

## Celtic Café

Der Karnutenwald (für Gäste lesbar) - alles über keltisches Heidentum - einst und jetzt => VATES-Wissen - Mythos und Kosmos => Thema gestartet von: Mc Claudia am 29.05.2016, 17:59:16

Titel: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 29.05.2016, 17:59:16

Slania,

der Keltologe Garrett Olmsted hat in seiner "Bibel" "The Gods of the Celts and the Indoeuropeans" versucht, einige wichtige irische Mythen in Kurzform darzustellen, wobei er die Namen der Held/innen bzw. Gottheiten vom Mittelirischen ins Gallische abgeleitet hat (alle Namen mit Sternchen \* vorne - das heißt, dass diese Gottheitenamen historisch bzw. epigraphisch in der Antike nicht vorhanden sind).

Olmsted hat hier dargestellt, wie ein keltischer Mythos mit gallischen Gottheiten klingen würde, wenn man annimmt, dass die mittelirischen bzw. teilweise altirischen Mythen ihren Ursprung im antiken keltischen Heidentum hätten.

Viel Spaß beim Lesen!

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 29.05.2016, 18:00:10

Und hier die nächsten drei Seiten - damit sind es alle:

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 29.05.2016, 18:02:08

Beweisen kann man natürlich nicht, welche der inselkeltischen Mythen auf welche Art und Weise ihren Ursprung in der heidnischen Antike oder gar bei den Festlandkelten gehabt haben, oder ob das überhaupt der Fall ist.

Aber es fühlt sich gut an, und um die antiken Gottheiten zu verehren ist es sehr spannend, den einen oder anderen Mythos mal mit antiken Gottheitenamen umzuschreiben. :)

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Sedocoinios am 30.05.2016, 09:24:47

Ach von sowas bin ich ja eh n Fan!

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Sedocoinios am 30.05.2016, 21:36:40

Puh! Was konstruiert der Olmstett denn da zusammen?

Direkt beim ersten Mythos verwechselt er Fraech mit Connla und setzt ihn, für mich nicht nachvollziehbar, mit Nechtan gleich...

ich kann auch seinen Etymologien nicht folgen, Aife müsste von \*Esuvia kommen, ich weiss nicht wie er auf Apisvidia kommt.

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 06.06.2016, 18:17:09

Hi Samonios,

es ist schon viele Jahre her, dass ich dieses Buch gelesen habe. Olmsted hat da die Gottheiten nach seinem Rig-Veda - und ähnlichem - Vergleich immer mehrere Verschiedene zu einer zusammengefasst hat, da er annimmt, dass es nur verschiedene Namen sind, die eine Gottheit symbolisieren. Und auf dieser seiner Interpretation sind dann auch diese lustigen Viel-Namen-Gottheiten in den Kurzmythen entstanden.

Wie und was genau da anders ist - keine Ahnung. Am besten selber lesen. Scannen des ganzen Buches geht leider nicht. Dafür fehlen mir die Möglichkeiten. :o (leider)

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Sedocoinios am 07.06.2016, 11:39:42

ja ich habs ja auch selber noch irgendwo.ist schon lang her dsss ichs gelesen hab... ich erinnere mich aber jetzt wieder warum ich vom ilmstedt damals so wenig gehalten hab...

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 11.06.2016, 12:02:27

Hihi.

Also menschlich ist er echt cool. Konnte ihn ja beim Keltologiekongress persönlich treffen. Vor allem ist er engagiert gegen Rassismus auf der Uni in den USA, wo er arbeitet.

Dieses sein Buch habe ich mir in erster Linie gekauft, weil da wahnsinnig viele antike Gottheitenamen mit Erklärung, Übersetzung und Quelleninfo drinnen sind. Der ganz große Anhang hinten - das ist mein kleiner "Leseschatz"! Seine Interpretationen sind auch nicht so ganz nach meinem Geschmack. Interessant finde ich seine Zuordnungen trotzdem. ;)

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Sedocoinios am 12.06.2016, 14:48:15

Zum menschlichen kann ich nix sagen, da trenne ich auch immer so gut ich kann zwischen Inhalt und Autor.

Titel: Re: Garrett OLMSTED - irische Mythen auf Gallisch rekonstruiert  
Beitrag von: Mc Claudia am 23.06.2016, 16:12:06

Yepp, ich auch. Wissen und Ideen sollte man sich immer getrennt von der Persönlichkeit von einem Autor angucken. :)

deafening outcries in battle. Fulfilling her word of vow, Medb sends the bull Donn Cuailnge off toward Cruachu.

Cú Chulainn, now roused and in spite of his wounds, seeks to prevent Medb's making off with the cattle, facing the Echtga mountains of Connaught in angry fierceness. Against Cú Chulainn (in the stream) goes the barehanded warrior (*belend*) performing feats. Cú Chulainn kills him (Fraech) and women troops (*banchuire*) mourn his death. Next, the bull Finnbennach fights loud-bellowing Donn Cuailnge. In vengeance for the death of the spirited hero of Bodb (*scoith ní[a]b] Boidb*), the Donn Cuailnge is killed, five days after the Ulster youths are killed.

## A Tentative Attempt at Reconstructing The Archetype Celtic Myths from the Irish Sources

### \*Medva Conceive \*Neōtulos or \*Nectinos

The prototype for this reconstructed myth of the conception of Fraech is derived from several sources. *Carn Fraoich* tells us that Aife (? < \*Apisvia "Winding Waters"?) was the name of Fraech's mother. The *ogam* inscription at Uam Cruachan identifies the mother of Vraiccas as Medvv(a). The end of *Tochmarc Emire* and the beginning of *Aided Óenfir Aife* provide the actual details of the myth. Here as elsewhere in this section, I have reconstructed the supposed earlier names of the Irish deities in question. To draw attention to the tentative nature of this attempt as well as the tentative nature of this section in general, I have utilized an asterisk \* before all these names.

While \*Sentonotios is training in arms, his instructress becomes embroiled in battle with \*Medva. After a considerable struggle in which his sword is shattered, \*Sentonotios makes her look up to check on her chariot, the thing she holds most dear. When \*Medva looks up he grabs her by the breasts and throws her over his back. Before he will let her go, he makes her promise to bear him a son. The son she bears is \*Vroicos, otherwise known as \*Nectinos (< \*Neptonos) or \*Neōtulos (< \*Nepōtulos), the nephew of \*Mamianī.

### \*Nectinos Obtains the Underworld Cattle and Weds \*Mamianī- \*Mōrorīgana

The details of this myth come from *Carn Fraoich*, the end of *Táin bó Fraích*, and *Echtra Nerai*. *Táin bó Fraích* informs us that Mumain is the name of Fraech's wife. She helps him obtain the cattle from the underworld. A variant of this same myth is found in *Echtra Nerai*.

\*Nectinos- \*Vroicos journeys into the underworld on Midwinter's eve (Samonios) seeking the white red-eared cows who provide milk for eight years from a single bulling. Their production is so abundant that the milk overflows all vessels and a dozen cows can feed an entire army. The underworld fortress is guarded by a serpent or an eel, none other than \*Mamianī, herself, \*Nectinos's aunt. \*Mamianī takes on the guise of a beautiful woman and offers her love to \*Nectinos- \*Vroicos, who succumbs to her advances and falls under her power after sleeping with her. \*Vroicos stays in the underworld with \*Mamianī for most of the year.

### \*Nectonos Rules the Underworld Waters

Details of this myth come from the *Dindsenchas* tale of *Boand* and *Brug na Bóinde*, the *Bretha Nemed* tale of *Senbheg*, and *Táin bó Fraích*.

In being wed to the goddess \*Mamianī-\*Mōrorīgana-\*Bovinda, the goddess of the great river (here \*Bovinda), \*Nectonos gains control of the source from which ultimately all rivers flow. Three cup-bearers to \*Nectonos dispense the waters of the spring. Over the spring grows a hazel tree, which bears foliage, blossoms, and fruit all within a single hour. The fruit fall into the spring, in which live trout or salmon with golden fins who eat the nuts. These nuts turn their bellies purple. The hazels induce poetic wisdom in whomever eats them. From the spring flow the seven streams of wisdom.

Besides his white red-eared cattle, \*Nectonos-\*Vroicos also obtains from \*Mamianī-\*Bovinda three magic hornblowers, whom she conceived from \*Dagodivos's harper. It was this harper who first played the music to her as she bore the three hornblowers. The music that he played and the music of these three hornblowers is the Music of Weeping, the Music of Laughing, and the Music of Sleeping. Their music makes parturition easier for cows and women, but men are rendered powerless on hearing it and even die from the rapture of listening to it. The waters controlled by \*Nectonos-\*Vroicos also play a role in healing as well, especially for problems of women.

### \*Mamianī (Matrona) Conceives \*Makukuonos (Maponos)

This myth is reconstructed from the *Dindsenchas* tales of *Brugh na Bóinde* and *Boand*, *Cath Maige Tuired*, and *Tochmarc Étaíne*.

\*Mamianī-\*Bovinda-\*Mōrorīgana-\*Eitonia, wife of \*Nectonos, makes a tryst with \*Dagodivos, for union with him is her sole desire. \*Nectonos is sent off on a day's journey so that \*Bovinda and \*Dagodivos may have their tryst. After bathing in the river by the underworld entrance, \*Mōrorīgana meets \*Dagodivos on the banks of the \*Bovinda river, one leg on each bank with nine loose tresses in her hair. They fall to love-making on Midwinter day. The place where they make love is known as the bed of the couple. To prevent \*Nectonos from finding out about their union, \*Dagodivos causes the sun to stand still for nine months so that the child is conceived and born on the same day, Midwinter. On his way back, \*Nectonos perceives a strange ripeness across the fields, for the day has in fact been nine months long. The son born to \*Mōrorīgana and \*Dagodivos is called \*Makukuonos-\*Iovincos "the Young Son" since he is conceived and born on the same day.

### \*Makukuonos (Maponos) is Taken from \*Mamianī (Matrona)

This myth is reconstructed from the *Dindsenchas* tales of *Brugh na Bóinde* and *Boand*, *Cath Maige Tuired*, and *Tochmarc Étaíne*.

\*Mamianī-\*Bovinda gives birth to \*Makukuonos, saying that as long as earth is strong, she will not bring him home with her to \*Nectonos. \*Dagodivos and \*Bovindapart, leaving the boy on the plain by the river. The child is taken up by

another (Irish Midir), kept hidden away, and raised apart from his mother, \*Mamianī-  
\*Bovinda, for whom he weeps. Finally the one who raises him helps him to obtain  
his mother's underworld abode from \*Nectinos. He asks for the underworld fortress  
but for a day and a night, but it is in days and nights that the whole world is  
measured. At that point \*Nectinos goes to stay with his mother \*Medva.

### \*Nectinos-\*Vroicos battles the Lake Monster

This myth is taken from *Táin bó Fraích*.

\*Nectinos-\*Vroicos comes out of the underworld to the realm of his mother  
\*Medva to seek the hand of \*Makukuonos's daughter. For \*Makukuonos (Irish Ailill)  
is now wed to his aunt \*Medva. Since \*Nectinos-\*Vroicos is good at swimming he  
is asked to swim across a pool where a water monster (*beist assind uisci*) dwells to  
fetch from an island berries (*cáera*) growing on a branch of a rowan tree (*chroíb ...  
din chairthend*) (Meid 1967: 8-9, ll. 194-200). Although he initially battles the beast  
barehanded, \*Makukuonos's daughter takes \*Nectinos-\*Vroicos a sword with which  
he beheads the beast. As he returns to \*Medva's dwelling, wounded from this battle  
(his hand apparently being bitten off), his hornblowers play so that thirty men die  
from the sadness of the music. To heal him from the wound he has received from the  
beast, he is washed in a vat or tub filled with broth made from fresh bacon and the  
flesh of heifers. He is then carried off into the underworld cave by the woman troop  
of \*Bovinda. He returns healed the next day.

### \*Mōrorīgana-\*Mamianī's Cow is Bullied by \*Donnotarvos

This myth is reconstructed from *Táin bó Regamna*, *Echtra Nerai*, *Verba Scathaige*, and  
the *Dindsenchas* tale of Odras.

\*Nectinos-\*Vroicos returns to the underworld from his abode with his mother  
\*Medva to obtain his cattle and horn blowers given him by \*Bovinda-\*Mōrorīgana.  
He finds that in his absence she has born him two sons. One of \*Nectinos's twelve  
white red-eared cows is missing. \*Mōrorīgana tells it will soon be back from being  
bullied by \*Donnotarvos.

In driving the cow before her after it is bullied, \*Mōrorīgana is challenged by  
\*Sentonotios, who tells her that all that cattle of the plain are his responsibility and  
concern. She transforms herself into a raven, alights on a tree branch and tells him  
that the Great Cattle Raid will arise through this calf.

\*Nectinos brings the cows and his two sons out of the underworld (*síd*), and the  
bull calf that is born of the cow fights the white-horned bull \*Vindobennacos, which  
belongs to \*Medva. The bulls fight for a day and a night. The bull calf says that if  
its sire the brown bull \*Donnotarvos were to fight \*Vindobennacos, it would beat him  
all over the plain. \*Medva vows that she must see the two bulls fight, whence arises  
the Great Cattle Raid.



## The Beginning of the Great Cattle Raid

This episode is reconstructed from the *Táin*. A goddess (?\*Medva?) is also portrayed in an elephant biga on Gundestrup plate B, as with goddess portrayals in Greek and Roman coinage; see Scullard 1974: tabs. XV d, XX c, XIV a; Olmsted 1979b: 211-214; Olmsted 1993).

\*Medva gathers together her army to set out on the raid to get the great bull \*Donnotaurus. To bring luck on the expedition, she makes a clockwise circuit of her army in her chariot. \*Nectinos two sons are the first to be killed by \*Sentonotios in the Great Cattle Raid, and their heads will be impaled on the branches of a tree cut by \*Sentonotios with one blow. Keenly pointed flesh-adorned timber will attest to his wood feats.

### \*Mamianī Offers her Love to \*Sentonotios

At the start of the Great Cattle Raid, \*Mōrorīgana-\*Bovinda is attracted to \*Sentonotios's great prowess and valor. She comes to him in the guise of a beautiful young woman and offers him her love him, as Ishtar does to Gilgamesh (Gardner and Maier 1984: 148-9). But, (like Gilgamesh) \*Sentonotios scorns her love. Details of this offer come from *Táin bó Regamna* and LU/YBL-*Táin*. The actual struggle would seem to be portrayed on Gundestrup plate C (Olmsted 1979b: 216-8). Here the horned serpent or eel is the White Cow goddess in her guise as an eel, the panther-like creature is the wolf bitch, and the magic cattle (the hornless red heifers) have been portrayed as griffins.

\*Sentonotios sees coming towards him a young woman of surpassing beauty, clad in clothes of many colors. He asks who she is, and she tells him that she is the daughter of a king. She tells him that she has come to him because she fell in love with him on hearing of his fame. She offers him her treasures and her white red-eared cattle. He replies that it is not a good time to come to him on a tryst. The conditions are bad, there is even famine. It would not be easy for him to meet a woman while engaged in the strife. Then she tells him that she will help in the struggle, thus giving away her identity. His reply is stern and emphatic, reaping scorn on her. He tells her that he certainly didn't undertake this struggle for a woman's rear end. She replies that it will be so much the worse for him when she goes against him as he is fighting his enemies. She vows to go in the form of an eel under his feet in the ford, so that he will fall. He again mocks her stating that her being an eel seems more likely to him than her being a king's daughter. He responds that he shall seize her between his toes so that her ribs are crushed, and she shall suffer that blemish until she gets a vow rendering blessing.

She replies in turn that she will drive the cattle over him in the ford while she takes on the form of a grey she-wolf. He tells her that he will throw a stone at her from his sling and smash her eye in her head. She next threatens to come at him in the guise of a white red-eared heifer in front of the cattle and force the cattle to rush upon him in the fords and pools. He counters that he will cast a stone at her so that her legs will break. Whereupon she leaves him.

### \*Sentonotios Kills the Sons of \*Nectonos and \*Mamianī

The following episode is reconstructed from the *Táin* and the *Verba Scathaige*.

\*Mōrorīgana's two sons by \*Vroicos are the first of \*Medva's warriors to be killed by \*Sentonotios on the Great Cattle Raid. Their heads are impaled on the branches of a tree. Keenly pointed flesh-adorned timber will attest to wood feats. \*Sentonotios cuts the tree with four forks, with one slash of his sword, and casts it into the ford with one hand. He then fights and beheads \*Mōrorīgana's sons and their chariot drivers. He impales these heads on the four forks and sends back the bloody corpses and chariots. \*Medva's army arrives and attempts to read the message \*Sentonotios has cut in the side of the tree. The message puts a taboo on anyone passing that point unless he can cut and cast a similar tree one-handed.

### \*Mamianī Battles \*Sentonotios in the River

The following episode is reconstructed from the *Táin*. It is also found on Gundestrup plate-C (Olmsted 1979b: 216-219).

When \*Sentonotios is battling his opponent in the ford, \*Mōrorīgana comes in the form of an eel in the ford, rapping herself around him so that he falls. His opponent hacks with his sword till the ford is red with his blood. \*Sentonotios arises striking the eel with his feet so that her ribs are crushed. She next drives the cattle over him in the ford while she takes on the form of a grey she-wolf. He throws a stone at her from his sling and smashes her eye in her head. She next comes at him in the guise of a white red-eared heifer in front of the cattle and forces the cattle to rush upon him in the fords and pools. He casts a stone at her and breaks her legs. \*Mōrorīgana then runs off, and \*Sentonotios kills his opponent with a spear cast upwards from under the water.

Next \*Mōrorīgana comes in the guise of an old woman and, in \*Sentonotios's presence, milks a cow with three teats. The reason she comes is to be succored by him, for no one whom \*Sentonotios has wounded ever recovers unless he himself aids in his (or her) cure. Maddened by thirst, \*Sentonotios asks her for milk. She gives him the milk of one teat. \*Sentonotios blesses her so that her eye is cured. He asks her for the milk of another teat. She gives it to him. He thanks her, giving her another beneficial blessing. He asks for a drink from the third teat, and she gives it to him. He gives her the blessings of the gods and the nether gods. Thus the Great Queen \*Mōrorīgana is made whole again.

### \*Nectonos Battles \*Sentonotios in the River

This myth is reconstructed from *Táin bó Fraích*, the *Aided Fraích* episode of the *Táin*, the *Verba Scathaige*, *Aided Óenfir Aife*, *Carn Fraích*, and *Senbecc's Poem* from the *Bretha Nemed* tract. It is also portrayed on plate E of the Gundestrup cauldron (Olmsted 1979b: 219-222). In the narrative portrayal passing clockwise around the plate, first four men on horseback attempt to jump over a tree lengthwise. Then nine men march out (or alternatively are standing leaning on their spears, as in *Carn Fraích*). Three of these nine marching men are horn blowers and one, with the boar helmet, can be identified with one of the horsemen

who jump the tree. The god who is shown cracking the eels ribs on plate C is seen again on this plate E, now holding a man over a vat and about to drown him.

In attempting to stop \*Medva from making off with the cattle, \*Sentonotios cuts the tree putting a taboo on it that no one may cross that point until they have jumped the tree lengthwise on horseback. Thirty horses fall in the attempt. Early the next morning, \*Vroicos, the only son of \*Sentonotios (by \*Medva), sets forth in a company of nine men including his three hornblowers to seek \*Sentonotios. He sees the warrior bathing in the river. \*Vroicos tells his followers to wait until he fights with \*Sentonotios. He takes off his clothes and goes into the water to confront \*Sentonotios. \*Sentonotios tells him not to come against him, for he will die if he does so, and he would be sorry to kill him (his only son).

\*Vroicos tells him that he shall come indeed, so that they may meet in the water. He requests fair play. \*Sentonotios tells him to arrange their combat as he pleases. \*Vroicos request that each clasp a hand about the other and wrestle in the river. For a long time they wrestle in the water, while the hornblowers play their Siren-like music. \*Vroicos is submerged, but \*Sentonotios lifts him up again. He ask \*Vroicos to yield and accept his life. \*Vroicos replies that he will not yield. For the honor of his people, \*Sentonotios thrusts his only son under again, thus killing \*Vroicos. He carries the body to the shore, stating, "Behold my son for you, my people". \*Medva's people carry \*Vroicos's body to the encampment.

### The Resurrection of \*Nectionos

This myth is reconstructed from *Carn Fraích*, *Táin bó Fraích*, and *Aided Fraich*.

\*Medva and all of her people mourn the body of the slain \*Vroicos. The women of \*Bovinda, dressed in green, then come to mourn the body as well. Wailing, the women of \*Bovinda carry the body off into the underworld. But the next day a wondrous sight is seen. \*Vroicos returns again alive from out of the underworld with his horn blowers or trumpeters playing before him.

### The Two Bulls Fight in the Lake

This myth is reconstructed from *Táin bó Cuailnge*. It is also portrayed on plate D of the Gundestrup cauldron (Olmsted 1979b: 222-223).

The two great bulls, one white and the other black, fight in the cosmic waters. After the Black Bull kills the White Bull, he scatters bits and pieces of him about the land, forming prominent landscape features. \*Medva's host then kills the Black Bull.

As we shall see (section on Diónysos), these two bulls are the end result of transformations of two gods of two fruit, who battle each other as men, lions, fish, and bulls, as portrayed on Gundestrup plate A (see Olmsted 1979b: 214-216).