

Celtic Café

Der Karnutenwald (für Gäste lesbar) - alles über keltisches Heidentum - einst und jetzt => GUTUATIR - Keltischer Kult => Thema gestartet von: Aliset am 05.10.2015, 23:00:18

Titel: Bräuche zur Geburt

Beitrag von: Aliset am 05.10.2015, 23:00:18

Liebes Forum,

gewissermaßen aus aktuellem Anlass (;D) frage ich mich, ob wir irgendwas wissen zu Bräuchen rund um Geburt bei den Festlandkelten bzw. Walisern, Iren, Schotten, Bretonen,...?

Das einzige, was mir dazu einfällt, wären die Matronen als Muttergottheiten, die ich da auch als "zuständig" betrachten würde, aber sonst? *am kopf kratz*

Fällt euch dazu noch mehr ein oder wissen wir da einfach nichts?

Liebe Grüße,

Aliset

Titel: Re: Bräuche zur Geburt

Beitrag von: Sedocoinios am 08.10.2015, 12:09:43

Gibt es bald eine kleine Aliset?

<http://wiki.celtoi.org/Geburtsrituale>

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 08.10.2015, 20:19:02

Herzlichen Glückwunsch dem neuen Baby! :)

Und danke Samonios für den link.

Das gallische "Taufritual" kenn ich ad hoc nur vom Rhein. Mehrere Schriftsteller berichten, dass Babies zur Abhärtung in den Rhein getaucht wurden. Also wohl eher ein Abhärtungsritual. Angeblich auch, um festzustellen, dass die Mutter nicht fremdging

Und hier die Texte aus der Carmina Gadelica für die Hebammentaufe - hab nur eine Version auf einer CR-Seite gefunden, schaut aber beim ersten Drüberlesen so ähnlich aus wie in meinem Carmina Gadelica-Buch:

<http://www.tairis.co.uk/life-passages/birth-and-baptism>

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 08.10.2015, 20:39:02

Sodala - so gern ich "Sacred Texts" habe, aber die haben nur die ersten beiden volumes der Carmina Gadelica. Und wie die Anderon wollen, ist das Baby-Kapitel just am Beginn von volume 3 :P

Hab aber keine Lust, mein Buch abzuschreiben - daher die relevanten Seiten hier im Anhang:

Viel Spaß beim Schmökern! Ich hoffe, Du findest was, Aliset!

(Und nebenbei kann ich nur jeder/m empfehlen, sich ein Exemplar der gesamten Carmina Gadelica zuzulegen - das Werk ist ritual- und Gebets-technisch wirklich ein Schatz!)

http://www.amazon.de/Carmina-Gadelica-Hymns-Incantations-Gaelic/dp/0863155200/ref=sr_1_1?ie=UTF8&qid=1444329422&sr=8-1&keywords=carmina+gadelica

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 08.10.2015, 20:39:55

Und die restlichen Seiten:

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 08.10.2015, 20:58:57

Zur gallischen Rheintaufe:

Im 3. Teil von Andreas Hofeneders Bibel "Die Religion der Kelten in den antiken literar. Zeugnissen" gibt es unzählige ähnliche Stellen verschiedener spätantiker Schriftsteller, die alle ein Thema behandeln:

Die Kelten (einmal die Germanen), bzw. der Vater eines Neugeborenen, nimmt das Baby und taucht es in den Rhein (oder legt es auf einen Schild, den er dann mit dem Baby aufs Wasser legt). Wenn das Baby untergeht, ist die Mutter fremdgegangen, und der Rhein wird als Richter angesehen, der das uneheliche Kind verschluckt. Nur wenn das Baby schwimmt (bzw. der Schild samt Kind), heißt das, dass der Ehemann der rechte Vater ist. Erst dann anerkennt der Vater das Baby als sein Kind.

najo. M.E. ein Brauch, den man heute hoffentlich vernachlässigen kann :o

Aber wenn man dieses Ritual umdeutet als Taufe, wäre ein Eintauchen in einen Fluss natürlich eine nette Sache. Aber wohl eher nur im Sommer ;D

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 08.10.2015, 21:12:29

Es kann natürlich durchaus sein, dass es bei "den" Kelten sowas wie eine Taufe gab. Im bekannten Druidenbuch von Le Roux und Guyonvarc'h kann man auf den Seiten 162 ff. einige Hinweise in den Inselkelt. Mythen lesen. U.a. die Taufe des Königs Conchobar - wobei das Wasser des Flusses über den Rücken des Kindes rann und der Druiden ihm dann seinen Namen gab.

Und in der Geschichte um Pwyll wird davon berichtet, dass Pryderi getauft wurde, wie "es damals üblich war".

Titel: Re: Bräuche zur Geburt

Beitrag von: Sedocoinios am 08.10.2015, 23:13:00

<http://wiki.celtoi.org/Taufe>

joa, da gibt es halt leider nicht viel... ich hab in dem Text auch die ollen Gallier, Iren und Waliser wild durcheinandergeschmissen... der Text bezieht sich wie man rauslesen kann fast nur auf die Inselkelten im Mittelalter, die alten Kelten kommen nur zwischen 'drin mal in nem Satz vor und ganz am Ende nochmal kurz... da gibts halt net mehr.

Ansonsten, ein kleines in eiskaltem Wasser eintauchen oder auf 'nem Schild im Rhenus schwimmen lassen sollte man nicht tun, ich vertraue und Leuten hier aber auch insoweit ,daß keiner auf so ne Idee kommen wird. Ansonsten kann man sowas aber auch pars pro toto leicht abmildern... ein paar kleine Tröpfchen Quellwasser dürften den kleinen nicht unangenehmer sein als die christliche Taufe auch...

Titel: Re: Bräuche zur Geburt

Beitrag von: Sedocoinios am 08.10.2015, 23:56:57

Die Segen aus der Carmina sind wirklich schön... ich hab gleich mal ein paar übersetzt und in die CP mit aufgenommen...

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 11.10.2015, 18:18:29

cool, danke! ;)

Titel: Re: Bräuche zur Geburt

Beitrag von: Aliset am 22.10.2015, 21:11:49

@Samonios: Laut Doc wird es ein er. ;)

Danke für die Infos, ich werde mich mal durchlesen. :)

Das mit der "Taufe" im Rhein finde ich spannend, hatte das bisher nur unter den Germanen verbucht.

Und das mit dem Männerkindbett finde ich auch interessant...ich frage mich, ob das nicht auch quasi ein magisches Argument war, um die Männer an die Frauenarbeit zu bekommen und die Frauen somit zu entlasten?

Titel: Re: Bräuche zur Geburt

Beitrag von: Sedocoinios am 23.10.2015, 00:03:22

Sowas wird mit Sicherheit mit reingespielt haben... Magie funktioniert ja ganz haefig anders als wir meist denken....

Titel: Re: Bräuche zur Geburt

Beitrag von: Mc Claudia am 25.10.2015, 13:47:42

Naja - das Männerkindbett gibts / gabs in verschiedenen Ethnien, und es werden mehrere Gründe dafür genannt:

- Wie Du schriebst - Entlastung der Frauen
- Geburtsneid (Aneignung der Frauenmacht)
- Verwirrung böser Geister, die der Gebärenden schaden könnten (die Männer locken sie auf sich selbst)

Interessant ist ja hier der Fluch der Ulster-Männer durch Macha. Durch das Männerkindbett konnten sie ja von Samain bis Imbolc nicht an der Schlacht gegen Medbs Armee teilnehmen, und Cu Chulainn musste die Kämpfe alleine stemmen. ;D

Titel: Re: Bräuche zur Geburt

Beitrag von: Sedocoinios am 25.10.2015, 17:52:10

Ja macha verflucht die ulaidh einmal im Jahr die schmerzen einer Frau im Lindbergh erleiden zu muessen.. weil der Stamm die schwangere goettin gezwungen hatte mit Pferden um die wette zu laufen.. es gibt sie, die versprengten Vorlaefer feministischer Kritik im Mythos...

Titel: Re: Bräuche zur Geburt

Beitrag von: Meduna am 26.10.2015, 15:25:19

Interessant.

Aliset, alles Liebe und Gute für den Nachwuchs!!

Titel: Re: Bräuche zur Geburt

Beitrag von: Sucher am 26.10.2015, 19:12:48

@LadyAliset: Ich wünsche Dir ebenfalls alles Gute. Und dem Kind auch. Und dem Vater.

Du hältst uns bitte auf dem Laufenden?

Titel: Re: Bräuche zur Geburt

Beitrag von: Aliset am 30.10.2015, 10:52:51

An die Ulster - Geschichte hatte ich gar nicht mehr gedacht.

@Meduna & Sucher: Danke. Und klar werd' ich mich hier melden. :)

Birth and Baptism



Birth and death, the two events of life, had many ceremonies attached to them. Many are now obsolete, and those that still live are but the echoes of those that were current in the past. The customs connected with life and death were so many that only a few can be mentioned.

When a child was born it was handed to and fro across the fire three times, some words being addressed in an almost inaudible murmur to the fire-god. It was then carried three times sunwise round the fire, some words being murmured to the sun-god. These dedications to the fire- and sun-gods are indicative of faraway lands and faraway times; but of what land and of what time?

The first water in which the child is washed after it is born into the world, the bathing-woman puts a gold piece or a coin of silver into the vessel of water in which the child is being washed. And the woman does this for love of peace, for love of means, for love of wealth, for love of joyousness by day and by night, for grace of goodness, for grace of fortune, for grace of victory on every field.

After the child is born it is baptized by the nurse; this is called *baisteadh breith* (birth baptism), or *baisteadh ban-ghlùin* (knee-woman's baptism).

The reciter said: "When the image of the God of life is born into the world I put three little drops of water on the child's forehead. I put the first little drop in the name of the Father, and the watching-women say Amen. I put the second little drop in the name of the Son, and the watching-women say Amen. I put the third little drop in the name of the Spirit, and the watching-women say Amen. And I beseech the Holy Three to lave and to bathe the child and to preserve it to Themselves. And the watching-women say Amen. All the people in the house are raising their voices with the watching-women, giving witness that the child has been committed to the blessed Trinity. By the Book itself! Ear has never heard music more beautiful than the music of the watching-women when they are consecrating the seed of man and committing him to the great God of life. No seed of fairy, no seed of the hosts of the air, no seed of the world's people, can lift away the happy tranquil little sleeper for whom is made the beneficent prayer of the baptism; eye cannot lie on him, envy cannot lie on him, malice cannot lie on

him; the two arms of the mild Mary of grace and the two arms of gentle Christ are to free him, shielding and surrounding and succouring the joyous little sleeper of the baptism."

Peigidh Nic Cormaig, Peggy MacCormack, née MacDonald, is now an old woman, but a fine woman still, mentally and physically. She said: "I am two score and fifteen years a knee-woman, and never has loss or mishap befallen a woman about whom were my two hands; and the praise of that be to the God of life and not to me. I was always doing my best, but I was always praying to Jesus the Son of Mary to keep my two eyes and to guide my two hands in every difficulty and in every step. I was weak, but He was strong; and the glory be to Him and to none other."

Were the child to die unbaptized, it would not be allowable to bury the body with Christian rites in consecrated ground. Stillborn or unbaptized infants were buried in a place by themselves, often in a very inaccessible place among rocks. If there were no such place available, a sunless spot outside the churchyard was used. Adjoining old places of burial there was often a special place for the burial of unbaptized infants, suicides and murderers. Such a place was called *torran* (little mound). What is now the parish church of Lismore was in pre-Presbyterian times the chancel of the Cathedral Church of the See of Argyll and the Isles, and was called Eaglais Mhor Mo-Luag, the Great Church of Mo-Luag. Beside the church are Cill Mo-Luag and Cladh Mo-Luag, Mo-Luag's Cell and Burial Place. Near the latter is a place known as Cladh na Cloinne, the Burial Place of the Children, and Cladh na Cloinne gun Bhaisteadh, the Burial Place of the Unbaptized Children. The remains of the enclosing wall were visible some years ago. Cladh Mo-Luag itself formerly extended about two hundred yards further down the field than it does at present. While this disused part was being drained and trenched, some beautifully carved stones were discovered. On the farm of West Cralacan there is a shelf among the rocks where unbaptized infants were buried, and that within the memory of persons still living. In many districts such infants were buried between sundown and sunrise, "without beam of sun or ray of moon, on a night black and dark, where no eye could see and no man could discern." It was thought that such a child had no soul; but it had a spirit, and this spirit, *taran*, entered into a rock and abode there, and became *mac talla* (son of rock), which is the Gaelic term for "echo." As to the manner and time of burial, compare Psalm 58.8: "like the untimely birth of a woman that they may never see the sun." What relationship these spirits had with the sprites known as *iridich nan creag*, the gnomes of the rocks, I am not sure.

The father of an unbaptized or stillborn child was not allowed to attend the funeral on pain of having no more children. Instead, he must go about his usual work in his usual clothes as if nothing untoward had occurred, leaving his friends to do their friendly work. This often necessitated traveling long distances, and often difficult climbing, when the burying-ground for these children was situated in a remote and rocky hillside.

Should a child, born alive, die in a few days without having received either lay or clerical baptism, the father was considered to be at fault and his negligence was much resented by the community. Not always is it so easy to obtain clerical baptism as it might seem to the dwellers in cities. In one of the small islands of the Long Island I have seen, on one of the minister's

infrequent visits, children ranging up to seven years being baptized, and on one occasion I saw a boy of fourteen years being baptized, not because his parents desired adult baptism, but from lack of previous opportunity. That, however, was about thirty years ago.

I have known a minister detained for seven weeks on a small island whither he had gone to preach for a Sunday; and the late Father Allan MacDonald once went to Mingulay to hold service, meaning to return in the evening and to marry a young couple in Barra next day. Over seven weeks passed before he could get back. He spent the time in religious exercises among the people, and in collecting old lore; and the marriage party spent it in dancing, singing, and composing songs on the anxious bride and groom. So we need not wonder that some remote islands might remain without visits from the clergy for several years.

Eight days from birth the child is baptized by the clergy and received formally into the Christian Church. This baptism is variously called *bais-teadh cléirich* (clerical baptism); *baisteadh mór* (great baptism); *baisteadh eaglais* (church baptism); *baisteadh pears eaglais* (baptism of the churchman); *baisteadh sagairt* (baptism of the priest), *baisteadh ministeir* (baptism of the minister); and by other names according to the form prevailing in the place. The clerical baptism is a social function, when friends and neighbours celebrate the reception of the child into the Christian Faith. The meeting is called *féisd baistidh* and *cuirm baistidh* (feast of baptism). At this function and feast the child is handed from person to person around the company, going *deiseil*, in a sunwise direction. Every person who takes the child is required to express a wish for its welfare. The wish may be in prose or in verse, but preferably in verse, and original if possible. Verse lives when prose has perished. This is why Gaelic sayings and proverbs are commonly in rime. Prose wishes at the clerical baptism are indeed rare; rimed wishes are most usual.

217 Birth baptism

When a child was born the midwife would put three small drops of water upon the forehead of the little one in name of Father, in name of Son, in name of Spirit, and she would say in this wise:

The little drop of the Father
On thy little forehead, beloved one.

The little drop of the Son
On thy little forehead, beloved one.

The little drop of the Spirit
On thy little forehead beloved one.

To aid thee from the fays,
To guard thee from the host;

To aid thee from the gnome,
To shield thee from the spectre;

To keep thee for the Three,
To shield thee, to surround thee;

To save thee for the Three,
To fill thee with the graces;

The little drop of the Three
To lave thee with the graces.

Then the midwife would give the child to a nurse to wash it, and the nurse would put a small palmful of water on the poor little infant, and she would sing the sweetest music that ever ear heard on earth, and she would say in this wise:

A wavelet for thy form,
A wavelet for thy voice,
A wavelet for thy sweet speech;

A wavelet for thy luck,
A wavelet for thy good,
A wavelet for thy health;

A wavelet for thy throat,
A wavelet for thy pluck,
A wavelet for thy graciousness;
Nine waves for thy graciousness.

218 Birth baptism

In name of Father,

Amen.

In name of Son,

Amen.

In name of Spirit,

Amen.

Three to lave thee,

Amen.

Three to bathe thee,

Amen.

Three to save thee,

Amen.

Father and Son and Spirit,

Amen.

Father and Son and Spirit,

Amen.

Father and Son and Spirit,

Amen.

219 The prayer of baptism

When the woman is bathing the child who has been born into the world, she puts nine little wavelets of water on the pretty little infant who has come home from the bosom of the everlasting Father. While she is doing this, she herself and the serving-women sing the baptismal verse.

The little wavelet for thy form,
The little wavelet for thy voice,
The little wavelet for thy sweet speech.

The little wavelet for thy means,
The little wavelet for thy generosity,
The little wavelet for thine appetite.

The little wavelet for thy wealth,
 The little wavelet for thy life,
 The little wavelet for thine health.

Nine waves of grace to thee,
 The waves of the Physician of thy salvation.

The little palmful for thy form,
 The little palmful for thy voice,
 The little palmful for thy sweet speech.

The little palmful for thine eating,
 The little palmful for thy taking,
 The little palmful for thy vigour.

The little palmful of the Father,
 The little palmful of the Son,
 The little palmful of the Spirit.

Nine little palmfuls for thy grace
 (In name of) the Three in One.

220 The baptism by the knee-woman

When the child comes into the world, the knee-woman puts three drops of water on the forehead of the poor little infant, who has come home to us from the bosom of the everlasting Father. And the woman does this in the name and in the reverence of the kind and powerful Trinity, and says:

In name of God,
 In name of Jesus,
 In name of Spirit,
 The perfect Three of power.

The little drop of the Father
 On thy little forehead, beloved one.

The little drop of the Son
 On thy little forehead, beloved one.

The little drop of the Spirit
On thy little forehead, beloved one.

To aid thee, to guard thee,
To shield thee, to surround thee.

To keep thee from the fays,
To shield thee from the host.

To sain thee from the gnome,
To deliver thee from the spectre.

The little drop of the Three
To shield thee from the sorrow.

The little drop of the Three
To fill thee with Their pleasantness.

The little drop of the Three
To fill thee with Their virtue.

O the little drop of the Three
To fill thee with Their virtue.

221

A small drop of water

A small drop of water
To thy forehead, beloved,
Meet for Father, Son and Spirit,
The Triune of power.

A small drop of water
To encompass my beloved,
Meet for Father, Son and Spirit,
The Triune of power.

A small drop of water
To fill thee with each grace,
Meet for Father, Son and Spirit,
The Triune of power.

