

בריגיד

בריגיד תורנר - Brigid Turner – סרטים

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הוסף סרט - הוסף סדרה. צפייה בפרופיל שחקן/במאי **בריגיד** תורנר. **בריגיד** תורנר. Brigid Turner. הוסף סרט - הוסף סדרה. צפייה באלבום מלא קטעי וידאו נוספים. **בריגיד** תורנר (Brigid Turner). מין: זכר. סוג: שחקן. צפייה באלבום מלא קטעי וידאו נוספים.

בריגנטיה – ויקיפדיה

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בריגנטיה (Brigantia), הידוע גם בשמות **בריגיד** (Brigid או Brighid), בריגיס (Brigit), בריגינדונה ... (Brigindona), ברייד (Brid, Bride או Braidd), בירגאן (Brigan), בריגאנדו (Brigandu) ...

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Brigid, Hero of Kinsbaile, Kinsbaile ... - שווי • MTGiL

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... או Kinsbaile Borderguard Brigid, Hero of Kinsbaile Brigid, Hero of Kinsbaile FOIL? ...
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بريجيد

بريجيد كولينس (Brigid Collins) - Daleel Business Directory ...

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لعبة تلبيس بريجيد الدمية - ألعاب هيا نلعب Haya Na3ab ...

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لعبة تلبيس بريجيد الدمية. ... لعبة تلبيس بريجيد الدمية. 11-09-2010. العاب تلبيس بنات. استخدم الماوس والكيورد للعب brigid-dolls تلبيس بريجيد الدمية ...

العاب جنة الحان,لعبة لعبة تلبيس بريجيد الدمية - شات جنة الحان

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Μπριγκίτα

Ορθοδοξία: Ποίημα για την αγία Brigid (Μπριγκίτα) της ...

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Ένα κομμάτι από το ποίημα του αγίου Ultan «Ύμνος στην αγία Brigid»

Ένα ποίημα για την αγία Brigid (Μπριγκίτα) της Ιρλανδίας

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Oct 29, 2014 - Ένα ποίημα για την αγία Brigid (Μπριγκίτα) της Ιρλανδίας. Ένα υπέροχο ποίημα αφιερωμένο στην αγία Brigid μας λέει για τα πράγματα τα οποία ...

Ένα εικονοστάσι της αγίας Brigit (Μπριγκίτα) της Ιρλανδίας κ.α

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Oct 7, 2014 - Εικόνα της αγίας Brigit εικονοστάσι με τον αχυρένιο σταυρό της αγίας Brigit ένα Ορθόδοξο βιβλίο για παιδιά με τον βίο της αγίας Brigit

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Εικόνα της αγίας ... ένα Ορθόδοξο βιβλίο για παιδιά με τον βίο της αγίας Brigit.

e-ΜΗΤΕΡΙΚΟ: Το θαύμα της αγίας Brighid και η τυφλή Dara

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ΠΑΙΔΙΚΟ ΙΣΤΟΛΟΓΙΟ 2: Τό θαῦμα τῆς ἀγίας Brighid καί ἡ ...

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Brigid

*This article refers to the Pagan Goddess Brigid.
For the Catholic/Orthodox Saint of that name,
see Saint Brigid.*

In Celtic religion and Irish mythology, **Brigit**, **Brigid** or **Brighid** (*exalted one*^[1]) is the daughter of the Dagda and one of the Tuatha Dé Danann. She was the wife of Bres of the Fomorians, with whom she had a son, Ruadán.

She had two sisters, also named Brighid, and is considered a classic Celtic Triple deity.^[2]

1 Familial relations

She is identified in *Lebor Gabála Érenn* as a daughter of the Dagda and a poet. The same passage mentions that she has two oxen, Fe and Men, that graze on a plain named after them, Femen. She also possessed the *king of boars*, Torc Triath, and Cirb, king of wethers (sheep), from whom Mag Cirb is named.^[3] As the daughter of Dagda, she is also the half sister of Cermait, Aengus, Midir and Bodb Derg.

2 Overview

In *Cath Maige Tuireadh*, Bríg invents keening, a combination weeping and singing, while mourning for her son Ruadán, after he is slain while fighting for the Fomorians. She is credited in the same passage with inventing a whistle used for night travel.^[4]

Brigid is considered the patroness of poetry, smithing, medicine, arts and crafts, cattle and other livestock, sacred wells, serpents (in Scotland) and the arrival of early spring.^{[5][6]} In the Christian era, nineteen nuns at Kildare tended a perpetual flame for the Saint, which is widely believed to be a continuation of a pre-Christian practice of women tending a flame in her honour.^{[7][8]} Her festival day, Imbolc is traditionally a time for weather prognostication:

*Thig an nathair as an toll
Là donn Bride,
Ged robh trì troighean dhen t-
sneachd
Air leac an làir.*

The serpent will come from the hole

On the brown Day of Bríde,
Though there should be three feet
of snow
On the flat surface of the ground.^[5]

In her English retellings of Irish myth, Lady Augusta Gregory (*Gods and Fighting Men*, 1904), describes Brigit as “a woman of poetry, and poets worshipped her, for her sway was very great and very noble. And she was a woman of healing along with that, and a woman of smith’s work, and it was she first made the whistle for calling one to another through the night. And the one side of her face was ugly, but the other side was very comely. And the meaning of her name was Breo-saighit, a fiery arrow.”

Her British and continental counterpart Brigantia seems to have been the Celtic equivalent of the Roman Minerva and the Greek Athena (*Encyclopædia Britannica: Celtic Religion*), goddesses with very similar functions and apparently embodying the same concept of *elevated state*, whether physical or psychological.

She is the goddess of all things perceived to be of relatively high dimensions such as high-rising flames, highlands, hill-forts and upland areas; and of activities and states conceived as psychologically lofty and elevated, such as wisdom, excellence, perfection, high intelligence, poetic eloquence, craftsmanship (especially blacksmithing), healing ability, druidic knowledge and skill in warfare. In the living traditions, whether seen as goddess or saint, she is largely associated with the home and hearth and is a favorite of both Polytheists and Catholics. A number of these associations are attested in *Cormac’s Glossary*.

3 Brigid and Saint Brigid

In the Middle Ages, the goddess Brigid was syncretized with the Christian saint of the same name. According to medievalist Pamela Berger, Christian “monks took the ancient figure of the mother goddess and grafted her name and functions onto her Christian counterpart,” St. Brigid of Kildare.^[9]

St. Brigid is associated with perpetual, sacred flames, such as the one maintained by 19 nuns at her sanctuary in Kildare, Ireland. The sacred flame at Kildare was said by Giraldus Cambrensis and other chroniclers to have been surrounded by a hedge, which no man could cross. Men who attempted to cross the hedge were said to have been

cursed to go insane, die or be crippled.^{[7][8]}

The tradition of female priestesses tending sacred, naturally-occurring *eternal flames* is a feature of ancient Indo-European pre-Christian spirituality. Other examples include the Roman goddess **Vesta**, and other hearth-goddesses, such as **Hestia**.

Both the goddess and saint are associated with holy wells, at Kildare and many other sites in the Celtic lands. Well dressing, the tying of clooties to the trees next to healing wells, and other methods of petitioning or honoring Brigid still take place in some of the Celtic lands and the diaspora.^{[10][11]}

4 Festivals

Saint Brigid's feast day is on 1 February celebrated as **St Brigid's Day** in the Roman Catholic Church, the Eastern Orthodox Church and by some Anglicans. The Gaelic festival coincides with **Imbolc**, which is a pagan festival associated with the goddess **Brigid**.^[12]

5 Other names and etymology

Old Irish *Brigit* [ˈbr̪iːd̪ʲ] came to be spelled *Brigid* by the modern Irish period. Since the spelling reform of 1948, this has been spelled *Bríd* [ˈbriːd̪ʲ]. The earlier form gave rise to the Anglicization *Bridget*, now commonly seen as *Brigid*.

- Brìghde/Bride (Scotland)
- Fraid (Wales) Because of Welsh pronunciation mutations, her name changes to *Ffraid* in some place names such as *Llansanffraid = Saint Bride's Village* and *Llansantffraid-ym-Mechain*
- Breo Saighead (*the fiery arrow* – a folk etymology found in *Sanas Cormaic*, but considered very unlikely by etymologists)
- Brigindū (Gaul)
- Brigantia (Great Britain)
- Brigantia (former Gallaecia, modern Betanzos)
- Braga (former Gallaecia, modern Northern Portugal)
- Bragança (former Gallaecia, modern Northern Portugal)
- Brigantis (Great Britain)
- Bregenz (Austria)

6 See also

- **Brigid of Ireland**
- **Brigid's cross**
- **Imbolc**
- **List of Irish-language given names**

7 Notes

- [1] Campbell, Mike **Behind the Name**. See also Xavier Delamarre, *brigantion / brigant-*, in *Dictionnaire de la langue gauloise* (Éditions Errance, 2003) pp. 87–88: “Le nom de la sainte irlandaise *Brigit* est un adjectif de forme **brigenti...* 'l'Eminente'.” Delamarre cites E. Campanile, in *Langues indo-européennes* (“The name of the Irish Saint Brigid is an adjective of the form **brigenti...* 'the Eminent'”), edited by Françoise Bader (Paris, 1994), pp. 34–40, that Brigid is a continuation of the Indo-European goddess of the dawn like **Aurora**.
- [2] Sjoestedt, Marie-Louise. *Celtic Gods and Heroes*. Dover Publications. pp. 21, 25. ISBN 0-486-41441-8.
- [3] Macalister, R. A. Stewart. *Lebor Gabála Éirenn*. Part IV. Irish Texts Society, Dublin, 1941. § VII, First Redaction, ¶ 317.
- [4] *Cath Maige Tuired* (The Second Battle of Mag Tuired), translated by Elizabeth A. Gray. ¶ 125
- [5] Carmichael, Alexander (1900) *Carmina Gadelica: Hymns and Incantations, Ortha Nan Gaidheal, Volume 1*, p. 169 The Sacred Texts Archive
- [6] Jones, Mary. “Brigit”. *Jones' Celtic Encyclopedia*. Retrieved 14 December 2012.
- [7] “Saint Brigid: St Brigid's Fire”. Cill Dara Historical Society. Retrieved 28 December 2012.
- [8] Cambrensis, Giraldus. “The Topography of Ireland”. York University. pp. 54, 59. Retrieved 28 December 2012.
- [9] Berger, Pamela (1985). *The Goddess Obscured: Transformation of the Grain Protectress from Goddess to Saint*. Boston: Beacon Press. ISBN 9780807067239.
- [10] Healy, Elizabeth (2002) *In Search of Ireland's Holy Wells*. Dublin, Wolfhound Press ISBN 0-86327-865-5 pp. 12–19, 27, 56–7, 66, 69, 81.
- [11] Logan, Patrick (1980) *The Holy Wells of Ireland*. Buckinghamshire, Colin Smythe Limited. ISBN 0-86140-046-1. pp. 22–3, 95.
- [12] John T. Koch (2006). *Celtic Culture: A Historical Encyclopedia*. ABC-CLIO. p. 287. ISBN 978-1-85109-440-0. Retrieved 14 March 2013.

8 References

- Bitel, Lisa M. 2001. *St. Brigit of Ireland: From Virgin Saint to Fertility Goddess*
- MacKillop, James. 1998. *Dictionary of Celtic Mythology*. (Oxford: Oxford University Press) ISBN 0-19-280120-1
- The Slaney Press. 1994. *Lady Gregory's Complete Irish Mythology*. (London: The Slaney Press)

9 External links

- Brigid: What do we really know? by Francine Nicholson
- Brigid Goddess and Saint
- Mary Jones's entry on Brigid
- *Sloinntireachd Bhrìde* (Genealogy of Bride) from the Carmina Gadelica

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