
Astrology of the Ancient Druids

Part 6

Esoteric Meaning of the Astral Cusps for the Directional Sun Wheel

Etymological rundown of the “fedha” (along with their hidden meanings):

A, ailm < alamos, “arolla pine;” alamos, “livestock, cattle, wealth, possessions;”

B, beth < betua, “birch;” betis, “road;” bitu, “world (of the living);” bitus, “life.”

H < sq/sp < sc, huath > uath < squiats, “hawthorn;” squertos, “thicket;” scetlon/squetlon, “narrative, narrative history;”

M, muin, min < muinia, “bramble or vine;” muinos/moinos, “treasure;” muinon, “the blessing.”

P/Ui, peith, pethbol < petios/quetios, “opulus;” || uilleán < uillo, “honeysuckle;” uillos, “horse;” uilia, “willingness, honesty.”

Ph < B || sp / ia < fea < phogos < bagos, “beech;” bagios, “boar;” bagacos, “fighter, warlike;” || iphin < spiðna, “gooseberry (mackerel);” spina/sparna, “thorn.”

O, I, ohn < ocstino/acstino, “gorse;” acunos, “spice;”

L, luis < luis, “rowan;” lugos, “shine, splendor;” louxsnos, “light;”

C > K < Ch < X/ Ea, choad < coiton/caiton, “thicket;” caitos, “woody, bush;” coitos, “common;” || eashadh < esados/elto, eltos, “(white) poplar;” esa, “cascade;”

D, daur < daruos/deruos, “oak;” deruos/derbos, “safe, certain, proven.”

Th < T / Oi(r), tharan < taranos, “green oak;” tarannos, “thunder;” tarandos, “reindeer;” thesmerion, “hibiscus;” || oir < feorusoir < uorosorios, “charcoal;” uorricé, “goat willow;” uoros, “wise;”

Uornoctos, “bare, naked;”

G, gort, gart < gortia, “ivy, “thorny bush;” gorton, “garden;” gorta, “famine.”

U, ur < uroica/broica, “heather;” ur/uron, “fire;”

F < V < U, fearn < uernos, “alder;” uernos, “good;” uiriona, “sincerity;” uira, “truth.”

T, tinne < tennos, “holly;” tepnia > tennia, “fire (wood);”

Ng < Nc, ngetal < ingaitalis < caitalis, “reed;” ancouo > ancu, “death (personified);” anacantios, “disastrous.”

E, eadha/eodha < idato, “aspen;” edemnos, “need;” iduna, “wisdom;”

S, saille < salicos/salixs, “willow;” suligu, “harmony;” sauelios, saulios, “sun;” sulis, “eye;” sulisma, “the look.”

C, coll < coslos, “hazel;” cailos, “pomp, favorable, auspicious;”

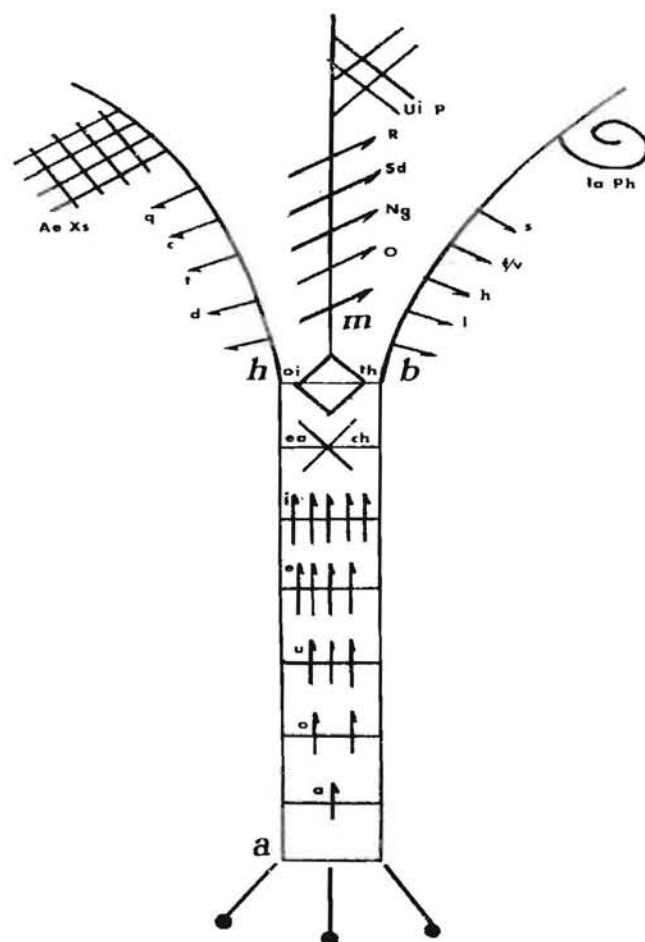
St (Sd), straif < sdragenos < ðragenos > dragenos, “barberry;” draco, “head, chief, chieftain;” drangos, “ghost.”

I, ioho, idho < iuos, “yew;” || iubhar < iburos/eburos, “yew;” iuos, “good, suitable, safe, valid;” eburos, “(old) boar, solitary boar;”

N, nuin, nion < onna, “ash;” ninatis, ninnatis > nenadis, “nettle;” nentios < nantios, “(war) injury.”

Q, quert < qerta, “apple;” qarios, “cauldron;” qartis, “(war) party, troop;”

R, ruis < ruscia, “elder;” roudios, “red, ruddy, rusty (ruined).”



The cusps, in the Irish Ogham scheme

Star Chart

Please note that the words within brackets {...} indicate the meaning traditionally given to the houses in Vedic astrology.

Libra: Indouelicon, "ring or circle ultimate;" cantos, "ring;" Cantli Prinnios, "constellation of the ring, buckle"; Indamia, "servant;"

In cusp (entering constellation): querta, "apple;"

Bird sign: qarca < carca, "hen;"

Animal sign: qrumis "worm, maggot;"

Out cusp (constellation exit): rudioscaua/ruscia, "elder;"

Bird sign: rucinatis, "rook;"

Animal sign: ructu, "pig;"

House XII: Indon, "end, result;" {losses, costs, waste};

Ruling planets: Venus and the South Node, as an aspect of Mars.

Scorpio: Lingonis, "jumper, dancer or fetcher;" Siltarios/Samonios, "the sower;" Samoni Prinnios, "constellation of the gathering, of the sower;"

In cusp: alamios, "arolla pine;"

Bird: alauda, "lark;"

Animal: alcis, "big deer, and elk;"

Out cusp: betua, "birch;"

Bird: boduos, "crow;"

Animal: baedos/bagios, "boar;"

House I: Lingmen, "arriving on scene, coming to place;" {birth, origin, commencement};

Ruling planets: Mars and the North Node, as an aspect of Saturn.

Sagittarius: Bogdariios, "the archer;" Dumanni Prinnios, "constellation of darkness, of the horseman;"

In cusp: squiats, "hawthorn;"

Bird: sciatos, "duck," or scrauo, "black-headed gull;" or screua/scriua, "skua gull;"

Animal: scobarnocos, "hare;"

Out cusp: mUinia, "bramble or vine;"

Bird: mesalcos, "blackbird;"

Animal: morimoccos, "porpoise;"

House II: Artigatiom, "plowing;" {life, livelihood, work};

Ruling planet: Jupiter.

Capricorn: Lucius, "pike;" or Attiluis, "sturgeon;" Riuri Prinnios, "constellation of frost;"

In cusp: petios/qetios, "opulus;"

Bird: pincio/pinciu, "finch;"

Animal: peigno < pencinio, "salmon;"

Out cusp: phagos > phogos/bagos, "beech tree;" or spidna, "mackerel currant;" Bird: sparuo, "sparrow;"

Animal: phrucnios < sprocnios, "horse;"

House III: Eluetia, "abundance (of goods);" {fraternal relations, friendly and social};

Ruling planet: Saturn.

Aquarius: Udesciocos, "aqueous, watery;" or Uisucios/Uiseceos, "beautiful;" Anaganti Prinnios, "constellation of the calamitous;"

In cusp: onna, "ash;" acstino/ocstino, "gorse;"

Bird: olerca/olerica/alarca, "swan;"

Animal: ouios, "sheep;" ouica, "sheep;" ognos, "lamb;"

Out cusp: lusus, "rowan;"

Bird: lugos/luogos, "crow;"

Animal: lucius/lugius "pike;"

House IV: Uindobios, "happiness, bliss;" {maternal relationships, happiness}; Ruling planet: Saturn.

Fish: Escoi, "fishes;" Ogroni Prinnios, "constellation of coldness;"

In cusp: xoiton, "thicket;"

Bird: cauacos/cauocos, "jackdaw;" or couixs, "cuckoo;"

Out cusp: daruos, "oak;"

Bird: druuos, driuolos, "wren;"

Animal: damatos, "sheep;"

House V: extincón, "abundance, with the meaning of waxing;" {offspring, brood, children};

Ruling planet: Jupiter.

Aries: Aros, "Ares/Mars;" Qutios, "ram;" Cutii Prinnios, "constellation of the fiery, the blazing, the ardent, connoting of the ram;"

In cusp: taranos, "green oak;"

Bird: tarascala, "thrush, song thrush;"

Animal: tarandos, "reindeer;"

Out cusp: gortia, "ivy;"

Bird: gansa, "wild goose;" garannos, garanna, "crane;"

Animal: gabro, gabros, "goat;"

House VI: Aruos, "striker;" {opposition, diseases, obstacles};

Ruling planet: Mars.

Taurus: Insciatos/nSciatos Ander, or Ander Sciatos, or "winged ox;" Taruos, "bull;" Giamoni Prinnios, "constellation of shoots;"

In cusp: uroica, "heather;"

Bird: udarocrago, "corncrake;"

Animal: uros > urus, "bison, ure, aurochs;" and/or urleo, "wild cat;"

Out cusp: uernos, "alder;"

Bird: uailennos > uoilennos, "seagull;"

Animal: uerbis < uerba / uerua, "cow;" uetsis > uisis, "young sow, sow;" and/or ualos/uolcos, "wolf;"

House VII: Insqiate/Eniscuiate, "speeches, colloquy, discourse;" {Partnerships, marital relations};

Ruling planet: Venus.

Gemini: Roudiosuccoi, "the red pigs;" Simiuisoni Prinnios, "constellation of the frisky breezes;"

In cusp: tennos, "holly;"

Bird: trosdis > trodis, "starling;"

Animal: trucos/tretios, "boar;"

Out cusp: 'nGaitalis < incaitalis, "reed;"

Bird: engnaca, "hooded crow;"

Animal: ancoracos > ancoragos, "male salmon, old salmon;"

House VIII: Roudios, "ruin, fall (from prestige or eminence);" {death, destruction, annihilation};

Ruling planet: Mercury and Counter-Earth.

Cancer: Uillos, "horse;" equos, "horse;" Equi Prinnios, "constellation of equity, of the horse;"

In cusp: elto/eltos, "poplar;"

Bird: eruros/eror, "eagle;"

Animal: epos/eqos, "horse;"

Out cusp: salicos, "willow;"

Bird: sebacos, "hawk;"

Animal: sidos, "deer;"

House IX: Uilia, "honesty, will;" {the Dharma, the law of good order of the world and of his own nature};

Ruling planet, Moon.

Leo: Aga, "doe;" Elembos, "fawn;" Elembiui Prinnios, "constellation of fawns;"

In cusp: coslos, "hazel;"

Bird: caliacos/calliacos, "cock, rooster;"

Animal: cattos, "cat;"

Out cusp: sdragenos < ðragenos < dragenos, "barberry;"

Bird: *ðragena* < *draena*/*drasina*/*drascina*, “thrush;”

Animal: *ðragenocos*, “hedgehog;”

House X: *Agtate*/*Actate*, “acts, facts, actions, decisions to act;” {actions, rewards, karma};

Ruling planet: Sun.

Virgo: *Ecco*, the “country priest;” *edrinos*, “umpire, judge, and arbitrator;” *Edrini Prinnios*,

“constellation of the judge;”

In cusp: *iuos*/*iburos*, “yew;”

Bird: *iaro*/*iar* < *giar*, “cock-bird, gallinaceous;”

Animal: *iorcellos* < *iorcos*, “deer;” and/or, *isoxs*/*esoxs*, “pike;”

Out cusp: *nertos*, “myrtle;”









Bird: *naudaica*/*nauscua*, “snipe;”

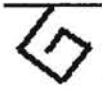














Animal: *natris*/*naðris*, “snake;”

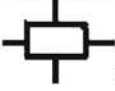

House XI: *Ecuodecs*, “perfectly fair;” {gains, profits, and possessions};

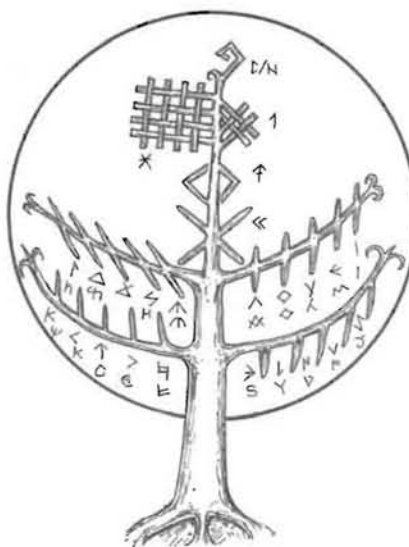
Ruling planet: Mercury.

Table for the degrees of the 24 cusps

Ogham (astrological symbols of the cusps) with respective degrees	Cusps
 Q 330° – 345°	Libra/Scales – House XII Indon end, “issue” In cusp: <i>querta</i> , “apple tree” Out cusp: <i>rudioscaua</i> / <i>ruscia</i> , “elder berry”
 R 345° – 360°	
 XS 360° – 0°	<i>Xs</i> < <i>exs</i> - <i>Extimu</i> , “exit” <i>Sonnocinxs</i> , “the sun's course, the annual solar cycle”
 A 0° – 15°	Scorpio – House I <i>Lingmen</i> , “entry, on scene” In cusp: <i>alamios</i> , “arolla pine” Out cusp: <i>betua</i> , “willow”
 B 15° – 30°	
 Sc (H) 30° – 45°	Sagittarius – House II <i>Artigatiom</i> , “ploughing” In cusp: <i>squiats</i> , “hawthorn” Out cusp: <i>mUinia</i> < <i>uiniia</i> , “vine”
 M 45° – 60°	
 P 60° – 75°	Capricorn – House IV <i>Eluetia</i> , “riches, abundance (of goods)” In cusp: <i>petios</i> / <i>qetios</i> , “snowball tree, elder rose”

 PH 75° – 90°	Out cusp: phagos > phogos / bagos, “beech tree” or spidna “gooseberry”
 O 90° – 105°	Aquarius – House IV Uindobios, “happiness, bliss” In cusp: onna, “ash tree;” acstino / ocstino, “gorse, furze”
 L 105° – 120°	Out cusp: luis, “rowan, sorb tree”
 X 120° – 135°	Fish – House V Extincon, “abundance, waxing” In cusp: xoiton, “copse, coppice”
 D 135° – 150°	Out cusp: daruos, “oak”
 TH 150° – 165°	Ares – House VI Aruos, “attacker, striker” In cusp: taranos, “green oak”
 G 165° – 180°	Out cusp: gortia, “ivy”
 U 180° – 195°	Taurus – House VII Insqiate / Eniscuiate, “discourses, speeches, talks” In cusp: “uroica heather”
 U (V F) 195° – 210°	Out cusp: “uernos, alder”
 T 210° – 225°	Gemini, Twins – House VIII Roudios, “ruin, fall (fall from prestige or eminence)” In cusp: tennos, “holly”
 'N / NC (NG) 225° – 240°	Out cusp: ‘nGaitalis < incaitalis, “reed”
 E 240° – 255°	Cancer – House IX Uilia, “honesty, will” In cusp: elto/eltos, “aspen, poplar”
 S 255° – 270°	Out cusp: salicos, “willow”
 C 270° – 285°	Leo – House X: Agtate/Actate, “deeds, facts, actions, decision for action” In cusp: coslos, “hazel”
 D 285° – 300°	Out cusp: sdragenos < ðragenos < dragenos barberry”

 I 300° – 315°	Virgo – House XI Ecuodecs, “well balanced, perfectly fair” In cusp: iuos/iburos, “yew” Out cusp: nertos, “myrtle”
 N 315° – 330°	



The World Tree with the Welsh

Coelbren y Beirdd, the “divining woods of the Bards.”

The Cusps in the Welsh Bardic Tradition

List of trees in Taliesin's the Cad Goddeu

The Welsh list of 27 or 28 trees allows for a lunar mansions chart.

1, alder; 2, willow; 3, mountain ash; 4, gooseberry; 5, medlar tree; (It was decided that raspberries would be withdrawn from the conflict); 6, wild-rose; 7, privet; 8, honeysuckle; 9, ivy; 10, poplar; 11, cherry tree; 12, birch; 13, laburnum; 14, yew; 15, ash; 16, elm; 17, hazel; 18, beech; 19, holly; 20, hawthorn; 21, vine; 22, fern; 23, broom; 24, gorse; 25, heather; 26, oak; 27, pear tree.

Chief tree: Aballos, “apple tree;” Abelio, “the Sun God;” abelio, “departure;”

1- Uernos, “alder tree;” uern-os/-a/-on, “good;”

2- Salixs, “willow tree;” selua, “property;” selos, “origin, source, descendance, offspring;”

3- Lusic, mountain ash; luca, “light;” luci-os/-a/-on, “stunning, remarkable;” Luxna, “moon;”

4- Spiiats, “gooseberry;” spidna/spina, “gooseberry;” spidsca, “speed, diligence;”

Spidna/spina/spiiats, “thorn, gooseberry bush;” spidscu/spidsca, “speed;” spidscu-os/-a/-on, “hasty, speedy;”

5- Mespilos > Nespila, medlar tree; mescis, “confusion;” messos/mestos, “fruits;”

- 6- Acuilentos > apilentos, from Latin, aculentum, wildrose; also Broica/Uroica, briar;
Ur, "fire;" ur-os/-a/-on, "pure, fresh;"
- 7- Gabromelxos, "privet;" melso, "softly, slow;"
- 8- Gabrostos, "honeysuckle;" garmen, "invocation, calling;"
- 9- Edennos, ivy; edan-os/-a/-on, "nourishing, sustaining;"
- 10- Elto/Eltos, "poplar, aspen tree;" elata, "ability, knowledge;"
- 11- Carasos, cherry tree; caros/cara, "friend;" carantia, "friendship;"
- 12- Betua, "birch tree;" betis, "road; bitu/bitus, "world;"
- 13- Cista (c.f. Greek, khistos), labdanum; cesta, "projectile, spear, arrow, ray;"
- 14- Iuos, "yew;" iuos, "clear, distinct;"
- 15- Osnos, "ash tree;" onnos, "solid;"
- 16- Lemos, "elm tree;" lemos, "soft;" ceditis, "back and forth;"
- 17- Coslos, "hazel tree;" colia, "group, company;"
- 18- Bagos, "beech tree;" bogos, "fight, brawl;"
- 19- Colenos, "holly;" coleinos, "child, kid;"
- 20- Acinarios, spetes, "hawthorn;" acenis < adcenis, "opening;"
- 21- Uiniia, "vine;" uindsiu, "perception;"
- 22- Ratis, "fern;" raton, "favour, love;"
- 23- Banatlos/genista, broom; genio/gena, "birth, progeny;"
- 24- Actina, gorse, furse;
- 25- Broica/Uroica, heather;
- 26- Deruos, "oak tree;" deruuidia, "truth, certainty;" actos, "decision to act, action;"
- 27- Periaros/pesiaros, "pear tree;" pados, "pine;" pennantos, "set, determined."
- Plus the other trees which were removed from the list:
- 28- Subitocrobio, raspberry; subios, "good humour."
- And maybe larch in place of medlar for 'M':
- Melixs/mletto/bletto, "larch;" mileto, "devastation, destruction, devastating attack;"
- For the above ascriptions, the names for the Welsh letters do not exactly match those from the later names given in the *Barddas*. The Celtic names are from etymologies given by Joseph Monard.⁸

Footnotes:

1. Ogyrven < Gogyrven < *adgrauano, "with material, with writing, with letters," grauon, "a letter in an inscription", grauon "writing;"
2. Awen < auentia, "rightfulness, truthfulness, justice;" 2. Auentia, "moral elevation," connoting "(divine) inspiration;" the name of the muse of the bards and poets.
3. Claude Sterckx, *Manuel élémentaire pour servir à l'étude de la civilisation celtique*, Université Libre de Bruxelles, p. 59-60.
4. Joseph Monard, *Notice sur les Oghams*, (monograph), 1994.
5. Manu, Sanskrit for man, human being, thinking being, and the name of the original man or ancestor of the Vedic peoples. Manu, cf. Celtic, Manos, Germanic Mannus

(the son of Tuisto and mythical ancestor of the Germanic West). The name meant “thinking, intelligent, being or thinking creature,” therefore “man, human.” Manu, whose wife was Manavi, was the father of humans and the primordial ancestor. The demigod Manu and his son, the Manavas, oppose the evil spirits. He was one of the thirty-one celestial deities of the high sphere and is sometimes identified with Prajapati, the father of creatures. According to the Rig Veda, he was the first to institute sacrifices and religious rituals. He distributed his possessions to his sons, with the exception of Nabha-Nedishtha. In the Vedas, he is seen in the company of the great Rishis sages, Atri and Kanva. As author of the Vedas, he was called Samvarana or Apsava. The Manavas, numbering seven or fourteen, were mythical progenitors of men and worldly rulers. As creators and founders of societies, they maintain and govern over the estates of Antaras for a long period of time and were thus called Manvantara. The first Manu was called Svayambhuva since he emanated from Svayambhuva, the “self-existing.” In the book of Manu, he is described as a secondary creator who began his work by creating ten of the Prajapatis Maharishis (great sages) from whom descend the Marici (those of light). The Manu-samhita, the famous Indian law code was called after him, along with two sutras on domestic and sacrificial rites. He was also called Manu Hairanyagarbha, the son of Hiranya-Garbha, and called Pracetas, son of Pracetas. The other five are Manu were: Svarocisha, Auttami, Tamasa, Raivata and Cakshusha. The seventh Manu was called Vaivastava, “born of the sun,” or again, Satyavrata, because of his great piety. It was he who was considered as the progenitor of the present human race. In the wake of his father, he was also credited with writing the Rig Veda. Much like Noah of the Bible, with the assistance of the god Vishnu and Brahma in the form of a fish, he escapes the great flood. He is also described as one of the twelve Adityas, or suns (of the Zodiac). As Vaivasvata, son of the sun, brother of Yama, founder and first king of Ayodhya, he was the father of Ila. She herself marries Budha, the son of the moon goddess. Through this link, the two dynasties, solar and lunar, were unified. The prophesised future Manus will be: Savarni, the eighth Manu, Daksha-Savarni, the ninth, and then jumping over to the twelfth, Sñsavarni Rudra, the thirteenth, Raucya Deva-Sñsavarni, and the fourteenth, Bhautya or Indra-Sñsavarni. Manu's name is also used to refer to astronomers.

6. Atman, Sanskrit for breath, spirit, soul, and seen as the principle of the individual soul seen as a sole entity or as an abstract and conceptual notion.

7. Joseph Monard, letter, 2005.

8. Monard, J., *Notice sur les Coelbrenni*, unpublished monograph, 1994.

Chapter VIII

The astral houses

“The twice six houses of the stars shall mourn over the wayward wandering of their guests (the seven planets).”

(Geoffrey of Monmouth, *Histories of the Kings of Britain*,
The Prophecies of Merlin, Book VII, Chapter IV)



The Gallic goddess Nantosuelta, holding a caduceus mounted by the representation of a house, along with her companion Succelos holding the regulating mallet of time. Bas-relief from Sarrebourg, Metz France.

Author's drawing.

The Twelve Houses astral or solar

Queen Medb and king Ailill had a wonderful palace called Rath Cruachan.

From the *Fled Bricrend, The Feast of Bricriu*, is an amazing description of this unusual palace (Chapter VIII, verses. 54-55, p. 69-71):

“On the arrival of the Ultonians, Ailill and Méve with their whole household went and bade them welcome. ‘We are pleased’ quoth Sencha, son of Ailill, responding. Thereupon the Ultonians come into the fort and the palace is left to them as recounted, viz., seven ‘circles’ and seven compartments from fire to partition, with bronze frontings and carvings of red yew. Three stripes of bronze in the arching of the house, which was of oak, with a covering of shingles. It had twelve windows with glass in the openings. The dais of Ailill and of Méve in the centre of the house, with silver frontings and stripes of bronze round it, with a silver wand by the fronting facing Ailill, that would reach the mid ‘hips’ of the house so as to check the inmates unceasingly. The Ulster heroes went round from one door of the palace to the other, and the musicians played while the guests were being prepared for. Such was the spaciousness of the house that it had room for the hosts of valiant heroes of the whole province in the suite of Conchobar. Moreover, Conchobar and Fergus mac Roich were in Ailill’s compartment with nine valiant Ulster heroes besides. Great feasts were then prepared for them and they were there until the end of three days and of three nights.”

According to Peter Berresford Ellis, this astral palace of Ailill and Medb represents the lunar mansions, which were the Irish equivalent of the 27 Nakshatras of Hindu or Vedic astrology.

In *Mythe et épopée II*, Dumézil clearly identifies the Irish king Eochaid to the Indian king Yayati of the Puranas. Yayati, son of Nahusha, was the king of the of the lunar sky gods’ dynasty. Nahusha was one of those god-kings, a protector of the world, of water, of death and of wealth. According to the myths, he was transformed into a serpent by the sage Agastya for having usurped the throne of Indra in the heavenly kingdom. As with Yayâti,¹ who was the father of Mâdhavi², Eochaid was the father of Medb. And not coincidentally, as we have seen, the names of Madhavi and of Meadb³, both stand for “drunkenness,” or “intoxication,” through mead! That is, in Sanskrit, the name Madhavi is relative to madhu, for “mead” and is of the same etymology and meaning as the Old Celtic medu or medus. The Irish Medb, from Old Irish Medba, is also of the same root. The Sanskrit name Soma, however, does not define the same drink. It is rather similar to the holy ambrosia of the Greek gods through which immortality is gained. In the Indo-European myths, intoxicating drinks were allegorically linked to moon. Chandra was one of the important Sanskrit names for the moon and its moon god. It was also on the moon that this elixir was kept and guarded by the lunar deities.

As Dumézil remarked, the Indian Madhavi, daughter of the universal king Yayati, was also wife and mother of the many Aryan mortal kings. When we learn the story of her quadruple performances as she is imbued with pious thoughts and growing accordingly to law, canon and civil law, we understand that she embodies the most respectable aspects of Brahmanic society. The stories surrounding the Irish moon goddess Medb make it clear that we have access to extremely old and well preserved mythological themes which through her guise, better explain the other two episodes from the life of Yayati found in the Bhagavata Purana."⁴

In light of these compared myths surrounding the Indian Yayati and Madhavi, we can now better understand the godly attributes of the Irish Ailill and Medb royal couple.

The attributes of Medb	Attributes of Ailill
Fual Medba, “the veil of Medb or the outpouring of Medb,” (Eridanus)	The brown bull Cualgne and 50 heifers (Taurus/Pleiades)
Ath Medba, “the ford of Medb,” (area of intersection of the Milky Way with Cassiopeia)	The gold Imscin or Imscing < *imb-scena “skene belt.”
Dindgna Medba, “the hill of Medb,” (the top of the world)	
Pupall Medba, “the tent of Medb,” (the canopy or sky vault)	
Bili Medba, “the tree of Medb,” (the world tree or axis).	

However, Ailill and Medb are not the only ones in possession of such a palace in Ireland. Think of those belonging to Bricriu and Mac Datho.

In the *Fled Bricrend* (Chapter I, verses 1, 4, p. 2-3) a similar account, that of Bricriu’s mead hall is found:

“Bricriu, of the Evil Tongue, held a great feast at Bricriu's hall for Conchobar mac Nessa and for all the Ultonians. The preparation of the feast took a whole year. For the entertainment of the guests a spacious house was built by him. He erected it in Dun Rudraige after the likeness [of the palace] of the Red Branch in Emain. Yet it surpassed the buildings of that period entirely for material and for artistic design, for beauty of architecture — its pillars and frontings splendid and costly, its carving and lintel-work famed for magnificence. The House was made on this wise: on the plan of Tara's Mead-Hall, having nine compartments from fire to wall, each fronting of bronze thirty feet high, overlaid with gold. In the fore part of the palace a royal couch was erected for Conchobar high above those of the whole house. It was set with carbuncles and other precious stones which shone with a lustre of gold and of silver, radiant with every hue, making night like unto day. Around it were placed the twelve couches of the twelve heroes of Ulster. The nature of the workmanship was on a par with the material of the edifice. It took a waggon team to carry each beam, and the strength of seven Ulster men to fix each pole, while thirty of the chief artificers of Erin were employed on its erection and arrangement. Then a balcony was made by Bricriu on a level with the couch of Conchobar [and as high as those] of the heroes of valour. The decorations of its fittings were magnificent. Windows of glass were placed on each side of it, and one of these was above Bricriu's couch, so that he could view the hall from his seat, as he knew the Ulster men would not suffer him within. When Bricriu had finished building the hall and balcony, supplying it both with quilts and blankets, beds and pillows, providing meat and

drink, so that nothing was lacking, neither furnishings nor food, he straightway went to Emain to meet Conchobar and the nobles of Ulster.”

Then in the *Scéla Mucce Meic Dathó*, “The Story of Mac Dathó's pig,” there is another description of such an edifice:

“There was a famous king over the men of Leinster, Mac Dathó was his name. He had a dog. The dog used to protect all the Leinstermen. Ailbe was the name of the dog, and Ireland was full of the dog's fame. Messengers came from Ailill and from Medb to ask for the dog. At the same time there came messengers from the Ulstermen and from Conchobar to ask for the same dog. Welcome was made to them all, and they were taken to Mac Dathó in the hostel. That is one of the five hostels that were in Ireland at that time, this and the hostel of Da Derga in the district of Cualu, and the hostel of Forgall Manach, and the hostel of Mac Da-Reo in Brefne, and the hostel of Da Choca in the western part of Meath. Seven doors were in the hostel and seven roads through it and seven hearths in it and seven cauldrons. There was an ox and a salt-pig in each cauldron. The man who came along the road thrust the flesh fork in the cauldron, and whatever he got from the first taking, it is that he ate. If, however, he got nothing from the first attempt, he got no other.”

(...)

“On the same day, indeed, they had arranged to meet, both (the Connachta) from the west and (the Ulstermen) from the east. Nor did they neglect to appear. Two provinces of Ireland came on the same day until they were at the doors of the hostel of Mac Dathó. He himself came to meet them and welcomed them. ‘Warriors, we were not expecting you,’ said he, ‘nevertheless you are welcome. Come into the courtyard! Afterwards they all went into the hostel, half the building then by the Connachta and the other half by the Ulstermen. The house was indeed not small, seven doors were in it and fifty couches between each two doors. They were not the faces of friends at a banquet, however, that were in the house. A large number of them had feuded against others. The war between them was three hundred years before the birth of Christ.” (Translated after Rudolf Thurneysen's edition by Angela Grant)

The Seven messengers or seers of the North

“Messengers went from Medb to the Maines to bid them come to Crúachu, the seven Maines with their seven divisions of three thousand, namely, Maine Máithremail, Maine Aithremail, Maine Condagaib Uile, Maine Mingor, Maine Mórgor and Maine Conda Mó Eper.” (*Táin Bó Cúalnge*, Book of Leinster, translated by Cecile O'Rahilly)

The seven seers of the North (Septentriones in Latin, and Sanskrit Saptarishaya⁵ or Sextanḍiriones in Old Celtic) were the seven prime seer princes who lived in the stars of the northern region which comprised of the stars of the constellation of Ursa Minor. Vedic literature describes them as the emanations of the first Manu, the first “man.” Each Manu was in charge of a celestial house called and Mandira in Sanskrit (cf. mantera or mandera Celtic).⁶ The Teutonic Mannus, Welsh Mynogeni⁷ and the Irish Maines were the European equivalents of the Vedic Mānavas. When the sun was positioned in Capricorn, there emanated the seven cosmic rays that fed the worldly vital energy. On the Old

Celtic side, the *sextanriuones, “the seven rays,” originated from Riuros Prinnios, the constellation of Capricorn. Here, riuros, “frost,” puns with riuros “the ray, beamer;” from riuo “ray,” pl. riuones. In turn, each of these Riuones supplies solar energy to one of the seven worlds or planets. According to the Vedic texts, with each of these cosmic rays comes vital energy (Tantra), empowered through the supervision of the seven seers embodying the seven sciences of the universe. These seven stars of the north sky take a slow revolution around the pole much like the ox ploughing around an obstacle, a tree or a rock. This is the reason why Arcturus (Celtic, Artaios), the alpha star of Boötes was called the “bear keeper or bear watcher.”

Comparative Table of the Seven Seers, Vedic and Celtic myths

Vedic	Celtic
1- Gautama or Marici	1- Fios / Fis
2- Bharadvāja or Angiras	2- Fochmarc
3- Visvāmītra or Pulaha	3- Eolas
4- Jamadagni or Kratu	4- Ferann
5- Vasistha or Pulastya	5- Fors
6- Kasyapa or Bhrgu	6- Anind
7- Atri or Daksa	7- Finn / Find / Fionn

Etymologies for the Irish Gaelic names:

1. Fios / Fis < Uesos, “the knowing, learned;”
2. Fochmarc < Uocomarcos, “the research;”
3. Eolas < Eulaxsos / Sulaxsos, “the expert;”
4. Ferann < Uirionos, “the truthful, the fair;”
5. Fors < Uoros, “the wise;”
6. Anind < Andiendos, “the super great, the famous;”
7. Fionn / Finn / Find < Uindonos “the splendid, the white” / Uindosenos, “the splendid or white-elder.”

Les seven Maines (from the Cath Boyne)

Maine Athramail (like his mother Medb), also called Fedlimid;
Maine Māthramail (like his father Ailill), also called Coirpre;
Maine Andoe (the quick, the speedy), also called Eochaid;
Maine Tai (the quiet), also called Fergus;
Maine Mógor (of great duty, duty-full), also called Ceat;
Maine Milscothach (the sweet tongued), also called Sin;
Maine Móepirt (above all description), also called Dàire.

And according to another list:

The children of Ailill and Medb
Les seven Maines:

1. Maine Mathramail, "the boy like his mother;"
2. Maine Athramail, "the boy like his father;"
3. Maine Mórgor, "the boy of great duty;"
4. Maine Míngor, "the boy of lesser duty;"
5. Maine Mo Epirt, "the boy above description; also called Milscothach, the sweet tongued;"
6. Maine Andoe, "the speedy boy;"
7. Maine Gaib Uile, "the boy of all qualities;"
The three sisters :
8. Findabair, "the white ghost (the white lady);"
9. Cainder, "the songstress;"
10. Faife, "the breeze (?)."

The many Pleiades fairies, in groups of three, six or seven

The three druidesses, Badba, Macha and Morrigan claimed they could prevail over their enemy after having sent clouds of hail and poisonous gases and made them weak and confused so that they would be denied of intelligence and common battle sense.

And as we find in this passage of the *Second Battle of Mag Tuired*, on some occasions, these fate fairies not only come in sets of three but also pairs.

“‘And you, Bé Chuille and Dianann,’ said Lug to his two witches, ‘what can you do in the battle?’
‘Not hard to say,’ they said. ‘We will enchant the trees and the stones and the sods of the earth so that they will be a host under arms against them; and they will scatter in flight terrified and trembling.’”
(Do Cath Muighe Tuireadh ann so, Second Battle of the Great Plain of the the Mounds, translated by Elizabeth A. Gray, p. 55)

Here, the translator gives the Irish name Bandrui as meaning “witch,” instead of “lady druid,” which was the pejorative Christian understanding of the name. In late Antiquity, Druidesses, much like their masculine counterparts, were of the first holy function acting on behalf the sky gods for their communities.

The fairies or nymphs of the Pleiades, were generally seven in number, that is, six including Maia. They were the consorts of the seven sages and the nurses of Arcturus, the young cow-herder. In ancient Greece, these fate goddesses, the daughters of Hesperus (the Evening star) looked over the fate of men in their garden of the Hesperides, an otherworldly realm where grew a marvellous apple orchard. This theme is also found in the Celtic myths with the Irish Emain Ablach and Welsh Avalon. In Welsh myths, they were thus called: Moronoe, Gliten, Glitona, Gliton, Tyronoe, Thiton and Thiten⁸. The Irish texts refer to them as the Cailleach. They had seven periods of youth, and they, too, were six in number. Here were their Irish names: Cailleach, Cailleach Bolus, Cailleach Corca Duibhne, Caileach Bui, Cailleach Beara and Cailleach Beinne Bhric⁹.

According to the book of Lecan, Cailleach Bui, the companion of the seven Lughs, had seven periods of youth and had custody over his fifty foster children, who the ancestors of the Irish nations. The Book of the Takings of Ireland gives another list: Tea, Fás, Fial, Liben, Odba, and Scota¹⁰.

These seven sisters, referred to as cows in Indo-European myths, express the feminine aspects of incarnation, while the seven bulls, the masculine aspects. Thus, the six or seven stars of the Pleiades were embodied by the fate fairies led by Maia, the goddess of Sovereignty and Destiny.

According to the ancient Greeks, these included the six main stars of the Pleiades including the smaller, Pleione. The Pleiades were generally named as follows: Alcyone, Asterope, Electra, Atlas, Maia, Merope, and Taygetos. In Vedic astrology, the Krittikas, the Pleiades, represented by a flame, were named as follows: Amba Doula, Nitaoui, Abrayanti, Maghayanti, Varshayanti and Choupunka. The triune river goddess Sarasvati also had seven sisters. Her two main sisters, Ida and Bhatrati, were the goddesses of ritual sacrifice and sacred speech.



Belenos and Rosmerta in their home, Romano-British bas-relief from Gloucester, England. Note the coo-rooster, the double snake caduceus of Hermes, the pots and the water bucket along with Rosmerta's double ram-horned staff. Author's drawing from a photo by Betty Naggar.

The Astral or Solar Houses

The twelve equally divided sectors of the zodiacal belt are referred to as "astral Houses." This way of dividing the astral sky is a very old concept that has no connection with our modern scientific conceptions of stellar mapping. It is therefore preferable to always treat ancient astral science as a totally different mind view from our modern science.

It was a traditional practice to divide the sky into four pie shares. These corresponded to the four cardinal points to which three equal houses were allotted. Each quarter was called a magh (< magos, for “plain, area, field”). This term was somewhat comparable to the Sanskrit term *bhava*, which roughly has the same meaning. Although the area of the houses varies greatly in the northern skies, the Druids gave equal value to each of the houses. Following this plan, for each of the 12 constellations there were two cusps: an in-cusp and an out-cusp. Cusps served to mark the sun’s passage through the house and were placed at equal distances from the centre of the house. The first cusp was in Libra, taken as the initial sign, and was set between five and ten degrees while the second between the twentieth and twenty-fifth degree points. This progression was carried so on and so forth from one sign to another finally back to Libra again. The cusps were most certainly called *prenn* (< *prennoi*) in Brythonic and *fidh* (< *uidoues*) in Goidelic. In classical astrology, a cusp was defined as the first point of a house at its first degree. For this old Celtic scheme, each cusp was designated by a tree name. Constellations in this great celestial forest of *Litana Uidua* (the old Gallic designation) were thus viewed as trees. As previously mentioned, each tree of this forest marks the point of passage of the sun in the constellar home. Here, the trees were seen as roadside sentinels guarding the passage of the Sun. Alternately, cusps were represented as doors or gates to the astral houses. When the bardic poets Taliesin and Amorgen declared that the sun passed through a door, they really meant that the sun was entering a constellation.¹¹

For example, the *Song of Amorgen* (from the Books of *Leccan* and *Ballymote*, John MacNeill’s translation) is replete with cosmic symbolism. To quote:

“(…) thus Amorgen sang this lay:
 I am the wind on the sea (for depth);
 I am a wave of the deep (for weight);
 I am the sound of the sea (for horror);
 I am a stag of seven points (? for strength);
 I am a hawk on a diif (for deftness);
 I am a tear of the sun (for clearness);
 I am the fairest of herbs;
 I am a boar for valour;
 I am a salmon in a pool (i.e. the pools of knowledge);
 I am a lake on a plain (for extent);
 I am a hill of Poetry (and knowledge);
 I am a battle-waging spear with trophies (for spoiling or hewing);
 I am a god, who fashions smoke from magic fire for a head (to slay therewith);
 (Who, but I, will make clear every question?)
 Who, but myself, knows the assemblies of the stone-house on the mountain of Slieve Mis?
 Who (but the Poet) knows in what place the sun goes down?
 Who seven times sought the fairy-mounds (*sidhs*) without fear?
 Who declares them, the ages of the moon?

Who brings his kine from Tethra's house?
 Who segregated Tethra's kine?
 (For whom will the fish of the laughing sea be making welcome, but for me?)
 Who shapeth weapons from hill to hill (wave to wave, letter to letter, and point to point)?
 Invoke, O people of the waves, invoke the satirist, that he may make an incantation for thee!
 I, the druid, who set out letters in Ogham;
 I, who part combatants;
 I, who approach the fairy-mounds to seek a cunning satirist, that he may compose chants with me."

In Amairgen's poem, the planets are prosaically called fairy-mounds:

"Who seven times sought the fairy-mounds (the places of peace, the Sidhs)?"

The house of Tethra¹², here mentioned, is found on the ecliptic at sunset while Tethra's herd is obviously the Zodiac populated by its constellar beasts and characters.

This cosmic order was organised according to the druidical plot where darkness precedes light. Medium Coeli, "middle of the sky," roughly corresponds to the vernal sky marked by the stars of Aries and Taurus.

The sun's acme at noon is but a small-scale reminder of the yearly macro-event of "mid-summer (Mediosamonios in Old Celtic)."

As we all know, this major solar event occurs in late June just in time for July; months which are overlapped by Gemini and Cancer. The poets called these, the stars of the summer sky.

And these cosmic events had to be regulated by some power of intelligence.

According to the underlying scheme, the astral houses were believed to be governed by its resident planetary lords. That is, planets entering a house fell under the influence of a given planet. But then again, planets wander. In light of this, the power of their influence was greater whether they were at "home" or just "visiting." In astrological terms, when planets met, they came into conjunction. And since every House had its resident ruler, heavenly bodies that passed through were subjected to it. In short, a non-resident visiting planet is inevitably influenced by its host. Either it falls under its control, is subjected to its regency or benefits from its hospitality. Therefore, according to the logic, wandering planets suffer of benefit when transiting from one House to another. In Old Celtic, these influences were either termed *mata*, "beneficial," or *anmata*, "non-beneficial." In itself, no House, planetary ruler, or sign, is neither completely good nor bad. Planets also have their own forces or powers which are exerted by the strengths of their yokes during each passage, meeting or conjunction. The grip of a yoke is determined by the angle and speed of the planet's passage while entering of exiting a given House. In other words, if its entry or departure is taken directly in prograde or retrograde motion.¹³ Also, each planet has its own quality and strength, be it borrowed from a House ruler or granted on its own according to the characteristics of its zodiacal sign or House significator. In astrological terms, the significator is either aspected by the faster moving planet or is aspected by the slower one.

The solar or astral houses were roughly defined as follows:

The ascendant is marked by the closest star at the front of a constellation and there marks the entry point given by the first cusp. The zodiacal cycle starts at the first cusp in the sign of Libra and ends with the second cusp past Virgo. That is, at the moment when the sun leaves the constellation past the second cusp, there it falls out of influence and enters another sign. The astral houses are opposed in pairs and are complemented by their oppositions.

Each house is governed by a lord or ruler, each having his own characteristics exerting in a given area or field of activity. In turn, each of these individual rulers is conditioned by a specific element:

- The earth houses are considered physical, laborious and sluggish (IIII , VIII, XII);
- The fire houses are seen as passionate, ardent, fervent and creative (III, VII, XI);
- The water houses are seen as deterministic or fatalistic, wavering and emotional (II , VI, X);
- The air houses are seen as fresh, communicative, honest, and intellectual (I, V, IX).

In short, the House system gives each planet a seat in its appropriate sign and there precisely where its greatest strength of influence is presumed.

The equal house division is therefore consistent with the allocated time and location for the planets in the corresponding astrological signs. But then again, this equal space distribution is not made without causing some structural problems since these houses can only be twelve in number regardless of their very different sizes. Let us note, however, that although Western and Celtic astrologies focus primarily on the sun's passage through the constellations of the zodiacal belt, the other five planets also play a major part as house significators. The officially recognized seven planets of Antiquity, including the two luminaries, were roughly ranked in importance as follows:

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

The moon, with its two nodes, North and South, was counted as triple. Although the Earth is not counted as a planet, the ancient druid-astronomers saw it as a sphere called Crundion < Crundnion "sphere." In addition, these ancient astronomers placed a second invisible earth in orbit behind the sun always hidden behind its orb. This planet was called "anti-Earth" or "counter-Earth" by the Romans and Greeks, and was in complete opposition with ours. Ancient astronomers sometimes included Uranus which was periodically visible under certain optimal conditions. This new count permitted for eleven bodies which could be counted as House ruling planets. Since there was one missing, some rather mystical astrologers, counted Arcturus, alpha star of Boötes as a twelfth planet. Arcturus, the alpha star of the Boötes system, was the one who led the heavenly flock.

Hence Amorgen sang tis lay:

"Who brings his kine from Tethra's house? Who segregated Tethra's kine?"

Tethra's kine refers to those of the sea or ocean. Most likely those planets which fall below the horizon into the sea. We should also consider that the long orbiting distant giant planets, including Jupiter and Saturn, after a long visual absence, linger longer in each zodiacal house. And unlike these, the smaller inner planets orbiting near the sun quickly run through all the houses several times a year. For example, Mars, the most distant of small planets, in its raids, takes over a year to go around the zodiacal belt, while Mercury travels to and fro four times a year.

Astronomical Planetary Revolutions

Moon	27.32166 days per revolution around Earth
Moon	29.53058 days for the duration of one lunation
Sun	365.24221 days for one tropical solar year (that is, one turn of the Zodiac)
Mercury	87.96858 days for its revolution around the Sun
Venus	224.70068 days for its revolution around the Sun
Mars	686.98044 days for its revolution around the Sun
Jupiter	11.86222 years for one complete turnaround the Zodiac
Saturn	29.45776 years for one complete turnaround the Zodiac
Uranus	84.01312 years for one complete turnaround the Zodiac
Neptune	164.79334 years for one complete turnaround the Zodiac
Pluto	248.40299 years for one complete turnaround the Zodiac

The revolutions of the stars are good indicators for interpreting the characteristics or personalities of the planetary lords.

This interpretation is facilitated by the fact that Celtic myths are rich in detail concerning the astral Houses. This data is not only found in the myths of Ireland and Britain, but is also noticeable in Gallic numismatics and, to a lesser degree, in Gallo-Roman art and epigraphy.

The following table was constructed using data from Irish mythology:

Ráth Crúachan < Ratis Crucon - "The Fortress slopes"

Explanatory note for the Celtic astronyms:

- Gaelic astral house names are attested in Old Irish literature. There were probably other collective names in the other ancient insular and continental Celtic traditions. The oral traditions of these cultures need further analysis.

- Some of the Old Celtic astral names were obtained through compared etymological study.

- Also note that for the Old Celtic Zodiac, houses began in Libra, not in Aries, as was the case for the ancient Classical Zodiac, and now the case for modern Western astrology.

Henceforth, House I, for "birth," is in Libra and not in Aries.

For Aries, we have House VII, for "marriage." And as previously noted, the Celtic annual and cosmic cycle starts on Samhain (< Samonios, roughly November), is midway through on Beltain (< Belotennia, May celebrations), and ends on the eve of the following Samhain feast in late October.

Na Muintireacha < Manuterai, the Houses (households)

HOUSE I

Significator: Indon, "end, limit;"

Meaning: losses, the buckling of the sign;

House ruler: Atramalis Manios > Maine Athramail, "like the father;" paternal relations, grandparents, uncles, aunts, cousins, in-laws and other relatives on the father's side; Atir, "father;" Ailill < Alpillis, "the elf," along with Medb Leithderg < Medua Letos Dercos, "Medb of the grey eye," a pun on "eye with red;" along with Indamia, "the servant, the household member, of the suite;"

Planet: Venus, Riia, "the free," along with Ersa Ambieios (Cauda Draconis, the south node), with qualities of mercury;

Associated planets: Venus, Mercury;

Corresponding astrological sign: Libra, Indouelicon, "the ring," or "the ultimate circle."

HOUSE II

Significator: Lingmen, "on the scene, in action;"

Meaning: birth, the foundation, life, source of death, the beginning, the arrival, the birth, the advent of the self, the physical body and its aspects, family, shape, appearance;

House ruler: Matramalis Manios > Maine Mathramail, "like the mother;" maternal relations, grandparents, uncles, aunts, cousins, in-laws and other relatives on the mother's side; Matra (mother); Medb Derg < Medua Derga "Medb the red," punning with, dercos, "eye;"

Planet: Mars, Cocos > Goac, "the red," along with Qennos Ambieios (Caput Draconis, the north node), with martial qualities, the red riders or Eqoredioi/Eporedioi, "the fast riders;"

Associated planets: Jupiter, Moon and Sun;

Corresponding astrological sign: Scorpio, Siltarios "the sower."

HOUSE III

Significator: Artigatiom, "ploughing;"

Meaning: acquisition, property, finance, and the brood, children;

House ruler: Manios Ollogabion > Maine Gaib uilé, "of all the qualities," for precision and finesse of voice or speech;

Planet: Jupiter, Tectos > Teach, "the traveller, the planet;"

Associated planets: Sun, Moon and Mars;

Corresponding astrological sign: Sagittarius, Bogdarios, "the archer."

HOUSE IV

Significator: Eluetia, "abundance, riches, and property;"

Meaning: profit growth, gain, wealth, home, longevity and age;

House ruler: Manios Minocuros > Maine Mingor, "the finely helpful," for longevity, brood, offspring, children, descendants;

Planet: Saturn, Melnos > Miln, "the slow;"

Associated planets: Venus and Mercury;

Corresponding astrological sign: Capricorn, Attiluis, "the sturgeon."

HOUSE V

Significator: Uindobios, "happiness, bliss;"

Meaning: longevity and age;

House ruler: Uindasoibra > Findabair, "the white lady, the ghost," or Aiba > Aobh, "the pretty face," or again, Etana > Etain, "poetry;"

Planet: Saturn, Melnos, along with Artaios, Arcturus, "the bear watcher," maybe;

Associated planets: Venus and Mercury;

Corresponding astrological sign: Aquarius: Udesciocos, "aqueous," and Uisucios/Uiseceos, "raven."

HOUSE VI

Significator: extincón, "abundance within the meaning of brilliance,"

Meaning: the brood, children;

House ruler: Aiunia > Aoife, "of age;"

Planet: Jupiter, Tectos, along with Uranus, maybe;

Planetary associations: Sun, Moon and Mars;

Corresponding astrological sign: Pisces, Escoi, "the fish."

HOUSE VII

Significator: Aruos, "the striker;"

Meaning: marriage, partnership, partners;

House ruler: Mogocuros Manios > Maine Mogor, "well over;"

Planet: Mars, Cocos;

Associations planets: Jupiter, Mercury, Moon and Sun;

Corresponding astrological sign: Aries, Qutios "ram;" Aros, "Ares/Mars."

HOUSE VIII

Significator: Insqiiate/Eniscuiate, "of speeches, of talks;"

Meaning: wealth, heritage, sacrifice;

House ruler: Mou Epirtos Manios > Maine Mo Epirt, "highly attractive;" also called: Melissogutacos

Manios > Maine Milscothach, "the honey tongued;"

Planet: Venus, Riia;

Planetary Associations: Mercury and Saturn;

Corresponding astrological sign: Taurus, Sciatos Ander, "the winged ox."

HOUSE IX

Significator: Redsicos, "zippy, swift," and/or Roudios, "ruddy, reddish;"

House ruler: Andouios Manios > Maine Andoe, literally "not slow, nimble;"

Planet: Mercury, Louctos > Luct, "flashing;"

Associated planets: Sun, Mars, Venus;

Corresponding astrological sign: Gemini, Roudiosuccoi, “the red pigs.”

HOUSE X

Significator: Uilia, “honesty, will;” Uelia, “visualising, seeing, observation,” Ueilis, “festivity, joy;”

Meaning: mother and maternal relations;

House ruler: Medua > Medb, “drunkenness;”

Planet: Moon, Eidscos, “Moon;”

Planetary associations: Sun, Mercury;

Corresponding astrological sign: Cancer, Uillos/Equos, “horse.”

HOUSE XI

Significator: Agtate/Actate, “acts, facts, actions, decision to act;”

Meaning: father, king, right, law, fairness, moral law;

House ruler: Alpillis > Ailill, “elf;”

Planet: Sun, Greina > Grian, “beaming;”

Associated planets: Moon, Mars, Jupiter;

Corresponding astrological sign: Leo, Aga, “doe,” Elembos, “fawn.”

HOUSE XII

Significator: Ecuodecs, “perfectly fair;” Exagon, “purge;”

Meaning: work, health, illness, and hygiene;

House ruler: Arba > Arbh, “heir;”

Planet: Mercury, Louctos, and maybe Andecrundion, Counter-Earth;

Planetary associations: Sun, Mars and Venus;

Corresponding astrological sign: Virgo, Ecco, “the country priest;” Edrinos, “the judge, umpire, arbitrator;” and/or Esoxs, “salmon, pike.”

Compared Vedic and Celtic planetary attributions

Luminaries	
Sanskrit	Celtic

Sun	
Surya/Ravi/Âditya/Vivasvat Atman, “the Soul Master: Pitrukaraka, “paternal master”	Sauelios/Sonnos/Greina, “the sun;” Gods: Belinos, “beaming,” Abellio, “the striker; punning with: departure.” Sulis, “the eye;” Suleuios, “appointed, protector;” Suleuia, “well coloured;” Suligu, “harmony;” Grannos, “beaming, bearded.” Anatmon, “the

	Soul, vital breath;" Master: Ailill < Alpillis, "elf."
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Moon	
Candra / Soma Mana, "the mind" Master: Matrukaraka, "Maternal master.	Luxsna /Eidsciia, "the moon;" Gods: Iuocatus, "good fighter" Medua, "drunkenness;" Mana, "mind, intelligence;" Mênmen, "spirit, psyche;" Master: Medb < Medua.

Planets	
Sanskrit	Celtic

Mars:	
Kuja / Mangala / Angaraka, courage, actions, ego Master: Bhratukaraka, "brotherly master.	Coccus, "the red/ Coxsinacios, "spry, nimble;" Gods: Aros, "Ares/Mars;" Toutatis Cocidios, "tribal red agent;" Aedon, "fervent, zealous;" Camulos, "dynamic;" Master: Ceat < Cetus, "ardour, rage," for, Maine Mógor < Mogocuros Manios, "the responsible lad;"

Mercury:	
Budha, commerce, trade, communications, diplomacy Master: Gnathikaraka, "master of relations.	Luctos, "troop, party, group, light"/Boudios, "free;" Gods: Artaios, "bear keeper;" Uisucios, "perceptive, voracious, respectable;" Master: Eochaid < Iuocatus, for Maine Andoe < Andouios Manios, "the quick lad;"

Jupiter:	
Brihaspati / Guru, teaching, learning, law Master: Putrakaraka, "master of children and youth.	Tectos, "traveller, messenger;" God: Taranis, "thunderer;" Tectomaros, "possessor, owner;" Dagia, "goodness;" Milscothach < Melissogutacos Manios, "the sweet-mouthed lad;" or Maine Gaib Uile < Manios Ollogabion, "the lad of all gifts;"

Venus:	
<p>Sukra, beauty, health, riches and pleasure</p> <p>Master: Darakaraka, "master of spouses."</p>	<p>Riia, "the free/ Uosris, Uâsria, "aurora;"</p> <p>Goddesses: Belisama, "the bright;"</p> <p>Briantia, "noble, lofty"/Brigantiia, "morally high;"</p> <p>Master: Dàire < Darios, "tumult," for Maine Móepirt < Manios Mou Epiertos, "the indescribable lad."</p>

Saturn:	
<p>Sani ou Ani / Sanaiscarya, trials and gains, work and experience;</p> <p>Master: Sani, "master of longevity and death.</p>	<p>Melinos, "indolent/ Nucturos Uosiros, "the nocturnal slowpoke;"</p> <p>Gods: Arualos, "the god Saturn;"</p> <p>Brestos, "the split, brocken, bent;" or Bretos, "judge, umpire;"</p> <p>Master: Fergus < Uirogustus, "the true choice;" for Maine Tai < Manios Tausios, "the silent lad;" or Minocuros Manios, "the responsible or smart lad."</p>

Lunar Nodes	
<p>Rahu, the dragon's head, northern lunar node, Chaos, anarchy, disorder. Saturnine aspect.</p> <p>Master: Matrukaraka, "maternal master."</p>	<p>Quendos Ambeios, "the dragon's head," Caput Draconis, northern lunar node (ascending);</p> <p>God: Balaros, "the luminescent;"</p> <p>Anacantios, "the calamitous;"</p> <p>Master: Coirpre/Cairbre < Caburtarios, "the night, rider," for Maine Mâthramail < Maine Matramalios, "the lad like his mother."</p>

<p>Ketu, dragon's tail, southern lunar node. Occult influences, esoterica. Aspect martial.</p> <p>Master: Pitrukaraka, "paternal master."</p>	<p>Losta Ambeios, "the dragon's tail, Cauda Draconis, "the southern lunar node (descending);"</p> <p>Gods: Tepthra, "the runaway"/ Spadonios, "the castrated;"</p> <p>Master: Fedlimid < Uedlimatis, "constant, ever good, to the point;" for Maine Athramail Manios Atramalios, "lad like his father."</p>
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Hidden Planets	
<p>Mandi, a twin planet of Saturn</p> <p>Makara, a death inflicting planet.</p>	<p>Dubitus, "the evil world, the Bad-Earth," the dark invisible world, that is, Andecrundion, "the Counter- Earth, the Fore-Earth."</p>

Masters (Rulers or Lords) of the Astral Houses (Mansions of the Sun)

MOON

MATRA (mother)/Matrona (matron): Queen Medb (Medua), the Celtic Soma, holding the throne of the gods of the lunar dynasty. True queen bee, she is strong, wilful, ambitious, bellicose and desperately competitive. It is she who gives sacred intoxication to the men of Ulster of the warlords' class. She is King Ailill's (Alpillis) wife whom she dominates authoritatively. Her sole glance is enough to remove two-thirds of man's virility. It is said that she is never seen without a man in her shadow. As Goddess of Sovereignty, she was in possession of the World Tree called Bile Medba (< Bilion Meduas). Her name is associated with several stars, Alpha Centauri, among others. Another of her names was Awen (< Auentia)¹⁵, the Muse. She is the equivalent of the Vedic Madhavi, daughter of Yayati, father of the lunar dynasty.

Vedic Astrology:

Matru (mother), Chandra (Moon), Matrukaraka, the mother mistress.

SUN

ATER (father)/Attios (foster father, stepfather, and educator): the solar king Ailill (Alpillis) is the good father of the sidereal world. In promise for his daughter Etain (Etana), the most beautiful girl in the world, Aongus (Oinogustios) clears twelve plains. Oinogustios was the Goidelic name for the Gallic Maponos Belenos. As rialtóir (Rextuarios, "regulator") he shares sovereignty with the queen Medb. In appearance, a sweet, naive shorty, Ailill proves to be very smart and crafty. Ailill is rich in cattle and prosperous in livelihood as owner of the prized dun bull of Cooley (< Donnotaruos). This brown bull attracts the envy of Queen Medb who raids the twelve newly cleared plains. In addition to Etana, he is the father of three fate fairies, Aoib, Ain and Arba, and the seven sons of Medb, the Maines. His Vedic counterpart was none other than Vishnu, father of the Avatars.

Vedic Astrology:

Pitru (father): Ravi, sun, Pitrukaraka, the father master.

MARS

BRATIRES (brothers)/ Bratonos (fraternal): the older brother is the one who takes things in hand. The big brother is Mogocuros Manios. His other names were: Ogmios Grannos Aneponos, "the radiating/bearded face," Labratonos, "the eloquent," Elcomaros, "the envious, the big bad one," Celtocaros, "the noble friend," and Curmitos, "the brewer." This demiurge, in his uranian aspects, epitomizes everything that is cloudy, dark, mysterious, mystical, magical and sinister. He is the binding god, the Tantric magician, the yogi, the eloquent teacher and the inventor of scriptures. His companion is Etain (Etana), the muse of Poetry. He is the twin brother of the Dagda (Dagodeuos), the good god. When there is no war, which he embodies, as chief hero, the tribal father and oversees the warrior's society. In Greek myths, Heracles is the father of Nemias, the sky goddess of the starry vault. His counterparts were therefore the Greek Ouranos and the Indian Varuna.

Vedic Astrology:

Bratru (brother): Kuja, Mars, Bhratukaraka, and master of brothers.

JUPITER

DANNOS (judge), Olloudios (the absolute master): That was Manios Ollogabion, “lad of all gifts,” Jupiter, lord of creatures and of gods. His Vedic counterpart was Purusha. Following the example of Mithra, he embodies all that is good, fair and clear in quality. It has a good childish side, playful but rough and rustic. His many Irish names were: Eochaid Ollathair, Aedh¹⁴ and Ruad Rofessa.¹⁵ He shares the holy site of the astral houses of Bruigh na Boinne along with the young Aonghus Óg, and gave his divine kingship to his son Bodb Dearg.¹⁶ It was from this princely son's red eye that emanated planet Jupiter's cosmic ray.

Vedic Astrology: Guru, Jupiter, Putrakaraka, lord of small (children).

MERCURY

PLANTA/QLANNA||GENETLA (brood, clan, extended family): Whose Lord was Andouios Manios, “the nimble.” He had long legs and long arms with which he moved so overwhelmingly. His heavenly abode was called Rodrubán.¹⁷ He replaces Nuada¹⁸ for a time as king of the gods. With his wife, the mortal Dechtiré¹⁹, he has a son, the famous Achilles-like hero Cuchulainn²⁰. The Gallic Mercury is often depicted with a triple face and accompanied by a pet spaniel. The spaniel, along with the cock-rooster who announces the new day, rises early and is active all day. His spouse was Rosmerta, goddess of “Providence.” He had two brothers called the Lugoues or Lugones.

Vedic Astrology: Budha, Mercury, Gnathikaraka, lord of relatives and friends.

Tigernoi, the Gallic Planetary Lords and Rulers:

Matrona Nantosuelta, “the Matron who flits around the valley;”

Planet: Diuon, moon;

Sucellos Ipadcos, “the good striker horseman, the well-hitting rider;”

Planet: Saulios, sun;

Toutatis Albiorix, “king of the cosmos,” Toutatis Olloudios, “the totalitarian or absolute master;”

Toutatis Rigisamus, “the very royal or majestic,” Toutatis Rigonemetos, “the royally crowned;”

Toutatis Nodens, “the angler tribal lord;”

Planet: Tectos, Jupiter;

Toutatis Camulos²¹, “the dynamic tribal lord, the lord who strives to be active,” Toutatis Medros, “the clever tribal lord,” Toutatis Segomo, “the ace tribal lord;”

Planet: Boudios, mercury;

Toutatis Cocidios, “the red glowing tribal lord,” Toutatis Caturixs, “the tribal lord king of the battle;”

Toutatis Lenos, “the wealth or flow tribal lord,” Toutatis Roudianos, “the reddening tribal lord;”
Planet: Roudios, Mars;

Toutatis Mullo, “the heap tribal lord,” Toutatis Nabelcos, “the nebulous tribal lord,” Toutatis Sinatis,
“the tribal lord of the weather;”
Planet: Nucturos, Saturn;

Toutatis Loucetios, “the lighthouse tribal lord,” Toutatis Tincos, “the slick or glossy tribal lord;”
Planet: Reia, Venus;

Toutatis Uorocios, “the advanced tribal lord;”
Planet: head of the dragon, northern lunar node;

Toutatis Condatis, “the tribal lord of the union or the confluence;”
Planet: tail of the dragon, southern lunar node;

The three Matres, the Suleuiai, the Sylphids or young Sylphs, “thin and graceful women or girls;”
Suleuia, “the well coloured, or watching over (someone), a guardian or protector.”
Planets: any of the three invisible planets, Uranus, Counter-Earth and the Postern (Kere's Door, a gate of Taurus leading to the Underworld, a dark circle marked by Elnath, beta Tauri, near the galactic anticenter).

Proposal for a Gallic or Old Celtic table of the Zodiacal Houses - MANUTERAI ĐIRONAI, “astral households”

House I

Libra, Cantli Prinnios, “looping, buckling;”
House Ruler: Matra Suleuia;
Significator: losses, the cycle's end;
Planet: Venus (spouses, master and mistress of the house);
Cusp: R. Ratis, “fern;” connoting: “rat, favour, love, grace.”

House II

Scorpio, Samoni Prinnios, “the sower, the meeting, the assembly;”
House Lord: Toutatis Roudianos;
Significator: the coming to life, renewal, birth;
Planet: Mars (brothers, fraternal relations and siblings);
Cusp: D. Deruos, “oak;” deruuidia, “certainty.”

House III

Sagittarius, Dumanni Prinnios, “depth, vastness;”

House Lord: Toutatis Olloudios;

Significator: acquisition, property, finance;

Planet: Jupiter (the brood, children).

Cusp: T. Tanno, “holly (and uidion/amistros “mistletoe);” tana, “time;” tepneton, “fire.”

House IV

Capricorn, Riuri Prinnios, “the cold, radius;”

House Lord: Toutatis Mullo;

Significator: prosperity and property;

Planet: Saturn (longevity and age).

Cusp: P. Pados, “pine;” pennantos, “set, minded, determined.”

House V

Aquarius, Anaganti Prinnios, “without activity, calamity;”

House Lord: Toutatis Mullo;

Significator: unhappiness and happiness;

Planet: Saturn (longevity and age).

Cusp: S. Salix, “willow;” selua, “property;” selos, “origin, strain, source, descendant, offspring.”

House VI

Sign: Pisces, Ogroni Prinnios, “cooling, cold blooded (reptile, snake, fish);”

House Lord: Toutatis Olloudios;

Significator: difficulties, illness, opposition;

Planet: Jupiter (the brood, children).

Cusp: M. Mleto/Bleto, “larch;” mileto, “devastation, destruction, devastating attack.”

House VII

Aries, Cutii Prinnios (fiery, dangerous);

House Lord: Toutatis Roudianos;

Significator: the self, the ego;

Planet: Mars (brothers, fraternal relations and siblings).

Cusp: N. Nertos, “myrtle;” nertos, “force, strength.”

House VIII

Taurus, Giamoni Prinnios (Germination);

House Lord: Toutatis Loucetios;

Significator: growth and progress, intervention;

Planet: Venus (spouses, master and mistress of the house);

Cusp: G. Gabromelxos, “privet;” garmen, “invocation call.”

House IX

Gemini, Semiuisoni Prinnios, “capricious breezes;”

House Lord: Toutatis Segomo;

Significator: ambition, ruin;

Planet: Mercury (work, occupations, professional activities).

Cusp: C. Coslos, “hazel;” colia, “group company.”

House X

Sign: Cancer, Equi Prinnios, “equalized, balanced, and set;”

House Ruler: Matrona Nantosuelta;

Significator: the willingness and improvement;

Planet: Moon (mother, maternal relations).

Cusp: B. Betua, “birch;” betis, “road.”

House XI

Leo, Elembiui Prinnios, “of complaints, of fawns;”

House Lord: Sucellos Ipadcos;

Significator: actions and decisions;

Planet: Sun (father, paternal relations).

Cusp: X (Ch) Xista < cista (cf. Greek khistos), “laburnum,” or Ximalos, “hops;” Xdonios, “chthonian, earth.”

House XII

Virgo, Edrini Prinnios, “arbitration, heat stroke;”

House Lord: Toutatis Segomo;

Significator: loss, decay and debility;

Planet: Mercury (work, occupations, professional activities).

Cusp: L. Lemos, “elm;” lemos, “soft.”

Footnotes:

1. Yayati, the king of the gods of the lunar dynasty and son of Nahusha to whom he succeeded. His two wives came from two lunar lines: that of Ushanas or Shukra through his son Yadu and that of Sharmishtha, daughter of Vrisha-Parvan, by his son Puru. Yayati is also considered as the author of the Rig Veda (RV. ix, 101, 4-6). He is comparable to the Irish god-king Eochaid (Eochaid Ollathair > Iuocatuos Olloater, “good/strong warrior all-father”).
2. Madhavi, daughter of Yayati belonging to the race of Madhu or Yadu and identified with the goddess Durga or to one of Matri watching over Skanda (MBh). She is identifiable to the Irish queen Medb or Meadb.

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