water
Prevail
May the force be with us
Sunartiu!

PRAYER OF THE ATEGNATI.

May the Tokade be blessed
Father of our lords the gods
With Taran beyond the Sun
He fulfilled us.
In him therefore he has chosen us
Before even the birth of this world
To be his people
An irreproachable sacred people.
He intended us in advance
To become for it as some grandsons
Through the gods its sons.
Here what he wanted for us
In its huge goodness.
This sovereignty with which it filled us
In its beloved sons,
Who got for us by their blood shed
During the battle of the Plain of the pillars stones and burial mounds
The free possession of the earth.
And in them the Grail intended us in advance
We uns druids
To become his household
The one who fulfills its will
The king of the chessboard
Dashed from victory to victory
Until the ends of his territory.
And this grace the Grail let us foresee
It is the first advance payment it made to us
On the heritage of which we will take possession
When the Great Monarch will come back
Ison son bissiet!

LORICA OF NOIBA BRIGIT.

Iacceto dagos te
A Brigantia, triatona Brigantia
Tusso areuemontia carron
Argosamas Belisamas
Bardion, gobannion etic leagiion matrona
Sonni maran eulan snebo da.
O Brigindo, triple Bigindo
You who, like the sister of Cunocavros,
Drive the sun chariot
She sponsor of poets blacksmiths and doctors
Give us the great science which enlightens
Move away from us the helish legion of the dusii
And of the anguipedic false dead
As well as the other under-gods of the ices of the hell.
O noiba Brigit, triples goddess,
Sudden flame,
May your burning red sun
Lead us towards the true world in coming
That of the Vindobitus.
Ison son bissiet!

For the minor orders. Also recommended against the nightmares and insomnia, for the ill persons patients or the restless children.

PRAYER TO THE HOLY GRAIL.

Be thanked O Grail
Light of the World to come
For the infinite universe of ourselves
Because we may compare things human
With divine.
Be thanked O Grail
Symbol and sign
Of the sovereignty
That gods make reflect
Upon their devoted knights.
I arise today
By the strength of Taran/Toran/Tuireann
Everything begins.
Awen!

Meditation prayer for a druidic panel discussion (theological discussion).

LAY OF ARIANE-RODE.

O caress of Gods
Diamond in the Night
Guide of lost people
Older sister of the Sun
Theophany of the high Goddess
Smile of the Poet
Mirror of the soul
Mirror of all the rebirths
Giving rhythm to our nights and days,
I greet you
Iaccito you!

To say on evenings of full moon when the sky is clear. For the nights of atenoux.

VOLUSPA THE LAST PRAYER.

An attempt to dechristianize and degermanize of the visions of the she clairvoyant. According to our dechristianized version of the famous Icelandic poem from Saemund's Edda. Published by F.G.BERGMANN in 1838.

There are, however, different variants, with or without certain verses.

The penultimate verse, evoking for example a new master of the world, is, of course, a Christian interpolation alluding to the Parousia of Christ. So we deleted it.

We were more scrupulous about doing this for the last verse, which is not specifically Christian, but since it is not in the logical continuation of what is above, we have also deleted it.

Editor's note. The headings are by Peter DeLaCrau. The poem is in free verse.

LAST PRAYER NOW.

TERRAFORMING.

There was no sea, waves or sand
There was no earth or sky above
But a yawning gap and grass nowhere.

Then Thoran / Tharan / Thuirean and the Fata Morgana raised the ground
They built the middle earth
The southern sun warmed the stones
And the earth was covered with greenery .

.....

ESCHATOLOGY.

I saw to begin with a dark and sunless room
Its doors are facing north:
Drops of venom trickle down from ceilings and roofs,
Snakes surround it entirely.

I saw in it wading in rivers of mud
The traitors and the assassins,
And those who seduce the wife of others:
There the two dragons who live under the castle
Sucked the blood of the dead
And a wolf tore the men apart.

Catullina the Balor's wife sitting in an iron forest
Fed her wolf litter there
One of them with a monstrous appearance
Was to make the sun disappear from the sky soon.

He will feast on the flesh of corpses,
He will turn the abode of the gods red with blood
The sun will darken and in summer
There will be storms.

Sitting nearby on a height, and making his harp vibrate
There is the guardian of the witch the merry Fomor
Not far from him, in the forest of birds
The handsome purple rooster of the Andernas sings.

The golden crest rooster crows among the gods,
He awakens the heroes in the castle of the king of gods
But another rooster crows underground,
A rust-colored rooster in the abode of Andumno
Annwn's hounds bay behind the gates of the ice hell
The chains will break, the wolf will escape.

PROPHECY OF THE MORRIGAN AND DIALOGUE OF THE TWO SAGES.

The brothers will fight each other, and become fratricides
The nephews will defile their kinship
Cruelty will reign in the world
It will be the age of axes, the age of spears, shields will shatter,
The age of storms too, before the world fell apart
No one will think for a moment of saving their neighbor.

The spirits of the waters quiver,
By hearing the dazzling sounds of the carnyx:
The time of fighting has come
Shadows tremble on the roads of hell.

The tree of the world trembles this old tree shivers:
The giant wolf breaks its chains:
Thorán / Tharan / Thuirean consults the well of wisdom
But the wolf will kill him.

The whole country of the gigantic anguipedic wyverns rumbles
The gods have their council
The spirits who haunt the mountains are heard
Howling behind the stone doors
The wolf hound howls in front of the cave in the rocks
His chains will break and the wolf will start.

The king of the gigantic anguipedic wyverns arrives from the north behind his shield
The ram-headed snake writhes in rage
It beats the waves and the yellow-billed eagle
Shred the corpses
The ship of the gigantic anguipedic wyverns arrives.

The ship arrives from the north
With the host of the Ice Hell, Balor is at the helm
The wolf's sons sail with him,
Balor's brother is on board with them.

The fire master springs from the noon with a torch in his hand
The sun shines on the swords of the gods:
Mountains explode and sink into the ocean
The crowd of dead takes off, the sky opens.

Great is the Queen's affliction
When Tharan / Thorán / Thuirean leaves to face the Wolf
And that the glorious murderer of the Giants go to fight the wolf
Soon the beloved hero of Rigani will succumb.

The Mediomagos defender strikes him violently
Men flee their homes
Thorán / Tharan / Thuirean takes nine steps back
Facing the assaults of the ram-headed snake which encloses the earth.

But then comes to fight the monster
The god of revenge
He plunges his sword into the mouth of the ram-headed snake
The steel reaches his heart, his father is avenged.

The sun begins to go out, the earth sinks in the ocean
The brightness of the sun disappears from the firmament
Water bubbles around the destroying fire
Whose flames rise to the sky.

.....

GOLD STATER OF THE UNELLI LT 6925

Under a lying palm, a wolf on the right,
And turning his head back, his mouth open,
His spiky tail pointing upwards.
Tries to bite a four-spoke wheel
Accosted on the left of a compartmentalized crescent moon.
Under the wolf, an eagle with his raised, his wings open.
On the gold coins of the Aulerici Ebuovices,
The wolf bites the legs of a horse.

SILVER COIN OF THE AULERCI BN 7229.

TAIL.

Unrestrained cavalcade through the piece of sky circumscribed in the orb of a silver coin.
A horse gallops on the right in front of the eight-spoke wheel of Lug's chariot
His charioteer has disappeared
Below him a wolf runs in the same direction, with his ears lying backwards,
And catching a crescent moon in his open mouth
An entire month is gone
Diwall al loar diouzh ar bleiz
Moon and sun fell in the mouth of the wolf
Men cry out and sound the alarm
Or brandish their swords.

HEAD.

Lug wears a golden torc and looks to the left
A sun with fifteen rays appears in front of his face
A new century of thirty years begins.

VISIONS OF THE SEER

But I see emerging from the Ocean,
A new land which turns green
Waterfalls stream there, the eagle glides above
And catches fish below.

The surviving gods meet in the Plain of splendors
Beneath the tree of the world, they sit
They remind the judgments of the former gods,
And the ancient mysteries of Thoran / Tharan / Thuirean.
The runes.

On the grass of the large meadow stand again
The wonderful golden tables
That the gods have at the beginning of the world.

Fields will produce without being sown
Evil will disappear, the martyrs will return
To live in the Lug enclosures
And the sacred abode of heroes or former gods.

So Hoenir will know the future
And the sons of Thoran and of the Fata Morgana
Will live in the vast abode where the winds come from
Hyperborea the Greeks say.

To finish I see a room brighter than the sun
And covered with gold, rising in the mountain
The Celts say in the plain of Vindo-Magos
This is here the last faithful will live
And they will enjoy here an almost eternal bliss.

APPENDIX No. 1.

WHAT TO DO AS REGARDS WORSHIP WHEN YOU WANT REALLY TO BE CELTIC MINDED ?
(According to our fellow-member Alexei Kondratiev.)

Daily life of the believer (living not far from a spring or of a sacred tree, a sanctuary or a temple of course) at the end of Antiquity.

Firstly: the worship of ancestors. To honor the memory of the deceased of one's close family (Uenia). Domestic worship by definition and to perform out at home around an altar kind creche, aedicule, or kami dana. Even a simple stone round table with some santons (statuettes) laid out around, like in the excavations of Argentomagus. If possible in a cellar being able to act as a crypt, or beside a chimney, or in an area of the apartment especially arranged for this purpose.

The high-knowers of the druidiaction (druidecht) think the Ultimate Reality overflows absolutely the shape which evokes it, but, for many other believers the simulacrum or the arcana (the statue or the image in Sanskrit language) takes part in a certain way indeed in the divinity.

The veneration of the simulacra or arcana concerns as much the private worship as of the public worship; the rites having for object the domestic simulacra or arcana is performed in each dwelling. The host is the ordinary celebrant, nevertheless, in his absence, another family member may replace him. All these rites are accompanied by prayers. For the hearted or minded Celt, the simulacrum or arcana (the divine image) is more than a simple representation.

Secondly: the patron gods of one's profession (cerda). The Christians took over the idea by finding patron saint for everything. The worship can be celebrated within the family, but also within the corporation or the company. That they are celebrated daily or periodically within a company is as difficult today as to say one's five prayers per day in the factory when you are Muslim. We call celicna (singular celicnon) the stage rooms, reserved for such uses. To honor in it the guardian god of the profession, for example.

The tables of the celicna are to be round.

Thirdly: the spirit, genius, or soul, of one's people. It is a question of honoring this vital entity, but in connection with the pan-Celtic deity taking up this duty (goddess of the victory in the event of aggression by an enemy stronger than oneself for example).

Fourthly: forces of nature, water, trees. A land is kept alive by the gods or the goddesses, or fairies if this term is preferred, of fertility, of abundance... Whatever the people, the nation, or the tribe, who lives at this place. You must therefore combine in the same homage...

And the goddess or fairy personifying the fertility, the abundance, as well as the prosperity of her area, generally some water (for example, the river which crosses it).

And pan-Celtic deities (see the Panth-eon).

The sacrifices of commensality with the gods, bloody (i.e., involving eating an unspecified animal, ritually slaughtered with the assistance of various celebrants of the type vate or other; like at the time of the festival of the Eid al-Adha in Islam) and the great druidic rituals; of course disappeared little by little with the Romanization and the Christianization of minds. Various forms of homage to the divinity (from the simplest rites: anthems, or ceremonies inside a temple, a fanum even a celicnon...) replaced the more complicated rituals being held outdoors; for example, the bloody sacrifices performed inside or outside the large sanctuaries of the Belgian type, and particularly those of cattle entirely devoted to the (underground) deities.

Rites carried out by the common people this time; the public figures and the rich Romano-British or Gallo-Roman people having preferred to betray and flatter the authorities by adopting the customs of their occupiers (everyone does not have the moral fiber of a Mariccus or of a Calgacus).

After he went in his usual place of worship on the morning before beginning his day; the druidicist burns (a little following the example of Parsis besides) some amber pearls; or lights a candle thrust in a bronze dodecahedron in the entrance of the cella of the temple; where take center stage, beside the altar, on a pedestal or fixed on a post, even on a stone pillar, the simulacrum or the simulacra (Sanskrit arcana or statue) of the gods or goddesses 1), or fairies, if this word is preferred; and brings seeds to them: barley, corn, intended to be burnt also, like some incense. Bread, fruits, apples, nuts or hazel nuts, honey [according to St Patrick indeed, in Ireland, before him, people offered honey, of which they consecrated a part, and of which they ate the rest?] beeswax, salted butter, pancakes, small parts of fabrics, etc., etc. The whole, either laid down at the foot of the altar or on it, or thrown in

a sacrifice pit, according to the local habits and customs. On the feast days, he also brings as Arrian notices it, in the honor of the hunting goddess, some coppers of small change, by slipping them into a trunk arranged for this purpose in the temple or by throwing them in a water point in this place. With regard to the fountains, springs, lakes, or sacred wells, the atebertas are also indeed generally some coins; but also various representations of parts of the human body (anatomical bratou decantern like in the spring of the Seine River or in Chamalières). With regard to the sacred trees, they are small pieces of fabric which people hang to branches. Specialists also bring to our attention the use of small wine amphorae, symbolizing blood, which people give up as is or from which they pour the contents in a suitable place (the sacrifice pit ?) after having opened or to have ritually broken their neck. Perhaps by a gesture similar to that which consists in "cracking open" a bottle of champagne, nowadays. It is the famous Sanskrit "dadami se dehi me" : I give you so that you give (the deity then is in a way obliged to give tit for tat), an expression coarsely translated by the Latin with their "do ut des." In short, what is called puja in Hinduism.

APPENDIX No. 2.

IMACALLAM IN DA THUARAD. Paragraphs 195 to 310.

I have indeed: tidings terrible. Evil the time which will always be: wherein chiefs will be many, wherein honors will be few: the living will quash fair judgments. The cattle of the world will be barren. Men will cast off modesty. Men will be bad: good kings will be few: usurpers will be many. The disgraces will be crowds: every man will be blemished. Chariots will perish along the race course. Foes will consume plains. Truth will not safeguard excellence.

Every art will be buffoonery, every falsehood will be chosen. Everyone will pass out of his proper state through hubris and arrogance, so that neither rank nor old age, nor dignity, nor art, nor instruction will be served. Every skillful person will be broken. Everything noble will be contemned: everything baseborn will be set up. Good princes will perish before usurpers by the treason of the intellectuals and by oppression of the men of the black spears. Law will be destroyed. Offerings will be disturbed. Niggardly storerooms will be laid waste. Inhospitability will destroy flowers.

Though false judgment fruits will fall. His path (in winter to his hospitallers) will perish for everyone. Hounds will inflict conflicts on bodies....so that everyone will hurt his neighbor through darkness and grudge and niggardliness.

At the end of the final world, there will be a refuge to poverty and stinginess and grudging. Many controversies will there be with artists. Everyone will buy a lampooner to lampoon on his behalf. Everyone will impose a limit on another. On every hilltop treachery will adventure, so that neither bed nor oath will protect. Everyone will hurt his neighbor: so that every brother will betray another. Everyone will slay his companion, so that there will be neither truth nor honor nor soul there. The niggards will shrivel one another for their number. Usurpers will satirize one another with a storm of every darkness.

Ranks will be split: sages will be despised. Music will turn into boors. Wisdom will be turned into false judgments.

Evil will pass into the points of crosiers (of the bishops????). Every love will turn into adultery. Great hubris and great freewill will turn into the sons of peasants and churls. Great niggardliness and great inhospitability and great penuriousness will prevail. Great skill in embroidery will pass to fools and harlots, so that garments will be expected without colors.

Bad champions will pass into kings and lords. Undutifulness and anger will pass into everyone's mind, so that neither kings nor lords will hear the prayers of their tribes or their judgments; so that the erenaghs [managers of lands] will not listen to their tenants and their communities; and so that pupils will not rise up respectfully before their teachers.

Everyone will turn his art into false teaching and false intelligence, so that the junior may like to be seated while his senior is standing, so that there will be no shame with a farmer who is eating after closing his house against the artist who sells his honor and his soul for a cloak and for food; so that greed will fill every human being: so that the proud man will sell his honor and his soul for the price of one scruple (two ounces of silver). Modesty will be cast off: folks will be contemned, letters will be forgotten: poets will not be produced. Righteousness will be removed: false judgments will be manifested by the usurpers of the final world: fruits after appearing will be burnt up by a flood of outlanders and rabble. Roads will be extended into uplands. Every mountain will become a great plain: every great plain will become a forest. Everyone will be slaves with all his family.

Thereafter will come many hurtful diseases: sudden awful tempests: lightning with cries of trees, struck by thunderbolts. Winter leafy, summer gloomy, autumn without crops, spring without flowers. Estrays without profit: hiding places without treasures: great goods without men to consume them. Extinction of the championship. Failure on cornfields. Perjurers. Judgments with anger. A fatal epidemic of three days and three nights on two thirds of human beings. A third of those plagues on beasts of sea and forest. Then will come seven years after lamentation. Flowers will perish. In every house there will be wailing.

Men will tend men. A conflict will go round Cnámchoill. The rowing wheel will move. Daughters will conceive to their fathers. Contests will be fought round famous places. There will be desolation round the heights. The sea will break over every country at inhabiting the Land of Promise. The country will be left seven years before Erdathe. It will be mournful after slaughters. Thereafter will come signs. In every tribe monsters will be born. Lakes will turn against streams. Horse dung will turn into gold colors. Water will turn into taste wine. Mountains will turn into perfect plains. Bogs will turn into flowery clover. Swarms of bees will be burnt among uplands. The flood tides of the sea will delay from one day to another.

Yes indeed thereafter seven dark years will come. They will hide the lamps of heaven. At the perishing of the world, they will fall into the presence of the Erdathe. It will be the Edathe, my son. Great tidings, awful tidings, an evil time!

(Ferchertne. Primate of the druids in Ulster. Imacallam in da thuarad).

Editor's note.

The rowing wheel or *reta ramaca* is an object or instrument often mentioned in Irish legends in connection with *Tlachtga* the daughter of the druid *Mog Ruith*. The infamous role that the Christians make him play in the death of St. John the Baptist shows that it was an important element of medieval Irish Druidism. A solar symbol? A chariot wheel? This wheel is also associated with the Judgment Day and the antichrist by Christians. It is difficult to say more without running the risk of being mistaken. In spite of its obvious Christianization, this text remains an invaluable record testifying to the ethics and the values of the high-knowers of the druidiaction (*druidecht*). The notion of *Erdathe*, included at the end is not necessarily Christian. In any event, all the rest reveals obvious pre-Christian conceptions; and even if it is difficult to understand each one of the lays composing this long poem; it comes out from it the feeling of a gigantic conflict opposing all kinds of opposite values even of enemies in flesh and bone. We indeed find there in the very beginning (in the part which is previous) an allusion to the three gods of *Danu (bia)*, but also to *Lug*, *Noadatus/Nuada/Llud*, *Mabon/Maponos/Oengus*; as to the White Lady called *Damona Vinda* on the continent or *Bo Vinda* in Ireland.

As Christian-Joseph Guyonvarc'h reminds us of it with pertinence in his book devoted to this subject : "One day only fire and water will prevail" (Strabo IV, 4). Then all will start again, and from this fire as well as from this water, will reappear a new world and a new earth, more blue and greener than the previous. At least can we hope that following the example of writers of the Germanic Ragnarok.

APPENDIX No. 3.

PIECES OF ADVICE OF VINDO BARROS 1) TO THE FENIANS.

RECHT AICNID.

The universe surrounding us is an eternal chaos in unstable balance, and through that immensely divine.

This chaos to a ceaseless motion, and from this movement are born the forces of nature,

To which we are indebted, because our life and our death depend on them.

The universe or bitus procreates unceasingly and has no limits, it is everlasting.

Believe in a harmonious life, in connection with the natural forces,

For which man is witness, but also responsible.

Ethics is the respect of the natural laws that nobody can destroy.

The natural forces which prevailed, prevail and will prevail, will be then for you.

The faith, it is the instinct. Reason, fight, honor, and knowledge; contribute to its flourishing.

Praise each irresistible force and the divine one will be in you.

Man has no influence on the intention of the gods, who are very powerful.

The gods give foreseeable signs.

The evil and the suffering are inescapable and it is through these strong acts they state to you that you are like one of them.

Death constitutes the vital condition of the evolution.

The life is a motion towards the perfection and therefore a fight.

The fight instinctively brings each human being towards it and gives him force.

Our errors are erased only by our actions.

Work on you, train your body, quench your mind, because your capacities are infinite.

Seeks knowledge, also act with honor and you will be a man my son, you will also please your God.

Honor reason and faith, uprightness and sense of responsibility, courage and loyalty, will as the know-how.

Fight ignorance, inconsistency, cheating, the submissiveness, the perfidy, as well as the fear, the disease and the passiveness ... which are in you.

Your community is the only justification of your existence. Never let it neither be destroyed nor to weaken.

Defend this one just like the homeland where it lives

They depend not on the worship of the gods, but on you and your family.

Good and freedom are always reduced to what helps your community, your family and the homeland where you live.

The evil, it is what is bad for your community, your family and the homeland where you live.

Whoever cannot understand that, could not control you, your family, and the land where you live.

There is more true nobility in being a producer getting his dirty hands than in profiting from the exploitation of others.

There is more true nobility in a farmer, a sailor fisherman, or a good workman; than in an executive or a Chairman and Chief Executive Officer of big multinational company, who has only money as purpose in existence.

There is no worse tyranny than local tyranny.

Never leave your community, your family, and the homeland where you live; to become the prey of a tyrant or of a foreign parasite! Be one with them.

Like your freedom, that of your family as that of the homeland where you dwell.

Fight for it as you can and where you can.

Do not kill your fellow being without reason, don't betray him, don't steal him.

Do not pick quarrels with your neighbors, be good with them.

Honor your ancestors, because you are indebted to them of your life.

Therefore respect the culture and the language of your forebears, it is a sacred duty towards them.

Family gives you immortality, it ensures your posterity.

Here which are your natural rights (recht aicnid), they are neither good nor bad, they are like nature itself.

1) Current sovereign God of the Celtic pantheon or pleroma for our Irish brothers.

AFTERWORD IN THE WAY OF JOHN TOLAND.

Pseudo-druids with fabulous initiatory derivation (the famous and indescribable or hilarious perennial tradition) having multiplied since some time; it appeared us necessary to put at the disposal of each and everyone, these few notes, hastily written, one evening of November, in order to give our readers the desire to know more about true druidism.

This work claims to be honest but in no way neutral. It was given itself for an aim to defend or clear the cluto (fame) of this admirable ancient religion.

Nothing replaces personal meditation, including about obscure or incomprehensible lays strewing these books, and which have been inserted intentionally, in order to force you to reflect, to find your own way. These books are not dogmas to be followed blindly and literally. As you know, we must beware as it was the plague, of the letter. The letter kills, only spirit vivifies.

Nothing replaces either personal experience, and it's by following the way that we find the way. Therefore rely only on your own strength in this Search for the Grail. What matters is the attitude to be adopted in life and not the details of the dogma. Druidism is less important than druidiaction (John-P. MARTIN).

These few leaves scribbled in a hurry are nevertheless in no way THE BOOKS TO READ ON THIS MATTER, they are only a faint gleam of them.

The only druidic library worthy of the name is not in fact composed of only 12 (or 27) books, but of several hundred books.

The few booklets forming this mini-library are not themselves an increase of knowledge on the subject, and are only some handbooks intended for the schoolchildren of druidism.

These simplified summaries intended for the elementary courses of druidism will be replaced by courses of a somewhat higher level, for those who really want to study it in a more relevant way.

This small library is consequently a first attempt to adapt (intended for young adults) the various reflections about the druidic knowledge and truth, to which the last results of the new secularism, positive and open-minded, worldwide, being established, have led.

Unlike Judaism, Christianity, and Islam, which swarm, concerning the higher Being, with childish anthropomorphism taken literally (fundamentalism known as integrism in the Catholic world); our druidism too, on the other hand, will use only very little of them, and will stick in this field, to the absolute minimum.

But in order to talk about God or the Devil we shall be quite also obliged to use a basic language, and therefore a more or less important amount of this anthropomorphism. Or then it would be necessary to completely give up discussing it.

This first shelf of our future library consecrated to the subject, aims to show precisely the harmonious authenticity of the neo-druidic will and knowledge. To show at which point its current major theses have deep roots because the reflection about Mythologies, it's our Bible to us. The adaptations of this brief talk required by the differences of culture, age, spiritual maturity, social status, etc. will be to do with the concerned druids (veledae and others?)

Note, however. Important! What these few notes, hastily thrown on paper during a too short life, are not (higgledy-piggledy).

A divine revelation. A (still also divine) law. A (non-religious or secular) law. A (scientific) law. A dogma. An order.

What I search most to share is a state of mind, nothing more. As our old master had very well said one day : "OUR CIVILIZATION HAS NO CHOICE: IT WILL BE CELTISM OR IT WILL BE DEATH" (Peter Lance).

What these few notes, hastily thrown on paper during a too short life, are.

Some dream. An adventure. A journey. An escape. A revolt cry against the moral and physical ugliness of this society. An attempt to reach the universal by starting from the individual. A challenge. An obstacle fecund to overcome . An incentive to think. A guide for action. A map. A plan. A compass. A pole star or morning star up there in the mountain. A fire overnight in a glade?

What the man who had collected the core of this library, Peter DeLaCrau, is not.

- A god.
- A half god.
- A quarter of God.
- A saint.
- A philosopher (recognized, official, and authorized or licensed, as those who talk a lot in television. Except, of course, by taking the word in its original meaning, which is that of amateur searching wisdom and knowledge.

What he is: a man, and nothing of what is human therefore is unknown to him. Peter DeLaCrau has no superhuman or exceptional power. Nothing of what he said wrote or did could have timeless value. At the best he hopes that his extreme clearness about our society and its dominant ideology (see its official philosophers, its journalists, its mass media and the politically correct of its right-thinking people, at least about what is considered to be the main thing); as well his non-conformism, and his outspokenness, combined with a solid contrariness (which also earned to him for that matter a lot of troubles or affronts); can be useful.

The present small library for beginners “contains the dose of humanity required by the current state of civilization” (Henry Lizeray). However it’s only a gathering of materials waiting for the ad hoc architect or mason.

A whole series of booklets increasing our knowledge of these basic elements will be published soon. This different presentation of the druidic knowledge will preserve nevertheless the unity as well as the harmony which can exist between these various statements of the same philosophical and well-considered paganism : spirituality worthy of our day, spirituality for our days.

Case of translations into foreign languages (Spanish, German, Italian, Polish, etc.)

The misspellings, the grammatical mistakes, the inadequacies of style, as well as in the writing of the proper nouns perhaps and, of course, the Gallicisms due to forty years of life in France, may be corrected. Any other improvement of the text may also be brought if necessary (by adding, deleting, or changing, details); Peter DeLaCrau having always regretted not being able to reach perfection in this field.

But on condition that neither alteration nor betrayal, in a way or another, is brought to the thought of the author of this reasoned compilation. Every illustration without a caption can be changed. New illustrations can be brought.

But illustrations having a caption must be only improved (by the substitution of a good photograph to a bad sketch, for example?)

It goes without saying that the coordinator of this rapid and summary reasoned compilation , Peter DeLaCrau, does not maintain to have invented (or discovered) himself, all what is previous; that he does not claim in any way that it is the result of his personal researches (on the ground or in libraries). What s previous is indeed essentially resulting from the excellent works or websites referenced in bibliography and whose direct consultation is strongly recommended.

We will never insist enough on our will not be the men of one book (the Book), but from at least twelve, like Ireland’s Fenians, for obvious reasons of open-mindedness, truth being our only religion.

Once again, let us repeat; the coordinator of the writing down of these few notes hastily thrown on paper, by no means claims to have spent his life in the dust of libraries; or in the field, in the mud of the rescue archaeology excavations; in order to unearth unpublished pieces of evidence about the past of Ireland (or of Wales or of East Indies or of China).

THEREFORE PETER DELACRAU DOES NOT WANT TO BE CONSIDERED, IN ANY WAY, AS THE AUTHOR OF THE FOREGOING TEXTS.

HE TRIES BY NO MEANS TO ASCRIBE HIMSELF THE CREDIT OF THEM. He is only the editor or the compiler of them. They are, for the most part, documents broadcast on the web, with a few exceptions.

ON THE OTHER HAND, HE DEMANDS ALL THEIR FAULTS AND ALL THEIR INSUFFICIENCIES. Peter DeLaCrau claims only one thing, the mistakes, errors, or various imperfections, of this book. He alone is to be blamed in this case. But he trusts his contemporaries (human nature being what it is) for vigorously pointing out to him.

Note found by the heirs to Peter DeLaCrau and inserted by them into this place.

I immediately confess in order to make the work of my judges easier that men like me were Christian in Rome under Nero, pagan in Jerusalem, sorcerers in Salem, English heretics, Irish Catholics, and today racist, sexist, homophobic, Islamophobic, person, while waiting to be tomorrow kufar or again Christian the beastliest antichrist of all the apocalypses, etc. In short as you will have understood it, I am for nothingness death disease suffering....

By respect for Mankind, in order to save time, and not to make it waste time, I will make easier the work of those who make absolutely a point of being on the right side of the fence while fighting (heroically of course) in order to save the world of my claws (my ideas or my inclinations, my tendencies).

To these courageous and implacable detractors, of whom the profundity of reflection worthy of that of a marquis of Vauvenargues equals only the extent of the general knowledge, worthy of Pico della Mirandola I say...

Now take a sheet of paper, a word processing if you prefer, put by order of importance 20 characteristics which seem to you most serious, most odious, most hateful, in the history of Mankind, since the prehistoric men and Nebuchadnezzar, according to you...AND CONSIDER THAT I AM THE COMPLETE OPPOSITE OF YOU BECAUSE I HAVE THEM ALL!

Scapegoats are always needed! A heretic in the Middle Ages, a witch in Salem in the 17th century, a racist in the 20th century, an alien lizard in the 21st century, I am the man you will like to hate in order to feel a better person (a smart and nice person).

I am, as you will and in the order of importance you want: an atheist, a satanist, a stupid person, with Down's syndrome, brutish, homosexual, deviant, homophobic, communist, Nazi, sexist, a philatelist, a pathological liar, robber, smug, psychopath, a falsely modest monster of hubris, and what do I still know, it is up to you to see according to the current fashion.

Here, I cannot better do (in helping you to save the world).

[Unlike my despisers who are all good persons, the salt of the earth, i.e., young or modern and dynamic, courageous, positive, kind, intelligent, educated, or at least who know; showing much hindsight in their thoroughgoing meditation on the trends of History; and on the moral or ethical level: generous, altruistic, but poor of course (it is their only vice) because giving all to others; moreover deeply respectful of the will of God and of the Constitution ...

As for me I am a stiff old reactionary, sheepish, disconnected from his time, paranoid, schizophrenic, incoherent, capricious, never satisfied, a villain, stupid, having never studied or at least being unaware of everything about the subject in question; accustomed to rash judgments based on prejudices without any reflection; selfish and wealthy; a fiend of the Devil, inherently Nazi-Bolshevist or Stalinist-Hitlerian. Hitlerian Trotskyist they said when I was young. In short a psychopathic murderer as soon as the breakfast... what enables me therefore to think what I want, my critics also besides, and to try to make everybody know it even no-one in particular].

Signed: the coordinator of the works, Peter DeLaCrau known as Hesunertus, a researcher in druidism. A man to whom nothing human was foreign. An unemployed worker, post office worker, divorcee, homeless person, vagrant, taxpayer, citizen, and a cuckolded elector... In short one of the 9 billion human beings having been in transit aboard this spaceship therefore. Born on planet Earth, January 13, 1952.

LITANY OF THE PRAYERS.

Foreword to the reader: the order of the poems has been determined by the heirs to Peter DeLaCrau. In fact these texts were "in bulk".

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BOOKS BY THE SAME AUTHOR.

1. Quotations from the ancient authors speaking about Celts or druids.
2. Various preliminary general information about Celts.
3. History of the pact with gods volume 1.
4. Druidism Bible: history of the pact with gods volume 2.
5. History of the peace with gods volume 3.
6. History of the peace with gods volume 4.
7. History of the peace with gods volume 5.
8. From Fenians to Culdees or "The Great Science which enlightens" volume 1.
9. Irish apocryphal texts.
10. From Fenians to Culdees or "The Great Science which enlightens" volume 2.
11. From Fenians to Culdees or "The Great Science which enlightens" volume 3.
12. The hundred paths of paganism. Science and philosophy volume 1 (druidic mythology).
13. The hundred paths of paganism. Science and philosophy volume 2 (druidic mythology).
14. The hundred ways of paganism. Science and philosophy volume 3 (druidic mythology).
15. The Greater Camminus: elements of druidic theology: volume 1.
16. The Greater Camminus: elements of druidic theology: volume 2.
17. The druidic pleroma: angels jinns or demons volume 1.
18. The druidic pleroma angels jinns or demons volume 2

19. Mystagogy or sacred theater of ancients Celts.
20. Celtic poems.
21. The genius of the Celtic paganism volume 1.
22. The Roland's complex .
23. At the base of the lantern of the dead.
24. The secrets of the old druid of the Menapian forest.
25. The genius of Celtic paganism volume 2 (liberty reciprocity simplicity).
26. Rhetoric : the treason of intellectuals.
27. Small dictionary of druidic theology volume 1.
28. From the ancient philosophers to the Irish druid.
29. Judaism Christianity and Islam: first part.
30. Judaism Christianity and Islam : second part volume 1.
31. Judaism Christianity and Islam : second part volume 2.
32. Judaism Christianity and Islam : second part volume 3.
33. Third part volume 1: what is Islam? Short historical review of the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
34. Third part volume 2: What is Islam? First approaches to the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
35. Third part volume 3: What is Islam? The true 5 pillars of the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
36. Third part volume 4: What is Islam? Sounding the set QUR.HAD.SIR. and SHAR.FIQ.MAD.
37. Couiro anmenion or small dictionary of druidic theology volume 2.

Peter DeLaCrau. Born on January 13rd, 1952, in St. Louis (Missouri) from a family of woodsmen or Canadian trappers who had left Prairie du Rocher (or Fort de Chartres in Illinois) in 1765. Peter DeLaCrau is thus born the same year as the Howard Hawks film entitled "the Big Sky". Consequently father of French origin, mother of Irish origin: half Irish half French. Married to Mary-Helen ROBERTS on March 12th, 1988, in Paris-Aubervilliers (French department of Seine-Saint-Denis). Hence 3 children. John Wolf born May 11th, 1989. Alex born April 10th, 1990. Millicent born August 31st, 1993. Deceased on September 28th, 2012, in La Rochelle (France).

Peter DELACRAU is not a philosopher by profession, except taking this term in its original meaning of amateur searching wisdom and knowledge. And he is neither a god neither a demigod nor the messenger of any god or demigod (and of course not a messiah).

But he has become in a few years one of the most lucid and of the most critical observers of the French neo-druidic or neo-pagan world.

He was also some time assistant-treasurer of a rather traditionalist French druidic group of which he could get archives and texts or publications.

But his constant criticism both domestic and foreign French policy, and his political positions (on the end of his life he had become an admirer of Howard Zinn Paul Krugman Bernie Sanders and Michael Moore); had earned him moreover some vexations on behalf of the French authorities which did everything, including in his professional or private life, in the last years of his life, to silence him. Peter DeLaCrau has apparently completely missed the return to the home country of his distant ancestors.

It is true unfortunately that France today is no longer the France of Louis XIV or of Lafayette or even of Napoleon (which has really been a great nation in those days).

Peter DeLaCrau having spent most of his life (the last one) in France, of which he became one of the best specialists,

even one of the rare thoroughgoing observers of the contemporary French society quite simply; his three children, John-Wolf, Alex and Millicent (of Cuers: French Riviera) pray his readers to excuse the countless misspellings or grammatical errors that pepper his writings. At the end of his life, Peter DeLaCrau mixed a little both languages (English but also French).

Those were therefore the notes found on the hard disk of the computer of our father, or in his papers. Our father has of course left us a considerable work, nobody will say otherwise, but some of the words frequently coming from his pen, now and then are not always very clear. After many consultations between us, at any rate, above what we have been able to understand of them.

Signed: the three children of Peter DeLaCrau: John-Wolf, Alex and Millicent. Of Cuers.