

Gaulish Paganism

AN INTRO GUIDE

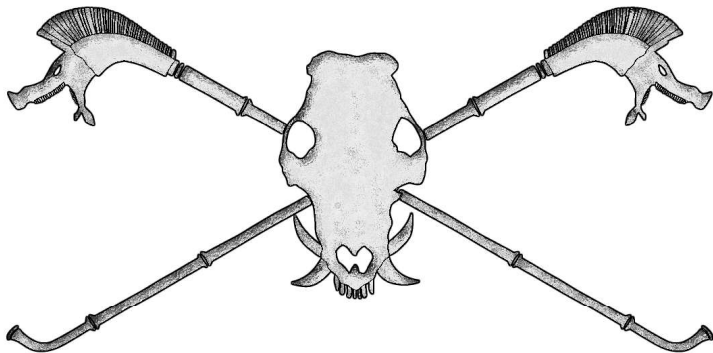


THE CARNUX

NOTES

Gaulish Paganism is not and has never been defined by blood, race, or place of origin. The deities welcome all and so do we. Like the ancient Gauls, we not only stand against tyranny and oppression but we also actively fight against these institutions. Gaulish Paganism absolutely will not tolerate, to any degree large or small, disguised or open: the folkish, neo-nazis, Islamophobic, homophobic, racist, or any of the other small-minded hate groups and individuals who seek to attack our community; or, worse yet, seek to attack our community using a twisted and false view of the culture, language, and/or religion of the ancient Gauls.

Gaulish Paganism is one which welcomes a person with open arms regardless of one's race, sexuality, gender, disability, or anything else which others may view as making those individuals different. One is cast out because of their words and actions, not because of who or what they are.



SUBUTA (WELCOME)

Gaulish Paganism encompasses a wide variety of forms and practices, with no single, definitive path to follow. While some traditions may offer more structured approaches, no one tradition is inherently more valid than another. The content on this booklet provides foundational basics to make Gaulish Paganism more accessible and easier to explore.

Now that you have learned some basics take a place within the Nemetón, where the ethereal flames beckon, inviting you to delve into the enchanting richness of contemporary Gaulish Paganism. Embark on a journey through Stories, Myths, Invocations, Rituals, Spells, Art, Magic, and scholarly wisdom bestowed upon us by the diverse community of Gaulish Paganism.

Head on over to our site to learn more.
gaulishpolytheism.com



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Gaulish Paganism is not just about looking to the past its also about creating a meaningful spiritual life today. It's a path of honoring tradition while adapting to the needs of the modern world. Whether practiced alone or in community, Gaulish Paganism encourages a sense of wonder, gratitude, and harmony with all that exists.

This page serves as a starting point, offering a glimpse into the basics of Gaulish Paganism. It touches on just a small portion of the rich and diverse traditions within this spiritual path.

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WHO WERE THE ANCIENT GAULS?

The Gauls were a Celtic-speaking people who lived in Gaul. Their territories extended across a significant portion of Western and Central Europe, including Northeastern Spain, The Netherlands, Turkey, Southern Britain (later on), and Northern Italy. Notably, their lands covered what is now France, Southern and Western Germany, Belgium, Luxembourg, and Switzerland during the late bronze age to the Iron Age and Roman periods. They were a diverse collection of tribes connected by shared language, culture, and religious practices, rather than a unified political entity. The Gauls spoke a Celtic language closely related to other Continental Celtic languages, such as Lepontic and Celtiberian. Over time, the Gaulish language was supplanted by Latin due to Roman influence.

Gaulish society was tribal, with chieftains or kings leading their communities. These tribes often formed alliances or fought with one another. The Gauls were also an agrarian people, relying heavily on farming and animal husbandry. They cultivated crops such as wheat, barley, and millet and raised livestock, including cattle, sheep, and pigs. Agriculture was not only a cornerstone of their economy but also deeply tied to their spiritual practices, with festivals often marking agricultural cycles. The Gauls were known for their intricate metalwork, including weapons, jewelry, and ceremonial items like torcs (neck rings). Their art often featured swirling patterns, animals, and abstract designs, reflecting their connection to nature and the divine. The Gauls were renowned for their bravery and skill in battle. They often fought as mercenaries and resisted Roman conquest for centuries, exemplified by iconic leaders such as Vercingetorix, who united the tribes against Julius Caesar.



Petition

Take a moment to state a personal request, seek guidance, or reflect silently.

Say: "Carnonos, through your realm of stillness and motion, Grant me insight and devotion. Guide my steps through the web of fate, To walk with purpose, love, and grace."

Closing the Rite

Express gratitude to Carnonos and the sacred flame.

Say: "Carnonos, liminal one, I thank you for your presence Aidonâ, sacred flame, I thank you for your light. As I close this rite, may your blessings remain with me."

Extinguish the sacred flame, symbolizing the conclusion of the rite.

Say: "In your name, this rite is done, May peace and balance be with me."

Reflect on any insights or feelings from the ritual. Offerings should be returned to nature respectfully, such as leaving them by a tree or burying them in the earth. This hearth rite offers a foundation that can be adapted for special occasions, additional deities, or seasonal celebrations.



Rite to Carnonos

Purification and Cleansing

Perform a symbolic cleansing to prepare body, mind, and soul.

Opening the Sacred Flame

Light a candle, fire, or symbolic flame.

Say: *"I light this sacred flame of Aidonâ, may you brighten and guide."*

If space allows, make three sunwise (clockwise) circles around the (altar), or trace three sunwise circles with your hand to honor the three realms of Drus (Albios, Bitus, and Dubnos).

Say: *"Aidonâ, center and illuminator, you connect all. Your flame brings life, warmth, and guidance. Thank you for brightening this sacred space. May my prayers be carried to the divine."*

Offer incense, dried herbs, or another token to the flame.

Invocation to Carnonos

Raise your hands or bow in reverence.

Say: *"Carnonos, Lord of the liminal, Keeper of the threshold, Guide of realms seen and unseen, You who dwell in the in-between, I call to you, revered one."*

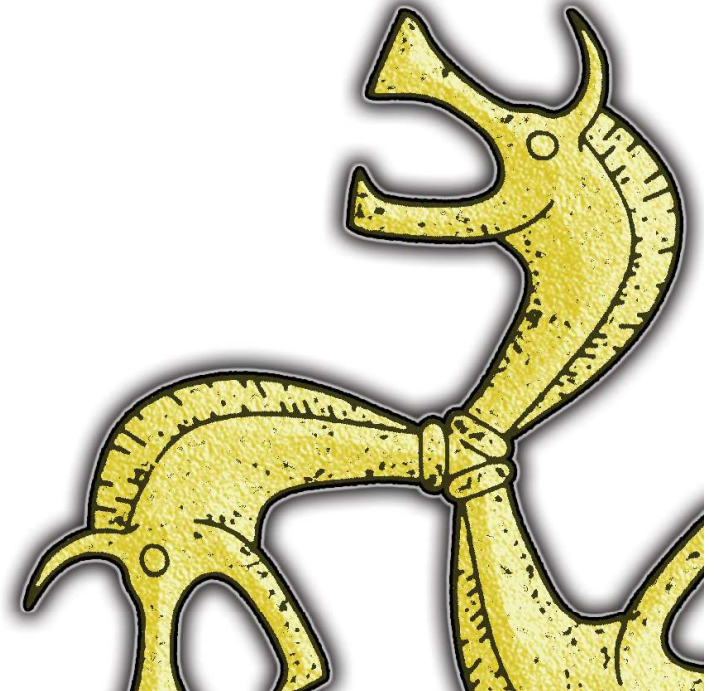
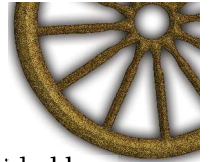
Argument

Say: *"You who stand at the crossroads of Drus, May your wisdom illuminate my path."*

Make an offering to Carnonos (such as bread, honey, or another meaningful token).

Say: *"With this gift, I honor you, Carnonos, keeper of the balance true. For the blessings of life, the wisdom of the wild, I offer my gratitude, humble and mild."*

The intellectual and spiritual life of the Gauls was guided by a threefold class: the Druids, Bards, and Vates. The Druids were the spiritual leaders, judges, healers, and teachers, acting as intermediaries between the gods, nature, and their communities. They preserved sacred knowledge through oral tradition, led rituals in sacred groves, and studied philosophy, law, and astronomy. The Bards, as poets, musicians, and storytellers, were the keepers of history and culture, using songs and tales to celebrate victories, honor ancestors, and inspire unity. Their eloquence also made them mediators in times of conflict. The Vates served as seers and diviners, interpreting the will of the gods through augury and omens, conducting sacrifices, and ensuring the community's alignment with cosmic and natural forces.



WHAT IS GAULISH PAGANISM?

Gaulish Paganism is a modern spiritual path inspired by the traditions, beliefs, and practices of the ancient Gauls. This path weaves historical reconstruction with modern insights, offering a way to honor the Déuoi (Gods), the land, the Ancestors, and the cycles of life. At its heart, Gaulish Paganism is about connection: to the divine, to nature, to ancestors, and to the self. It embraces both the tangible and the mystical, seeking harmony between ancient traditions and contemporary practices.

A foundational practice in Gaulish Paganism is the creation of Nemetons, sacred spaces that can be indoors or outdoors. At the heart of the nemeton burns the sacred flame, a symbol of illumination, unity, and the connection of the three realms: Albios (the Upper World), Bitus (the Material World), and Dubnos (the Underworld). The year is divided into two cosmic halves: Samos (light) and Giamos (dark), representing balance and the eternal cycles of life. These are celebrated through festivals tied to agricultural seasons, solstices, and equinoxes, often honoring specific deities.

Divination practices, such as bird augury and intuitive methods, help us gain insight and guidance.

Symbols like the Triskelion, Torc, Carnyx, Oak, and Wheel carry deep spiritual significance, serving as touchstones for Gaulish identity and wisdom:

- **Triskelion** - Symbol of the three realms and the cycles of life, movement, and transformation.
- **Torc** - A sacred neck ornament representing status, strength, and divine connection.
- **Carnyx** - A war trumpet symbolizing courage, communication, and the rallying of spiritual or communal strength.
- **Oak** - A sacred tree embodying wisdom, strength, and endurance, often seen as a teacher of life's eternal cycles.
- **Wheel** - A symbol of time, cosmic order, and the ever-turning cycles of the seasons and fate.

GAULISH HEARTH RITE

Rituals honor the gods, spirits, and ancestors through offerings such as food, drink, incense, or handmade items. Don't worry too much about what to offer at first; over time, as you build a relationship with the divine, you'll come to know what is most meaningful. These offerings are acts of reciprocity, acknowledging that we give so the gods and spirits may give in return.

In this rite, you will encounter Aidonâ, the sacred flame personified. You may refer to her by any name you feel called to. It is preferable to face East, the direction of new beginnings and Samos.

Our rites are carefully reconstructed based on what we have learned through comparative cultural studies, blending historical insights with reverence for tradition. We seek to honor the practices of our ancestors while ensuring that they are relevant for us today.

- Cleansing
- Opening/ Santifying
- Gatekeeper (Optional)
- Prayer (Prayer has three layers) Invocation, Argument, Petition
- Offering (Can be done during or after Prayer)
- Closing the Ritual

In this rite, we will honor the beloved deity Carnonos (Cernunnos). When performing an invocation, the length of your words is less important than the sincerity and clarity of your intention. Speak from the heart, whether your words are many or few.

In most Gaulish practices, Carnonos serves as the Gatekeeper, a guide who connects us to the divine realms. For this rite, however, we will not include a Gatekeeper role, as Carnonos himself takes center stage in our offering and connection. The simplicity of this reflects the great truth that what matters most in spiritual practice is connection and the bond you create with the divine.





Chiomara (2nd century BCE)

Galatian chieftainess who avenged her honor with unyielding strength and dignity.

Acco (1st century BCE)

Chief of the Senones, his bold revolt against Rome paved the way for the pan-Gaulish resistance led by Vercingetorix.

Vercingetorix (1st century BCE)

Arverni war leader who united the tribes of Gaul in a heroic stand against Caesar.

Ambiorix (1st century BCE)

Eburones leader who cunningly ambushed Roman legions, earning his people's survival through defiance.

Diviciacus (1st century BCE)

Aedui Druid and diplomat, revered for balancing Roman alliances while preserving Gaulish autonomy.

Dumnorix (1st century BCE)

Aedui noble who opposed Caesar's expansion, sacrificing himself for the freedom of his people.

Cotuatius (1st century BCE)

Leader of the Carnutes, pivotal in sparking the great revolt against Caesar during the Gallic Wars.

Conetodunus (1st century BCE)

Co-leader of the Carnutes, who stood alongside Cotuatius in defying Roman oppression.

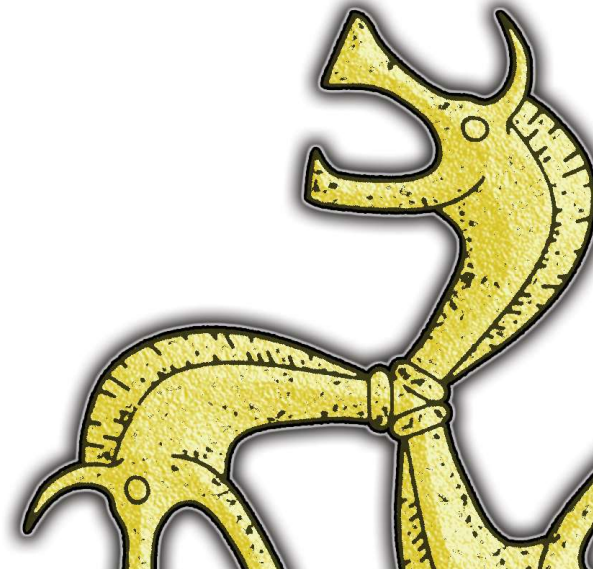


Sacred herbs also play a significant role:

- **Mistletoe** - Revered as the all-healing plant and a meaningful offering when gathered personally.
- **Mugwort** - A herb for fostering divine connection and intuition.
- **Juniper** - Used for its powerful cleansing and protective properties.

Gaulish Paganism recognizes nature as a reflection of the divine. Rivers, mountains, and forests are seen as sacred embodiments of divine presence, calling practitioners to live in balance with the natural world. Living in harmony with nature is both a spiritual and ethical commitment, fostering a deep respect for its rhythms and cycles.

Life is seen as a journey of transformation. Moral and ethical practices are central to this path, emphasizing the cultivation of virtues such as courage, wisdom, and integrity. These virtues guide personal growth and enrich communities, aligning practitioners with the cosmic order and the sacred harmony of existence.



Gaulish Paganism is guided by several key Core Beliefs and principles

The Divine Cosmos

The world is a sacred, interconnected whole shaped by two cosmic forces: Samos (order, creation, light) and Giamos (chaos, transformation, darkness). These principles influence all aspects of life, from the changing seasons to the balance of the soul, creating a dynamic interplay that drives existence.

The Three Realms (Drus)

The cosmos is divided into three interconnected realms, unified by the Drus, the World Tree:

- **Albios** (The Upperworld): The divine, ordered realm of the gods.
- **Bitus** (The Middle World): The earthly domain where humans and nature dwell.
- **Dubnos** (The Underworld): The mystical realm of spirits, ancestors, and hidden mysteries.

Antumnos (The Otherworld)

A liminal realm where all things converge, Antumnos lies beyond the material realms of Dubnos, Bitus, and Albios. It is the heart of the cosmic structure, centered within the Drus, acting as a bridge connecting all realms to this transformative Otherworld.

The Soul and After

The soul is dynamic and cyclical, transitioning through states of existence in harmony with nature's rhythms. At death in this world, one is born into Antumnos, and upon death in Antumnos, one is reborn here. This process reflects the belief in the transmigration of the soul, emphasizing eternal flow and transformation. Some traditions describe the soul as multiple parts, while others as a unified whole.

The Gifting Cycle

Reciprocity is a cornerstone of Gaulish spirituality, captured in the phrase: "You give so that I may give. I give so that you may give."

This principle emphasizes mutual respect between humans, the gods, spirits, and ancestors. Offerings are given to maintain balance and to seek blessings, guidance, and favor.



Ancestors of Gaulish History

From Sucellos' halls, they remind us to honor their memory and uphold their virtues. By speaking their names, we let their deeds inspire us anew.

Lady of Vix (6th century BCE)

A prominent noblewoman whose opulent burial reflects the power of Gaulish women in ancient society.

Ambicatus (6th century BCE)

A legendary king associated with the unification of Gaulish tribes and the early migrations that spread Gaulish influence and culture across Europe.

Bellovesus (6th century BCE)

A mythical leader who guided his people to Italy, founding Mediolanum and expanding Gaulish influence.

Onomaris (4th century BCE)

A courageous female Queen who led her tribe to new lands, exemplifying determination and resourcefulness.

Brennus (4th century BCE)

Warlord of the Senones, remembered for his conquest of Rome and the fateful cry, "Vae victis!"

Brennus (3rd century BCE)

Chieftain who led the Gauls in an ambitious campaign against Greece, falling in his quest for conquest.

ANCESTORS

In Gaulish Paganism, ancestors aren't just people from the past—they're the heart of our connection to the divine and the foundation of who we are. By honoring them, we celebrate their wisdom, resilience, and the legacy they've passed down to us. It's a way of saying, "Thank you for paving the way and guiding us forward."

Gaulish Paganism teaches that the soul doesn't end—it moves, transforms, and continues in an eternal cycle. When we venerate our ancestors, we're tapping into their strength and inviting their presence into our lives. They're more than memories; they're companions on our journey, offering guidance and protection as we navigate the world.

Ancestor veneration also brings people together. Whether it's family, a tribe, or a community, honoring those who came before us reminds us that we're all part of something bigger. It's a way to celebrate shared history and keep those connections alive.

Through offerings, stories, or even a quiet moment of reflection, we keep the bond strong. Ancestors teach us gratitude, humility, and the value of living with intention. They remind us to cherish our roots while building a future that would make them proud.

By honoring them, we're not just looking back—we're walking forward with their wisdom lighting the way. It's about connection, respect, and living a life that honors the past while embracing the present.

"Light a candle, and with it, honor the spirits of your ancestors. May their wisdom and strength guide you on your path."



Fire and Water

The elements of fire and water are central to Gaulish Paganism, symbolizing creation and transformation:

- **Fire:** Represents light, life, and divine connection.
- **Water:** Symbolizes purification, healing, and life's flow.

Rituals often incorporate these elements, honoring their harmonious dance. The Druids teach that the cosmos was created through the union of fire and water and will eventually dissolve through them as well.

The Directions

The cardinal directions hold deep spiritual significance, each representing a unique force:

- **Are (East):** New beginnings, illumination, and the celestial (Samos).
- **Dexsiuos (South):** Warmth, vitality, and prosperity.
- **Eri (West):** Darkness, transformation, and the mystical (Giamos).
- **Tutos (North):** Wildness, challenges, and untamed forces.
- **Medios (Center):** Balance and connection between all realms.

The Three Laws (Tlirextoues)

The Druids imparted three sacred laws to guide our lives:

- **Honor the Gods**
- **Do no evil**
- **Practice virtue**

These laws embody respect, integrity, and living in harmony with both the natural and spiritual worlds.

Assus (Order, Law)

Central to Gaulish Paganism is the concept of Assus, which represents the natural order and laws of the cosmos. It governs the harmony between all realms and guides ethical and spiritual practices. Assus reminds us to align with the universe's inherent balance, ensuring that our actions uphold the order of the world and our communities.



WORSHIPED BEINGS

Gaulish Paganism honors a pantheon of deities (dêuoi), each connected to specific aspects of life, nature, and the cosmos. These deities embody natural forces, virtues, and mysteries. Worship often involves offerings, rituals, and fostering personal or communal relationships with them. It's important to note that the list of deities is not exhaustive, nor does it represent a uniform pantheon. The Gauls did not organize their gods into a single mythological framework like the Greeks or Romans. Many deities were specific to particular tribes or regions, with some sharing similar attributes but bearing different names. Over time, the roles and characteristics of these deities could shift, influenced by geography and cultural exchange.

In addition to the deities, Gaulish Paganism acknowledges other beings:

- **Bituatīs (Land Spirits)** - These include spirits of rivers, valleys, gardens, flowers, homes, and forests, embodying the sacredness of the natural world.
- **Anderoi (Those Below)** - Beings such as dwarves and mound spirits who are connected to the earth and its hidden mysteries.
- **Antumnatīs (Those of Antumnos)** - Otherworldly spirits residing in the liminal realm of Antumnos. These include the Dusios, mischievous beings reminiscent of satyrs, and the Matican (Horned Serpent), a mysterious creature representing untamed wilderness and the protector of sacred spaces.

These beings, whether divine or otherworldly, defy rigid categorization. They are fluid, flowing between realms and embodying the interconnectedness of existence.



Sucellos

The Good Striker, often depicted with a mallet or hammer. He is associated with prosperity, agriculture, and the cycle of life and death. His companion is Nantosuelta.

Suleuiâs

The Good Guides, Suleuiâs are a set of three radiant goddesses—or sometimes a singular divine figure—who provide guidance, warmth, and protection on the path of life.

Taranos

The Thunderer, associated with storms, the sky, and cosmic order. He wields lightning as a symbol of his power and is a protector of the people.

Toutatis

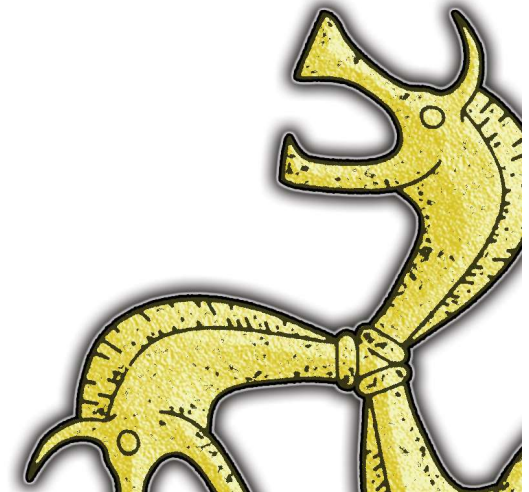
A guardian of the tribe and its people. Teutatis is a protector in battle and a symbol of communal strength and unity.

Ucuetis

A God linked to craftsmanship and artisans.

Visucius

God of commerce, wealth, and prosperity.





The Matronae

The Mothers are Triple goddesses of fertility, protection, and abundance, the Matronae are guardians of family and community.

Moccus

God of boars, abundance, and fertility, often connected to hunting and feasting.

Nantosuelta

A goddess of nature, valleys, and domestic harmony. Often linked to funerary customs, she is sometimes portrayed with a dovecote or a beehive.

Nemetônâ

The goddess of sacred groves, Nemetônâ is the guardian of Nemetons, places of worship, and liminal spaces.

Ogmios

God of eloquence and persuasion, Ogmios is a guide for communication and wisdom, depicted with chains linking him to his followers through speech. He is a Psychopomp meaning he is a guide of souls.

Rosmerta

A goddess of plenty, wealth, and well-being. Often depicted with a cornucopia, she represents abundance and prosperity and is the companion of Lugus.

Sirona

A goddess of healing springs and health, often associated with sacred waters and rejuvenation. She symbolizes purification and renewal.

Smertrios

A god of war and strength, often depicted wielding a club. He embodies martial power, protection, and the destruction of obstacles, particularly those that harm the community or sacred spaces.



Before we delve into the main list of deities, it is important to acknowledge the primordial beings—those ancient and foundational deities who embody the very essence of existence. These divine figures are the cornerstones of creation and the forces that shaped the cosmos itself.

- **Litauia**- The Earth Mother, embodying the land and all its bounty. She is a nurturing and sustaining force, offering life, stability, and connection to all living beings.
- **Dêiuos** - The Sky Father, a manifestation of the Proto-Indo-European Dyeus. He embodies Aððus, the sacred order of ritual and cosmic structure, representing the guiding and protective force of the heavens.
- **Sonnos** - The Sun, a radiant and empowering force. He illuminates the world and strengthens the dêuoi associated with light, vitality, and growth, marking the passage of day and the cycles of life.
- **Lugrâ** - The Moon, a mysterious and guiding presence. She governs the passage of time, the rhythms of nature, and the reflective qualities of wisdom and intuition.



Major Gaulish Deities

Abnoba

A goddess associated with the hunt, rivers, mountains, and the wilderness. She represents the natural world's mystery and the sacredness of the land.

Aisus

A deity of work and nature, Aisus is often associated with strength, labor, and the connection between humanity and the natural world.

Arduinna

The goddess of forests, hunting, and wild animals. She is often depicted riding a boar and symbolizes the untamed power of nature.

Artio

A bear goddess of abundance and protection, Artio symbolizes the strength and nurturing spirit of the wild.

Belinos

The Shining One, a solar deity linked to light, healing, and vitality. He represents the warmth and life-giving energy of the sun.

Bergusia

A goddess associated with abundance, trade, and partnership she is the companion of Ucuētis.

Bricta

Bricta governs the magical currents and powers of transformation. She is invoked for her ability to enchant as she is the goddess of magic.

Brigindu

A goddess of high places, bridges, and transitions. She is connected to wisdom, crafts, and warfare.

Camulos

A war deity associated with the might of battle and protection, Camulos is also seen as a guardian of sovereignty and leadership.



Carnonos

The Horned God, a liminal figure associated with forests, animals, and the Otherworld. He stands at the crossroads between the material and spiritual realms, embodying connection and transformation.

Carvonia

Goddess of deer and the forest, symbolizing gentleness, grace, and the spirit of the wild.

Epona

The Great Horse Goddess, protector of horses, travelers, and fertility. She is a guardian of journeys and a psychopomp and a symbol of abundance.

Gobannos

The divine smith, Gobannos is the patron of craftsmanship and creation, forging tools, weapons, and sacred items with skill and artistry.

Grannos

A deity of healing waters and thermal springs. Grannos is often invoked for health and the restorative powers of sacred water. He is the companion of Sirona.

Loucetios

A god of lightning and storms, often associated with swift action and the transformative power of lightning. He is the companion of Nemetona.

Lugus

A multi-skilled deity associated with craft and innovation. Lugus is often seen as a patron of creativity, trade, and intellect.

Maponos

A youthful deity of poetry, inspiration, and music. He represents the vitality of creativity and connection to the arts.

