
Astrology of the Ancient Druids

Part 4

The Astrological Workings of the Solar Grid

The sun grid is comprised of four horizontal lines crossed by four vertical lines. The square serves as graphic table for predicting themes and zodiacal calculations. In each of the outer square spaces is consigned one of the 12 zodiacal signs along with its astral house, their planetary position and ruling

master, including their strengths and yokes. Also taken into consideration, are the planetary conjunctions and the signifiers for each planet and constellation. The chart begins in Libra at the fall equinox and ends with the twelfth house in Virgo. Therefore, House One corresponds to Libra and not Aries, as is the case with the Classical and Vedic Zodiacs.

Assigned Colours

As manifestations of light, colours, hot or cold, were always traditionally associated with the sun, rarely the moon which is confined to the grey and blue specter. As earlier mentioned, white represents the east or rising, while red represents the west, the setting. Colour separation of white light is demonstrated by the prismatic effects of the rainbow or of water vapour and crystals.

Vedic literature maintains that “all the colours are in the eye,” here connoting the eye of the radiant sun.

Other passages found in the various Indo-European texts mention the body of the primordial cosmic man which formed the primitive earthly landscape. And as the story goes, from his mind was fired spirit and the principle of light. Since the eye belongs to the sun, the eye sees the colour that is in the heart because it is said that the understanding of colour came from the heart. Or as is was believed, these colours perceived by the eye originated in the heart of the sun.

According to Hindu mythology, the sun-goddess Aditi, mother of the heavenly light, gave birth to the twelve zodiacal deities.

The Celts also maintained a similar idea of the sun and the eye in relation to the phenomenon of colour. The Celtic sun goddess, Sulevia was worshipped in Britain (Cirencester, Colchester and Bath), as attested by the semi-Latinised names Sulis Minerva⁷ and Sulevia. The Celtic name Sulis means “eye” and is a clever word-play with Saualis, “the feminine Sun” and Sulevia which means “Well coloured.” The Vedic goddess Aditi and Aditya Surya, her male companion, therefore had Celtic equivalents.

To conclude, each of the three classes of Celtic society correspond associated colours:

White: Druids;

Red: Warriors;

Black or dark: the artisan producers.

As for the Ogham, there too, each zodiacal constellation had a colour assigned to it, when not for each of the 24 cusps.

Colours of the Zodiacal Constellations from the Ogham

Libra:

First cusp or in-cusp (entering constellation): wild apple tree;
Colour: Cron < grun-os/-a/-on, Brythonic, prunos > brunos, "brown;"
Second cusp or out-cusp (exiting constellation): elderberry bush;
Colour: Ruadh < roud-os/-a/-on roudios or "red."

Scorpio:

In-cusp: pine tree or cultivated apple tree;
Colour: Allad < alat-os/-a/-on, "spotted" or albant-os/-a/-on, "bright white;"
Out-cusp: birch tree;
Colour: Bàn < Ban-os/-a/-on < bonos, "white (cream coloured);" bodi-os/-a/-on, "golden, yellow ochre, bay."

Sagittarius:

In-cusp: hawthorn tree;
Colour: Scath < scat-os/-a/-on > scotos, "dark coloured;"
Out-cusp: vine or larch tree;
Colour: Mbracht < Mrect-os/-a/-on > brectos, "varied, variegated," for melin-os/-a/-on, "yellowish," melinus, "dark yellow."

Capricorn:

In-cusp: guelder rose bush, snowball tree, high-bush cranberry;
Colour: Perc-os/-a/-on > ercos, "colourful, iridescent, striped, fawn-coloured, tawny-coloured, or dark and iridescent;"
Out-cusp: beech or viburnum lanthanum;
Colour: Phorc-os/-a/-on, "shiny, glossy."

Aquarius:

In-cusp: ash tree;
Colour: Orcis, "dark, black;"
Out-cusp: rowan tree;
Colour: Liath < leit-os/-a/-on, "pale grey, livid, hoary, grey."

Pisces:

In-cusp: coppice or sessile oak tree;
Colour: Cud-os/-a/-on, "grey-green, moss-green;"
Out-cusp: oak tree;
Colour: Dubh < dubis < dubi-os/-a/-on, "black."

Aries:

In-cusp: green oak tree;
Colour: thexsimon, "clematis, blue;"

Out-cusp: ivy;
Colour: Gorm < gorm-os/-a/-on, "dark blue."

Taurus:

In-cusp: heather bush;
Colour: Ur < ur-os/-a/-on, ugros, "green, green, unripe;"
Out-cusp: alder tree;
Colour: Urd-os/-a/-on < uiridos, "green."

Gemini:

In-cusp: holly bush;
Colour: Tamos/tem-os/-a/-os < "dark" < temellos, temil-os/-a/-on, "darkish," temis, "dark;"
Out-cusp: reed grass;
Colour: Nglas < glast-os/-a/-on, "blue, blue-grey, blue green."

Cancer:

In-cusp: poplar tree;
Colour: El-os/-a/-on, "grey, greyish;"
Out-cusp: willow tree;
Colour: Sodath < sudati-os/-a/-on, or suliu-os/-a/-on, "well coloured."

Leo:

In-cusp: hazel tree;
Colour: Cocc-os/-a/-on, "adventure, red," crocn-os/-a/-on, "blood-red;"
Out-cusp: barberry bush;
Colour: Ðarn-os/-a/-on, "dark, dull."

Virgo:

In-cusp: yew tree;
Colour: Irfind < areuind-os/-a/-on, "ultra-white;" it-os/-a/on, "straw-coloured;"
Out-cusp: myrtle tree;
Colour: Necht < nect-os/-a/-on, "pure, authentic;" nigt-os/-a/on, "washed clean."

Cryptic symbolism of the colours:

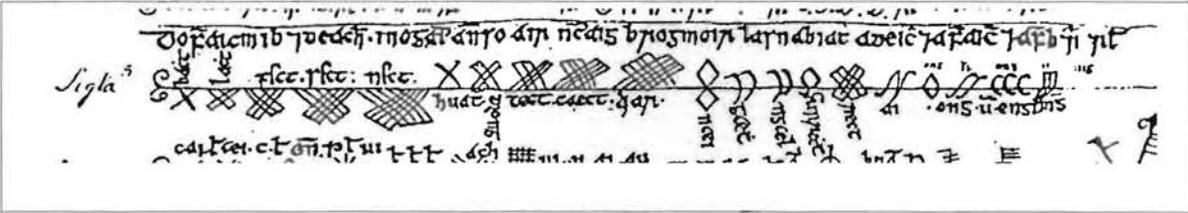
The zodiacal colour code for the constellations is not only in relation to light, heat and sun, but also to textiles and clothing. As we have seen, colours should not only be taken as light effects, but can also represent the social order. Colour pigments for paint may be found in minerals and in plants for dyes. So, thus for each zodiacal cusp there is a corresponding tree and associated colour.

In Indo-European worldview, and this is also the case for the Celts, everything was codified to the minute detail. There was, among others, an astrological Ogham, a planetary Ogham, a medical Ogham, and a plaid or tartan Ogham. And as reported by the classical authors, the Celts, who excelled in the art of weaving, were widely known for their colourful textiles. Needless to say that Roman dress styles were much less flamboyant. Since the earliest times, the Gauls were important exporters of woollen, hemp and fine linen fabrics. The “garb of the Gauls” was not as primitive and rude as suggested by the Roman authors in their commentaries. During the cold and wet season, sophisticated Romans found great comfort in Gallic clothing, coats, scarves, capes, breeches and dresses. Judging on textile related jargon, the Roman language is replete with Celtic borrowings. Latin authors mention names of plants and trees for textile dyes having Gallic etymologies. The related textile techniques are corroborated by the surviving Celtic traditions.

Diodorus Siculus in *Library of History, Book V*, notes that:

“The clothing they wear is striking; shirts which have been dyed and embroidered in varied colours, and breeches, which they call in their tongue bracaë; and they wear striped coats, fastened by a buckle on the shoulder, heavy for winter wear and light for summer, in which are set checks, close together and of varied hues.”⁸

In the *Book of Ballymote* is found the weaving code for the draft of the different weft patterns and ply thickness. The name for plaid pattern, called *breacan* in Gaelic, comes from the Celtic root briccanos for “long pieces or patches.” Tartan is from the Norman French tartarin “Tartar cloth,” or from tiretaine “strong, coarse fabric.”



Sigla 5, *Book of Ballymote*, Do foraicmib 7 deachaib in ogaim andso air na cumai(n)g brogmoir lasna biat a deich 7 a foraicme 7 a forbethi, 7 ri. “Of extra groups and syllables of the Ogham here according to the excessive powers whereby there are syllables, extra groups, and extra letters of them, etc.” - (the ogham line with syllables): bach, lact, fect, sect, nect, huath, drong, tect, caect, qar, nael (mael?), gaeth, ngael, strmrect, rect, ai, ong, ur, eng, ing.

Etymology and meaning of the acronyms:

- Bach., “breach, violent attack, surprise;” bach < bacos, “beech tree;” baccios “package; baccos, “small;”
- Lact. < lactos < mlactos, “milk;”
- Fect. < uecta, “turn;” uectos/uactos, “worse;” uectuon, “work;”
- Sect. < sect-os/-a/-os, “cut, sectioned;”
- Nect. < nect-os/-a/-on, “clean, pure, authentic, not mixed;”

Huath. < uetes < scuetes < sqetes, “hawthorn tree;” uatos, “long; uatos, “prophetic poetry;” uatis, “poet;”

Drong. > droing, “people, race, tribe, folk;” drong, “chest, box;” drong-chlann, “soliers;” drong < drungos, “troop of cavalry;” drangos/druagos, “ghost, spectre;”

Tect. < tectos, “messenger, the planet Jupiter;” tecto, “possession;”

Caect. < cacta, cactos > caxtos, “captive;” cacto, “power;” cacteto, “grip, hold;”

Qar. < qarios > coir, “cauldron;” qartis “part, lot, division;” qoriô verb, “to place;”

Nael (mael?). < malos < malaios, “promontory, round hill, heap, mull;”

Gaeth. < gata, “gust of wind;” gatos, “ray, beam of light;” gaito, “brush;” gaitanos “string, ribbon;”

Ngael. < 'n-gel < in-gelu, “in cold torrential water;”

Strmrect. < stri, “strife, contention” + -mrect-os/-a/-on, “variegated, spotted; stri, is from the Norse or Anglo-Saxon strið, a probable Celtic root: strta, “heap, hoard, bunch,” from strtabrect-os/-a/-on.

Rect. < rectos, “right, rule of law;”

Ai., “controversy, cause, region, territory, inheritance of land, possession;” ai sheep;” aiio, “affirmative;”

Ong., “tribulation, chastisement, disease, restraint, sorrow; ong, healing;” ong, fire;” onco/oncu, “close, in proximity;”

Ur. < uroica, “heath;” ur, “child, person;” ur, “tail, border;” ur, “fire;” ùr < ur-os/-a/-on, “fresh, cool;”

Eng. > enig, aing > eiginn, “force violence, difficulty, distress, oppression, necessity;” engsis, “spear;”

Ing. > ing, “force, compulsion, stir, neck of land, danger;” inguen, “ointment;” inguina, “finger nail.”

What should we make of this group of 20 symbols for sigla 5?

There are too many for a 12 sign chart and too few for a doubling of 12. The enigmatic caption preceding the signs informs us that they are in relation to excessive or extra powers.

“Of extra groups and syllables of the Ogham here according to the excessive powers whereby there are syllables, extra groups, and extra letters of them, etc.”

The most logical conclusion is that these sigla represent the decanates. Woven in the warp and weft, there are 10 signifiers and 10 rulers for each decan.

The colour Ogham from the Book of Ballymote

Virgo: Brown, Reddish Brown and Red (warrior class)

Red and reddish, these are the colours of dusk, dawn and twilight. This constellation, which buckles the ring of the zodiacal belt, marks the end of twilight that and heralds the dawn of the new solar year. The colour brown is not only representative of the setting sun and the west, but also agricultural wealth symbolized by the dun bull. The annual sun retreats past the horizon on the Elysian Fields called Emain Ablach in the Irish myths. The apples of the crab apple-tree are eaten by the bay deer while in the elder-tree are perched many birds. The reddening of the setting sun and the dark reddish

elder fruits are also associated with red, the colour the warrior's class. Red also represents the three fate fairies.

Scorpio: White, spotted and speckled (priestly class)

Ophiuchus and Scorpio were the constellations that marked the beginning of the Celtic New Year. White was for the priestly class, the druid class which included filid poets and bards. It symbolizes brightness, purity, happiness, intelligence and beauty. In ancient times, it symbolized autumn flowers, winter snow and the birch-tree referred to as the "old lady of the forest." Golden yellow represents wealth and abundance. The White Lady ghost and souls of the dead are on rendezvous for the autumnal celebrations of Samhain.

Sagittarius: Dark, obscure, yellowish and fair (class of artisans and producers)

The hues of dark, black, green or blue are symbolic of the third order guilds, labourers, farmers, artisans and merchants. Variegated, spotted, mottled tan and striped colour patterns express all that is wild, dark, obscure, magical, and occult, linked to Tantric sex and the martial arts. Blackish yellow recalls the shifting colours of dense smoke billowing from wet wood and leaves. Especially, those of the hawthorn or blackthorn trees which should never enter the house or be burning in the hearth. Vine twig is what burns more easily after the harvest. Larch is synonymous with devastation and destruction. The corresponding Gallic month of Sagittarius, Dumanios, was the time of ritual fumigation and thick fogs.

Capricorn: Dark, colourful and iridescent (crafts of the artisans and producers)

Capricorn, the goat-fish, is dark and mottled much like the salmon and trout or the colourful and iridescent as sturgeon. For the British people, this aspect of the dark times is found in the name given to the month in Cornwall as Kervardhu, "frankly dark," and in Brittany as Kerzu, "equally grim." The Gaelic calendar also hinted at this dark period with the "time of wolves". This sign is under influences of the lower world and its sub-aquatic psyche buried deep in dreams and in poetry. During this period, just before Capricorn on the winter solstice, the sun appears to stand still for twelve days on the horizon. The viburnum-tree, opulus, with its red berries is symbolic of the hues of the aurora or break of dawn and the symbol of the beech-tree reminds us that the sun is about to rebirth.

Aquarius: Dark and pale grey (crafts of the artisans and producers)

Aquarius pours its water into the mouth of the Southern Fish constellation. The Gaelic term *leith* (< leitos), which means grey, also connotes moisture. Ash and Rowan are symbolically associated with the moon and the element of water. This is probably due to their diuretic and laxative qualities.

Pisces: Green, Gray and black (crafts of the artisans and producers)

Green, grey and black, are the colours of the third order associated with magic and the occult arts. One of its tree names was the Sessile oak. In Latin, the name *robur* means strength and firmness while *sessile*, from the Latin *sessilis*, means "on which one can sit," that is to say, sit on the branches. The Old Celtic adjective *deru-os/-a/-on* "true, certain" and *derb-os/-a/-on* for, "hard to work," were the usual puns with *deruos*, "oak." In Gaulish iconography, the oak-tree represents the springtime rising sun.

Aries: Blue and dark blue (crafts of the artisans and producers)

The Celts did not clearly distinguished blue from green. These two colours were traditionally attributed to the third function and therefore signified fertility, prosperity and abundance. This time is marked by dark skies and heavy cloud cover with rain showers over a lush and fresh green landscape. The holm oak grows with the undergrowth and scrubs of the woods. Much like oak, its symbolism is linked to the sun and sun light. The ivy-tree, present in winter, clings ever more tightly to cliffs and trees thus blocking off light with its green foliage.

Taurus: Green and verdigris or grey-green (crafts of the artisans and producers)

Giamonios, "germinating, Germinal," was the Gallic name given to this period and which was characterized by shoots and budding. It is obviously under the sign of greening and shoots, of the primeval period for, "prime vernal," that is, springtime. Green is the colour representing country-folk, farmers and peasants, therefore, the third social function. Heath is known for its pretty pink or white (and sometimes greenish) flowers. Heather, unlike other types of grassland bushes, retains its nutritional quality all year round, thus making it an excellent fodder crop. From the shoots of the alder-tree, *alnus-glutinosa*, was extracted many hues of characteristic yellowish or cinnamon-coloured dyes and from the bark mixed with iron sulphate a strong black dye.

Gemini: Dark blue and blue-green (crafts of the artisans and producers)

Gemini is the allegory of youth and duality and covers the period of midsummer. At this time of the year, foliage takes on a deep blue-green colour while it thickens and darkens the undergrowth. Holly is the only non-coniferous evergreen flowering tree. That is, it is an aquifoliaceae, and the only living genus of that family. Only the female holly bush bears red berries. Phragmite reed or common and other perennial tall grasses are found in wetlands. Reed grows on the edges of rivers, lakes and ponds, in cool, wet soils. It is also used for the manufacture of pan flutes and reeds for musical instruments.

Cancer: Grey and well coloured (crafts of the artisans and producers)

The term *sodath* (< *sudatios*), "good hue, or well tinted," expresses the subtle play of the reflections and shadows of the sun. Sodath is a shifting light colour that can take on different amber hues of gold

and silver. In the Gallic calendar, the parallel month to this zodiacal sign was Ecuos, under the sign of the horse. Poplar and willow, are rarely found in dense forests and you see them grow in damp places and on the waterfront.

Leo: Ruddy, rusty red and dull red (the warrior class)

The colour red highlights this reddening season of plant life. The warrior aspect of this period is marked by battles and commemorations in honour of the king of gods Lugh. Hazel-tree, along with hornbeam, is traditionally associated with magic and innate knowledge. In the tale of Tristan and Isolde, love can only exist unless the hazel-tree can be entwined by honeysuckle. Barberry with its yellow and orange flowers and leaves of different shades is the sentinel of the fields. Its prickly thorns make it an impenetrable barrier appreciated for the formation of defensive hedges.

Virgo: Ultra-white, corn gold and clean coloured (the priestly class)

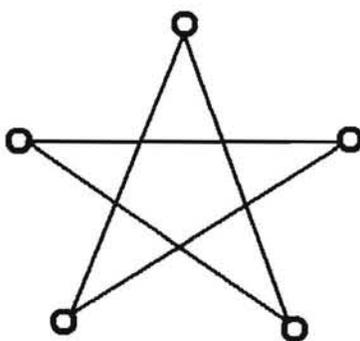
The maiden of Virgo is dressed in pure white. Her lily white and golden appearance identifies her as a member of the class of priests. The golden yellow wheat ears are signs of prosperity and promise of fertility. Yew, with its toxic and medicinal qualities, is in relation to medicine and war. It's hard and flexible wood was used for making bows and even arrow shafts. Yew, as the maiden was, "the best of creatures." Myrtle was used as pepper in ancient Gallic cuisine. For the Romans, myrtle was seen as one of the symbols of the goddess Venus. In Greece, a myrtle branch was worn by priestesses, candidates for initiation and mystics, in the mystery rites of Eleusis serving in the temple of the goddesses Demeter and Persephone.

Venus, the morning and evening star



Gallic Armorican stater with the pentagram of Venus topped by a horse or mare (Ecuos July / Cancer?). The "horse" name is also found in the Irish Ogham labelled as *ech*. The ech mention is found in association with the sign of Virgo. Drawing from the author.

Venus, the third luminary, was the roving star that marked the passage between night and day, day and night, dusk and dawn, darkness and light. Therefore, given that Venus is the third planet in light intensity, the ancient astronomers sometimes added the planet to the list of the brightest heavenly bodies. The qualities of its vesperal (evening time) light added to the mystery of its dual passages. Venus (Freya in Germanic; Reia in Celtic) was the queen of the in-between night and day and auroras associated with it. Greek astrologers saw Venus as a double planet: the morning star, Heôsphoros,⁹ "the Bearer of Dawn," and the evening star Hesperos, "the Vesperal." The Romans called the morning star Lucifer and the evening star Vesper.

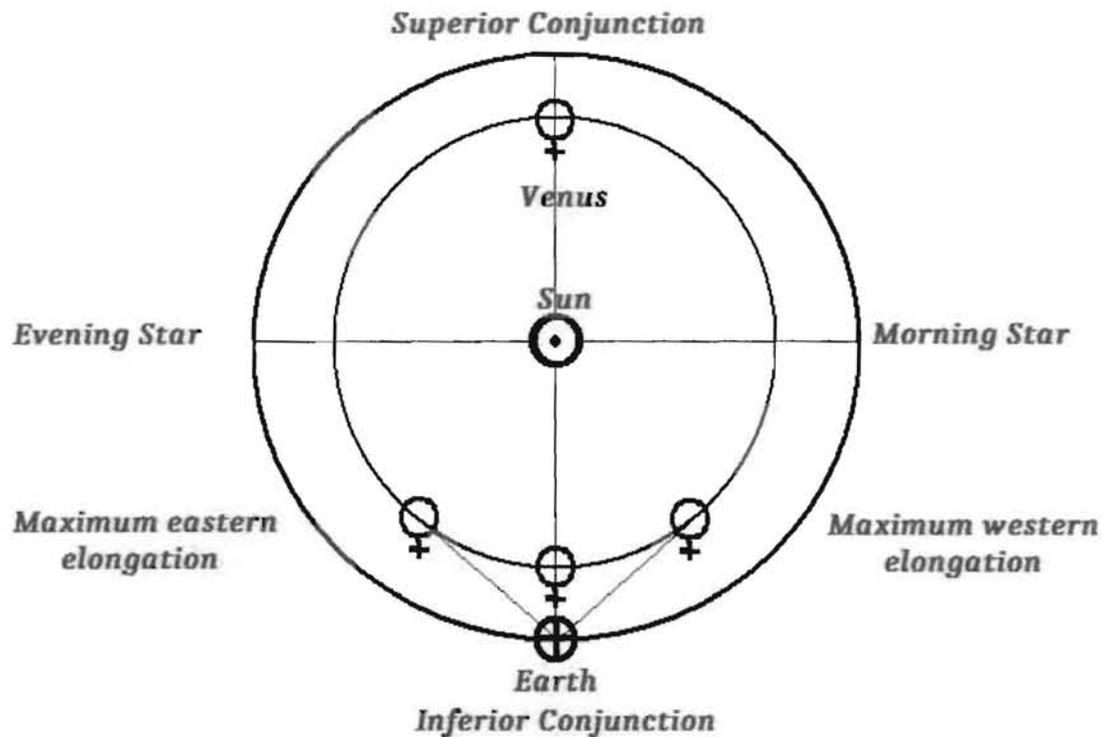


The Venusian pentagram

The Venus Pentagram

In ancient times, the five-pointed star or pentagram was the symbol given to planet Venus. This number represents the five conjunctions needed for Venus to harmoniously rendezvous earth and the sun on the same day. In the past, there was a time where there was concordance between the five synodic revolutions of Venus and the eight tropical solar years. Henceforth, the symbolism of five for the synodic period of Venus. The cycle of Venus is of eight Earth years and more than thirteen Venusian orbit gives 21. Thus, following the sacred numbers 1, 3, 5, 8, 13, 21, is astrologically associated with Venus. Venus takes 8 years to accomplish a transit. Venus's orbital periods of 224.701

days cover an eight year period when it aligns Earth at the same position before the sun. That is, a Venus transit equals the time it takes Venus to meet Earth in conjunction with the sun.



In short, the earth revolves around the sun eight times while Venus performs thirteen revolutions. Eight Earth years of 365 days equal 5 Venusian synodic episodes ($365 \times 8 \text{ years} = 2920$, 29.5 days of the lunar cycle also equal 2920×99).

Associated colour:

Red for dawn and dawn.

Notes:

1. Brig, Bri Leith or Liath < Letio Briga, “the court of height, value or power;” Leita Briga, “grey, damp or wet height, etc.”) in Old Irish.
2. Aobh or Aebh < Aibo, *Aiba, «good-looking, pretty face ”); Aoife < Aiua, “of age;” Arbha < Arba, “heiress.”
3. Fer Cherdne < Uirocerdinios, “copper-smith, man of art, artist, craftsman,”
4. Blathnat < Blatanata, “flower girl;” Blathnath, whose name recalls the lunar year, Bliadhna < blednis.
5. Cu Roi < Cu Redias, “dog of the plain.”
6. Setanta < Sentonos, “whoever goes, roaming;” feel, “driveway, path, way;” sentio/sintio, “path

- way;" Setantoi, "the distant ones," a small tribe of the Brigantes Nation on Merseyside of Lancashire.
7. Sulis Minerva/Sulevia < Suleuia < * Suliuia, or in Latin form, Sulevia and inscribed on a monument as Sulis Minerva.
8. Diodorus Siculus, *Library of History, Book V, Verse 30*, p. 177.
9. Heôsphoros, that is to say Eosphoros < Phosphoros or Phaosphoros, "the bearer of Dawn," and Hesperos, "the vesperal,"

Chapter V

The Planets

“Seven airs there are, above the astronomer, and three parts the seas.

How they strike on all sides.

How great and wonderful, the world, not of one form, did God make above,

On the planets.

He made Sola, He made Luna, He made Marca and Marcarucia, He made Venus, He made Venerus,

He made Severus, And the seventh Saturnts.”

(*Llyfr Taliesin LV, Kanu y Byt Mawr*, Book of Taliesin LV, Song of the Great World.)



Mars Cocidios figured on an embossed silver plate from Bewcastle, Cumbria, UK. Note the bear-headed warrior carrying a long-bow and holding a shield. Drawing by the author.

The Seven Known Planets of Antiquity

If we are to exclude the two luminaries, namely, the moon and the sun, only five planets were counted in ancient times. These were the observable planets and were then taken for wandering stars. At that

time, astronomy was a naked eye science. For many centuries, the Mediterranean peoples, mainly the Greeks, saw Venus as two distinct wandering stars. But then again, some of the star gazing astrologers speculated on the hypothetical existence of additional non-visible outer planets. This was because of the missing count of planets which was in disharmony with the twelve zodiacal houses. Up until William Herschel's discovery in 1781, the existence of Uranus was almost completely ignored. It should be noted however that the ancient astronomers were not completely ignorant of its existence since it was sometimes visible in certain optimal conditions. As to regards of Neptune and Pluto, their discoveries were much more recent and were perfectly unknown to the ancients. Planet Neptune was discovered in 1846 by Le Verrier while Pluto (now regarded as a planetoid) was only sighted in 1930 by Tombaugh. More recently, on the 4th of June 2002, astronomers Michael Brown of the California Institute of Technology in Pasadena and Chadwick Trujillo identified a second planetoid orbiting the sun behind Pluto. These observations were confirmed by the powerful Hubble Space Telescope. This object is a small icy planet with a diameter of one-tenth of that of the Earth, about 1.280 km (NASA). In 2012, new NASA imagery has shown that Pluto formed with Charon a binary planetoid system with their four orbiting moons: Styx, Nix, Kerberos and Hydra. Subsequently, contemporary astrologers will have much to speculate on for the years to come.

Thus, in order to give each zodiacal sign a planet, astrologers, following Claudius Ptolemy, doubled some of the planets.

Following the Greco-Roman view, the old Welsh poets maintained that there were seven visible planets (Taliesin in Canu y Byd Mawr, "Song of the Great World." Myv. Arch. v. i. p. 25).

In another of Taliesin's poems, the *Song of the Wind*, *Book of Taliesin XVII*, there are these verses concerning the seven planets:

"Llucifer the corrupter, like his destitute country
seven stars there are, of the seven gifts of the Lord.

The student of the stars knows their substance.

Marca mercedus, Ola olimus, Luna lafurus,

*Jupiter venerus, from the sun freely flowing,
the moon fetches light."*

The Barddas adds eight invisible ones. To cite *The Barddas, The Stars, Bardism, Fragments about the months and other things*:

"There are three kinds of stars: fixed stars, which keep their places, and are also called stationary stars; erratic stars, which are called planets, and are fifteen in number, seven being always visible, and eight invisible, except very seldom, because they revolve within and beyond the Galaxy; and the third are irregular stars, which are called comets, and nothing is known of their place, number, and time, nor are they themselves known, except on occasions of chance, and in the course of ages.¹⁷"

From the *Prophecies of Merlin*, a chapter found in Montmouth's *Historia Regum Britaniae* or History of the Kings of Britain, there are more details of what the medieval Welsh understood as "visible,"

and “invisible,” planets.

Visible	The shining sun, the planet Mercury from Arcadia, the helmet of Mars shall call to Venus, Jupiter shall emerge from his established bounds, and the star of Saturn, the chariot of the Moon shall disturb the Zodiac.
Invisible	Adriana ² (Arianrhod, the Norther Crown) behind a closed door (the Postern) shall seek refuge in her causeways. At a stroke of the wand the winds shall rush forth and the dust of Uentu (Wind) shall blow on us again.

No matter how enigmatic and cryptic these lines may seem, an explanation to what they allude can likewise be found in Welsh mythology.

For the great part, the mythological play for this cosmological motif can be found in the fourth portion of Lady Charlotte Guest's *Mabinogion* entitled *Math son of Mathonwy* (page 421):

Math³, Lord of Gwynedd, loses the service of his foot holder due to the trickery of his nephews Gwydion and Gilfaetwy. Their intrigues lead to the death of Pryderi, lord of Dyfed. Then, Gwydion advises Math to take his sister Arianrod as his new foot holder. With his wand, Math changes Gwydion and Gilfaethwy into deer for one year and for another into wolves or wild dogs. The year after, they resume their original human form. Following this episode, Arianrod³ steps over his magic wand after which she gives birth to twins. Then Math discovers that she is not a maiden. The twins were called Dylan Eil Ton⁴ and Llew Gyffes⁵. Gwydion⁶ manages to conceal Llew in a chest while golden haired Dylan runs off and leaps over a cliff into the sea.

Arianrod⁷, daughter of Don, and sister of Math, resides in a circular castle by the sea. In one of the outer walls is found a door through which passed her servants. The Greek cognate, Ariadne (Arianna in Latin), goddess of Olympus and mistress of the Labyrinth, possesses a spinning wheel on which she spindles the thread of fate. The Northern Crown, symbol of elevation, was given to Ariadne by Dionysos as a wedding gift. Arianrod (< Argantoreta, “silver wheel”) also resided in this constellation. In Merlin's Prophecy, she hides behind a door hoping to take shelter from a powerful wind gust (Uentu < uentos < aentos) generated by a magic wand.

Actually, there was a Gallic deity named Duoricos, the “Postern.” According to the myths, the gods all have their place in the stars. The Postern was presumably the name of an invisible place, taken esoterically as a celestial “place.” The Postern of the four towered fortress was substantially represented by a door in the area of the Northern Crown. This gate opened on Gwyfyd⁸ (Celtic Uindobitu) when not, Annwn⁹ (Celtic Andumnon), the Underworld. In hermetic Greek cosmology, Cancer was called “the Gate of Mortals.” Through it passed the souls of the deceased descending to Earth from Heaven while Capricorn was “the Gate of the Gods,” the portal of ascension through which the souls of the departed rose back to Heaven. Consequently, this gate opens to a higher spiritual plane. But then again, the Postern also hints at Astraios, the Greek Titan god of stars, winds, planets and of astrology. His daughter, Astraia, was the star maiden of Virgo. Her other aliases were Kore, “the corn maiden”, and Demeter, “goddess of harvests”. She is also linked to Taurus (an aspect of the god Jupiter) which the Greek astrologers referred to as Kore's Door, gate to the Underworld.

Astraios's four sons, Euros (east wind), Notos (south wind), Zephyros (west wind) and Boreas (north wind), commanded the winds from the four corners: Krios, the ram star, in Aries, Perses, the dog star (his daughter Hekate's dog-star), Sirius in Canis major, and Pallas the goat star, in Capricornus. Henceforth, the Postern probably refers to a dark circle of the sky in Taurus forming the galaxy's anti-centre which is marked by the star Elnath, beta Tauri, the constellation's second brightest star. Western astrologers maintain a similar notion with the lunar nodes or black moon. This Welsh concept of Uentu¹⁰ is similar in astrology to the mythic portico of winds of Greek and Roman Antiquity.

Dylan's twin, Llew, acts much like Balarama, Krishna's brother, who also escapes to the sea as a fish in the water. The Welsh Llew is the same as the Irish Lugh and the Gallic Lugus who was compared to the Roman Mercury. Dylan, an alias of the Manx Manawyddan, son of Lyr, is precisely the oceanic Apollo mentioned in Merlin's prophecy. On the *Gundestrup Cauldron*, we find him depicted as a boy riding on the back of a porpoise (or a sturgeon?). And Manawyddan, before being a solar deity of the sea, was primarily a weather god. Moreover, if Mercury is Lugus, Manawyddan is identifiable to Mars as a storm god. His Gallic name, Nabelcos, "the cloudy," was coincidentally worshipped in the mountains of Vaucluse on Mont Ventoux. Thus, we can safely say that this Celtic god was akin to the Indian Marut gods of winds. Let us add that Manannan is hardly present in the Irish cycles and does not show up at the famous battle of Mag Tured alongside the Tuatha Dé Danann. Not unlike planet Uranus, which comes and goes from sight, Manawyddan or Manannan, with his cloak of invisibility, also has this ability.

To conclude, in addition to the generally accepted five or seven planets, ancient astrology included, two lunar nodes prosaically called the Dragon's Head and Dragon's Tail. Finally, if we should consider the Mountain of Winds and the Postern (Kore's Door ruled by Astraios, god of dusk and stars), the count is now of eleven planetary sojourns. And then, if we should include Uranus (Manannan/Manawyddan?), which is often invisible, this yields five invisible plus seven visible planets for a total count of twelve entries.

Planetary Names in the Book of Ballymote

I once asked Joseph Monard if he had a complete list of the Old Celtic names for the traditionally known planets and the answer was that apart from the two luminaries and planets Venus and Saturn, there were no certain denominations. Therefore, finding the other astrononyms was sheer speculation. Then I submitted him a list of acronyms found in the Book of Ballymote which I suspected were abbreviated captions for planetary symbols. At first he was sceptical, but upon closer examination he found that the captions did express planetary designations. Monard was very surprised to find the *tuct* name for Jupiter since it was a garbled rendering of the Old Irish *tect*, stemming from the root *tectos*, "messenger," and attested in earlier Gaulish. Now we were certain that we had found the Old Irish names for the planets.

Planetary names from the book of Ballymote, Ireland

☾	Moon
Goac	Mars
☀	Sun
Tuct	Jupiter
Lct	Mercury
Rii	Venus
Milni / N. Uih	Saturn
Lth	Southern lunar Node (Dragon's tail)
Ean < (C)ean	Northern lunar Node (Dragon's head)

Celtic etymology of the Gaelic names from the Book of Ballymote

The Moon is not named and is represented by the crescent known in Old Irish as Éasca < Eidsceia, “in phases,” and one of names for the moon.

Mars, Goac < Coccus, “the red.”

Sun, represented by three rays for Greina, “radiant, bright, sunny,” the deified Sun (in its feminine aspects). These are the three solar rays thrown by Jupiter to feed the fires of Mars, Mercury and Venus. All in all, there were seven bolts or cosmic rays in number.

Jupiter, Tuct / Tech < Tectos, “messenger, envoy,” also for “planet,” that is, a wandering star.

Mercury, Luct < Luctos/Luxtos “bright, assembly, gathering, troop, party, burden;” Luxstos “wanderer,” for, “bright wandering (star)”.

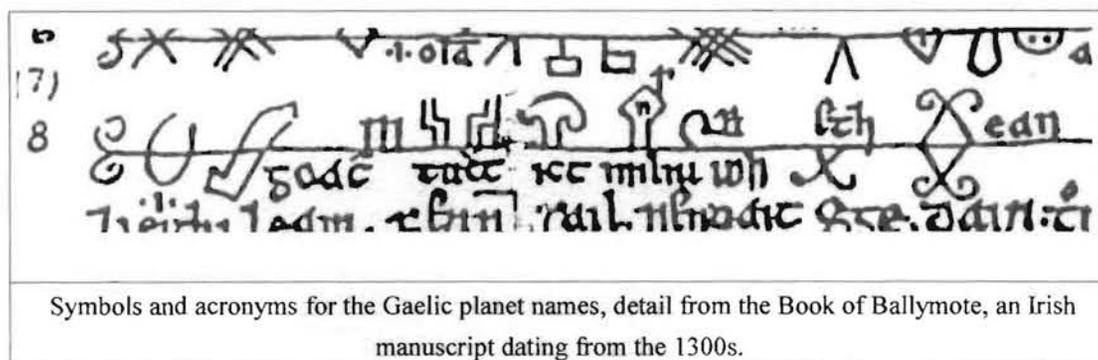
Venus, Rii < Riia/Reia/Reia, the old common Celtic name for the planet, connoting, “free star, or lofty star,” which is the same as for the Germanic Freya.

Saturn, Milni < Melnos, “slow, indolent (long-termed),” because of its long planetary revolution. Also, N. < Nucturos, “nocturnal,” and Uih < Uosiros, “laggard, straggler (extending).”

South Lunar Node, Lth < Losta/Losto, “tail,” for Losto Ambeios, “dragon's tail,” and Ean, hinting at the lunar north node, Cean < Qennos Ambeios, “dragon's head.”

Or maybe connoting Uranus here called Ean < Eno/Ono, “liquid,” or perhaps Ona/Ono, “Water,” in wordplay with Etnos “bird?” Then again, Oinos from, “ean,” corresponds very well to the changing element of the “Oceanic Mercury” who had the gift of ubiquity. In this case, ean-, from the Celtic root, ennodios, “temporary,” could, along with other sets of possible connoting words, be ennos < uennos for, “cart vehicle,” and endion for, “end, limit.” All these speculative terms hint at Uranus since the planet occasionally appears shifting on and off. In light of this, Uranus is but a twin aspect of

Mercury in that it recalls Venus's dual aspect. In short, the nodes have sinister Mercury-like and a Mars-like qualities reflected and mirrored by Uranus.



Names of planets in Old Celtic

The Welsh names *planed* and *blaned*, Breton *planedenn* and Gaelic *planaid* for “planet,” are all from the Latin term *planeta* borrowed from the Greek *planetes*, “wanderer,” and deriving from *asteres planetai*, “wandering stars (from the verb *planasthai*, “to wander”).” The question that comes to mind is what was the original Celtic name?

The Old Celtic name for “planet,” in all likelihood, was also linked to the notion of “vagabond, wandering or roving star.” Therefore, for the Indo-Europeans, the planets were stars that move. From the *Book of Ballymote*, we know that *tuct* or *tect* was the Old Irish name for Jupiter meaning, “traveller,” and that *luct* connotes “wanderer,” both these were analogous to the Greek name. Because of their apparent motion, it was normal that they were designated as such. Compared to bulky Jupiter advancing briskly, Mars is a lightweight runner and Saturn is a slow poke. Or as Joseph Monard wrote: “The apparent motion of the outer planets, such as Mars, Jupiter and Saturn, seemed all too confusing to the naked eye observer as they skipped to and fro, from east to west, periodically interrupted in their progress by episodic regressions. These backwards motions were enough to catch the attention of the observer. The Greeks tentatively explained this phenomenon by coining the term ‘epicycloids’.”¹¹

The other attested Celtic name for planet was *seruons*, also meaning, “vagabond,” yielding *seruonta retla*, or in one word *seruorella* for, “wandering star.”¹²

Table of the compared modern Celtic names for the planets borrowed from Latin

English	Welsh	Breton	Gaelic	Latin
Moon	Lloer	Loar	Gealach	Luna
Sun	Haul	Heol	Grian	Sol
Mars	Maurth	Meurzh	Mhàirt	Mars

Jupiter	Iau	Yaou	Joib	Jupiter, Jovis
Mercury	Mercher	Merc'her	Mercuir	Mercurius
Venus	Gwener	Gwener	Uenir	Venus
Saturn	Sadwrn	Sadorn	Sartharn	Saturnus

The Welsh bard-poet Taliesin lists the seven anciently known planets accordingly: in addition to the luminaries, Sun and Moon, there is Mars, Mercury, Venus, Jupiter and Saturn. He also describes them as worlds: “seven worlds above the astrologer's head.” And because of the observer’s geocentric point of view, the Earth was never included in the list of planets and never treated as such.

The Old Celtic names for the planets

The Luminaries

Sun	Belinos, the Sun deified; Grannos (m), Greina (f), Sauiios (m), Sauiia (f), Sonnos (m), Sonna (f).
Moon	Deiouona / Diuona, the Moon as a goddess; Diuon (n), Luxna > Luana Gdl, Eidscos (m), Esciion (n), Leucara (f), Gelacos (m).

Nota Bene: the acronym Gdl is for “Goidelic.”

The Wandering Stars or Planets

Mars	Cocidios, Mars deified; Coccus
Mercury	Lugus, Mercury deified; Luxtos, Boudios, Boduos
Venus	Riia
Jupiter	Taranis, Jupiter deified; Tectos
Saturn	Arualos, Saturn deified; Melnos, Nucturos Uosiros

Irish Medieval Order of the Planets from the *Book of Ballymote*:

Moon, Mars, Sun, Jupiter, Mercury, Venus, Saturn.

The Welsh Medieval Order of the Planets from Taliesin:

Sun, Moon, Mars, Mercury, Venus, Jupiter, Saturn.

The Gallic Godly Order after Julius Caesar in his *War Commentaries*:

Mercury, Sun, Mars, Jupiter, Venus (Moon or Saturn?).

The Order of Planets According to Vedic Literature:

Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn.

The planets were imagined by the ancient Indo-Europeans as heavenly bodies emitting light. Indeed, Deiuos, light and Deuos deified god, have the same common etymology as *deiuo-, *diuo-, “lightly,

light emitting.” The gods are therefore conscious and dynamic light manifestations.

The Ages of Life and the Revolutions of the Planets

The wandering stars visit their astral homes in varying time cycles. Since the microcosm reflects macrocosm, each planetary cycle corresponds to the seven ages of the world, the ages of the gods and those of the mortals. The seven ages of man thus correspond to the planets starting with the moon and ending with Saturn. Obviously, the periods allotted to the planets in astrology do not correspond to those of science. These periods or ages are essentially mythological and therefore should be taken as purely symbolic.

AIUITATE – the Ages of Life	Ruling Planet	In Number of Life Years
1. Brita (Br) / Gnatutaxeto > nàidendacht (gaelic) “birth”	Moon	0-1
2. Mapia (Br) / Maqotaxeto < macdacht (Gdl) “childhood”	Mars	1-7
3. Iouintica (Br) “youth” / Geistlaxto < gillacht (gaelic) “later childhood, adolescence”	Sun	7-21
4. Aesacos/hoclachus (Gdl) “adulthood”	Jupiter	21-49
5. Adbiutio “maturity” / Senodageto < sendacht (gaelic) “seniority”	Mercury	49-56
6. Anbiutio/diblidecht (Gaelic borrowing from Latin) “debility, decrepitude”	Venus	56-77
7. Duniobatus “time of death, mortality”	Saturn	-

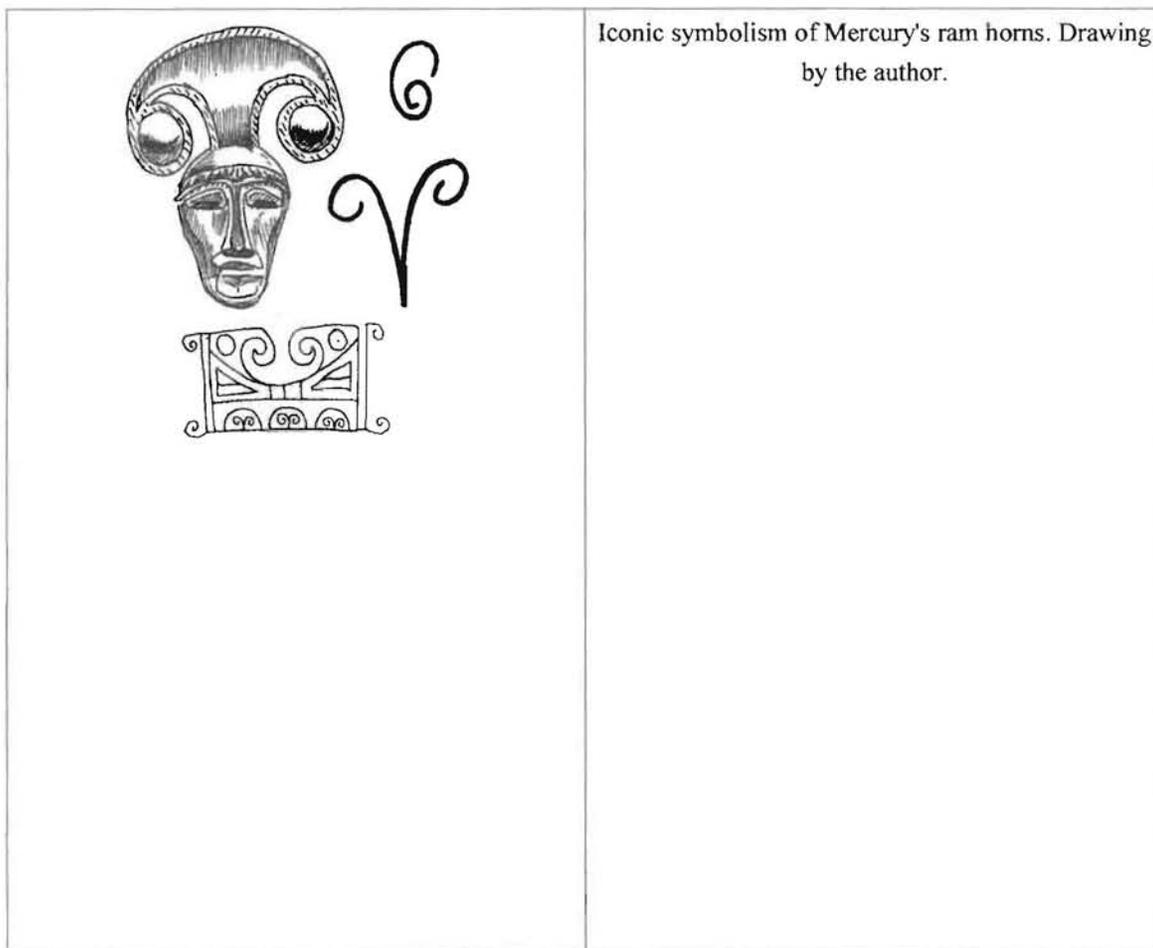
Nota Bene: the acronym *Br* is for “Brythonic.”

The Planetary Revolutions

The planets do not all take the same time to complete a turn of the Zodiac from one house to another. As mentioned, it is obvious from the perspective of the observer, which is an essentially geocentric, these movements are only apparent.

- The sun tours the 12 zodiacal constellations in one year (365.2422 days).
- The moon swings around the earth in roughly 28 nights, 27 days and 43 minutes and a few seconds.
- Mars takes 320 days to appear again in the same Zodiac sign. A Martian revolution is of 1 year and 881 days.
- Jupiter takes 10 years and 315 days to go around the Zodiac and its revolution around the sun is of 11 years and 860 days.

- Mercury is always found in the company of the sun, moving from the side to the front, is never away from it more than an astral sign. Its revolution around the sun takes less than a year of 241 terrestrial days.
- Venus literally dances before the sun and never moves away from it more than two signs to each side. It accomplishes its revolution in 615 days.
- Saturn makes its round of the Zodiac in 28 years and 168 nights and its revolution is of 29 years and 460 days.



In Vedic astrology, a world *loka* generally refers more specifically to a region of the sky, of the cosmos, of the earth, of the sky, or the atmosphere or the lower regions. These sites are designated as follows: earth, sky, the firmament, the middle region, the place of rebirth, the abode of the blessed and the place of truth. The Lokas include seven worlds: Bhu-loka, the earth Bhuvar-loka, space between the earth and the sun inhabited by spirits or gods, the siddhas and the like; Svar-loka, the heaven of Indra above or between the sun, or the space between the sun and the North Star; Mahar-loka, the region above the North Star inhabited by Bhrigo and other wise men who survived the destruction of the last three lower worlds; Janar-loka, a place inhabited by the four Kumara, the sons of Brahma, including Sanat Kumara, and others; Tapar-loka, inhabited by the deified Vairagins and finally Satya-loka or Brahma-loka, the abode of Brahma.



The Gallic Venus Reia as depicted on a coin minted for Tasciovanus, king of the British Catuvellauni.
Drawing by the author.

Footnotes:

1. *The Barddas* of Iolo Morganwg, Vol. I., ed. by J. Williams Ab Ithel, 1862.
2. Adriana is a subtle play on words with the Latinized Greek Ariadna < Ariana and Brythonic Arianrod > Argantoreta, “the silver wheel.”
3. Math < Matus, “bear.”
4. Dylan Eil Ton < Tuliionos Tondas, “the rising tide of the wave.”
5. Llew Llaw Gyffes < Lugus Lama Uadas, “Lugus of the long hand.”
6. Gwydion < Uidions, “knowing, knowing.”
7. The silver wheel as a symbol for the lunar orb called Arianrod in Welsh, “the silver wheel.” Allegedly an old goddess called Medua Argantoretas that is, Medb (in wordplay with medu / medus “mead”).
8. Gwynfyd < Uindobitu, “the world of white light,” a paradise realm; Gaelic, Tir na nÓg, “land of youth,” or Mag Mell, “land of delight.”
9. Annwn < Andumnon, “non-world,” a kind of cold hell similar to the Tartarus.
10. Uentu(rum?) < Uinturion, “height,” punning with Uentos > Auentos, “wind.” Uinturion, was the Gallic name of Mount Ventoux or Sainte-Victoire which was seen as the place of origin of the south winds. In most Indo-European traditions, different Winds numbered from four to eight and sometimes twelve. Therefore, the Uinturion was one of the mountains from which the winds blew.
11. Joseph Monard, in a letter dated 28. 01. 2004.
12. The Old Celtic names to designate a star were: đira < sdira / stira < sira, “star,” or retla, “star.”

Chapter VI
The Stars

"I have been a twinkling star. I have been a word among letters, I have been a book in the origin. I have been the light of lanterns, a year and a half."

(Taliesin, Taliesin Llyfr VIII Cad Goddeu, "The Battle of Trees")



Naiad nymphs with pouring pots. Above the arch are figured the three stars of Andromeda. The main star of Andromeda is located diagonally across the square of Pegasus which also groups: Alpheratz (alpha star of Pegasus), Mirach (Beta Andromeda) and Almach (gamma Andromeda).

Author's drawing from a photograph taken by the Museum of Antiquities, University and Society of Antiquaries of Newcastle upon Tyne.

The Constellations

An Irish manuscript of the Renaissance (circa 1500-1550) called *Ranna an Aeir*, "The Divisions of the Sky," describes the main constellations. It is a late manuscript, giving the names of the stars and describing the astral themes taught in classical astrology. Basically, it is an Irish interpretation of late Roman Ptolemaic astrology. Here is an excerpt of what is found in the *Ranna an Aeir*:

"It is enquired here how many constellations are in the sky, in both southern and northern hemispheres. Easily told: thirteen constellations in the (northern), and eight in the (southern) hemisphere. And these are their names. Of the constellations of the southern hemisphere: Idurus, Canicula, Lepus, Eridanus, Cetus, Centaurus, Argo, Pisces, Ara. Of the constellations of the northern hemisphere: Septentriones, Draco, Arcturus which was called Bootes, Corona, Hercules which was called Nixus or Engonasin, Libra, Cygnus, Serpens, Cassiopeia, Perseus, Delaton, Eniochus, Andromeda, Pegasus, Ophiuchus, Delphinus, Aquila."¹

Celtic Astronomy, Stellar Denominations

What we presently have on the astral knowledge of the ancient pre-Christian Celts is very limited. Most of it is fragmentary and partially evoked by the classical Greek and Roman commentators. Some of it was also leaked by Medieval Latin, Welsh and Irish authors and is principally found in the legendary and bardic corpuses. Some other bits of information were collected from the oral traditions. Star lore is maintained mostly by seafarers and farmers. To better chart the skies, astronomers divided the sky into four sectors arranged according to the seasons: North, South, East and West. Taliesin called these sections, "regions of the stars," that were, the realms of the stars of spring, the stars of summer, the stars of fall and the winter stars. Stars differ from the other heavenly bodies such as planets, comets and meteors, in that they are apparently stationary and do not move in the sky... Not unlike crystals, they simply twinkle!

Ptolemy, in the *Almagest (Book 1, chapter 2, On the Order of Theorems)* thus describes the sky's geography in relation to the fixed stars:

"Those things having to do with the sphere of what are called the fixed stars would reasonably come first, and then those having to do with what are called the five planets. And we shall try and show each of these things using as beginnings and foundations for what we wish to find, the evident and certain appearances from the observations of the ancients and our own, and applying the consequences of these conceptions by means of geometrical demonstrations. And so, in general, we have to state that the heavens are spherical and move spherically; that the earth, in figure, is sensibly spherical also when taken as a whole; in position, lies right in the middle of the heavens, like a geometrical centre; in magnitude and distance, has the ratio of a point with respect to the sphere of the fixed stars, having itself no local motion at all. And we shall go through each of these points briefly to bring them to mind."²

Not surprisingly, it is from the oral traditions of the various Celtic peoples that most of the star-lore is to be found. From early Welsh literature, the Hanes Taliesin, is a good source and in latter writing, comprehensive lists are found in the highly contested Barddas published by John Williams. Then, there are a few indications found in ancient Celtic epigraphy and numismatics such as the names: Nemoratta, “the celestial fortune, grace,” Sirona > Dirona, “the stellar,” Smertus, “the sword,” (nowadays called Deneb, alpha star of Cygnus) Andarta / Andastra, “the super bear” (the Big Dipper), Artulla, “the Little Bear,” and Artaios, “the Bear keeper or Bear-like,” (Arcturus, alpha star of Bootes). These are corroborated by mythonyms found in medieval Irish literature: Starn (< Sdironos < Dironos, “the stellar”) and Nemanach (< Nemonacos, “the heavenly”). Moreover, the remaining data has to be collected from the classical texts.

List and definitions of the constellations and stars from the Barddas (see the chapter on astronomy)

1. Caer Arianrod, “the Circle of Arianrod;”
2. Yr Orsedd Wenn, “the White Throne;”
3. Telyn Arthur, “Arthur's Harp;”
4. Caer Gwydion, “the Circle of Gwydion;”
5. Yr Hotel Fawr, “the Great Plough-tail;”
6. Haeddel Fach yr, “the Small Plough-tail;”
7. Y Llong Fawr, “the Great Ship;”
8. Y Llong Foel, “the Bald Ship;”
9. Y Llatheidan, “the Yard;”
10. Y Twr Tewdws, “Theodosius's Group;”
11. Y Tryfelan, “the Triangle;”
12. Llys Don, “the Palace of Don;”
13. Llwyn Blodeuwedd, “the Grove of Blodeuwedd;”
14. Cadair Teyrnon, “the Chair of Teyrnon;”
15. Caer Eiddionydd, “the Circle of Eiddionydd;”
16. Caer Sidi, “the Circle of Sidi;”
17. Cwlwm Cancaer, “the Conjunction of the Hundred Circles;”
18. Lluest Elmur, “the Camp of Elmur;”
19. Bwa 'r Milwr, “the Soldier's Bow;”
20. Brynn Dinan, “the Hill of Dinan;”
21. Nyth yr Eryres, “the Hen-Eagle's Nest;”
22. Trosol Bleiddy, “Bleiddy's Lever;”
23. Gwynt y Asgell, “the Wind's Wings;”
24. Y Feillionen, “the Trefoil;”
25. Pair Caridwen, “the Cauldron of Ceridwen;”
26. Dolen Teifi, “Teivi's Bend;”
27. Yr Esgair Fawr, “the Great Limb;”

28. Yr Esgair Fechan "the Small Limb;"
29. Yr Ychen Bannog, "the Large-horned Oxen;"
30. Y Maes Mawr, "the Great Plain;"
31. Y Fforch Wenn, "the White Fork;"
32. Baedd Y Coed, "the Woodland Boar;"
33. Llywethan, "the Muscle;"
34. Yr Hebog, "the Hawk;"
35. March Llyr, "the Horse of Llyr;"
36. Cadair Elffin, "Elffin's chair";
37. Neuadd Olwen, "Olwen's Hall."

Short commentary on the Welsh names:

1. Caer Arianrod, the Circle of Arianrod (Northern Crown);
2. Yr Orsedd Wenn, the White Throne or White Chair (Cassiopea);
3. Telyn Arthur, the Harp of Arthur (Lyra);
4. Caer Gwydion, Gwydion's Circle (Milky Way or Galaxy), Gwydion fab Dôn, and a nephew of Llew Llaw Gyffes and son of Don. He was one of three mystical astronomers of the island of Britain, whose name was given to this Galaxy.
5. Yr Haeddel fawr, the Great Plough-tail (Big Dipper);
6. Haeddel fach yr, the Small Plough-tail (Little Dipper);
7. Y Llong fawr, the Great Ship (Navis);
8. Y Llong foel, bald ship (Argo and Navis);
9. Y Llatheidan, the Yard or Court (Orion);
10. Y Twr Tewdws, the group of Theodosius (Pleiades);
(Theodosius (347-395 CE) was the Roman emperor who destroyed ancient paganism in favour of Christianity. Therefore, this cannot be the old name for this constellation.
11. Y Tryfelan, the Triangle (Triangulum);
12. Llys Don, Don's palace (Cassiopeia);
13. Llwyn Blodeuwedd, the Grove or Glade of Blodeuwedd (Coma Berenice); Blodeuwedd, the blossom maiden was Llew's wife.
14. Cadair Teyrnnon the chair of Teyrnnon (Capella); From the Old Celtic Tigernonos "of the lord." Teyrnnon Twryf Lliant was lord of Gwent and Pryderi's foster-father.
15. Caer Eiddionydd, the Circle of Eiddionydd (?); Eiddionydd is a region of Caernarvonshire commonly called Eifionydd.
16. Caer Sidi, the circle of Sidi (the Zodiac or Ecliptic);
17. Cwlwm Cancaer, the Conjunction of the Hundred Circles (?); probably in reference to a Welsh territorial unit composed of a hundred trefs. Tref, from Celtic trebon, "homestead, village."
18. Lluest Elmur, Camp of Elmur (?); Elmur ap Cibddar with Cynhavel ap Argad and Avaon ap Taliesin is one of the three chief Bards of the Isle of Britain.
19. Bwa'r Milwr, the soldier's bow (Sagitta);
20. Brynn Dinan, Dinan Hill; Probably the present city of Dinan in Brittany, resulting from the contraction of two Celtic words Din-an(a), from Dunos, and Ana for "Ana's hill," in Old Celtic. Ana is one of Don's names as the protective mother-goddess and guardian of the gods and mortals of Brythonic mythology. The first written testimony to the existence of the city goes back to the eleventh century after the defeat of the lords of Dinan, the Dinantes, shown on the Bayeux Tapestry. Despite of this event, due to its strategic location above the valley of the Rance, its population prospered.
21. Nyth yr Eryres, the Nest of the Hen-Eagle (Aquila);
22. Trosol Bleiddy, lever Bleiddy (Lupus); Bleiddy < Bediatis, "the wolf chaser." Bleiddy son of

Meirion or Bladud was the son of Lud Hudibras, mythical king of Great Britain (d. 269 BC to AD) and legendary founder of the city of Bath? or the son of Bleiddy, King Llyr of Shakespear.

23. Gwynt y Asgell, the Wings of the Wind (?);

24. Y Feillionen, the Trefoil or Clover (a cluster of Aquarius);

25. Pair Caridwen, the Cauldron of Ceridwen (Crater);

26. Dolen Teifi, Teivi's Bend or Meander (Eridanus);

Teifi or Teivi (< Tuerobios, "having the appearance of peat, turf-like") is the name of a river of Wales which takes its source in the Cambrian Mountains Other courses have similar names. Taff and Tawe.

27. Yr Esgair Fawr, the Great Limb, a major or branch of the Milky Way (?);

28. Yr Esgair Fechan, Small Limb, a branch or twig of the Milky Way (?);

29. Yr Ychen Bannog, the Long-horned Oxen (Gemini);

30. Y Maes Mawr, the Great Plain (Zodiac);

31. Y fforch wenn, the White Fork (Taurus intersecting with the Milky Way);

32. Baedd Y Coed, the Woodland Boar (Polaris, Ursa Minor);

33. Llywethan, the muscle (Hydra), or Leviathan (?) Leviathan is from the Hebrew: *livyathan* (late Latin *leviathan*) meaning, "dragon, serpent, huge sea animal, sea monster or sea serpent," and regarded in Christian lore as a manifestation of Satan.

34. Yr Hebog, the Hawk (Altair);

35. March Llyr, the Horse of Llyr (Pegasus);

36. Cadair Elffin, the chair of Elffin; a character mentioned in the Book of Taliesin. It was he who found the wonderous child poet.

37. Neuadd Olwen, Olwen the Palace (Hare).

Olwen, "the White Trace," was Yspaddaden Penkawr's daughter.

As evidenced by several of the names and expressions, the nomenclature in this list is not very old and dates no earlier than the late the Middle Age and Tudor period. Furthermore, if some of these are mythological, they do not seem to go back to earlier than the bardic era (ca. 600 to 700 CE) of the *Arthurian cycles*. That is, that these names are more or less in agreement with the older attested Gallic and Gaelic ones.

In former times, great importance was given to the stars and their names were often, if not always, in accord with their appearance, lustre, fixity or apparent motions. In light of this, names changed along with beliefs. Henceforth, the old faith was outranked by the new one and the old names were dropped or replaced for others.

Also, the occurrence and observation of new stars or wandering stars was interpreted as a good or bad omen. Most often the passing of a comet was seen a sign of bad luck therefore announcing disasters, pestilences, wars and famines.

The attested and hypothesized Celtic astronomical nomenclature for the stars, comets and meteors

The fixed stars

The word star word comes from the Old English *steorra* which is from the Proto-Germanic root *sterron, or *sternon. Likewise, the Latin word *stella* is at the root of words such as stellar and constellation. The Welsh *seren* and Breton *sterenn* are of the same Proto-Indo-European root reconstructed as *aster- > *ster-, which also gave other cognates such as Sanskrit *star-*, English *star*, and German *stern*. Thus, from *ster- derive the Sanskrit *tara*, the Old Germanic *sternon* and the Old

Celtic *sdira > ðira / sira. In Goidelic there were two other names to distinguish stars: rendu (connoting *renda* “bunch, measure”), a star cluster, and retla (*reta* “wheel”), a disk-shaped star. These names were combined to designate the other celestial bodies such as comets and falling stars. These many terms show how sharply the Indo-European astronomers had observed the skies. From Vedic astrology, the Sanskrit term *dyotis* > *dyotis* is of the same etymology as the Celtic root *diu-os/-a/-on and *diuan-os/-a/-on for “lighteous, luminous.” Hence, the Sanskrit name *jyotirjia* for “astronomer or star knower.”

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