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קרנונוס

מתוך ויקיפדיה, האנציקלופדיה החופשית

קרנונוס או **קרנונוס** (**Cernunnos** או **Cernenus** - "בעל הקרניים") הוא אל פריון מהמיתולוגיה הקלטית שפולחנו היה נפוץ במערב אירופה. קרנונוס מתואר כאל בעל קרניים (לרוב קרני אייל).



תיאור דמותו של קרנונוס מ"עמוד יורדי הסירות" שהתגלה בפריז שבצרפת.

קרנונוס מוזכר בכתובות שהתגלו בצרפת ובגרמניה. "עמוד יורדי הסירות" (**Pilier des nautes**) שהתגלה בפריז ומוצג כיום במוזיאון הלאומי של ימי הביניים (מוזיאון קלוני) בפריז. העמוד הוקם בראשית המאה הראשונה, ככל הנראה בשנת 14 לספירה, עם עלייתו לשלטון של הקיסר הרומי טיבריוס. העמוד, שהתגלה בשנת 1710, מתאר את קרנונוס ואלים קלטיים נוספים, לצד אלים מהמיתולוגיה הרומית כגון יופיטר, וולקן, קסטור ופולוקס.

כתובות נוספת המזכירות את קרנונוס התגלו בלוקסמבורג. כתובות אלה מוקדשות "לאל קרוניקוס".

מלבד כתובות אלה, התגלו מספר תגליפים המתארים את דמותו של האל מבלי לציין את שמו. הקדום שבהם התגלה בוואל קמוניקה שבאיטליה, והוא מתוארך למאה הרביעית לפנה"ס. דוגמה נוספת היא קדרת יונדסטרוף מייטלנד מהמאה הראשונה לפנה"ס.

קרנונוס מתואר לרוב כאדם מבוגר ומזוקן לו שער ארוך וקרניים. לרוב הוא עונד לצווארו טורק - שרשרת קלטית המסמלת אצולה. קרנונוס אוחז בידו לרוב ארנק מלא מטבעות או שרשראות. לרוב הוא מתואר כשלצדו בעלי חיים (בדרך כלל איילים) - ובכך מגולם תפקידו כאל הטבע ובעלי החיים^[1]. כמו כן קרנונוס נחשב כאל הצייד (אף שב"עמוד יורדי הסירות" הוא מתואר כאל המסחר והעושר, וכאל הימאים).

לעתים מתואר קרנונוס כנחש לו קרני אייל^[2] (אף כי ייתכן ומדובר באל קלטי אחר).

ראו גם

- הרן הצייד

הערות שוליים

[^].1

Green, Miranda, **Animals in Celtic Life and Myth**, 1992

[^].2 דמותו של קרנונוס כנחש בעל קרניים.
(<http://www.pretanicworld.com/Animals.html>)



קרנונוס בתגליף מואל קמוניקה

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Cernunnos



The “Cernunnos” type antlered figure on the Gundestrup Cauldron.



Cernunnos on the Pillar of the Boatmen

Cernunnos is the conventional name given in Celtic studies to depictions of the "horned god" of Celtic polytheism. The name itself is only attested once, on the 1st-century Pillar of the Boatmen, but depictions of a horned or antlered figure, often seated cross-legged and often associated with animals and holding or wearing torcs, are known from other instances.

Nothing is known about the god from literary sources, and details about his name, his cult or his significance in Celtic religion are unknown. Speculative interpretations identify him as a god of nature or fertility.^[1]

1 Name

The theonym *[C]ernunnos* appears on the Pillar of the Boatmen, a Gallo-Roman monument dating to the early 1st century CE, to label a god depicted with stag's antlers in their early stage of annual growth.^[2] Both antlers have torcs hanging from them.^[3]

The name has been compared to a divine epithet *Carnonos* in a Celtic inscription written in Greek characters at Montagnac, Hérault (as *καρνωνου*, *karnonou*, in the dative case).^[4] A Gallo-Latin adjective *carnuātus*, “horned,” is also found.^[5]

The Proto-Celtic form of the theonym is reconstructed as either **Cerno-on-os* or **Carno-on-os*. The augmentative *-on-* is characteristic of theonyms, as in *Maponos*, *Epona*, *Matronae*, and *Sirona*.^[6] Maier (2010) states that the etymology of *Cernunnos* is unknown, as the Celtic word for “horn” has an *a* (as in *Carnonos*).^[3]

Gaulish *karnon* “horn” is cognate with Latin *cornu* and Germanic **hurnaz*, English *horn*, ultimately from Proto-Indo-European **k̑rno-*.^[7] The etymon *karn-* “horn” appears in both Gaulish and Galatian branches of Continental Celtic. Hesychius of Alexandria glosses the Galatian word *karnon* (κάρνον) as “Gallic trumpet”, that is, the Celtic military horn listed as the *carnyx* (κάρνυξ) by Eustathius of Thessalonica, who notes the instrument's animal-shaped bell.^[8] The root also appears in the names of Celtic polities, most prominent among them the Carnutes, meaning something like “the Horned Ones,”^[9] and in several personal names found in inscriptions.^[10]

2 Epigraphic evidence

The name *Cernunnos* occurs only on the “Pillar of the Boatmen” (*Pilier des nautes*),^[11] now displayed in the Musée National du Moyen Age in Paris. Constructed by Gaulish sailors probably in 14 CE,^[12] it was discovered in 1710 within the foundations of the cathedral of Notre-Dame de Paris, site of ancient Lutetia, the *civitas* capital of the Celtic Parisii. The distinctive stone pillar is an important monument of Gallo-Roman religion. Its low reliefs depict and label by name several Roman deities such as Jupiter, Vulcan, and Castor and Pollux, along with Gallic deities such as Esus, Smertrios, and Tarvos Trigaranus. The name *Cernunnos* can be read clearly on 18th century drawings of the inscriptions, but the initial letter has been

obscured since, so that today only a reading [_]ernunnos can be verified^[13]

Additional evidence is given by one inscription on a metal plaque from Steinsel-Réleut in Luxembourg, in the territory of the Celtic Treveri. This inscription^[14] read *Deo Ceruninco*, “to the God Cerunincos”, assumed to be the same deity. The Gaulish inscription from Montagnac^[15] reads ἀλλετ[ει]υος καρνονου αλ[ι]σο[ντ]εας (*alleteiuos karnnou alisontes*), with the last word possibly a place name based on *alisia*, “service-tree” or “rock” (compare Alesia, Gaulish *Alisiia*).^[16]

3 Iconography



God of Etang-sur-Arroux, a possible depiction of Cernunnos. He wears a torc at the neck and on the chest. Two snakes with ram heads encircle him at the waist. Two cavities at the top of his head are probably designed to receive deer antlers. Two small human faces at the back of his head indicate that he is tricephalic. Musée d'Archéologie Nationale.

The god labelled [C]ernunnos on the Pillar of the Boatmen is depicted with stag's antlers in their early stage of annual growth.^[2] Both antlers have torcs hanging from them. The lower part of the relief is lost, but the dimensions suggest that the god was sitting cross-legged, providing a direct parallel to the antlered figure on the Gundestrup cauldron.

In spite of the name *Cernunnos* being attested nowhere else, it is commonly used in Celtological literature as



Rock carving of an antlered figure in the National park of Naquane, Italy.^[17]

describing all comparable depictions of horned/antlered deities.

This “Cernunnos” type in Celtic iconography is often portrayed with animals, in particular the stag, and also frequently associated with the ram-horned serpent, and less frequently bulls (at Rheims), dogs and rats. Because of his frequent association with creatures, scholars often describe Cernunnos as the “Lord of the Animals” or the “Lord of Wild Things”, and Miranda Green describes him as a “peaceful god of nature and fruitfulness”.^[18]

The *Pilier des nautes* links him with sailors and with commerce, suggesting that he was also associated with material wealth as does the coin pouch from the Cernunnos of Rheims (Marne, Champagne, France)—in antiquity, Durocortorum, the *civitas* capital of the Remi tribe—and the stag vomiting coins from Niedercorn-Turbelslach (Luxembourg) in the lands of the Treveri. The god may have symbolised the fecundity of the stag-inhabited forest.

Other examples of “Cernunnos” images include a petroglyph in Val Camonica in Cisalpine Gaul. The antlered human figure has been dated as early as the 7th century BCE or as late as the 4th.^[19] An antlered child appears on a relief from Vendevres, flanked by serpents and holding a purse and a torc.^[20] The best known image appears on the Gundestrup cauldron found on Jutland, dating to the 1st century BC, thought to depict Celtic subject matter though usually regarded as of Thracian work-

manship.

Among the Celtiberians, horned or antlered figures of the Cernunnos type include a "Janus-like" god from Candelario (Salamanca) with two faces and two small horns; a horned god from the hills of Ríotinto (Huelva); and a possible representation of the deity Vestius Aloniecus near his altars in Lourizán (Pontevedra). The horns are taken to represent "aggressive power, genetic vigor and fecundity."^[21]

Divine representations of the Cernunnos type are exceptions to the often-expressed view that the Celts only began to picture their gods in human form after the Roman conquest of Gaul.^[22] The Celtic "horned god", while well attested in iconography, cannot be identified in description of Celtic religion in Roman ethnography and does not appear to have been given any *interpretatio romana*, perhaps due to being too distinctive to be translatable into the Roman pantheon.^[23] While Cernunnos was never assimilated, scholars have sometimes compared him functionally to Greek and Roman divine figures such as Mercury,^[24] Actaeon, specialized forms of Jupiter, and Dis Pater, the latter of whom Julius Caesar said was considered the ancestor of the Gauls.^[25]

4 Possible reflexes in Insular Celtic

There have been attempts to find the *cern* root in the name of Conall Cernach, the foster brother of the Irish hero Cuchulainn^[26] in the Ulster Cycle. In this line of interpretation, *Cernach* is taken as an epithet with a wide semantic field — "angular; victorious; bearing a prominent growth" — and Conall is seen as "the same figure" as the ancient Cernunnos.^[27]

5 Possible connection to Saint Ciarán

Some see the qualities of Cernunnos subsumed into the *life* of Saint Ciarán of Saighir, one of the Twelve Apostles of Ireland. When he was building his first tiny cell, as his hagiograph goes, his first disciple and monk was a boar that had been rendered gentle by God. This was followed by a fox, a badger, a wolf and a stag.^[28]

6 Neopaganism

In Wicca and other forms of Neopaganism a Horned God is revered; this divinity syncretises a number of horned or antlered gods from various cultures, including Cernunnos. The Horned God reflects the seasons of the year in an annual cycle of life, death and rebirth.^[29]

In the tradition of Gardnerian Wicca, the Horned God

is sometimes specifically referred to as Cernunnos, or sometimes also as Kernunno.^[30]

7 See also

- Celtic polytheism
- Celtic Reconstructionist Paganism
- Horned God
- Herne the Hunter
- Frey
- Green Man
- Wicca

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9 Notes

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- [6] Delamarre, citing M. Lejeune, *Lepontica* (Paris 1971), p. 325.
- [7] Pokorny (1959) "ker-, kerā-; krā-, kerei-, kereu"

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- [9] Also *Carni* and *Carnonacae*.
- [10] Such as *Carnarus*, *Carnatus*, *Carneolus*, *Carnius* and *Carnicus*; Altay Coşkun with Jürgen Zeidler, "'Cover Names' and Nomenclature in Late Roman Gaul: The Evidence of the Bordelaise Poet Ausonius" (2003), p. 33.
- [11] Koch, *Celtic Culture*, p. 396 online.
- [12] Based on the inscription (*CIL* XIII. 03026), on the accession of the emperor Tiberius.
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- [30] *The Rebirth of Witchcraft*, Doreen Valiente, page 52-53

10 External links

- Gundestrup Cauldron

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11.1 Text

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